

# ANGLO-CATHOLIC

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## BEAUTIFUL MODERN CHURCH FOR CONCURRENCY

### DEDICATION OF BROTHERHOOD OF S. BARNABAS DISTRICT

FROM OUR OWN CORRESPONDENT

Townsville, August 17.—Many people travelled more than seventy miles from the outposts of the Brotherhood of S. Barnabas district, Diocese of North Queensland, on August 9, for the dedication by the Right Reverend Ian Shevill of the new Church of S. Andrew, Cloncurry.

Among those present were Mr A. Inch, M.L.A., and the chairman of the Shire Council, Mr R. C. Katter, as well as many visiting clergy.

Attending the Bishop in procession were the Reverend J. T. Clarkson, Priest-in-charge, who is completing his five-year term in the brotherhood; the Reverend E. Hampson, of Richmond; the Reverend M. McGregor, Warden of the Brotherhood; Dr D. Hursey Sutton, priest's sarden; and Mr E. Lennard, people's sarden.

After the bishop had knuckled on the doors three times with his pastoral staff, the doors were opened and the keys and deeds of the property were presented to him.

Greeting the congregation with the words "Peace be to this house from God Our Heavenly Father" the bishop then traced the alpha and omega on the altar step.

The preliminary ceremonies included the invocation "Strengthen us by Thy Holy Spirit rightly to perform the dedication of this house in honour of S. Andrew, for Thy word is common prayer, praise and thanksgiving for the reading of Holy Scriptures, for the Sacraments and the performance of all holy ordinances."

"Let this house stand firm and make it a shrine of Thy indwelling glory that the prayers of Thy faithful people may come unto Thee and be joined to the service and worship of heaven."

Reading his address on Acts 1:13, the bishop congratulated the people, clergy and builders on the beautiful church they had erected.

In 1966, a grim year, when copper prices had plunged after a drought of seven years, he said there was just one brother on the Atherton Tablelands and the then bishop had said it was a time of foreboding.

At this time the first church was built at Cloncurry, and that was a centre of devotion for fifty-seven years.

The name "Andrew" meant "manly," he said, and there was a moment of boisterous bawl and of progress in the north.

The old S. Andrew's reminded us of the Gothic churches and the old S. Andrew's reminded us of the Gothic churches and the old S. Andrew's reminded us of the Gothic churches.

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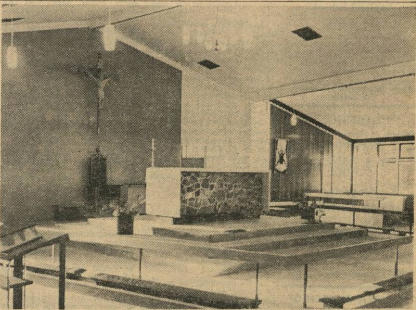
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An interior view of the new Church of S. Andrew at Cloncurry which was dedicated by the Bishop of North Queensland on August 9. Cloncurry has been a centre of the Brotherhood of S. Barnabas since 1909.

## CENTRE WILL BUILD UP PARISH FAMILY; BISHOP

FROM OUR OWN CORRESPONDENT

Canberra, August 17.—The concept of the worshipping Christians as the family of God was stressed at Warrumbungle, August 8, by the Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements.

The bishop was there to set the foundation stone for the \$45,000 new memorial parish centre.

In the same sense is a church building, a valuable land owned by the church in the main shopping centre has been sold to help finance the building.

"Although things are pretty chaotic in Waga just now with the church, it is under observation, but more important it will be the means of building up the parish family so as people can come and really be the family."

"We hear too much of people going to church for worship and John's, with mutual concern for others. We are called to be a warm, loving family, ministering the love of God to the whole world."

"Too many people think that sending children to Sunday school is good enough to give them a moral code to live by. The Church and Sunday school would soon collapse if they were only that."

"Our Christian worship and teaching is to introduce the young and others to the living Spirit of God, to reveal to them that this means, especially in our relations with one another."

"We must do it as a family. God can no doubt be found in isolation, in nature, but the isolation of God cannot be found that way. We must find Him together, loving and sharing life together, finding out what other's needs, then we will find God in our minds."

In setting the stone Bishop Clements used an inscribed silver trowel used in 1858 when the stone was set for the old hall. A copper cylinder, containing current newspapers and records and coins was placed behind the stone.

Bishop Clements unveiled the stone for the new rectory.

The Rector of S. John's, Archdeacon K. A. Osborne, announced that appeals were open for £3,000 cost of seating in the parish centre, and people could donate the cost of £5 for each chair.

Pews could be donated, to cost £3,200, a new organ was needed at £6,000 and a cordon of bells at £5,000.

It would cost £9,000 to complete the parish-kindergarten project.

"WAR ON POVERTY" ECUMENICAL PRESS SERVICE, Geneva, August 17.—The National Council of Christian Communities on Missionary Education has moved its study theme on poverty in the U.S.A. forward from 1967 to 1966 to emphasise the urgency of President Johnson's "war on poverty."

## UNION IN NIGERIA

LIKELY NEXT YEAR

ANGELIAN NEWS SERVICE

London, August 17.—Plans are nearing completion for a United Church in Nigeria embracing Anglicans, Methodists and Presbyterians.

The Archbishop of West Africa, the Most Reverend C. J. Patterson, says union is likely by 1965.

The three churches have already given the first of two votes required by them in favour of the union.

The second vote, will be given in January. The Archbishop expects an affirmative decision.

"The seven Anglican churches concerned—Lagos, Ibadan, Benin, Ondo, the Niger, Owerri and the Niger Delta—have all, at their synods in the past few months, voted overwhelmingly in favour of the scheme and of entry into union at the end of 1965," he said in a statement last week.

"No dissentient vote was cast, and six of the seven dioceses resolved that they vote in favour were unanimous."

The Diocese of Northern Nigeria, situated in a predominantly Muslim country and with its own peculiar problems, both social and political, "remains for the present outside the union but sends an observer to meetings of the Church Union Committee."

It has also joined with the other remaining dioceses of the Province of West Africa (Sierra Leone, Accra and Gambia and the Rio Pongas) in declaring its faithfulness to God for the progress made by the participating dioceses and its encouragement to them to go forward.

It has likewise stated also that it intends, like the other remaining dioceses, to be in full communion with the United Church.

The Nigerian scheme of union, envisaged since 1958, provides for an indigenous structure at which there will be a unification of the church's ministry.

[An article on the Nigerian scheme of union will appear in "The Anglican" next week.]

## TEN SHILLINGS A WEEK EDUCATES AND FEEDS A HONG KONG CHILD

FROM A CORRESPONDENT

Through the vision and determination of a Sydney churchwoman 81,715 Hong Kong dollars have been sent to Hong Kong to provide food and education for underprivileged children.

Mrs Irene Crump of the Provisional Parish of Harbord about 500 years ago conceived the idea of sponsoring a Scheme to help these children.

Mrs Crump writes to the Bishop of Hong Kong, the Right Reverend R. O. Hall, asking if there were any in which she could assist a refugee child.

The answer was in the form of a letter that for 10/- per week a child could receive some education and food for preventive illness and hunger.

He also said that there were some 300 children who could be thus assisted.

Mrs Crump determined to have each child sponsored and since 1949 she has done so.

This year an amount of \$10,000 per annum is found for this scheme.

The Archbishop of Sydney gave great support to the scheme and Mr Crump was given permission to approach individuals through the churches.

The scheme gathered such, and peeps, with prayers for communicants, confirmants and for those to be married and buried, he gives Christian burial. The pulpit, lectern and warden's desk were then blessed. At the consecration of the church.

The children are educated at the Cha Yan (Grace of God) Primary School in Tsuen Wan, which is the only Anglican school in this area.

They are taken to school in the morning or afternoon sessions, each session being complete in itself.

Interested persons may contact the honorary organizing secretary and treasurer, Mrs Irene Crump, 120 Lawrence Street, Harbord, N.S.W.

Subscriptions are payable monthly or in advance for any period of time. Cheques should be made payable to The Hong Kong Children's Sponsorship Scheme, c/o Mrs Irene Crump, 120 Lawrence Street, Harbord, N.S.W.

Sponsor's receipt, A/5479, July 1964.











August 29: Beheading of S. John Baptist.

1994











## PLEDGE ON PEACE

### POPE'S FIRST ENCYCLICAL

ANGLICAN NEWS SERVICE

London, August 17

Pope Paul, in his first encyclical letter, on August 6, pledged himself to work for peace. He said the Church would be "ready to assist countries in disputes to settle their disputes. He named Africa as the "most dangerous problem of our time," and singled out communism as the chief of "ideological systems which deny God and oppress the Church."

The Roman Catholic Church recognised and respected the spiritual and moral values of the various non-Christian religions.

He invited Jews, Muslims and "the followers of the great African religions" to join in "promoting and defending common ideal."

On the subject of Christianity, the Pope said that he had been asked to say "but we must add that it is not in our power to compromise with the integrity of the faith."

The primacy of the Pope, which he established, had been bestowed by Christ Himself, said the Pope.

### SUPREMACY

Without the Pope, the Catholic Church would be no longer Catholic and without the "supreme, efficacious and infallible" authority of Peter, the unity of the Church of Christ would utterly collapse.

"It would be vain to look for other principles of unity in place of the one established by Christ Himself."

One of the 15,000 words encyclical, "Ecclesiam Deus" (This Church), was devoted to the role of the Church as "enter into dialogue" with the modern world, for it has a message to deliver."

The spirit of dialogue was friendship, and even more, service. But dialogue must not be watered down, said the Pope.

He said that the Church cannot make vague commitments about the principles of faith, on which the profession of Christianity is based, the Pope said.

### CATHEDRALS WORKSHOP

ANGLICAN NEWS SERVICE

London, August 17

A cathedral workshop is to be set up at Chichester employing craftsmen who will be permanently employed in restoring and repairing the cathedral.

In the next few years costing more than £250,000, will be done to repair parts of the cathedral from collapsing.

A fire in the twelfth century damaged the stonework and the damage which is only now threatening the masonry.

The workshop will cost £1,000 a year to run, but will save authorities large sums of money by cutting out the masonry.

Of course, one of its biggest problems will be to get together all the necessary craftsmen are not easily obtained and the dearth of them.

Reverend J. W. A. Huxley, last week.

He said the idea of the cathedral and on the library is most urgent. The library has been a dangerous place, and the treasury underneath it shows the cracking in the roof.

The east end buttresses will have to be strengthened by the addition of reinforced concrete, which it is hoped will be another measure.

Together the cathedral authorities can foresee 25 years of work ahead, in more than £500,000, based on the present prices, will have to be spent.

## "NOTHING TO LOSE"

### Y.M.C.A. CONCERN

ECUMENICAL PRESS SERVICE

Geneva, August 17

The Young Men's Christian Association (YMCA) is not self with those who, socially, are "lost," said the "nothing to lose," declared Dr. Y.M.C.A. in his opening address to the Alliance of Churches of the World Alliance in International Commission in session here.

The recent progress in international relations, economics, science, and inter-church relations, Dr. Sherman, committee members of the words of the American Negro writer, James Baldwin, in his book "The Fire Next Time."

"The most dangerous creation of any society is the man who has nothing to lose."

"You will see him in our cities, towns and villages all over the world," Dr. Sherman.

"He is the man who has not been touched by the movement to which he belongs."

He wants to know what contribution he can make to society.

"He wants to know what contribution he can make to society."

Dr. Sherman, who is Secretary of the Y.M.C.A. for the continent of Liberia, said that the Y.M.C.A.'s role was to be in the forefront work of the world.

### YOUTH

Mr. M. F. FRANKLIN, the general secretary of the Y.M.C.A. speaking to the committee, stressed the importance of the Y.M.C.A. in a world in which the religious and social problems are increasingly concerned with youth and that there is a growing sense of what international youth organisations could do.

He said greater co-operation between voluntary international youth organisations and the sponsored international organisations and agencies was imperative.

Commenting on world developments affecting the work of international youth movements, Mr. Franklin declared:

"It is not against the background of a changing world, but in the midst of it, sharing its hopes and its fears, its magnitudes and its problems, that the World Alliance now studies the problems of youth in order more readily to respond to the changing world and to contribute constructively to change."

### BISHOP URGES UNITY

ECUMENICAL PRESS SERVICE

London, August 17

The newly autonomous Fiji Methodist Church was urged this morning by the Bishop in Polynesia, the Right Reverend John P. Williams, for the promotion of Christian unity on the island.

The Bishop, speaking at a service held there marking the 100th anniversary of the Australian Methodist Church, said its autonomy "will mean the end of each other as equals at the level, and from the standpoint of our local concerns."

He expressed hope that the Church of the South Sea Islands will be brief—soon to be, namely in its autonomy, and in its unity with the world.

Bishop Vicker, noted that a number of the Anglican, Roman Catholics, and other things in keeping with the founder of the Christian Church, who mixed the "Gospel" and "Credo" and all the Scripture readings.

## THE ANGLICAN THURSDAY AUGUST 20 1964

### DEPORTED BISHOP STATEMENT ON RACE

ECUMENICAL PRESS SERVICE

Geneva, August 17

A new programme, aimed at providing "jobs, training and recreation" as an alternative to violent activity for the young Negro areas in New York has grown out of the "nothing to lose" slogan in Harlem and West-Stuyvesant area of Brooklyn.

Leaders of a newly-formed "Citywide Coordinating Committee" announced they have raised \$100,000 to launch immediately the programme, and continue it through August. An additional \$150,000 was being sought to carry it on into the school year.

The programme will give financial aid to 26 churches in Bedford-Stuyvesant and 15 in Harlem for programmes including outdoor outings, camp excursions, youth registration drives, neighbourhood clean-up and repair, and the collection of a variety of recreational programs.

Other developments on the U.S. race situation scene this morning included:

In New York, Dr. Martin Luther King, Jr. said that the Southern Christian Leadership Conference (SCLC) would not support a "broad curtailment" of the rights of Negro civil rights leaders called for a "broad curtailment" of the rights of Negro civil rights leaders.

It became known that the U.S. State Department has written pamphlets on the subject of "race relations" which he believed to be the "Christianity of the future."

"I believe in a non-racial society," he said, "and I associate myself with all segments of our Rhodesian population."

"I have no regrets," he said, "I shall continue to associate with people of every people, irrespective of colour wherever I may be."

### RACIAL PEACE

Groups were said to recent Dr. King's entry into the Harlem area, where he was met by a mob of thousands of people, who were said to be following his lead.

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THE ANGLICAN book Department, in co-operation with the Church of England Information Trust, has pleasure in offering the following titles.

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# CONTEMPORARY ECCLESIASTICAL THEOLOGY AND THE 1662 PRAYER BOOK

This is the text of a paper delivered by the Rector of Malmesbury, the Reverend G. E. Foley, to the Liturgical Study Group of the Diocese of Grafton.

FROM the time that the Faith was once delivered to the saints thoughtful Christians have expounded and developed it, and sometimes have obscured or denied it.

Each age has attempted to provide the Faith to its generation in a meaningful way, and to attempt to tie the Faith to a particular form of expressing it in order to make it more acceptable to the men of our own times.

We must be constantly prepared to examine and often to express the Faith which is eternally the same in essentials.

At the time of the Reformation the Ecclesiastical theology of the various parts of Western Christendom was related to the place.

But this restatement took place in a time of incomplete historical knowledge, in an atmosphere of reaction and conservatism, within predominantly theological systems.

From that time the Ecclesiastical theology of the Church, including recently the doctrine of the form of the Church and the function of the ministry, has been a great dividing line between Catholic and reformed Christianity.

In the light of more complete historical knowledge and deeper theological insight, the forms of Christianity must be prepared to examine our own form of Ecclesiastical doctrine, particularly as it is expressed in the Book of Common Prayer.

As to all worship the Book of Common Prayer has a double aspect, the offering to God of sacrifice and thanksgiving, and the comfort to men with God in His Word and service.

At times both have been exaggerated, the one being at one time a magic formula of sacrifice demanding only a mechanical faith of the officer, and at another time being merely a recital of good will towards man with Communion being a reward to those of those responding to that goodwill.

It is between these distortions that the Reformer, and we ourselves, have to pick our way. An essential part of the Ecclesiastical is of course the Proclamation of the Word.

But we must be careful of the reading of the Epistle and Gospel, the reciting of the Creed, the preaching of the Sermon. It includes all that we do. The Liturgy was and is an action, a solemn action of living truths in a corporate setting.

## SCRIPTURE USE

We could sit at home and read our Bibles, or listen to a sermon on the air, or listen to us, as members of one body, affirm our faith, profess our sins, promise our obedience, offer our intercessions, make our thanksgivings, bring our petitions, and so on. We could read the New Testament there as we see fit, or we could read the Old Testament there as we see fit. The New Testament there as we see fit, or we could read the Old Testament there as we see fit. The New Testament there as we see fit, or we could read the Old Testament there as we see fit.

Of the 352 verses of the Gospel, only 60 are used. Of the 1312 verses in the Epistles, only 413 are used. It varies out of 1006 in the Acts of the Apostles and out of 1225 in the Revelation.

Secondly, the Prayer Book orders a Christian to be preached at the Eucharist alone.

But how often do we find, particularly at early celebrations, that there is no sermon at all, or if there is one, it is poorly prepared, delivered and received?

Despite mass media, adult literacy, and the fact remains that the vast majority of our people do, or sadly do not, receive a spiritual education at the Eucharist.

In our concern to be ecumenically representative at the Eucharist, we must not forget that we are his representative in the pulpit.

Finally, the service as we have it gives the impression that we are to be the service, and not the only official duty for laymen is to collect the alms.

As far as is possible with the retention of the dignity and sacredness of the service, we must give to laymen, not only by words, specific, meaningful, parts of the service to conduct.

We cannot be content to leave them to fill the pews and sing the psalms.

The proclamation of the Eucharist as a corporate action would be enhanced if the people as a whole had more to say.

The deletion of the Mutual Thanksgiving at the beginning of the service in our rite is a great step towards a more unified, more restored officially as soon as possible.

The Prayer for the Church should again become the Prayer of the Church, being in form, with names of the members of the Church, and possibly led by some laymen, with a good clear voice, and with the congregation responding.

The whole Ecclesiastical rite must proceed the unity we find in the service of the Living God.

**SUGGESTED DISCUSSION ON ABOVE**

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2. What should be the main goals in preaching at the Eucharist, for example, teaching, exhortation, challenge, etc.

3. If the change from having one person in the sanctuary and another in the choir, to having six in the pews, have we not lost the sense of the Eucharist, to devote thought to the role of the choir in its own right, with its own function to perform at the Eucharist.

**THE ECCLESIASTICAL CANON**

We can safely assume that our Lord knew fairly well what would happen both to Himself personally and the infant Church in the period after the Ascension. We can assume also that the significance attached to that by the Apostles is the significance Our Lord intended to convey.

From our knowledge of Jewish religious laws we can go on to the primitive liturgies, and still in the eastern rite, there is a long thought for all of God's acts of creation, provided in the form of the Eucharist to the Institution Narrative, and the Eucharist as an invocation of the Holy Spirit.

**CONFUSION**

But if there is a confusion, there is not a doubt that it is not to be thought of as a change in essence, although this change is accepted from the beginning of Christian worship.

This was a natural desire to use Our Lord's own words, and to use the Eucharist as a change between doing and describing.

The change in essence, being thought of as describing a change which takes place, they were regarded as effecting the change.

Hence it was not long before the manual acts were centred on the Eucharist.

**THE DISARMAMENT CONFERENCE AND THE CHURCHES**

By A CORRESPONDENT

The Congress aims to provide the widest opportunity Australia and New Zealand have for discussing disarmament issues. The suggested procedure is for a series of discussions, to be held in the form of a symposium, to be held at a Sydney meeting of national opinion on July 11.

Basically, there will be concurrent held autonomous conferences, based on occupational interests, such as scientists, engineers, teachers, businessmen, politicians, writers and citizens.

Each autonomous conference will determine its own content, and will determine whether it wishes to reach any conclusions, make any suggestions, or issue any public statements.

**SEMINARS**

The findings of autonomous conferences may not be overlooked nor amended by other seminars.

There will also be common interest seminars open to everyone. All attempts will be made to prevent domination or exclusion by any one group.

A provisional committee of churches was set up last year, and the Reverend G. E. Foley, as chairman to discuss ways of organising the Churches' Conference.

Here is a great opportunity for the Churches to get across denominational boundaries, and consider what they can do for the community to help build a world of peace and understanding.

The Churches' Conference Committee will be glad to provide information for interested persons, and invites contributions to the conference, to be held at the University of Sydney, from September 1965 to 1966.

announced. The Eucharist then is neither a commemoration nor a dramatic initiation of the Last Supper at the same time, as an anniversary of Christ.

1. The Eucharist is the seven seals of the Last Supper as taking this shape: Christ, 1. broke; 2. blessed; 3. broke; 4. gave bread; 5. gave the cup; 6. blessed; 7. gave the cup.

2. The Eucharist is the seven seals of the Last Supper as taking this shape: Christ, 1. broke the bread and the cup; 2. blessed the bread; 3. broke the bread; 4. gave the bread and the cup.

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the words of institution, and they were regarded in the West, as for example in the provision for the Eucharist in the 1662 Prayer Book, as being sufficient to ensure the efficacy of the Eucharist.

1. Offertory - Preparation of Elements.

2. The Eucharist is the seven seals of the Last Supper as taking this shape: Christ, 1. broke the bread and the cup; 2. blessed the bread; 3. broke the bread; 4. gave the bread and the cup.

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in the sacrifice, it cannot be the sacrifice. Something more needed.

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## SUGGESTED TOPICS FOR DISCUSSION

1. Do any or all of the above theories adequately convey the relationship between the one unique sacrifice on the cross, and the sacrifice of the Eucharist?
2. Do Venerable and Maunre 'destroy' the nature of a sacrament' by their insistence that it is really symbolically but not really present essentially?

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# CAL TO MODERNISMBBE LANGUAGE AND LITURGY

## "ACCEPTANCE" BEFORE SHAPE

ANGLICAN NEWS SERVICE

Changes in the Biblical metaphors in which the good shepherd might be replaced by the personnel manager and the strong towers by the sleek sports cars were suggested by the Nolloth Professor of the Philosophy of the Christian Religion at Oxford when he addressed the Modern Churchmen's Union at Oxford on August 6.

His subject, "Towards the renewal in theological language," allowed him wide scope and provided a fitting conclusion to the discussions concerned with the seeking of a new symbolism for the Gospel for the modern age.

In order to be relevant, theological language must be grounded in some telling insight which the professor called it, but he feared that theological language often lacked relevance today because it generated no such insight.

If the suggestion that the sleek sports car could replace strong towers or the personnel manager the good shepherd seemed fantastic, it was either because sleek sports cars and personnel managers evoked no disclosure whatever or it was, which was more likely, because they could not discern reminiscent intimacies in the universe which could, therefore, lead to this impelling insight.

Victorians did not hesitate to write theological discourses entitled "Railway to Heaven". But for them railways were opening up a world which was itself evolving with a wonderful novelty; a comic discourse sanctified railways as a theological model.

### RAILWAYS

But there was little about the up-platform at Oxford, let alone Birmingham New Street, to generate such disclosures.

But if they looked for transport models in their own days, Heathrow, like Kings and judges, would could be set in an ever-widening comic perspective.

If that was so, there was no reason why some should not speak of God as the control tower bringing man to the arrival gate.

If that relevant language startled they should ask themselves why it did.

Meanwhile, the philosopher of religion found unexpected significance in the girl who screened

London, August 17

at the Beatles because she said they seemed so much bigger than herself and for whom quite conceivably Liverpool was heaven.

Relevant theology it was his duty to learn and not to scold. The director of the Parish and People Organisation, the Reverend Eric James, brought a controversial note into his paper "Towards the relevant in theology".

He found it tragic that many hymns and so much scripture read without comment in public built up an almost blasphemous picture, a travesty of the Christian God who was not really all love but a kind of Victorian "father which art in heaven" and confirmed and established an image not of a community of acceptance but of a community of the censorious.

He was certain that until churches became communities of acceptance no amount of liturgical revision would restore the participation of people in the life of the Church.

He was dismayed at the number of people who discussed liturgical revision as though it were primarily a question of shape where should the Creed go, where should the sermon go, where should the Offertory go, and so on.

The whole field of psychology and worship needed fresh study

yet, to the ecclesiastical, tinkering about with services without asking any of the fundamental questions which should be asked. One of the wisest steps a parish could take towards a relevant liturgy was an analysis of the services and their attitude to all manner of subjects.

He said that if the Church earnestly desired to work towards the relevant in liturgy, the liturgical commission must set in train similar psychological studies for other orders of differing educational backgrounds.

The whole field of psychology and worship needed fresh study

## FAITH AND ORDER MEETING

ECUMENICAL PRESS SERVICE

Geneva, August 17

Eighty-eight Anglican, Orthodox and Protestant delegates are meeting at Aarhus, Denmark.

They are members of the Faith and Order Commission of the World Council of Churches. They are Orthodox and Roman Catholic churches.

It is the commission's first meeting since its world conference held in Montreal last year.

A major task is to blueprint a new ecumenical prayer book. W.C.C. Department of Faith and Order for the next four or five years.

Addresses are to deal with the doctrine of creation and redemption and the role of faith and order in church union.

Reports are to be given on church union negotiations under way in Australia and Madagascar.

### "LIVE IN PEACE"

IN SPAIN

ECUMENICAL PRESS SERVICE

Geneva, August 10

Spanish Protestants feel no animosity towards Catholics. Reports are to be given on church union negotiations under way in Australia and Madagascar.

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## CANTERBURY ORGANIST ON SOME MUSIC CHANGES

ANGLICAN NEWS SERVICE

London, August 17

The use of "pop" music in church services had fallen because it was not well enough performed and the words did not fit, the Organist and Master of the Choristers at Canterbury Cathedral, Mr. Allan E. Wicks, said in a review of Modern Churchmen's Union at Oxford on August 7.

From talking to groups of people in youth clubs and other organisations, he said, he had found a is a "rejection of what was called 'pop' to get religion with it."

Instinctively the groups felt that the older people were playing down to the young.

"I recognise only two kinds of music—good and bad," Mr. Wicks said. "Not classical and 'pop'."

"I don't consider 'pop' music from worship but by the organists, he said, he had found it was lost its bite and if it loses its bite it loses every thing."

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## NEW ASSOCIATION FOR COVENANT

ANGLICAN NEWS SERVICE

London, August 10

A Coventry Cathedral Association has been formed "to remedy the absence in the vicarage of the cathedral's ministry of any sustained activity of an intellectual or cultural nature in which the cathedral congregation and associated organisations can profitably join."

The Provost, the Very Reverend John Williams, has explained that the association

will be a voluntary association of men and women, a programme of study to be undertaken, and would be able to sponsor lectures, conferences or meetings designed to meet the needs of members of immediate concern.

SON ET LUMIERE

ANGLICAN NEWS SERVICE

London, August 17

This year's first performance of "Son et Lumiere" took place at the Cathedral of St. John the Evangelist, Norwich, on July 26.

It included recordings of the procession by the Cathedral of St. John the Evangelist, Norwich, and Leo McKern. The night's performances will continue until September 19.

## SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS

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