

Mainly About People

N.S.W.

The Rev. John H. D. Woodhouse, Rector of Bodalla (Canberra, Goulburn) and formerly Superintendent of the Church of England Homes, Carlingford, died recently in hospital in Sydney at the age of 60.

Captain Brian Mattinson, Church Army Officer at St. Peter's East Sydney, has been appointed Field Officer with the Church of England Immigration Dept. (Sydney). He will assist the Chaplain at the airport, ships and at 14 hostels.

Deaconess Angela Gayford, formerly of St. Peter's, Neutral Bay, N.S.W., has been appointed deaconess at St. Margaret's, Newlands, W.A., under the Rev. E. H. Arblaster.

From C.M.S. comes the following news:—

On January 22, the Rev. Graham and Mrs. Beverley Defty sailed for Tanzania where they will be working in the Western Diocese at Kigoma. Sailing with them is Miss Margaret Irvine from Christ Church, Blacktown. Miss Irvine will be secretary to the Rt. Rev. Gressford, Chitemo, Bishop of the Diocese of Morogoro, Tanzania.

The Rev. Barry and Dr. Helen Skellett left on February 4 for their second term of service in Tanzania. They will be located at Iringa, where they will be engaged in pastoral work.

A Valedictory Service for Mr and Mrs Keith Hart was held on Sunday, February 5 at St. Stephen's, Mittagong, N.S.W. Mr and Mrs Hart, who have been on extended furlough are returning to Roper River, North Australia.



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LAYMAN'S LOOK

—at Anglo-Roman conversations

Reports of recent Anglo-Roman talks in Italy have of necessity been meagre. Such meetings must be seen as "preliminary," and any outcome could only be regarded as "tentative." However, many Anglicans will be wondering what kind of progress is being hoped for, and what concessions each side is prepared to make to achieve that result.

One thing is clear. Both Pope Paul and his illustrious predecessor have made it clear that there are certain things that they, and their Church, are not prepared to concede.

Pope John spoke up loud and clear on the supremacy of the papacy, and now Pope Paul has been equally uncompromising in stating his own and his Church's unswerving devotion to the worship of Mary.

One cannot help but admire these two men, who at a time when they have ardently longed for, and sincerely sought a re-approachment between the Roman and Anglican communions, have been forthright enough to state without equivocation this stand on two of the stoutest obstacles to reunion.

But for this layman the real snag is that those who probably see themselves as our representatives in this dialogue have not been equally frank in stating that there are certain matters on which the Anglican Church is also under profound conviction.

This is more than a matter of tactics in debate. So much more, that for Anglican diplomats in this situation deliberately to start from a position of weakness while the other side

The Ven. Bevan Meredith, Archdeacon of Northern New Guinea, has been appointed Auxiliary Bishop of the Diocese of New Guinea. It is expected that he will be consecrated in St. John's Cathedral, Brisbane, on February 26.

PARISH HELPS AFRICAN

The Rev. Sam Okedi, an Anglican minister from Uganda, is to spend three weeks over Easter in the parish of St. George, Swallowbeck, Lincoln, assisting the Rev. J. T. Glover, and in return the parish and the diocese are to share in the cost of his training at Oak Hill Theological College, London.

Mr Okedi, who is married and has three children, comes from the diocese of Soroti, and has served on the staff of the cathedral parish. He first came to England under a bursary awarded by the Evangelical Fellowship of the Anglican Communion, and is staying on for further training at Oak Hill.

Mainly About People

Continued from prev. col.
absence to become Assistant Chaplain at the University of Minnesota, U.S.A., as from July. The Diocese of Minnesota has assisted the Diocese of New Guinea as a project under M.R.I.

Daudi Solomon Mazengo, Paramount Chief of the Wagogo of Tanzania, died at Ikulu Mvumi on January 17. Speaking at the funeral service the following day, the Rt. Rev. Alfred Santway, Bishop of Central Tanganyika, spoke of him as a great chief and a true Mgojo. Chief Daudi Solomon, who became Paramount in 1904, was baptised and confirmed as a Christian in his old age in 1964 by Bishop Stanway. During his recent illness he expressed readiness and desire to go to be with his Lord.

The service, conducted by Canon Daniel Lungwa, was attended by many hundreds of people including Asians, Arabs and Europeans in addition to his own people.

(Continued at foot of next column).

shows its strength, makes the on-looker fear that there is in fact nothing which they regard as vital to their faith and worship.

If this wishy-washy approach is adopted in the name of Christian love or mutual understanding while all along they intend later to take a hard line on certain matters one must question the honesty if not the charity of their position.

It is difficult at times to see in the attitudes of many Anglican Churchmen today the kind of convictions for which their predecessors were once ready to stake their lives, and which were in such sharp contrast to today's "comprehensiveness."

If these Anglican diplomats wish to be regarded seriously as our representatives, it only remains for them to speak up like honest men, and not let time slip away in equivocation and indecision.

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February 23: February 16
March 9: March 2

Science Block at Blue Mts.

A large new science block will be dedicated and opened by the Archbishop of Sydney at Blue Mountains Grammar School, Wentworth Falls, N.S.W., on Sunday, February 26, at 2.30 p.m.

The School finished 1966 with a record enrolment of 204 boys, including 99 boarders.

The Headmaster, the Rev. A. T. Pitt-Owen, reports that 20 out of 22 boys passed the School Certificate Examination, including one boy who gained 7 passes at the Advanced Level.

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C.M.S. AT VICTOR HARBOUR

IN the splendid setting of the Adelaide Bible Institute's property, Mt. Brecan, with its fine views of the coast and the Southern Ocean, some two hundred people gained inspiration and information over the five days of the Conference.

A record number of 169 were in residence at the end of January, thus fully justifying the move from the Anglican Retreat House at Belair, which

World Congress follow-up in Adelaide

THE Berlin World Congress on Evangelism was concerned that the inspiration of the Congress should be worked out on the local level of witness to which the delegates returned.

One delegate, the Rev. Lance Shilton, Rector of Holy Trinity Church, North Terrace, Adelaide, has made this follow-up his church's program during Lent and the post-Lenten period.

Mr Shilton's assistant clergy, the Revs. W. J. Graham and C. D. H. Barton, are sharing the program leadership with him.

At the 11 a.m. and 7 p.m. Sunday services, "Hindrances to Evangelism in the World" will be looked at. The 10 hindrances examined will be: Parochialism, Separatism, Liberalism, Nominalism, Universalism, Sacramentalism, Legalism, Ritualism, Pessimism, Conservatism.

On Sundays after church at 8.30 p.m., the topic "Challenges to Evangelism in the World" will be dealt with by Mr Shilton and Miss Helen Caterer who was also at Berlin. Ten areas have been selected: Philippines, Malaya, Pakistan, Iran, Afghanistan, The Holy Land, Hong Kong, Singapore, India, Europe.

Parishioners are to be guided in their approach to these issues by the series of Congress Studies held on the Wednesdays of Lent at 8 p.m. Actual recordings of leading speakers at the Berlin Congress will be used.

had a maximum capacity of 65 residents when C.M.S. last held its Summer School there in 1964.

A new feature introduced since the move to Victor Harbour has been the C.M.S. Holiday; members are invited into residence the Monday before the Conference which commences Thursday evening, so that they may relax at the holiday resort, whilst also having fellowship at a short morning Bible study.

This year, members of the C.M.S. League of Youth Interstate Conference were also in residence then, and shared in the Bible study which was taken by Mr David Nettlebeck, returned from teaching in Tanzania; only 11 or 12 came from interstate.

The numbers of young people (at least half the total enrolment of Conference) and the increasing number of family groups, were most encouraging.

Young mothers took it in turn to look after a crèche, and two League members cared for children up to 12 years while the morning meetings took place. Voluntary helpers organised domestic arrangements efficiently.

UNDERSTANDING

Those who may only have known Archbishop Loane as a writer and theologian, rejoiced greatly at the warmth and understanding that came through his exposition of Paul's thought and illustrations.

As one hearer said, it was as if the Archbishop had identified himself with Paul in his pleas for that unity, which only comes as our love for Jesus and other people, abounds more and more; as we look not only to our own interests, but also to the interests of others, and mind the same things. Then the peace of God will "guard the whole man," mind and heart, in Christ, and we have that wonderful assurance that He is at work in us.

Dr Loane's closing address at the Thanksgiving Service spoke to every heart, as he assured us that if we are obedient to Christ's call, "Come ye after me," Christ

will than "make" us to be and to do what He wants.

The love which shone from the face of Bishop Yohana Madinda exemplified what the Archbishop said. The African Bishop's address after service on Sunday night moved everyone, as he quietly spoke on the text from I Peter, "Humble yourselves therefore under the mighty hand of God," and called us to commit ourselves ever more deeply to the Lord, and to witness to Him at home and in missionary service.

APPRECIATED

The Rev. Jeffrey Roper, formerly C.M.S. Secretary in Brisbane, was a happy choice as Chairman of the Conference, and his messages out of his own spiritual experience were greatly appreciated. Mrs Roper was one of the discussion group leaders, so it was a good opportunity for local folk to get to know Mr and Mrs Roper.

The lively and friendly personality of the S.A. Secretary, Rev. Allen Quee, added greatly to the success of the Conference, and his address on the Challenge to Christian Discipleship made the Christian's calling plain to all. Miss Anne-Marie Priestley from C.M.S. Groote Eylandt and Mr D. Nettlebeck gave excellent summaries of the work and opportunities of Christian teachers in N.T. and Tanzania.

The urgent need for evangelism was highlighted by the Rev. J. Roper in his opening address; such is the increase of non-Christian population in the world that nearly "one half of the world has never heard the Gospel." This fact was emphasised on the last day, in the addresses of Miss Helen Caterer, O.B.E. and the Rev. Lance Shilton, relating news of the World Congress on Evangelism.

Those concerned with the conference were encouraged by the fact that 16 young people were interviewed by the C.M.S. Secretary as they registered their names as considering overseas service.

START MADE ON DAPTO VILLAGE



● The Federal Minister for Social Services, Mr I. M. Sinclair, M.P., presenting a Government subsidy cheque for \$10,000 to the Archbishop of Sydney, the Most Rev. M. L. Loane, at the setting of the Foundation Stone of S. Luke's Village, Dapto, on February 11. Seated, l. to r.: Archdeacon E. A. Pitt, Archdeacon Goodwin, Chairman of the C. of E. Retirement Villages; Mr G. T. Atkins, Executive Secretary; Canon B. H. Williams. This new Village is situated on the Pacific Highway one mile south of Dapto. The first stage will consist of self-contained accommodation for thirty-two people costing approximately \$170,000. The whole site of twenty-two acres, given by Lindsay Evans of Dapto, will allow for a future development to house approximately 280 persons.

REPORT ON TASMANIAN SUNDAY OBSERVANCE ACT

SIR Philip Phillips, Q.C., has recommended to the Tasmanian Government that it should retain its general prohibition on Sunday work for profit.

At the same time the report, to be presented to Parliament, has said that opportunities for Sunday sport and entertainment should be widened. However, Sir Philip rejects proposals for exemption from the general prohibition of Sunday work by a number of business interests.

These include real estate agents, some building construction, selling of fruit and vegetables and motor driving tuition. The existing law generally prohibiting gainful activities on Sunday should stand with minor adjustment, Sir Philip said.

Two principles were put forward to formulate a modern law upon Sunday observance relating to gainful activities.

One view is that one day in seven should be guaranteed for leisure as far as possible. This

is a secular provision, almost a health law, he said.

The other view is that Sunday is a holy day and the law should recognise and enforce this.

The report does not recommend that Sunday become a second Saturday in the week. Professional spectator sports are among the games which he would prohibit.

Concessions are recommended to allow Sunday funerals and production and sale of Sunday newspapers.

Death of noted church organist

The death has occurred in Sydney on February 16 of Dr George Faunce Allman, who was well known as organist of St. James', King Street, for more than 50 years.

Much of Dr Allman's work was among students and he was University Organist and Conductor of the Sydney University Musical Society and Music Master at Shore School, of which he was an Old Boy.

Dr Allman was an earnest churchman as well as a most gifted musician. He was held in the highest respect in Sydney musical circles.

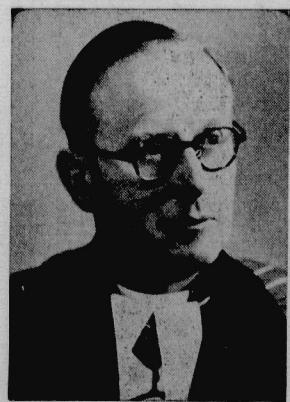
PRIMATE OF ENGLAND GREETES OUR READERS

The Archbishop of York, the Most Rev. F. D. Cogan, will visit Australia in March during a six-week tour of Asia and Australasia. He sent the following message to our readers:

"My wife and I greatly look forward to the privilege of meeting many Church people and of sharing in your worship and work during our few weeks in different centres of Australia. My chaplain, the Rev. Michael Turnbull, is also eagerly looking forward to this.

"This is our first visit to Australia and we come to learn and to share with you of the riches of Christ. I know that you will have us in your prayers, as we have you in ours."

(Signed) Donald Ebor: Bishopsthorpe, York, England, January 27, 1967.



Anglican College
Sydney

Liturgy and architecture go hand in hand

—WHERE CAN GUIDANCE COME FROM?

IN the last few years there has been a speeding up of the rate of building churches in Australia.

This has been going on since the last war, but recently the pace seems to have accelerated.

The difficulty for the Australian builder and architect is that there has been little or no direction or guidance about the building of churches in the form of books or studies for the Australian scene.

What is the real question that has to be asked? Are the architects and builders failing to introduce the best in modern designs and planning?

This is hardly true. There are many interesting contemporary church buildings in Australia.

The real question should be: Are the clients, a parish or a congregation, failing to give the right directions for the type of building they need? Do they even know what plan will suit their requirements best? In many, if not in most, cases the answer must be that they have little or no idea what their needs are.

'SPECTATOR'

They have inherited certain fixed ideas of how a church should be planned and what it should look like.

They express those ideas and although the architect may persuade them to leave out the pointed windows and other trappings of a watered-down mock Gothic style, the overall planning of the building remains tied to the traditional pattern.

The traditional pattern is, of course, the thin rectangular building littered for most of its length with row after row of pews culminating in a chancel where the choir stalls and a solid communion rail make a solid barrier between the congregation and the clergyman and the rites which he may perform at the east end of the church.

The question then becomes clear: Is this the only pattern a church can follow and is it the right one?

Taking a superficial glance at the history of Australian church buildings one would quickly get the impression that the "spectator" variety of building which I have described above has been the only one ever used.

Yet when you prod into the history of churches such as St. James' in King St, Sydney, you find that originally the interior layout of that building was very different to what it is today.

When it was first built and furnished by Greenway it had a communion table more or less

By Rev. N. S. POLLARD, M.A., B.D., Librarian of Moore Theological College, Sydney.

in the centre of the building surrounded by a circular communion rail. The pews of the box variety surrounded this centre to the church.

Today one gets the impression that the congregation are more an audience who are there to hear the choir, which is raised up on a high platform, and to see the performance of services taking place around an altar at the far east end of the church.

This is all very different from Greenway's original conception. Which plan can claim to have the most authority behind it in the history of the Christian Church? For length of years and weight of numbers there is no question that the spectator type of plan has always been most popular.

However, if we go back to Christian origins we find that the first communion service was almost certainly celebrated with the apostles standing or reclining around a table as any Jewish group would have done at Passover.

The early Christians, as far as we know, made no attempt to copy in a sentimental fashion the set-up of the first communion service. But if Roman dining rooms are any guide, much the same pattern would have been followed of gathering round a table.

In fact there could be nothing more natural than for the president at the feast to stand at the head of the table or in the

middle and others present to gather round him on all sides of the table.

This custom no doubt continued even after numbers compelled the Christians to leave the church in a house and take over a secular building such as the early basilicas were.

Even then the secular use of these buildings as law courts with the judge and his assessors sitting round a table and others present gathering round that same table obviously continued to influence the Christian use of such buildings.

Some of the oldest churches in Europe still show evidence of this pattern with seats behind the altar for the Bishop-President and his assistant priests and the congregation no doubt gathered on the other sides of the table.

Only gradually did pagan ideas of a priest sacrificing at an altar and the people merely as spectators watching what was done for them, begin to predominate in the Christian church.

SANCTUARY

The cult of burying the martyrs in front of the altar and the consequent veneration of this part of the church led to its being fenced off as a sanctuary. Finally it became a priestly preserve from which the people must be separated as far as possible.

The priest now as the mediator between God and the people stood with his back to the people although the old custom of celebrating the Mass facing the people lingered on in one place and another as it has done in St. Peter's in Rome.

This departure from the simple Christian idea behind the original communion supper has not gone unheeded or uncriticised. The period of the reformation in the sixteenth century was one period when an attempt was made to return to the simpler, more original pattern of early Christian worship.

Altars were replaced with tables of the standard dining room variety of that period. In churches uncluttered with fixed

seats it was simple to bring this table down into the middle of the church and for the people simply to gather round it.

In this way old buildings could be adapted to a revitalised idea of what Christian worship was about.

In the great period of church building in England with which the name of Christopher Wren is associated, the pattern of a central communion table became quite common.

On the continent in Protestant churches similar arrangements were also popular. It was this tradition which influenced

Greenway in the original plan of St. James', King St, in Sydney.

The old pattern of creating barriers between the priest and the people architecturally, and of making the people mere spectators of the mysteries performed in a sanctuary at the east end of the church, was continued in the Roman Catholic Church and was always possible in the Protestant churches.

It was not until the nineteenth century that this type of planning became popular in the Protestant churches.

Continued Page 5

EDITORIAL

KEEP IN STEP!

There are two kinds of people these days; those who are "with it" and those who are "not with it." As Alan Nichols said in a recent article in the Record, the prophet Jeremiah would certainly be considered a failure in any parish today. He was not "with it" in his generation.

In this issue we publish an article about the recent enquiry into the Tasmanian Sunday Observance Act. The Press asked for comments from various Church leaders and with one possible exception, they went along with the report, despite the fact that it was but another aspect on the policy of attrition which Governments have adopted towards the Lord's day. It is all so predictable.

The Press particularly likes to be "with it." Accordingly, on any issue which it regards as newsworthy, it seeks opinions from clergy who can be relied upon to be "with it."

For good measure, they generally publish one contrary opinion and in Sydney at least, they can generally get such an opinion from some executive officer of the N.S.W. Council of Churches. It is to the Council's credit that faithfulness to Christ's standards is more important to them than Press or popular plaudits.

There was a time when the general public could rely on Church leaders to lead, to stand firm for the best standards and values, to speak strongly and clearly when needed.

Today, the Church stands divided, confused, and very often condemned in the public mind. We do not believe that people are really scandalised by our lack of organic unity, as some would have us believe. They are shocked rather because the Church seems to have turned its back on principles which once seemed impregnable and on which Churches often spoke with one voice.

It may seem that the Church is making frantic efforts to keep in step with the age. It has become obsessed with buildings, budgets, counting heads. It is not recognised that authentic Christianity often runs in inverse ratio to "successful" Christianity. There is a real danger that the prophet will not find honour in his own or any country.

A few years ago, David Susskind said: "Today in our churches we find in the pulpit men whose sole talent is knowing how to put a wet finger into the wind to see how the zephyrs of public attitude are blowing so that they can appeal to as many people as possible."

Such men will never risk declaring some unpopular truth. Their leadership would mean a Church with no prophetic mission, no sense of dedication, no willingness to sacrifice, unable to walk alone; a Church afraid of the wilderness.

It is easier to keep in step than to be the odd man out. It often saves mental struggle to trim one's sails to the prevailing winds of doctrine. The coming of a more lucrative parish can be more absorbing to clergy than the coming of the Kingdom. And it requires no effort and no sacrifice.

The Church of God must speak to this generation with a prophetic voice. Unless it does, it cannot speak at all. It must say "Thus saith the Lord," else it will be the mouthpiece of the people instead of the voice of God.

GIPPSLAND EMERGENCY DECISION

IN his February letter to the diocese, the Bishop of Gippsland announced emergency measures to ensure that diocesan missionary quotas were met. He said:

"It was disturbing as well as embarrassing to hear Canon Coaldrake announce that all the Victorian dioceses except Gipps-

land and Melbourne had reached their quotas for 1966.

"This forced me to take an emergency decision, in line with the policy adopted by the Standing Committee in December, when it foresaw the possibility of this shortage.

"I had to decide that all the items on the planned-giving budget that had not yet been fully met would have to be reduced enough to enable our payments to A.B.M. and C.M.S. to come close to the promised quotas of \$4,840 and \$11,540 respectively.

"This is always hard to calculate, because some contributions are sent direct to the State offices instead of to the Diocesan Registry, and we never find out the exact amounts so remitted until after the end of the year.

"Mr Cox calculates, on the basis of 1965 figures, that what we have sent plus what has gone direct will meet the A.M.B. target, but not the C.M.S. one because there is usually more sent in direct for A.B.M. than for C.M.S.

"But even this 'shot in the dark' has been done at the expense of severe reductions to our diocesan giving to the Bible Society, the S.P.C.K., the B.C.A., the BGS, the Missions to Seamen, St. Mark's Library, the Church Army, Ridley College, and the A.S.C.M.

"Moreover the whole amount

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BUS LIFT FOR WOMEN'S WEEKEND

THE 9th Annual Central Convention of the Australian Christian Women's conventions will be held at Camp Ambassador, Stanwell Tops, N.S.W., from March 3-5.

This is an important event in the life of the Christian women of this city and beyond, and provides an opportunity for women to come together to strengthen their spiritual life and witness.

So that women from many parts may come, at least to the Saturday meetings, buses have been organised from central points, for \$1 return. They will arrive in time for the first morning session on Saturday at which Mrs Alan Begbie will speak.

In order to make sure of a seat in the bus, ring Mrs Rhonda Myers at 75-3465.

Mrs Hulme-Moir, Miss Cook, Mrs Chambers and Mrs Begbie will speak and on the Saturday evening Mrs Chambers will be conducting her question box session which has proved so popular over the years — "What the Bible Says."

There will be a Missionary Panel on the Saturday morning when Miss Joy Ridderhof will speak. Miss Ridderhof, the Founder Director of Gospel Recordings, is on a world tour of branches of Gospel Recordings and will bring news from England, Laos, Europe, India and Hong Kong.

Other speakers on the panel will be Miss Pauline Williams from the School of the Air in New Guinea, Miss Esma Harris from the W.E.C. in Japan, and Mrs Marj. Deasey from the U.F.M. in New Guinea.

BIBLE COLLEGE EXAM RESULTS

The Registrar of the Church of England Bible College has announced the following results for the third term examination, 1966:

DIPLOMA COURSE (per cent) E. R. Hutchinson (Papua) 79, M. Martin 78, P. Lloyed 77, P. Macfarlane 75, P. Perry 74, D. Turnbull 74, J. Orr 73, M. Palmer 73, J. D. Webster 69, M. Rowland 68, R. J. Phillips (Victoria) 67, L. Pryor 66, N. Anderson 65, M. McKiernan 65, E. Clover 58, J. W. Turner 56, V. Howell 52. (One failed.)

The following diplomas are awarded to students on graduation:

1st Class Honours: M. Martin. 2nd Class Honours (order of merit): R. J. Phillips, J. Orr and M. McKiernan (equal), J. D. Webster, M. Palmer, D. Turnbull, M. Rowland, R. Perry.

PLATFORM

(14) PRAYER BOOK REVISION

Here in Australia we are in a particularly fortunate position with regard to Prayer Book revision. It was the foresight of T. C. Hammond as much as anything that put us there.

Some will remember that years ago, many felt that Hammond in his declining years had lost so much punch that he was "giving in" when he made the startling decision to support the proposed constitution for the Australian Church. At the Sydney synod which finally did assent, Hammond pointed out that before many years were out, England would go ahead with revision and a case could be made out for England's revision being mandatory in Australia.

How prophetic his words were. Prayers for the dead have been steamrollered into permissive English practice despite Evangelical opposition. It is not an issue here.

Nothing can be permitted here which contravenes any doctrine or principle of the Prayer Book and 39 Articles. This is a sensible safeguard. At the same time, our Liturgical Commission seems to realise that if it is to move forward, it must explore fresh grounds of agreement and avoid grounds of controversy. This is a sound approach.

It looks as though we must be ready to accept changes. We should not be opposed to change, just because it is change. There were columns of letters in recent issues of the English "Church of England Newspaper" defending the retention of "thou" and "thee" in Prayer Book revisions. The protagonists of the second person singular solemnly assured us that these pronouns were reverent while "you" was not!

This is an occasion when the emotions have taken over and reasonableness has fled. If we like "thou" in preference to "you," we are at perfect liberty to do so. But it is avoiding the issue to talk about the comparative reverence of two pronouns, one of which has gone out of common use.

When I first noticed young clergy and laymen saying "Here begins..." and "Here ends..." before and after our readings of the lesson, it jarred on me. But I learnt to analyse my reaction as a conservative prejudice. This was modern language to the 1662 revisers. They did not intend to impose archaic usage on us.

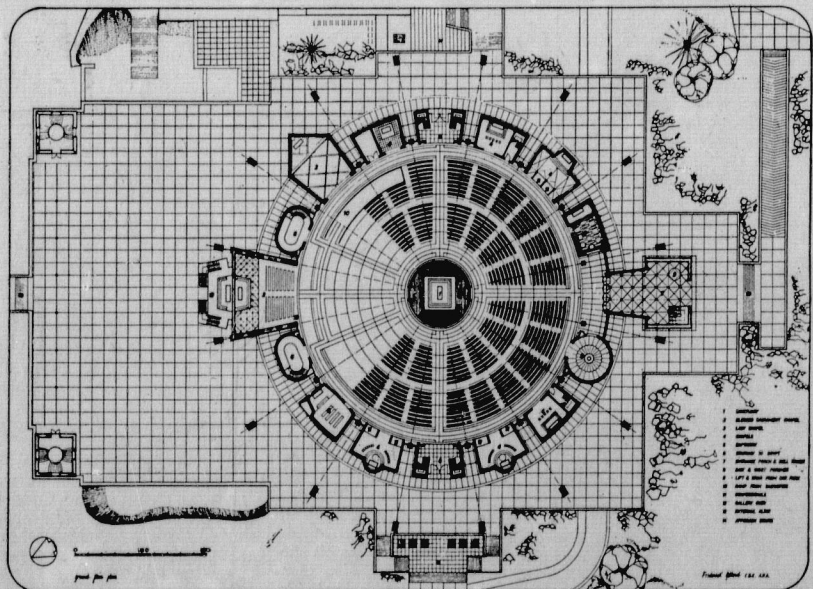
As much as we love accustomed forms and usages, we must be prepared to move forward. As things stand at present, we have nothing to fear. No false doctrine, nothing contrary to the Bible can creep in.

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• This ground floor plan of the Liverpool Metropolitan Cathedral in England shows how the seating encircles the communion table.

Books

Out in the cold?

BEYOND THEOLOGY, The Art of Godmanship, by Alan Watts. Hodder and Stoughton, 1966, pp.236, Eng. price 30/-.

When J. B. Phillips in "Your God is Too Small" pointed out the inadequacies of some current and historical conceptions of God, he did so from within the fold of Christianity, and was able to balance the first, destructive, part of his book with a second part outlining a constructive theology.

Mr Watts, with his sub-title "the art of Godmanship," hides, under a Stephen Potter-ish approach, a serious attempt to conserve Christian and other ethical and philosophical values in a framework of pantheism (for which his studies in Zen Buddhism well equip him).

But though, like Phillips, he draws attention to some of the unsatisfactory aspects of Christian history and doctrine, he cannot always disguise a rather malevolent enjoyment which seems a good way removed from the impersonal approach of a philosopher. Can we detect here the remains of some deep complex? One can't help feeling that he rather enjoys watching us Christians squirm as he points out our follies.

But Mr Watts is not really out to destroy: rather to preserve and examine. He is the butterfly-man, with all his specimens neatly pinned in their cases; and the conclusion he comes to is that they are all really the same as he is, and part of the Divine Dance that "deep down at the centre 'I myself' is 'IT'—as in 'as it was in the beginning, is now and ever shall be, world without end.'" We are all part of God, and all our errors and sins are just part of His maya.

Holy Communion Perhaps one of the most interesting sections is Mr Watts' analysis of the Roman Catholic and Protestant doctrines of the Holy Communion. One would like to quote at length, but space forbids.

Here he makes his strongest plea "that Christians might accept and assimilate the full implications of the Incarnation and of membership in the Body of Christ; that they should discover what it must finally mean to eat the Lord's Body and to drink his Blood." He claims that "... the 'Hindu' myth of the Lord's maya, and of all beings as existing by his *atma-yajna* or self-sacrifice, not only gives the Christian myth a new and peculiar profundity; it acts as a catalyst through which there can be a full expression of Christian materialism."

If God has not revealed Himself in Christ, and we are left to our own unaided thinking, perhaps Mr Watts' "pantheism" is as good an interpretation of the universe as any other. We love the ingenuity of its synthesis.

But those who believe that God has indeed spoken to us by His Son will want to cry out to him, "Do come in out of the cold!" And he will still go on being humorously brave in the darkness of intellectual travail.

—C.E.W.B.

Brief reviews

CRUSADE '66, by John Pollock. Hodder and Stoughton, 1966, pp.96, Eng. price 5/-.

Those who have a deep con-

cern for Australia's young people today may well take new hope from this book. It is exciting to read that thousands of young people, as well as old flocked night by night to hear Dr Graham's message. All is not lost in London today when beatniks from Soho and wharfies from Dockland foregather to hear what Christ can do for every man.

—E.J.D.

Obscurantism challenged

ANCIENT ORIENT AND OLD TESTAMENT, by K. A. Kitchen. Tyndale, 1966, Eng. price, 18/6 stg. 191 pp.

In vigorous, fast-moving style, Mr Kitchen challenges the obscurantism of most modern Old Testament scholarship.

It has, he says, virtually ignored the implications of the vastly expanding knowledge of the history and literature of the civilisations which were Israel's environment.

Furthermore, while the Orientalists have been mostly concerned with factual data, Old Testament scholars have been controlled by prior philosophical assumptions.

After setting forth some basic principles of study (taken for granted by Orientalists but not accepted by negative Old Testament critics) Mr Kitchen discusses some questions of Old Testament chronology, comparative religion, literary and linguistic criticism.

These chapters have a powerful apologetic impact.

He rounds off his book with some examples of light thrown on the Old Testament by facts that have been discovered in recent Near Eastern studies.

Abundant bibliographical footnotes citing English, French and German research leave Mr Kitchen's scholarship in no doubt, and many of them contain pithy comment.

The reviewer's only negative reflection is that the author is a little uncritical in claiming a "neutral" standpoint for himself. In reality he has a rather Christian way of looking at the facts. But this is precisely why his approach is so fruitful, and we look forward to more such fascinating and helpful scholarship from Mr Kitchen's pen.

—J.M.

Life by the river

MEN AND A RIVER, by Louise Tiffany Daley. Melbourne University Press, Melbourne, 1966, pp.203, \$3.50.

You have to live on one of the coastal rivers of northern N.S.W. to understand the sense of community engendered by "the river." From the Hastings to the Tweed life has always been dominated by the river and its tributaries. This is particularly true of the Clarence and the Richmond.

Although this book purports to be the history of the Richmond from 1828 (first settlement) to 1895, it is very much the history of the Clarence also, for its people settled the Richmond.

It is a book for everyone. If you have been fascinated with place names on the Richmond the origin of many becomes clear. Casino, Dobie's Bight, Cooper's Shoot, Rous Mill, Wardell, Ballina, Busby's Flat — they are all there.

The pioneering efforts of the various denominations in Lismore, Casino, Coraki etc. are

handled with liveliness and sympathy. Light is shed on the unusual strength of the Free Church communities on the rivers.

The author traces the opening up of the Big Scrub for its rich cedar resources and then pine and hardwoods to the time when the only timber is that left in the high ranges. She shows how early attempts to raise sheep were followed by cattle, leading to the establishment of a herdford stud at Duraaba by Henry Barnes. Far from markets, it is interesting to note that cattle-raising was profitable because of tallow prices. The meat was valueless...

We have the history of the area's two major crops, maize and sugar cane and it is all so well told. The boat building industry, now centred on Ballina, was set up by William Yabsley at Coraki and the story of the resulting coastal shipping trade is one of the highlights of the boom. The later dairying is also touched on.

"Who's who"

The list of subscribers to the book's publication reads like a "who's who" of the Richmond and the list of primary sources would fill many a research historian with envy. The author has been fortunate in that so many of the original families are still there and that their forebears were obviously obsessed with diary-keeping. If the book has a slant, it is very much in agreement with the Establishment. All the pioneers whose families are still there today are presented as larger-than-life heroes. The names of Yabsley, Yeager, Alcorn, Barnes, seem to be beyond criticism.

The historian will be disappointed that the author gives no critical assessment of the area in the period covered. She does not seem to be aware that the land-hungry pioneers and their successors have given rise to the depressed share-farming community of more recent times. Education was more sadly neglected than in most other parts of the State. As a result political awareness has never been high. The New State Movement has always been looked to as the one hope of pulling the Richmond's ill-roasted chestnuts out of the fire.

—R.S.R.M.

The child at the font

RIGHT TO BAPTISE, by Geoffrey Hart. Hodder and Stoughton, (Christian Foundations Series No. 15) pp.93, price 55c.

"The embarrassment in the Church today over the administration of the Sacrament of baptism to infants is due to two factors in particular. The first of these is the loss of a coherent theology of baptism which at the same time takes into account the biblical teaching of the place of children in the Church of God. The second is the entail, so far as the Church of England is concerned, of the medieval concept which treated every citizen as a churchman, with the result that it has for centuries been customary to administer baptism indiscriminately to children, whether or not their parents are regular worshippers who lead recognisably Christian lives."

From this position outlined in the Introduction by the Joint Editors, Geoffrey Hart, vicar of an English parish, presents a sane, balanced and lucid exposition of the situation at present in regard to baptism, and with

(Continued on Page 7)

Notes and Comments

BISHOP TROUBLE

A diocesan bishop who prefers to remain anonymous but who lives more than 1,000 miles from our office wrote the other day to tell us that the Record is among his preferred reading. He drew our attention to an error in our Epiphany issue. A front-page illustration referred to a Buddhist temple in Kathmandu. The good bishop pointed out that it was a Hindu shrine, not a Buddhist one and that the idol was probably Kali. He is quite correct.

Which makes us apologise to another bishop who lent us some slides for block-making purposes. Obviously, we played ducks and drakes with the titles which he gave us for these slides.

DIALOGUE CHANGES

It is not so long ago that the great dialogue within the Church was between Evangelicals and Anglo-Catholics. The Liberals or Modernists were sandwiched somewhere in between. John Stott in an address this month to 150 clergy at the Liverpool Diocesan Evangelical Fellowship suggested that in the future the dialogue would be between "Radical" Christians and "Biblical" Christians.

Mr Stott anticipated his critics by describing himself as a "Radical Evangelical." He suggested that radical and biblical viewpoints were not necessarily exclusive.

He suggested that the dialogue between those whose chief interest lay in understanding and proclaiming the Christ of Scripture and those whose primary concern was to discover which religious concepts are most congenial to the mind of contemporary man, would become increasingly prominent in the life of the Church.

Our only disagreement with Mr Stott is his suggested timing of the dialogue. We believe that it has already come into prominence in the life of the Church.

CHURCH SEASONS CRITICISED

On the same occasion, Mr Stott pleaded for the revision of the Christian year. He felt that the two advents caused confusion and that the Calendar gave inadequate attention to the great doctrines of God.

He deplored the undirected use of the interminable Sundays after Trinity. He agreed with the suggestion of Canon Leathem of Birmingham that the Christian year should begin in October with the harvest festival season and its association with the doctrine of creation.

Advent should only be concerned with preparation for the celebration of Christmas. The second advent should receive attention at the end and not the beginning of the Church year.

TASMANIAN TRAGEDY

All other news faded into insignificance recently when Australians learned that at least 51 died and thousands were made homeless in the worst-ever bushfires around Hobart. Whole townships were wiped out and their populations left destitute.

The national response was immediate and came from all sections of the community. Aid, too, was sent from overseas. Churches everywhere had spec-

ial appeals on Sunday, February 12, and the response was most generous.

National disasters of this nature are not uncommon and when fire strikes it seems that services and equipment available are all too inadequate. No doubt Tasmania will profit from this terrible experience.

NINE-TENTHS OF ROME

Bishop Stockwood of Southwark writing in his diocesan magazine says that while he cannot accept the papacy, he believes that nine-tenths of Anglican and Roman doctrines (sic) are held in common.

He says there are risks in reunion with Rome but that the cause of union is worth the risks. This is playing eternal verities if you like! Who is willing to put to hazard the grounds of his salvation?

Primate's message on Tasmanian fires

The Primate of Australia and Archbishop of Brisbane, the Most Rev. P. N. W. Strong, has issued the following statement:—

"We are deeply shocked and grieved at the suffering of our brethren in Tasmania in the disaster which is surely a national tragedy. The human side of this tragedy with its widespread suffering to many who have lost their homes, dear ones and possessions, and have suffered injuries themselves, must touch the hearts of all the people of Australia."

"I commend to the prayers, loving and practical sympathy, and support of all church people in Australia the people, State and churches of Tasmania in this time of deep distress, and I would ask:

(i) That special prayers be offered for them in all churches on these next two Sundays, and (ii) that besides the contributions which many individuals will surely give to the National Relief Fund, we might give practical help to the churches and their peoples by retiring collections at our church services."

TH.C. EXAMS

The following are results in 2nd term examinations conducted in connection with the Certificate in Theology course of Moore College, Sydney:

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PASS:

PERRY, Mr R. A., Randwick, N.S.W.; SIMPSON, Mrs E., Earlwood, N.S.W.; HILL, Mrs P., Wentworthville, N.S.W.

It has been said that Christianity is like the chickenpox; if you have got it, somebody is bound to catch it. If nobody catches it from you it is doubtful whether you have got the real thing. (Rev. E. J. Collinson.)

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Letters to the Editor

Capital punishment

Re your Editorial on capital punishment I would like to say that although this is an Old Testament law, of Moses, an eye for an eye, God does not want capital punishment.

For example, a woman was brought to Jesus and accused of adultery, and her accusers wanted her stoned to death. Jesus opposed this action and said, "He who is without sin let him cast the first stone."

The late Ronald Ryan may have been a victim of circumstances and innocent of firing the fatal shot which killed a prison warder, so who are we to sit in judgement on our fellow-man?

The 1963 Methodist Conference supported the total abolition of capital punishment on grounds that:— (a) It is contrary to God's redemptive purpose for man as revealed in Jesus Christ; and (b) there is no conclusive evidence that it is an effective deterrent or that its abolition raises the rate of homicide.

I am afraid the Sixth Commandment, "Thou shalt not kill," is often overruled by the phrase, "judicial right."

—BERNARD WALSH, Redfern, N.S.W.

Bishop Morris Memorial

Fred Morris went to the Congo in 1913 as a missionary colleague to the famous C. T. Studd. At Cambridge University he had been president of the Cambridge Inter-Collegiate Christian Union and a contemporary of (later Archbishop) Howard Mowll, whose life-long friendship he retained.

After many years of missionary service with the Africa Inland Mission, Fred Morris was consecrated Bishop in North Africa by Archbishop William Temple in 1943. He retired from this position in 1954, and in January 1955 accepted appointment as Bishop of the Church of England in South Africa.

In this position he remained until his death in June 1965, giving much needed episcopal oversight to that church. He was consecrated as his assistants, Bishop Stephen Bradley and Bishop Peter Chamane.

Bishop Bradley writes: "To his people in South Africa Bishop Morris gave the example of a truly godly life — he was a lover of God, and a lover of souls." He also gave the benefit of a bishop's ministry to the Church of England in South Africa, fearing no man, and doing what he believed to be right in the sight of the Lord.

"There are many who have

reason to thank God for every remembrance of him, for his life of faith and obedience, for his example of courage and steadfastness, for his reflection of the peace and joy of Christ.

"The Synod of the Church of England in South Africa decided that two churches should be erected as memorial churches to Bishop Morris — one in Natal and one in the Transvaal. You are invited to join in this project in memory of this gracious and saintly servant of God. Here are some details:

"The church here is for a Zulu congregation at Edendale, a growing African township near Pietermaritzburg. Already the inhabitants number many thousands. There is a great need for a suitable building to provide a place of worship for the existing centre for the proclamation of the gospel of grace.

MINISTERED

"Bishop Morris ministered devotedly to the Zulu members in Natal, of whom one remarked that only with his coming was it possible to understand why God had delayed so many years in answering their prayers for a bishop of His choice to lead them; it was because God wanted to send a special bishop and waited until He could send Bishop Morris.

(Continued on Page 7)

Liturgy and architecture

● From Page 2

The Gothic revival in architecture and its liturgical accompaniment in church planning were fostered by the Cambridge Camden Society who, through a most successful propaganda campaign, made popular the revival of Gothic architecture and its accompanying interior planning of a long nave culminating in a sanctuary which was raised high above the people and separated from them by choir stalls and other means.

Such was the success of their campaign that in every part of the British Commonwealth and far beyond you may find churches and chapels of every denomination built in this same architectural style and with this same interior planning.

Even today when modern building methods and materials are used the interior planning of a church is frequently tied to this old pattern.

TREMENDOUS

Today, as we are all aware, there are tremendous changes going on in all the Churches — not least in the Roman Catholic Church itself.

This movement, which has been flourishing since the early part of this century, is often known as the liturgical movement. In many ways it is a counterpart to the modern movement in architecture with its emphasis on functional design.

The liturgical movement has been stressing the need to ask what are we doing when we meet to worship. As a result of this questioning the true theological reasons for the way in which we celebrate the Holy Communion are being recovered all over the Christian Church. In areas of growing population new churches are being called for constantly and the result is that architects and theologians are once more working hand in hand.

In the English-speaking world this is highlighted by the activities of the New Churches Research Group in England and in some Roman Catholic dioceses in America, where the authorities have laid down the liturgical requirements which are to govern the construction of churches.

What then represents the ideal church? It will be a church designed from the inside out.

It will provide the opportunity for the people to gather round the communion table to join in the fellowship meal. It will not be like Coventry Cathedral—a vast storehouse of religious art.

Here the congregation—one almost might have said audience—are mere spectators of what is going on down under Sutherland's mighty tapestry.

It will not be like some of the most recent church structures in Australia—completely traditional in their internal planning despite their splendid and fine

architectural exteriors (the Wentworth Memorial Church at Vaucluse and the Casino Methodist Church both in N.S.W.; or St. John's Presbyterian Church at Warrandyte and St. Joseph's Roman Catholic Church at Bendigo, both in Victoria).

It is very hard to point to many churches in this country where the liturgical movement has had its full effect. It is necessary to point to the many examples of this new influence at work on churches in Europe.

The most startling example of recent years is the vast Roman Catholic Cathedral in Liverpool in England.

EXAMPLE

Many examples both on the Continent and in England are to be found by photograph or plan in that book which is basic to this whole subject, Peter Hammond's Liturgy and Architecture.

A simple and unpretentious example of this new way in Australia is Stanley Smith's St. James' Presbyterian Church at New Lambton, Newcastle, N.S.W.

Here the corporate participation of the congregation is expressed by placing the communion table in the centre of the church with the people gathered on three sides of the central space.

The same is true of the lovely small chapel of Ridley College, Parkville, in Victoria.

Both express the basic unity of the Christian faith which should appear in the meeting together of the church. Here the old barriers between priest and people are down and here we may rightly see St. Paul's words to describe the Christian Church as "one body in Christ" finding true expression.

(Building.)

NURSES' MEMORIAL

On March 16 at "Hokonui," Katoomba, N.S.W., the Australian Nurses' Christian Movement will dedicate a recently remodelled section to the memory of Sarah Ann Plumb, the first organising secretary of A.N.C.M. in N.S.W.

The memorial will be a testimony to the 25 years of leadership which she gave to the movement in N.S.W.

Dr Neville Babbage will take the dedication service at 2 p.m. on that day.

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56-5621. 56-8871.

Canadian Roman Catholics may now decide for themselves whether or not to abstain from meat on Fridays. The hierarchy voted to abolish the traditional day of abstinence and stressed that the new regulations in no way changed the "evangelical obligation of Catholics to do penance, but rather altered the ecclesiastical directives as to the manner of such penance.

Mainly About People

N.S.W.

On February 19, the Archbishop of Sydney ordained as deacons the Rev. D. W. Holland, B.D., Th.L., the Rev. G. Jefferys, Th.L., the Rev. C. G. Kruse, B.D., Th.L., the Rev. W. B. Newton, the Rev. B. C. Siversen, Th.L., and as priests: The Rev. B. J. Bevis, Th.L., the Rev. A. M. Blanch, B.D., Th.L., the Rev. D. E. Firmage, Th.L., the Rev. R. F. Goodfellow, Th.L., the Rev. O. W. Thomas, B.A., B.D., Th.L., the Rev. A. G. Tress, Th.L., the Rev. J. W. Wise, Th.L.

The Rev. Bruce R. Horton, who has been curate of the parish of Pittwater (Sydney) since 1963, has been appointed curate-in-charge of the newly created provisional district of St. Michael's, Newport.

The installation of Canon A. W. Morton as Dean of Sydney will take place in St. Andrew's Cathedral on March 3, at 8 p.m.

As part of the Centenary aim, to deepen the spiritual quality of the work, the Scripture Union has appointed an Asian Post-Graduate student to join the I.S.C.F. staff team. He is Mr Phua Seng Min. Mr Phua will work in High schools where there is a concentration of Asian students. Members of the I.S.C.F. in these schools will be challenged with the vision of missionary work and will be shown how they can have an outreach to their fellow overseas students.

Mr Phua is a graduate in Arts and has had two years' teaching experience in Victorian High schools. He will be on the I.S.C.F. staff for the first part of this year and will then pursue studies for the Master of Education degree.

Miss Meryl Dickson, for the past two years a staff worker in Sydney with the Australian Nurses' Christian Movement, leaves at the end of this month to attend the Unevangelised Fields' Mission training course in Melbourne.

Miss Kath White has concluded her three-year term on the I.S.C.F. staff and has taken up an appointment at Kambala Girls School.

Miss Northa Burnett has been appointed to replace Miss White. Miss Burnett is a graduate in Arts from the University of Queensland. She has gained country teaching experience at Longreach and city experience at Brisbane and Aspley State High schools.

Mr Ken Buttrum has been appointed as field worker for Camp Howard (diocese of Sydney Youth Dept.) and began on February 1. Mr Buttrum was previously a teacher with the N.S.W. Education Dept. He will be specially responsible for the recruitment and training of counsellors for Camp Howard. He will also do deputation work for the Youth Dent.

The Rev. D. S. Parker, vicar of Walgett (Armidale), has been appointed vicar of Tenterfield.

The appointment has been announced of the Rev. C. H. Sherlock, rector of All Saints', Hunter's Hill, N.S.W., and Director of New Housing Areas in the diocese of Sydney. Mr Sherlock has had previous experience in this field. He will continue to serve as rector of All Saints'.

Mr Bruce Upton, general secretary of Scripture Union in Western Australia since 1963, has been appointed Director of Christian Education in the diocese of Newcastle, N.S.W. Mr Upton, the first layman to be appointed to this post, takes up his new work this month.

Mr Upton was born in Penrith, N.S.W., and was a teacher for nine years, four on the staff of Barker College, Hornsby. From 1958 to 1961 he was a sectional commander in the C.M.F., attaining the rank of lieutenant. During his time in S.U. work in Western Australia a rapid expansion was seen, S.U. membership increasing by 50 per cent. Mr Upton is married with three children.

The council of Abbotsleigh School has decided to send the headmistress, Miss Betty Archdale, on an overseas tour of

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SILLY EXCUSES. Bobby Badger and his friends have cause to regret excusing themselves from the picnic. (Luke 14: 16)
THE FEATHER THAT WAS LOST. Dorothy Doe is upset until the lost feather from her collar is found. (Luke 15: 8-10)
SPEEDY THE SNAIL. Speedy learns a lesson in forgiveness the hard way. (Matt. 18: 23-35)

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PIONEER SCHOOL PROJECT TWELVE YEARS OLD

VICTORIA'S pioneering project of appointing full-time chaplains to technical and high schools is almost 12-years-old.

The scheme is operated on behalf of the churches by the Council for Christian Education in Schools, of which the Director is an Anglican priest, the Rev. A. V. Maddick.

The C.C.E.S. now has 21 full-time chaplains in Govern-

ment schools in Victoria, and is seeking to expand its work in this field still further.

The Council's experience over the 12 years is that the chaplaincy work has proved outstandingly valuable.

It is constantly working to improve standards and, in particular, has devoted special thought to the selection, training and supervision of chaplains. A spokesman for the C.C.E.S. said last month:

"The Council has a Chaplaincy Committee consisting of educationists and ministers who examine carefully the qualifications, experience and personality of all applicants for Chaplaincy appointments.

"Evidence is gathered from a variety of sources and any suitable applicant is then interviewed by the committee.

Selection

"The first condition required is that the applicant be an ordained Minister of one of the constituent Churches of the Council.

"In addition, the committee is interested in his qualifications, his ability as a teacher and, above all, his capacity to communicate with teenagers. Is he able to establish personal relations with young people so that he is able to show the relevance of the Christian faith?

"After full inquiries, the committee makes recommendations to the Council, which is responsible for making all appointments.

"Each new Chaplain is expected to do some preliminary reading. He spends the first two weeks at his new school, having received from the Director and the supervising Chaplain for Training, the Rev. David Hibbert, some conception of his task. A booklet prepared by the Chaplains for incoming Chaplains assists him to orientate himself.

"The Chaplain's three to four weeks of initial training is spread over the first half year. "All aspects of the Chaplain's role will be discussed informally including school procedures, relation with other staff members, counselling, pastoral care, the conduct of worship and co-operation with local clergy."

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B.C.A.'s RECORD BUDGET OF \$220,000 FOR 1967

The Executive Council of the Bush Church Aid Society has recommended a budget expenditure for 1967 totalling more than \$220,000.

This record amount will be necessary to maintain and expand the work of the Society through the ministry of clergy, the Flying Medical Service, hostels and the Mail Bag Sunday School.

The Federal Secretary of B.C.A., Canon Bill Rich, explained that increasing demands were being placed on the Society's resources for new and existing work.

"New ministries will include the establishment of the Mission District of Outer Mt. Isa, where at the request of the Bishop of

North Qld., the Reverend Bill Jobling, will soon commence duties. In the Pt. Hedland area in north-west Australia, the Rev. Michael Pennington will look after the northern part of this huge 'parish' and the Rev. Len Greenhall will be able to concentrate on the Wittenoon Gorge-Dampier section.

"In the field of pastoral ministry alone, B.C.A. now gives aid in various forms to 13 areas in 6 Dioceses throughout Australia. "Other requests for financial and staff assistance have been made upon the Society, but we are confident that the continued prayerful and practical concern of our many supporters will allow us to accept these new challenges."

The Society is planning to intensify its efforts to enlist more help and support in the coming year.

R.S.C.M. Summer School in Canberra

A MORE than one hundred organists, choirmasters, choristers and clergy attended Canberra Grammar School recently for a week-long Summer School of the Royal School of Church Music.

The school was directed by Dr Gerald Knight, director of R.S.C.M., and organised on behalf of the Southern N.S.W. Branch of the R.S.C.M. by the Canberra-Goulburn Diocesan Music Committee.

Each day began with Communion in the school chapel. After breakfast Dr Knight practised members of the course in the music for the weekend services, held at St. Paul's, Manuka, and recorded by the A.B.C.

During the morning lectures were given on the history of English church music from the sixteenth century to the present time and also on the problems facing church musicians. Dr Knight told of plans for widening the work of the R.S.C.M. In the afternoons the school was split into groups to take tests in choir conducting, accompaniment and improvisation. Lectures were given to others on plainsong, hymns, organ voluntaries and voice production.

During the week Evensong was sung in various Canberra churches, including old St. John's, which was filled by the choir alone. The Rev. Neville Chynoweth celebrated Communion at All Saints, Ainslee.

General interest

A notable feature of the Summer School was the lectures on topics of general interest, including Prayer Book Revision (Archdeacon A. W. Harris), Religious Broadcasting (Rev. Dr John Munro), Oratorio (Mr William Herbert) and the Church in Town Planning (Mr Hans Westerman).

A separate program for twenty choirboys was supervised by the Rev. Bruce Naylor, organist of

St. George's Cathedral, Perth.

The 1967 Summer School was generally considered to have been most successful, due to the presence of the director and church musicians from all States of the Commonwealth, thus promoting a wide exchange of ideas and experiences. From the beginning of the school it was obvious that musical standards are rising, although much remains to be done and there is no room for complacency.

Plans for the 1968 Summer School are being made by the Victorian Branch of the R.S.C.M. Geelong Grammar School may be the venue.

WELL SAID . . .

Unity will not come as a result of gush from platforms, but only as we live in the shadow of the cross. (The Bishop of Pontefract.)

Our Evangelical tradition is sound in that it describes our essential activity as the "Quiet Time." But what of our Evangelical practice? (Canon Max Warren.)

If Christians can't use Christian names among themselves, when can they be used? (Late Canon Stanley Evans.)

The Gathered Church was born of an intense need to imitate the life, ministry and death of Christ. Beyond that the Christian had no other object. (W. H. C. Friend.)

The ordination of women is a lost cause. (Bishop of Southwark.)

Members (of Mothers' Union) are invited to bring their husband or a friend. (St. Gabriel's Leicester, Parish Magazine.)

—E.J.D.

BOOKS

Continued from Page 4

great grace and spiritual insight deposits some constructive principles of action as a way out of the maze.

Standing firmly on Scripture, holding to the priority of the spiritual, and at the same time speaking from within a pastoral situation which holds him to reality and delivers him from being doctrinaire, Mr Rart makes a valuable contribution to the current thinking on this subject. J.E.J.

Age and sense

A CHRISTIAN'S GUIDE TO GROWING OLD, by Martin Parsons. Hodder and Stoughton, 1966, pp.93, Eng. price 3/6.

On first sight the title of this book suggests itself as belonging to the School of How to Succeed Without Even Trying, or How to Make Money by Not Even Working. Could the sub-title of this one be How to Grow Older by Feeling Younger?

However, putting aside such facetiousness, it is gratifying to find a book like this. The Press has been inundated with writings on youth as seen from every possible angle. Contemporary novels practically all suggest that few people accept the fact of old age, and most people fight against it.

Here is a book written clearly from the Christian point of view, facing the position squarely and yet suggesting some ways of growing old with grace and dignity. We are to accept ourselves at the age we are now, and come to terms with our limitations.

The writer recognises the problems and frustrations of increasing age, with the pitfalls of loneliness and depression, and suggests many practical ways of counteracting such emotions. The book presupposes old age being accompanied by a balanced mind, able to grasp these principles with clarity of thought and determination to put them into practice.

It must be remembered perhaps that devastating sickness or sorrow can only too easily throw emotional balance overboard, and so the moral seems to be that we read this book before we are too frail and tottering and be forearmed by forewarning.

Mr Parsons, himself on the other side of fifty, writes with sympathy and understanding and plenty of sound commonsense. He quotes Spurgeon's wise remark that in the long run we shall do more by sometimes doing less, and this thought in itself brings comfort to those of us who might be sad because we cannot do today what we accomplished with ease yesterday.

Young people, middle-aged, and old, be wise and read this book, it will surely reap good dividends. —E.J.D.

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Mainly about People Continued from p. 6

England, the Continent and North America, to study education techniques. She will leave early next year.

Current C.M.S. missionary movements are:

The Rev. Bob Andrews arrived from the diocese of Morogoro, Tanzania, for furlough on February 14.

On Monday, March 6, C.M.S. missionaries Sister Jo Brennan and Miss Nancy Collett return to Tanzania. Sister Brennan goes to itinerant work in co-operation with the diocese of Central Tanganyika's "Save the Children Fund" team. Miss Collett returns to training evangelists and church teachers in the art of Scripture teaching in schools.

On Tuesday, March 7, C.M.S. missionaries the Rev. Reg and Mrs. Barker return to Groote Eylandt, Mr. Barker is Chaplain at the B.H.P. settlement at Angurugu.

Following the decision to implement a policy of compulsory retirement for members of the Citizen Air Force serving on part-time duty at age 55 years, the following retirements of members of the Church of England Chaplains' Branch appears in the Commonwealth "Gazette" of February 2, effective from January 1:

The Very Rev. C. B. Alexander, Dean of Sale (R.A.A.F. Sale); the Rev. W. Bloxham, Rector of Emu Plains (R.A.A.F. Kingswood); Canon H. Marshall, Rector of Mayfield (R.A.A.F. Williamstown); the Rev. R. A. Johnson, Rector of Randwick (R.A.A.F. Penrith); the Rev. A. C. Donnelly, Rector of Canterbury, Vic. (R.A.A.F. Laverton); the Rev. G. J. Reglar (R.A.A.F. Edinburg); and the Rev. R. M. Southey, formerly of R.A.A.F. Tottenham, Victoria.

The Rev. C. Hancock, rector of Yass (Canberra-Goulburn), has been appointed rural dean of Canberra.

Victoria

The Rev. W. G. A. Jack was introduced and commissioned by Bishop Geoffrey Sambell as chaplain to Cheltenham Home and Hospital for the Aged on February 5. Mr. Jack was formerly curate at St. Peter's, Eastern Hill, Melbourne.

A reception was held in honour of Dr. Gerald Knight, director of the Royal School of Church Music on February 3 at Menzies Hotel, Melbourne. Dr. Knight was passing through Melbourne en route to New Zealand.

The Rev. F. H. Morton, vicar of Christ Church, Essendon (Melbourne), has been appointed to the parish of St. Augustine's, Mentone.

Seven deacons were ordained priests and five men admitted as deacons at a service of Holy Communion in St. Paul's Cathedral, Melbourne, on Sunday, February 5.

Those ordained: Priests: The Rev. George Charles; the Rev. E. J. G. Gason; the Rev. Anthony Kenny; the Rev. Albert McPherson; the Rev. J. Minchin; the Rev. A. Sage and the Rev. Michael Wentzell.

Deacons: Messrs Richard Appleby; Robert Bentley; Graham Foster; Alan Jones and John Shepherd.

The preacher at the Ordination Service the Rev. James Grant, Domestic Chaplain to the Archbishop of Melbourne.

The death occurred in Melbourne on January 21 of Canon Dick Feuerherd, a former

C.M.S. missionary in Africa. Canon Feuerherd did translation work. He had just completed 32 years' service with the diocese.

The Ven. P. H. Dicker, Archdeacon of Wangaratta, has announced his retirement from this office as from February 20. He has been made an emeritus archdeacon. Canon W. G. Weidemann has been appointed to the vacant archdeaconry.

The Rev. Charles Partridge, Vicar of Broadford (Wangaratta), has been appointed an honorary Canon of Holy Trinity Cathedral, Wangaratta.

Deaconess Sheila Payne, of Wonthaggi (Gippsland), has been appointed parish assistant at Moe.

On February 2, the Bishop of Gippsland ordained the following, deacons: A. Huggins, W. J. A. Michie and E. H. Vincent; priest, the Rev. F. Wandmaker. They are now serving in the parishes of Leon-gatha, Morwell, Wonthaggi and Sale respectively.

The Rev. Canon S. C. Davis has taken up duties as Registrar of the diocese of St. Arnaud.

Elsewhere in Australia

The Very Rev. W. P. Baddeley, Dean of Brisbane, is to be rector of St. James', Piccadilly, London.

The Rev. W. C. Gray, organising secretary of the A.B.M. in Adelaide, is to be priest-in-charge of the Mission District of Tea Tree Gully. He has also been appointed to the Russell Honorary Canonry in St. Peter's Cathedral, Adelaide.

Overseas

Canon Kevin Engel, director of the Literature and Christian Education Centre of the diocese of Central Tanganyika, left Tanzania in January for a three months' tour of the U.S.A., undertaking speaking engagements for the Overseas Mission Society of the Episcopal Church.

The Rev. Robert Browne, formerly Rector of St. John's, Balmain (Sydney), has recently returned from overseas and has been appointed Rector of South Townsville (North Queensland).

The Rev. John Beer, curate at Mundungburra (North Queensland), has resigned to return to Sydney for further study at Sydney University.

The former Bishop of Berlin, Dr. Otto Dibelius, died in West Berlin on January 21 last, at the age of 86.

Bishop Dibelius was imprisoned by the Nazis on a number of occasions for his anti-Nazi writings.

After the war he was a leading protagonist for the independence of the Christian Church in Germany. He was also a leader in the ecumenical movement and was a former president of the World Council of Churches.

C.M.S. Youth Rally

The challenge of missionary commitment at home and abroad will be put to the youth of Sydney at a C.M.S. Youth Rally in the Chapter House, George Street, on Friday March 10, at 7.45 p.m. The C.M.S. League of Youth is running the program and it will be a ministry of youth to youth, with a Bible Study, missionary interviews and musical items all being part of the program.

LAYMAN'S LOOK

— at missionary society funds.

One of the disturbing trends which we have witnessed in recent years is the fact that missionary societies are having a lean time with finance.

After a period of remarkable liberality in the late 1950's and early 60's there has been a general recession in Christian giving to missions.

This has come at a time when most western nations, Australia not least, have been enjoying unprecedented prosperity and an ever rising standard of living.

Many causes for this decline have been suggested. The aftermath of the Promotion era has been blamed. If this is so, we must conclude that promotion campaigns have not taught people to give — rather the reverse.

Blame has been laid on the massive united efforts that have sought to channel Christian resources into avenues thought by various august bodies in consultation to the most deserving. Inter-church aid and more recently M.R.I. would be of this kind.

One would doubt whether these agencies have really drained off any appreciable amount. In any case M.R.I. has probably felt the pinch as acutely as missionary societies and boards. Instead of the hoped for millions there are only thousands to meet the list of projects.

This layman believes that the most notable cause of the trouble lies in the fact that in Australia at any rate the great mass of missionary society supporters are so busy enjoying the good things of these comfortable years that they have forgotten what sacrifice, struggle and effort really mean.

They talk about giving, attend meetings, summer school and house parties, but they can afford more cars, books, tape recorders, cameras and other luxuries than ever before. Meanwhile the agencies of the Gospel to which they give lip service are hard put to make ends meet and keep their task forces in the field.

There is something radically wrong with the kind of obedience which our affluent society is being taught to give their Lord.

And if we are not mistaken this is being reflected in a scarcity of recruits for both missionary societies and the ministry, specially among professionals and graduates.

How does the ordinarily ambitious young man or woman feel about leaving the security of his profession for missionary or theological training, while his fellow Christians show a diminishing interest in practical support?

One other factor warrants consideration. We see confusion regarding the nature of what has been traditionally known as a missionary call. A new theology

of "mission" has emerged which blurs or loses completely the historic outreach of the church.

Bishop Stephen Neil said that where everything is mission, nothing is mission, and we see this clearly in some of the planning which has given rise to the councils which aim at taking over in one country after another the task carried on in the main by men and women freely associating themselves in societies independent of denominational government.

Many of the architects of these councils are without missionary experience. Their grandiose plans promise little, in the view of experienced missionary statesmen, or either new men or money flowing out from the "Homelands."

Possibly much of the trouble lies in the fact that we no longer see the unevangelised areas as "lands that still in heathen darkness lie," but rather as "political and economic partners in a newly emerging world society." As such, the church may have difficulty in seeing the need to stir itself on their behalf.

For the first time in Chile's history, other churches as well as the Roman Catholic will be permitted to conduct religious teaching programmes in State schools. Education Minister Juan Gomez gave this interpretation of a government decree after political opposition groups had claimed it constituted an "imposition" of religious teaching. Senor Gomez Millaf said the measure was exclusively for students whose parents wished them to receive instruction according to their religious beliefs. There was no question of providing such teaching only for Roman Catholics, as had been asserted, he added.

Twenty-three national Methodist churches are currently engaged in unity discussions with the Anglicans, according to a survey published by the Church of England. The same number of Presbyterian bodies are similarly engaged, the survey disclosed. The information is contained in a 54-page book entitled "Christian Unity and the Anglican Communion" by Canon David M. Paton and the Rev. R. M. C. Jeffery.

The director of the Board of Evangelism is the Rev. Geoff Fletcher.

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MARCH 9: March 2
MARCH 23: March 16

LAY INSTITUTE ON EVANGELISM

Over the last weekend in January some 80 people gathered at Culverdon, Katoomba, to attend the Lay Institute of Evangelism organised by the Anglican Department of Evangelism, Sydney diocese.

The conference sought to look at questions such as, 'What is meant by being prepared by God?', 'How is one to be available to God?' and 'Can one find a simple presentation of the Gospel that still covers all the essential points?' In a series of addresses these and other questions were answered in logical sequence.

VISITS

The first talk dealt with 'The Cleansed Life.' This was followed by 'The Spirit-filled Life' and talks on 'Walking in the Spirit', 'Witnessing in the Spirit' and 'The Great Commission'. On the Sunday afternoon the participants set out to visit in pairs in the Katoomba area, each pair going to some 10 to 15 homes.

This weekend institute was a forerunner of a planned presentation of evangelism on a diocesan-wide basis at various levels. A series of institutes in key churches throughout the diocese is being prepared by the board at present to be followed by a city-wide institute at a later date.

The director of the Board of Evangelism is the Rev. Geoff Fletcher.

THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE — EIGHTY-SEVENTH YEAR OF PUBLICATION

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BISHOP OF HURON APOLOGISES

IN a letter to "The Australian Church Record" on February 22 last, the Bishop of Huron offered an apology to the Primate of Australia (the Archbishop of Brisbane), and the diocese of Sydney.

The bishop was the guest preacher at the opening of General Synod in Sydney last year and spent a short time in Australia. On his return to Canada he published certain statements about the Church in Australia which were re-published in Sydney.

Our columnist in "Layman's Look" (A.C.R. 12/1/67) referred to the Bishop's published utterances as giving evidence that he had been "worked on" and that his criticisms were "foolish

nonsense uncritically peddled back home in Canada."

Our columnist is a distinguished lay member of General Synod and he is more than ever convinced by the Bishop's apology that he had indeed been worked on by "knockers" who are always ready to harm the cause to which they protest devotion.

We publish in full the Bishop's letter of apology. Whether or not our readers find more in it than "some modest leeway of criticism" referred to in the final paragraph, we will leave them to judge.

BISHOP WRITES

Dear Mr Editor.—May I offer my apology to the Primate of Australia and to the Diocese of Sydney for my temerity in criticising the "monochrome" character of the Diocese of Sydney in my December article in the Canadian Churchman.

The Editor of the English Church Times reproduced a few of my comments in their issue of December 9. Your anonymous lay-columnist, in referring to my article, is not surprised that a "simple fellow from the backwoods of Canada" should peddle remarks that the Editor of the Times should know better than to reproduce in his journal these "poisonous" remarks.

We have all seen your columnist's technique employed good-humouredly in teenage

debates where the youngsters find it easier to hammer the other speaker than to deal with the points under discussion.

I am not deeply concerned about the remarks of your anonymous writer. I am disturbed, however, by the statement of the Primate of Australia made in his letter published in The Anglican and in the Church Times of January 6.

He refers to my article as a "wounding and intemperate attack on the Diocese of Sydney." The Archbishop goes on to imply that since members of the Diocese of Sydney advised me and helped me in my travel-plans for Australia, it is surprising to him (and by implication, I suppose, to others) that I should write frankly for Canadian readers about my impressions of the Australian Church and the Diocese of Sydney.

PROVISO?

Let me hasten to say that I did not understand that the help given to me (and which, with a sense of privilege, I have been giving to other Anglicans for many years) was given with the proviso that I must lay aside my critical faculties, and write and speak nothing but praise of the Australian scene.

It is only fair that future travellers should understand that this "hand of fellowship," the "welcome and hospitality" of

Sydney, to which the Primate refers, are apparently offered conditionally to Anglican travellers. Can this possibly be true? Or is this a curtain of censorship that exists only in a few minds? Do not most Australians in Sydney desire, as we Canadians do, a full and open dialogue with other regional churches?

Let me invite the Sydneysiders to come to "the backwoods of Canada" and tell the million people who live within my diocese how we can improve our life as brethren in the Commonwealth and (a goodly portion of them) as fellow-Anglicans.

God help us if we resent your frank criticism, or meet with personal abuse (as in the Record) rather than with appreciation and temperate discussion. In a new country like Canada, with only a hundred years of confederate life behind us, we sorely need the objective opinions and criticisms of our friends and neighbours.

I still believe that most Australians think as we do, and will continue to offer us, unconditionally, a welcome and their kindly helpfulness.

My urgent concern is to ask my friends from Sydney if my statements about the "incomprehensiveness" of their diocese are true or false?

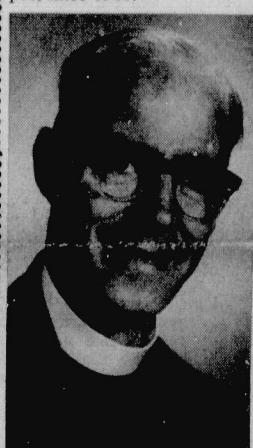
Continued on page 6

NEW SYDNEY BISHOP

The appointment has been announced of the Ven. H. G. S. Begbie as Coadjutor Bishop of the diocese of Sydney.

The decision was made unanimously by the standing committee of the diocese.

Archdeacon Begbie is at present Archdeacon of Cumberland and Registrar of the diocese. He has held the latter post since 1960.



Archdeacon H. G. S. Begbie

Archdeacon Begbie was ordained in 1928. After a curacy at St. Philip's, Eastwood, N.S.W., he served a further curacy at St. George's, Hobart, until 1934 when he became rector of St. Faith's, Narrabeen (Sydney). He has continued to serve within the diocese of Sydney in the years that have followed.

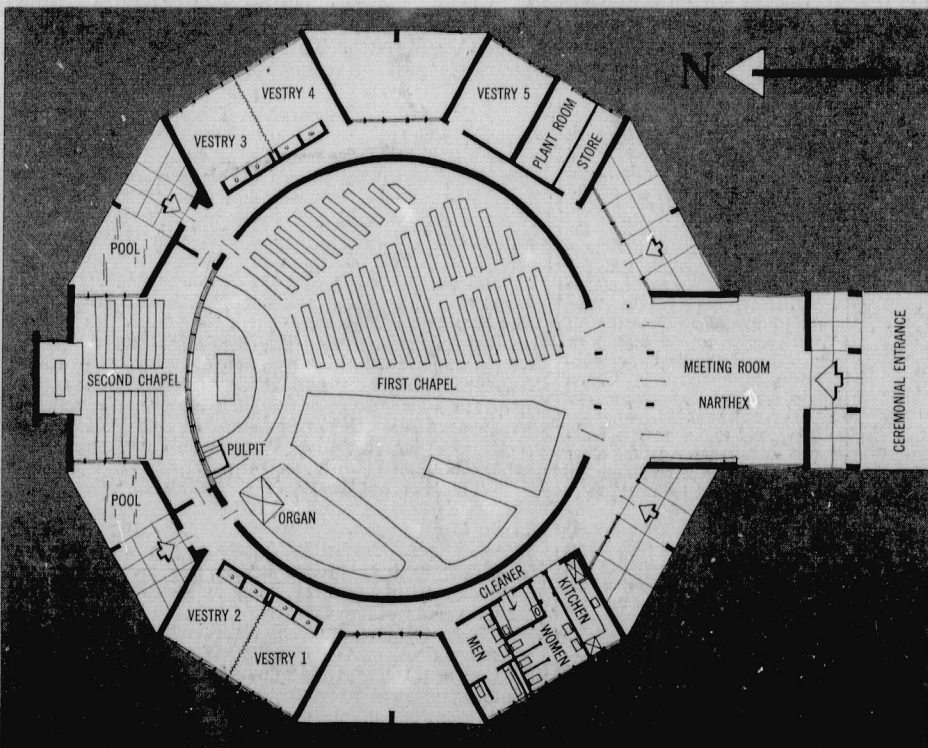
Upon consecration as bishop, Archdeacon Begbie will retain his post as Registrar but will relinquish the Archdeaconry of Cumberland. His place in this latter post will be taken by Archdeacon G. R. Delbridge. The Archdeaconry of North Sydney, at present held by Archdeacon Delbridge, will be joined to Parramatta.

Virgin Mary & statue

The Cairns (Qld.) "Post" reports:

As July, 1967, will bring the 50th anniversary of the establishment of the Sisters of the Sacred Advent in Queensland, the Church of England Women's Guild is planning to complete the dais for the statue of the Virgin Mary in Holy Trinity Church by that date.

At a recent meeting of Church people it was agreed to use the money received from a bequest in the will of one of the Sisters for that purpose.



The proposed chapel of Monash University, Melbourne, features a circular building surrounded by the accommodation for a religious centre for the University. The Architect is Mr John Mockridge, of Mockridge, Stahle and Mitchell.