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## FAMILY SPIRIT MARKS WORK OF THE GENERAL SYNOD A GOOD START FOR THE CONSTITUTION

FROM OUR STAFF CORRESPONDENTS AT THE SYNOD

The first General Synod of the Australian Church under the new Constitution finally adjourned on Thursday of last week, May 17, after wide-ranging debates which lasted for some eight actual full working days.

Such legislation as was passed was important; but some matters were deferred — notably a move to set up by Canon A Department of Promotion. Resolutions passed or discussed in the synod, similarly, covered a wide range of subjects; but many important matters were not brought forward.

The outstanding gain from the session, in the opinion of older members, was the friendly and tolerant atmosphere which marked the proceedings generally.

In contrast with the Session of 1955, when the Constitution was adopted, there was an almost total absence of the cross-currents of churchmanship and party feeling. By the time the synod adjourned, its members had come to feel themselves members of the one large family.

Points of difference cropped up from time to time. Small minorities continued to disagree with the majority in some cases, and in some matters the synod was fairly evenly divided. Most of the time, however, the synod managed by hard work and mutual tolerance to arrive at one mind.

Few hearts among members at the synod did not sink when the House assembled at 10 a.m. on the third day of the session, Thursday, May 10, and members were able to see a business paper running to a full six pages, on which were set forth all the items to be considered.

These included no less than eight Canons set down as Orders of the Day for their Second Reading, and carried forward from the previous day when they had all been given a First Reading.

A very useful procedural step was taken immediately after prayers had been read and the minutes of the previous day confirmed.

Archdeacon A. W. Harris (Canberra and Goulburn), who had been appointed with Mr W. L. J. Hutchison (Sydney) to be a secretary of the synod, moved for leave to elect a Clerk of Committees. The synod gladly approved this move, the effect of which would be to relieve the hard-pressed secretaries of some of their burdens, and Archdeacon J. T. R. Border (Canberra and Goulburn) was duly elected.

### QUESTIONS

The first really interesting Notice of Question was given on this day by Mr P. G. Spillett (Carpentaria) who asked: "Who is authorised to make statements on behalf of the national Church and to issue Press releases?"

Immediately after this Notice of Question (which was, of course, answered the following day) Notices of Motions were tabled concerning the Food and Agricultural Organisation of the United Nations, the Presidential Address, the Australian Council of Churches, and S. Mark's Collegiate Library, Canberra.

Then came the reading of motions of which notice had been given earlier.

The first of these, which was treated as formal, was a commendation at the suggestion of the Bishop of Adelaide of the Christian Family Year being conducted by the Mothers' Union throughout Australia.

The second was a motion by Archdeacon H. G. S. Begbie (Sydney) of thanks to Bishop Stephen Bayne for his sermon, with an instruction that it be

printed in the proceedings of the synod.

Surprisingly, the Bishop of Willochra induced the House unanimously to accept as formal a motion dealing with the Concordat between the Protestant Episcopal Church of the United States and the Philippine Independent Church, and requesting the proposed Ecumenical Committee to see whether a similar Concordat could be made between us in Australia and the Philippine Church.

This Church, like the Old Catholic Church, is one whose basic doctrinal formulae coincide substantially with ours, and there is little doubt of the form the recommendation of the Ecumenical Committee will take.

These matters disposed of, the House went into committee to consider the Rules for the conduct of its elections.

These were duly passed in committee, with very considerable amendments; but in view of the number of inconsistencies contained in the Rules it was decided to refer them to the Drafting Committee to tidy up.

Mr G. E. H. Bleby (Adelaide) was then "drafted" as convener

of the Drafting Committee — an appropriate fate for him, in the unanimous view of the House, since he had been one of the most active and hard-working members in pointing out inconsistencies of a major kind as they became apparent.

There followed before the luncheon adjournment a briefing of some eleven reports, all of which had been duly printed in advance and circulated to members. These were the reports of:—

1. The Standing Committee of the General Synod of the Dioceses in Australia and Tasmania;
2. The Advisory Committee of the Commission for convening the first Session of General Synod;
3. The Australian College of Theology;
4. The General Board of Religious Education;
5. The Australian Board of Missions, together with the Church Missionary Society;
6. The Anglican Missionary Council;
7. The Board of Directors of the Australian Clergy Provident Fund;



The Governor, Lieutenant-General Sir Eric Woodward, invests the Bishop of Armidale, the Right Reverend J. S. Moyes, with the C.M.G. on May 18.



A bishop, a judge and a Test cricketer were among those awarded honours at the Investiture held at Government House, Sydney, on May 18. Left to right: Judge Adrian Curlewis, C.B.E., the Bishop of Armidale, C.M.G., His Excellency the Governor, and Richie Benaud, O.B.E.

8. The Church of England Insurance Company;

9. The Ecumenical Committee;

10. The Federal Inter-Church Migration Committee; and

11. The Social Questions Committee.

The Orders of the Day came next — the eight Canons.

The first was for the election of the first Primate.

There was nothing really to discuss about this, although the House did take a little time to do it. The position was simply that, legal opinion being divided as to whether the Archbishop of Sydney was Primate or acting Primate, it was obviously necessary to straighten things out.

Notwithstanding alarms and excursions which had appeared in sections of the Press for many months past, there was no serious doubt that His Grace would be asked to carry on.

Mr A. B. Kerrigan (Newcastle) explained the position in his invariably concise fashion during his Second Reading speech.

Three legal members of the Advisory Committee, he said, were of opinion that there was no Primate under the Constitution. However, "very eminent legal authority thought otherwise."

These included a Supreme Court judge and the Solicitor-General of the Commonwealth, neither of whom had been able to attend meetings of the legal sub-committee concerned.

In these circumstances, it was obviously desirable for the General Synod itself to confirm the Archbishop of Sydney in office.

Mr Kerrigan pointed out to the House that there were two other Canons on its agenda, both dealing with the primacy. One of these had been sent forward from the Advisory Committee. The other had been prepared by the Bishop of Armidale.

### FIRST PRIMATE

Both of these Canons dealt with the way in which the Primate would be elected in the future, however. Neither of them was relative to the Canon under discussion, electing the first Primate.

"It seems that there may have been some inadvertence in drafting the Constitution's provisions about the primacy," Mr Kerrigan said.

On the other hand, by implication at least, members might have felt that the reverse was the case, for Mr Kerrigan referred to the "old, unhappy, far-off things" which had been uppermost in the minds of many Anglicans at the time that the Constitution was passed.

It was conceivable then, he said, that eighteen of the dioceses, in five different States, might well have accepted the

Constitution, and that the Diocese of Sydney might not have been one of these. In that case, it would obviously have been impracticable for the Primate of the Church of England in Australia to be the archbishop of a diocese which did not belong to that Church.

Altogether, Mr Kerrigan's Second Reading speech must be accounted a masterpiece of frankness, good taste and good sense, he had the whole of the House with him.

The Dean of Armidale had only one query, namely, whether the Archbishop of Sydney, if elected, would be Primate during his lifetime.

The answer to this was "Yes." His Grace will be Primate under the terms of the Canon until he resigns, or the office is declared vacant, or he dies.

There was no further discussion.

The Dean of Perth moved "that the question be now put," and the Second Reading of the Canon was given unanimously.

The Committee stage was similarly short.

### "BETTER ENGLISH"

Mr J. F. Patrick (Melbourne) made a thoughtful plea for rather better English to be used in this and succeeding Canons.

The Reverend J. R. L. Johnstone (Sydney) raised an interesting point about "this Church" as defined in the Constitution, and was supported by Dr D. B. Knox (Sydney); but the House pressed on and passed the Canon through all stages at 12.45 p.m.

Word was then sent to the Archbishop of Sydney, who had retired during the debate.

He re-entered the hall amidst applause, and was congratulated by the Archbishop of Brisbane, Mr W. S. Gee and the Right Reverend G. T. Sambell on behalf of each of the three Houses.

His Grace replied in suitable terms, informing the House that he regarded very highly the honour which had been conferred upon him, but making it clear that although bearing the title of Primate he regarded himself only as *primus inter pares* among his fellow bishops.

The House thereupon adjourned for lunch.

The two next Canons also concerned the Primacy, so Mr W. S. Gee (Sydney) moved that the Second Reading stage of each should be adjourned in order to enable amendments to be printed.

The Reverend S. H. J. Best (Perth) thought it would be a better idea to suspend the Standing Orders in order to enable the House informally to discuss the principles on which the Primate should in future be elected, before considering the two Canons.

The House unanimously agreed with this.

On the motion of the Bishop of Willochra, the House accordingly adjourned and went into Conference to discuss the principles which should in future govern the election of a Primate.

Although it resulted in no legislation, this discussion in conference proved to be one of the most useful parts of the synod.

The Primate himself intervened at the outset to say that in his opinion it was necessary first to decide what functions the Primate was to fulfil. He instanced the procedure of one other branch of the Anglican Communion — the Protestant Episcopal Church in the United States. There, he said, the Presiding Bishop had no pastoral contacts, and the Australian bishops did not much like this. Even in the United States itself, His Grace said, there was increasing disquiet at the fact that the Presiding Bishop had assumed a purely executive role.

(Continued on Page 3)

## THE NAKURU APPEAL

The appeal for the Diocese of Nakuru, Kenya, will officially close on May 31. £3,742/10/- of the £5,000 asked for has been received.

Although donations received after the closing date will be forwarded, it will be a great help if all gifts can be sent before then.

Many sacrificial gifts have been made. If only a few more parishes could have spared larger sums, our target would have been reached.

Bishop Langford-Smith, battling to proclaim the Gospel in troubled Kenya, will have to drop one (it seems) of the three projects on which he had set his heart.

The projects were outlined in our issue of March 16.

Please send your gifts addressed to "The Nakuru Appeal," c/o "The Anglican," G.P.O. Box 7002, Sydney. Cheques should be made out to "The Diocese of Nakuru."

The following donations, not already acknowledged, have been received:

S. Stephen's, Hurlstone Park, £5; Mrs A. Hirst, £3/3/-; Anon., Adelaide, £2/10/-; J. E. C. Brisbane, £1/1/-; Anon., £10; Monica Miller, £10; The Fellowship of Our Lady, Christ Church S. Laurence, Sydney, £3/3/-; Mr and Mrs J. Pickering, £3; Miss G. Mackenzie, £2; The Reverend G. H. Williams, £1/1/-; E. Slade, £1; Anon., Tamworth, £10.

Total: £50/7/-.  
Grand Total: £3,742/10/-.

# A PASTORAL PROBLEM

By D. W. MENZIES

This is the text of a lecture delivered to clergy in the School of Pastoral Care, in the Diocese of Melbourne.

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I CAN think of no problem which arouses so much hate, fear and prejudice as does homosexuality, nor is there any human situation which leaves the parish priest with a more complete feeling of helplessness.

This inferiority complex is unnecessary. True, we are dealing here with a problem which the psychiatrist, the physician, and the priest agree is a very intractable one, and one about which a great deal more has to be learnt. But there are elements of hope in the situation. Much can be done by a judicious combination of knowledge, common-sense and Christian charity.

Part of the puzzlement of the parish priest arises from the fact that he knows the Church condemns this form of sexuality as sinful, and he feels that by this condemnation he is thereby debarred from giving effective help. Condemnation there is, and it would be silly to ignore it. But we should remember it is the sin that is condemned, not the sinner.

We should also remember that the Church has responsibilities as a law-transmitting authority. It describes and interprets what it sincerely believes to be God's command. This it has to do, irrespective of whether the world thinks this law is right in itself or enforceable in practice.

In condemning divorce, for instance, the Church is carrying out the edict issued by Jesus Himself. In so doing, the Church knows perfectly well that circumstances alter cases, and that there are times when divorce is the lesser of two evils. But the Church has to set a standard in the matter, not to legislate for special cases.

I would similarly defend the Church's attitude towards homosexuality, which is simply a restatement of a general truth that sexual intercourse in any other context than a loving marriage is morally wrong. In a world of rapidly changing standards it is good to maintain publicly this reasonable and, we believe, Divine point of view.

At the same time, the statement of a general edict is not individually helpful. The parish priest has more to do than to tell the homosexual he is wrong. Christ came to fulfil the Law, which to Him was immutable. But Christ came primarily to save the sinner, and in the case of the homosexual the sinner requires prompt help and knowledgeable sympathy from his spiritual counsellor.

To do this, the parish priest has to divest his mind of much accumulated rubbish, and to reject many popular but distorted ideas about the homosexual, male or female, although in this article we will be dealing exclusively with males.

### REAL ANGUISH

The homosexual is not physically abnormal or mentally unbalanced. He is not "suffering from his glands." He is not necessarily an effeminate person. He does not necessarily wear suede shoes, or mince around with long hair. He doesn't necessarily wear women's clothes — this is a more specialised abnormality known as transvestism. He isn't necessarily artistic, or super-intelligent. He is not, in short, necessarily the picture of the "nancy boy" at all.

It is true that in every great city there are groups of practising homosexuals, and like any socially condemned sub-group, they have their own meeting-places, distinctive peculiarities of dress, characteristic occupations, and so on. But these unfortunates are not likely to consult you as a priest. They have already chosen their way.

The real anguish does not lie there, but in the inner feelings of perfectly normal-looking men, young and old, who come to ask to help them cope with temptations of this kind. The battle is still on; it has not been lost or won decisively. What policy do you adopt? Wash your hands of the whole business, and phone your psychiatrist?

Get your man in touch with the psychiatrist by all means, but not because a specialist can help much with this particular ma-

lady. The true reason is much more mundane and practical. If your parishioner subsequently tangles with the law because of homosexual behaviour, a previous visit to a psychiatrist will stand very much in his favour. The law will take the view that at least he tried, even if he eventually failed.

However, you should try to deal with the situation before it reaches this late stage. From the outset, please remember that there are no blacks and whites in sexual behaviour, only an infinite series of greys. There are few normal heterosexual people who have not at one time or another experienced homosexual feelings. If they haven't, they are probably suffering from a bad memory.

Equally, the complete homosexual is also a rarity. More usually, he has a relatively normal complement of sexual desires, but circumstances have intervened.

We do not know how much of this problem is due to nature and how much to nurture, but we suspect that certain environmental factors do play a part, such as a powerful and long-lasting mother dependence, or a history of homosexual assault by a much older person.

This is why the law is now — and rightly — separating in degree of culpability homosexual behaviour between consenting adults and homosexual seduction of minors by an adult. This last may do serious harm to its victims and is therefore a much more serious offence.

However, we return to the

pastoral role of the parish priest. It follows from consideration of the factors discussed above that you can assure your parishioner struggling with this type of problem that he is not alone. He is one of a very large company.

You can assure him truthfully that there are successful men in every walk of life who have had a hard fight with this problem. And you can tell him that there is many a very happily married man-to-day who, if he chose to tell (which he probably wouldn't), would have much to say about conflict and victory in this particular field.

### DIFFERENT AGES

A victory which is seldom complete and final. So much depends on the age at which the victim consults you. The adolescent passes through a more or less normal homosexual stage, though briefly. The answer to his problem lies in the encouragement of constructive hobbies, games if he has an aptitude for them, and social activities in which both boys and girls participate. It is likely that he will grow out of what is essentially a manifestation of immaturity.

The early twenties, and later, present a much more serious situation. Here the victory over temptation is of a more adult kind. It is not an outright victory, but rather a frank acknowledgement that the enemy is in the field, and will stay there.

This is not an occasion for saying "I'm made that way," and going out to behave as instinct dictates. Such thinking is entire-

ly false, and ignores the fact that the adult person has continually to curb, control and direct his normal heterosexual impulses.

The adult homosexual has to do the same. His temptation will be with him all his days, but its control is under the same law of adult responsibility. If he is a religious person, he should ask His God, not to take away his thorn in the flesh, but to give him the strength to bear it victoriously, and to behave morally under conditions of exceptional strain.

We must also try to make him see his problem in its proper proportion. He must be reassured that very few males are exclusively homosexual. Frank acknowledgement of the presence of this tendency often means a reduction in tension. With luck, it may allow the natural build-up over a period of time of the other and more normal side of his nature. The situation is not as dark as it may at first sight appear.

Perhaps the best service we can do for strugglers of this kind is to emphasise the ancient and profoundly theological truth that there is no discredit in being tempted. After all, the Founder of our religion was tempted on all points like as we are, yet without sin.

So there is no need for the person who is trying to cope with homosexual impulses to feel himself a pariah, an outcast, and a moral leper. There is also no need for the priest to give him that impression by a half-conscious word or gesture.

Let us remember that helplessness, not horror, should be our reaction to human need. We should not be up in the clouds, but down in the muck, dragging poor sinners out of the Slough of Despond by the power that is given to us by Christ Himself.

## FAMILY YEAR OPENS WITH ABBEY SERVICE

ANGLICAN NEWS SERVICE

London, May 21

Thousands of members of the Mothers' Union from every diocese in England attended the service in Westminster Abbey on May 16 to inaugurate "Christian Family Year."

Among them were the central president, Mrs Joanne Halifax, and several overseas visitors.

The Bishop of Croydon, the Right Reverend J. T. Hughes, preached, emphasising the practical opportunities of the year.

"The State and the Church nowadays provide between them a vast army of opportunities for trained service where Christian love can find itself expressed in a Christian career," he said.

"We need nurses in mental hospitals, probation officers, teachers, priests and women Church workers — people who will be where other people are, with love in their hearts and skill in their hands.

"What a wonderful, practical testimony is ready to hand to those whose hearts are open to the Holy Spirit of God. "Is there a home near yours," he asked, "where simple help can be given to relieve home pres-

sures that otherwise might lead to breakdown?"  
"You need not be specially professional to lend a hand — only observant and available. Look about to see where you can be quietly and practically helpful."

The theme of the sermon was witness — personal, practical and public.

The bishop warned that witness must never be tinged with any suggestion of arrogance, interference or irrelevance.

There were great opportunities nowadays in family worship in parish churches, where parents could come with their children to church and find them wonderfully welcomed by the rest of the congregation.

"Is not the family that so worships together wholly attractive, and is not the congregation which has that kind of family worship completely attractive?"

"Is not this the most splendid kind of witness that a congregation together can give?"

"See that your family is like this, and your congregation is like this also, so that, with the help and encouragement you can give, others can come and share your happy Christian worship."

## NEW YORK PROJECT

ECUMENICAL PRESS SERVICE

Geneva, May 21

The Diocese of New York in the U.S.A. is to set up a committee to study the placement of clergy on the basis of merit and without racial discrimination and to recommend the constructive action which will lead to a wider acceptance of clergy by parishes and missions without regard to race.

## BISHOP DUN RETIRES

ECUMENICAL PRESS SERVICE

Geneva, May 21

The Right Reverend Angus Dun has retired as Bishop of the Diocese of Washington, in the Protestant Episcopal Church in the U.S.A.

Bishop Dun was honoured at a special service in the Washington Cathedral, and later at a dinner where speakers praised his long record of leadership in the ecumenical movement and his "contribution in depth" to the cause of Christian unity.

Dr Samuel McCrae Cavert, retired executive secretary of the U.S. Conference for the World Council of Churches, termed him "one of the most creative leaders in wrestling with the problems that keep the Churches apart and in moving toward a greater unity of the Church."

He credited Bishop Dun with a major role in the rapprochement now taking place between Eastern Orthodox and Protestant communions.

### PRESIDENT'S GUEST

Later Bishop Dun, who celebrated his 70th birthday on May 4, and Mrs Dun were guests of President Kennedy at a luncheon at the White House. President Kennedy also lauded Bishop Dun's contributions.

"You have combined the gifts of wisdom, wit, and scholarship so as to make this diocese a radiating influence throughout the nation and the world," he told him.

Bishop Dun's experience in ecumenical work began in 1937 when he took an active part in the Second World Conference on Faith and Order at Edinburgh, Scotland.

Fifteen years later, at the Third World Conference on Faith and Order, held in Lund, Sweden, in 1952, he was chairman of the committee which drafted the Message to the Churches.

He was a member of the W.C.C.'s Central Committee from 1948 to 1961, and has served the W.C.C. in numerous other capacities.

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# THE PROCEEDINGS OF GENERAL SYNOD

(Continued from Page 1)

His Grace said that he personally saw no advantage in transferring the Primacy to Canberra, which would simply relegate the Primate to "an ivory tower."

"I would be very unhappy personally if you wished me to live there," he said.

Perhaps the solution would be to provide a flat and an office for the Primate in Canberra.

His Grace apologised for intervening in the debate at so early a stage, but said "I thought I should warn you of the dangers."

Mr W. S. Gee (Sydney) speaking to the Canon brought forward by the Advisory Committee, explained that it was simply the old Determination of the General Synod in slightly modified form. Under this, only the four metropolitans were eligible to be elected. This placed emphasis on the importance of the great cities of the Commonwealth. As in years gone by, Mr Gee said, the bishops alone would have any say in the election of the Primate.

On the Bishop of Armidale's Canon, which provided for the election of any bishop of the Australian Church, by representatives of all three Orders, Mr Gee said, "I think that the Bishop of Armidale's principle would not be acceptable to this synod"—one of the few forecasts in which Mr Gee proved to be not quite correct.

The Archbishop of Melbourne queried whether the House was at the moment concerned with metropolitans only, or whether it was concerned with the method whereby the Primate should be elected.

The Bishop of Armidale cleared this up. "There was a day," he said, "when the Primate was only the Chairman of the House of Bishops."

"To-day, he is not merely Chairman of the House of Bishops. He is also the Primate of the whole Church in Australia."

In no other part of the Anglican Communion, Bishop Moyes said, were the clergy and the laity completely excluded from any say in who was to be their acknowledged leader.

It was perfectly true that it had yet to be decided what powers and duties and privileges the Primate of Australia was to enjoy; but it was quite obvious that the office became one of increasing importance with every year.

Bishop Moyes said he could see no justification either for restricting the primacy to one of four metropolitans, or for restricting the electors to the House of Bishops. In the former case, the Church might perhaps be deprived of the services of an outstanding leader. In the latter case, he did not think that all wisdom resided in the House of Bishops, although he happened to be a bishop himself.

## BROAD BASIS

It was essential, Bishop Moyes said, for the Primate of Australia to be elected in such a way that he would be sustained on the broadest possible basis—that he be chosen in some way, and supported, by the whole Church, and not merely appointed by a section of the Church.

Mr F. A. Gaunson (Melbourne) strongly supported the Bishop of Armidale's view.

Dr D. B. Knox (Sydney) said that it seemed to him unseemly for a "suffragan" bishop to become Primate. Technically, he explained, the provincial bishops of each Australian State were "suffragans" of one or other of the four metropolitans, to whom they all owed metropolitical allegiance, whatever that involved.

Dr Knox suggested that the solution might be for the synod to appoint a committee to investigate the matter and to report to the next session.

Alternatively, he said, he would vote for the Canon brought forward by the Advisory Committee, which continued the provisions of the old Determination, but on the understanding that it would remain in effect for, say, only four years.

Professor Leicester Webb (Canberra and Goulburn) supported Dr Knox's view as far as this related to preserving the status quo; but he said it should be made quite clear that any such Canon, if it were passed, would automatically lapse at the beginning of the next ordinary session of the synod.

He suggested that Mr Gee might insert in his Canon a provision to that effect.

The Bishop of New Guinea thought that the Bishop of Armidale's Canon might prove expensive and somewhat complicated in certain circumstances. He felt that it could give rise to "party" feeling.

Another objection was that some of the bishops on the proposed election committee might themselves be candidates, and that this would presumably prevent them from voting.

The Right Reverend W. R. Barrett (Tasmania) said it was clear that a Canon of some kind would be necessary sooner or later and that the sooner it was enacted the better. At the same time, he said, neither of the two draft Canons necessarily contained the last word.

## NO URGENCY

Dr G. B. Bearham (Melbourne) said that of the two choices before the House he personally much preferred the method proposed by the Bishop of Armidale.

In view of the intricacy of all the considerations involved, however, he thought the House would best be advised to refer the whole matter to an *ad hoc* committee. The Constitution Continuation Committee was the type of body which might well serve as a model.

The Bishop of Ballarat, whose interventions throughout the whole synod were as few as they were effective, pointed out that there was no urgent need for the House to accept either Canon or to legislate at all.

It was a good thing that the synod was beginning to move in the matter, Bishop Hardie said; but all that really had to be done at present was to fill the Primatial office, and this had been done. If no Canon were passed, none need worry; the Constitution contained automatic provisions to ensure that the Primacy was always filled.

In the unhappy event of the Primate retiring or otherwise ceasing to hold office, his post would automatically be taken over by the most senior metropolitan able and willing to act.

For these reasons, Bishop Hardie said he thought the House should continue to discuss the matter exhaustively; but he was opposed to any legislation being enacted without due and careful enquiry.

Archdeacon J. T. R. Border (Canberra and Goulburn), who had given notice of a motion covering some aspects of the Primatial rôle, said he heartily endorsed the Bishop of Ballarat's attitude.

"The whole of the functions and responsibilities of the Primacy to-day are changed," he said.

"Nowadays, the Primate is a leader of the whole Church, which should have some part in his election."

Archdeacon Border said he was by no means sure that the best leadership of the Church was to be found among bishops—or even among the clergy. Indeed, there were not a few who thought that it was to be found among the devoted lay members of the Church (anonymous).

The leadership which we needed, Archdeacon Border said, should be sought from the widest possible field—possibly from the existing metropolitans; maybe from the bench of bishops as a whole; maybe from another part of the Anglican Communion.

There was always the danger that if the House were to pass a Canon at its present sitting, then the Church would be saddled with it for ever, because any one of the three Houses would be in a position to veto any alteration to that Canon at its next session.

"I suggest that what we need

is to re-think the rôle of the Primacy as a whole," he said.

Metropolitans were among the busiest men in the Church, and it might well be that they were too busy in their metropolitical capacities to devote to the Primacy the time which that office would increasingly require.

Whatever happened, it would be essential to relieve the Primacy of the burden of day-to-day administration.

Archdeacon Border said, "I am sure that Canberra is not yet the place, nor is Canberra yet ready to receive the Primacy."

All the problems involved, including those of diocesan boundaries, the relations of metropolitical and suffragan bishops and of metropolitans among themselves, he said, were subsidiary to the question of the Primacy.

For these reasons, Archdeacon Border hoped that the House would take no action whatever to adopt either Canon but would refer the matter to a committee and ask it to report to the next ordinary session of the synod.

Bishop R. C. Kerle (Sydney) pointed out that the Constitution was silent on the functions and powers of the Primate.

If these were confined to matters spiritual, then, it seemed to him, it would be appropriate for the bishops alone to elect their Primate.

If, on the other hand, these functions were also executive and administrative, then there was an undoubted case for electing the Primate from a wider field by a wider constituency.

The bishop said that if there were to be any alteration in the old system, he thought that election should be not by a committee but in open synod.

Mr A. M. Ramsay (Adelaide) supported the Bishop of Ballarat and Archdeacon Border. He did not agree with Professor Webb's suggestion of a date on which a Canon passed on the basis of the old Determination would automatically come to an end.

Although the Constitution, as Bishop Kerle had mentioned, was silent about the duties attaching to the Primacy, Mr Ramsay thought this was not necessarily a bad thing. He thought it was very much open to question whether, in the Anglican tradition, we really needed to define these powers and duties precisely.

He believed firmly that the synod would be acting unwisely if it passed either draft Canon at this stage, and supported the suggestion that a committee be appointed to investigate the whole matter.

The Reverend D. W. B. Robinson (Sydney) said that there was an obvious need for the question to be looked into.

At the same time, Mr Robinson did not agree with the Bishop of Ballarat; but supported Mr Gee in holding that it was best to adopt now the Canon sent forward by the Advisory Committee.

## "FOUR PRIMATES"

Under the old Constitution, Mr Robinson said, the only real functions of the Primate were in connection with the General Synod itself, and in these did not appear to him in any way to override the powers and responsibilities of metropolitans. These remained still unimpaired.

"We have in effect four Primates," he said.

Unfortunately, however, we could not resolve the problems arising from this as the Church had done in England or Ireland. Part of the problem which needed urgently to be resolved was the precedence among themselves of these four metropolitans.

Mr T. G. Littleton (Gippsland) urged the House to reject both Canons and to refer them to a committee.

There was, it seemed to him, no particular virtue in the method of electing a Primate in open synod. Indeed, this procedure was open to substantial criticism. In the Province of Victoria they had found the method of electing by com-



A section of the formal group taken of members of General Synod, showing bishops, clergy and laity. Front row (left to right): The Archbishops of Melbourne and Brisbane, the Primate, the Archbishop of Perth, and the Bishops of North-West Australia and Armidale. Second row: Bishop A. W. Goodwin Hudson, and the Bishops of Willochra, Ballarat, Carpentaria, Bunbury and Grafton.

mittee to work very satisfactorily.

Mr G. E. H. Bleyby said that some members appeared to him to labour under some interesting misapprehensions about the status of metropolitans, and did not appear to grasp the point made by the Bishop of Ballarat, namely, that there was always someone under the provisions of the Constitution who would exercise the powers of the Primate, whatever these powers might be.

So far from every Australian bishop owing canonical obedience to one or other of the metropolitans, Mr Bleyby said, this was certainly not the case with the two South Australian bishops, and with Tasmania.

## INVESTIGATION

Mr Bleyby did not subscribe to the theory that a Primate need be a metropolitan. In the Diocese of Adelaide alone, he pointed out, there happened to be a greater Anglican population than in the whole of the Province of Western Australia.

The commonsense approach seemed to him for the House not to pass either Canon, but to ensure that all the considerations involved were properly investigated, and for a Canon to be brought forward at the next session.

The Reverend A. A. Langdon (Sydney) opposed the view of Mr T. G. Littleton, mainly on the ground that the Church might find herself with an acting Primate who would continue as such for an indefinite period.

Archdeacon B. S. Kugelmann (North Queensland) supported Mr Langdon's view because, he said, it was straightforward and something that everybody could understand. Above all, the archdeacon said, "if we throw out both of these Canons then it will not tie us in a strait-jacket."

Some members had suggested that it would be in the best interests of the Church to "get rid of the present uncertainty." They had failed, however, to give any good reason for this, and he could see none.

Bishop G. T. Sambell (Melbourne) said that if no legislation were passed it might take as much as twenty years, with an acting Primate, and after revolutionary innovations of all kinds, before the Church finally took action.

Mr N. Jenkin (Sydney) supported the view that a time limit should operate in respect of any Canon which the synod might pass at this present session.

If the House resolved to vote for the Canon introduced by Mr Gee, then the Church might find

herself in the position where a new Primate might be elected and hold office for a very long time.

The thing that really mattered was, which of the two Canons put forward contained the better principle of election.

As things were, the first Primate had been elected by a vote of all three Houses of the Synod, and not by the bishops only.

"I put it to the House that what it was good enough for us to do here to-day should be good enough for us to do from now on," he said.

The Primate's position would undoubtedly be strengthened by the fact that he had been elected by all three Orders in the synod: bishops, priests and laymen. Mr Jenkin thought this established a very good precedent for future procedure.

Archdeacon D. Blake (Melbourne) said the discussion seemed to him, with respect, to be growing discursive. The House was in danger of losing sight of the main objects of forming itself into a Conference.

"We should come to a decision, here and now," he said, "on two questions."

"First, we must decide how it takes place. Second, we must decide who may be elected."

Archdeacon Blake said there were three choices on the first question, namely, whether the whole synod should elect, or whether the bishops only should elect, or whether a committee of the whole synod should do the job.

## "MORE TIME"

He hoped that the House would make a decision on the principles involved and not defer the matter.

The Archbishop of Melbourne referred the House to Section 23 of the Constitution.

It seemed to him that in this section, in the unhappy event of the Primate for any reason ceasing to hold office, it would be a simple matter to call a special session of the synod to re-olve whatever matters then required attention.

In His Grace's view, it would be "a retrograde step" to accept the Canon introduced by Mr Gee at the request of the Advisory Committee, and he hoped that the synod would decide to refer the whole matter to an appropriate committee, thus giving the Church as a whole time to consider all that was involved.

The Bishop of North Queensland said he agreed completely with the Archbishop of Melbourne, and hoped that the House would reject both Canons.

The last speaker on the debate

was the Bishop of Adelaide.

In succinct terms, he demolished the arguments which had been raised about relations between metropolitans and "suffragan" bishops, said it was obvious that time and thorough investigation were required before the House could in good conscience come to any conclusion about the principles involved.

Bishop Reed said it seemed clear that the old system was by no means the best that could be devised, and that something like the American system, with the modifications dictated by Australian conditions, would ultimately appeal most to the Church as a whole. Speaking as a bishop himself, he could not agree that the choice of a Primate should rest solely with the House of Bishops.

In many ways, this debate, which was conducted on a very high level, was the most significant of the whole session.

What appealed most about it to those at the Press table was that every single member who spoke had obviously given serious thought to the problems involved; but no one pressed his own view in immoderate fashion.

There was no question whatever about the mind of the synod, when the debate ended: the deputy Chairman of Committees, Mr Justice Richardson (Sydney), who had taken the chair during the Conference, reported accordingly to the President, whereupon Mr Gee and the Bishop of Armidale, by leave, withdrew their respective Canons, upon the understanding that the Bishop of Armidale would be given leave later in the proceedings to introduce a motion for the appointment of a committee to consider the Primacy.

Immediately before the adjournment, the President was able to announce the results of elections by the House of Clergy and the House of Laity.

Bishop Barrett had been elected Chairman of the House of Clergy, Archdeacon W. Chas. Arnold Vice-President, and Archdeacon H. G. S. Begbie as Secretary.

For the House of Laity Dr G. B. Bearham had been elected Chairman, with Mr Justice A. R. Richardson as Vice-Chairman, and Mr R. C. Wardle as Secretary.

After the dinner break, with very little discussion, the synod then passed through all the remaining stages the machinery Consensus establishing the Church of England in Australia Trust Corporation, and the Special Tribunal required under Section 56 of the Constitution.

(To be concluded next week)

# THE ANGLICAN

THURSDAY MAY 24 1962



**"Everything which touches the life of the nation is the concern of the Christian."**  
—Dr Geoffrey Fisher

## HOW LONG NOW?

This is no time for panic. But surely, what is happening on our front doorstep provides reasonable ground for serious alarm, for sober and penetrating thought about our position, and for swift and strong resolve to do our duty. Consider the facts. In outline they are simple. The Indonesian Republic is a dictatorship. Political freedom does not exist. The economy of the country is almost at a standstill in the viscous tangle of corruption and incompetence. The very foundations of the State are shaky. The dictator, whose knowledge of the principles of economics and public administration is as scant as his skill at suppressing freedom is great, follows the classical line of all dictators: he seeks to divert the attention of the groaning, ill-used masses from their misery at home to the "threat" of a non-existent "enemy" who must be "resisted." It is as simple as that.

There are four parallel sets of interests which suggest that SOEKARNO should be inhibited. First is the interest of the indigenes of West New Guinea. It is nonsensical to suggest that their welfare might be furthered were they to be governed by the Indonesian State. Second is the interest of the Indonesians themselves. They lack, and will for long years lack, the developed resources to do for West New Guinea what the Dutch are presently doing, without straining their resources beyond breaking point. Third is the concept of international law and morality, in which the whole idea of world peace is set. The case for inhibiting SOEKARNO is stronger by far than that for fighting in Korea — or Indo-China. Last is Australia's national interest.

On the first and third counts above, at least, there would seem an irrefragable case for action by the United Nations. We have ever held that the U.N., organised as it is on a fundamentally immoral basis, can never prevent any kind of war. It never has done so. The U.N. does, however, provide a forum in which a resolute country or group of countries, strong in the knowledge that they have moral right on their side, can present a case which will in the long run have some influence upon world opinion. In the present case, the certainty that the Security Council would be hamstrung by the veto does not mean that, as before, the Assembly might not take the initiative. It is obvious that the scale of SOEKARNO's crazy attacks will increase. Given steady nerves in his intended victims, it is only a matter of time before the civilised world will face the immediate choice between condoning or rejecting aggression — in military terms. But there is not much time left. Australia's duty is to make the most of that little.

## Love conquereth all things

Last week the Queensland Executive Council approved a new scale of punishments for boys at the Westbrook Farm Home. The acting Minister for Health stated later that the scale had the approval of the State's Director of Welfare and Guidance Clinics. It provides that corporal punishment may be inflicted only with "an approved leather strap," upon posteriors covered with ordinary trousers, and in the presence of "suitable witnesses." This leather strap, the lineal descendant of the cat-o'-nine-tails, is to be used "as seldom as possible." It is further provided that boys may be placed under "special detention" for periods not exceeding a week, and that they may be placed in solitary confinement for not more than twenty-four hours at one time.

Reactions by Anglicans to this code, in Queensland and elsewhere, will vary widely. Some will regard it with repugnance, as perpetuating the spirit of inhuman naval discipline current at the time of the First Fleet. Others will see it as conferring a necessary and common-sense power upon the superintendent of the Farm Home.

Promulgation of this code appears to us to raise two questions. The first is, what would Our Lord Jesus think of it? The kind of vicious intractability in young delinquents which those who work with them occasionally encounter — but very rarely — should not influence the answer in the mind of anyone who really grasps the teaching of Our Lord about Love. The second question is, who are the men in charge of these unfortunate boys? Whence do they come? What are they paid? What sort of training have they? The answers are that these men, in Queensland and other parts of Australia, are good ordinary citizens, not very highly trained, mostly under-paid, who enjoy a social status far inferior to that which would be automatic in a truly Christian, civilised community which genuinely cared about the welfare and rehabilitation of its social casualties. There is a great opportunity, for the Church and for individual Anglicans with the right vocation, to shew the world anew what Our Lord's Gospel can mean in our own society, by working more actively in such institutions as this "Home."

## The Synod And The Press

On the whole the General Synod, which ended in Sydney last week, had a good Press, as its importance demanded.

But it still surprises me that the metropolitan Press does not set a better standard of accuracy in reporting Church debates. The technical skill shown in describing a sporting event or a political development. Here are a few examples of what I mean —

The Bishop of North Queensland, who moved the second reading of a bill for a national department of promotion, was reported to have "read the bill for the second time." If he actually did, I expect it was not to refresh his memory presumably while the synod awaited his pleasure.

Another newspaper on another occasion translated the Bishop of North Queensland to Carpentaria.

A third newspaper created a bishop. It reported that "Bishop Ban It Chiu was in the slow and solemn procession." (Incidentally, I hear that the Reverend Ban It Chiu, who is an honorary canon of S. Andrew's Cathedral, Singapore, and has been home secretary of the Australian Board of Missions in Sydney since 1959, has been appointed to the World Council of Churches staff in Geneva to take up the new post of Secretary for the Service of Laymen Abroad.)

Archdeacon Ross Border (Canberra and Goulburn) and Archdeacon Graham Delbridge (Sydney) were each rather unusually dubbed "Mr" after the first reference by one newspaper. And the Anglican Communion became in another newspaper the Anglican Union.

It is quibbling to suggest that metropolitan newspapers should have a better knowledge of "Who's Who" in the nation's largest Church and the terms in use by it?

Certainly, when so many errors of fact can be found in a familiar field, one wonders whether some other items in our metropolitan newspapers are not also suspect.

## Candid Comment On TV Wanted

The "Daily Express" (London) described itself the other day as "the only popular newspaper free from commercial television shackles and, therefore, free to criticise that greatly overrated monopoly."

This suggests that England is as badly off as Australia is for candid Press appraisals of television programmes.

The situation is becoming so bad in some Australian city newspapers linked with television companies that commercial "plugs" are being disguised as big headline news. And in the columns recognisable as programme surveys the newspapers give most prominence to their own television allies, whose offerings are usually praised well above their merits.

With newspaper companies seeking to be identified with new television licences in city and country it would be wildly optimistic to hope for any diminution in this practice.

But, as recent years have seen the rise abroad of magazines giving an honest opinion of products, so does one hope that similar judgements will become available through independent publications on the quality of television programmes on Australian stations.

## Making The Best Of Both Worlds

During the war many churches held Evensong in the late afternoon because of the black-outs.

Now for a different reason the Rector of S. Luke's, Walsend, in the Newcastle diocese, has decided to begin Evensong in the winter at 5.30 p.m.

He has described this as "an adjustment to modern living" to enable his people to come to church on their way home from Sunday outings and still to see television programmes during the popular viewing hours.

As the rector, the Reverend G. J. Coad, says, there is nothing particularly sacred about the hour of 7 p.m. At the same time, I believe that people who have a sincere desire to join in

public worship will do so despite competing interests.

Walsend's experiment in rearranging Evensong to enable its parishioners to make the best of both worlds, will, nevertheless, be watched with interest in Church circles all over Australia.

## Welcome Decision On Davis Cup

The proposal of the Lawn Tennis Association of Australia to include Sunday as a playing day in the Davis Cup challenge round in Brisbane in the last week in December has been abandoned.

As this proposal — offensive to a substantial section of public opinion — was criticised in this section a fortnight ago (not for the first time), it is proper that the association should now be commended for its changed decision.

I believe that healthy exercise on Sunday does not run counter to the Christian observance of the day, always provided it does not interfere with church attendance.

But commercial sport, attracting large, noisy crowds, is surely against the spirit of the day. That is why the sponsors of Rugby League and soccer matches and motor speedway contests on Sunday deserve censure.

It is heartening that the Lawn Tennis Association has had second thoughts about helping to turn Sunday into just another Saturday.

## Are Young Teachers Adequately Paid?

New South Wales student teachers seem to be behaving very reasonably in seeking redress for their salary grievances.

Yet I cannot help feeling that they are not being given the sympathetic consideration their case appears to merit.

When they proceeded with banners to the State Parliament a week or two ago they had what seemed to be, from their point of view, an unprovoked brush with the police. Yet as citizens they surely had a right to go there in an orderly way to put their case to members of Parliament.

The police cast a shepherd's eye on these young people again last week-end, when they moved through the streets to a demonstration at the Sydney Town Hall to publicise their claims.

The Premier of N.S.W., Mr R. J. Heffron, was Minister for Education for a record term. Wouldn't it be in everyone's interests if he took a personal hand in settling this trouble?

Teachers have one of the most responsible and important jobs in the community. They should be paid, from their student days onward, on a scale that will enable them to settle their task without worrying whether they can pay their board or clothe themselves reasonably.

## — THE MAN IN THE STREET.

## HONG KONG UNITY SERVICE

ECUMENICAL PRESS SERVICE Geneva, May 21  
A service of unity organised by the World Council of Churches in Hong Kong at the Anglican Cathedral of S. John, Hong Kong, this month, was also attended by Roman Catholic clergy.

The visit was reciprocal. Earlier the Anglican bishop had attended High Mass in the Roman Catholic Cathedral of the Immaculate Conception.

## CHURCH CALENDAR

- May 27: Easter 5.
- May 28: Rogation Day.
- May 29: Rogation Day.
- May 30: Rogation Day.
- May 31: Ascension Day.

## ONE MINUTE SERMON

### A HEAVENLY ORIGIN

S. JOHN 6:41-51

The Jews are bewildered and they talk among themselves. As Archbishop Temple writes, they telescoped several phrases and missed some of the meaning (see verses 33, 35 and 38).

The Bread of God comes continually but He Who is the Bread of Life came once. This claim to a heavenly origin worries the Jews. Surely they knew all about Our Lord's parentage. Jesus! the Son of Joseph?

No! that is not so. Mary would not have told the story of His birth to any, but near and dear friends. But if the Jews think they know, of course they will ask "How can He say out of heaven am I come down?"

Jesus' reply makes for them the difficulty greater. It excuses them. The initiative is with God. "No man can come to me except the Father who hath sent Me draw him."

God speaks and we cannot hear unless He does, but it is ours to listen (he that hath ears to hear let him hear) and to learn and to come. We cannot come except through Jesus!

We are made in the image of God and He truly is the spring of life in our souls; but we can never find Him alone.

The image of God in us is defaced by sin, by selfwill. We must avail ourselves of the Lord Jesus, the "express image" of God, or we may be at the mercy of unworthy influences.

Let us be sure that the knowledge of God we have is through Jesus Christ. The life of faith is eternal life, and Christ is the life bringer.

The Jews had appealed to the gift of manna as similar to the feeding Jesus had wrought. Up to a point this was true. But manna satisfied present hunger, it was a physical refreshment.

Jesus' feeding was a sign, a sign of spiritual food that would convey not life for a day, but eternal life offered in Him who became flesh and will give us Himself—His Body and Blood as a means of a life that will never die.

"He that eateth Me even He shall live by Me. Is this true of us?"

## CLERGY NEWS

EMERY, The Reverend E. J., Curate of S. Clement's, Mossman, Diocese of Sydney, to be Curate-in-charge of the new Provisional District of S. Andrew, Dundas, with Telopia, in the same diocese. He will be instituted on June 7.

NEWTON, The Reverend L. F., Rector of Christ Church, Enmore, Diocese of Sydney, to be Rector of S. Stephen's, Kurrajong, in the same diocese.

SMITH, The Reverend H. R., Rector of Jamberoo, Diocese of Sydney, to be Rector of Lawson, in the same diocese.

EGLINGTON, The Reverend H. R., Rector of Lawson, Diocese of Sydney, has been appointed a chaplain to the Missions to Seamen in Sydney.

CHRISTOPHER, The Reverend G. W., to be Curate-in-charge of the Provisional District of Punchbowl, Diocese of Sydney.

DOBBS, The Reverend J. A., Priest-Director of the Torres Strait Mission, Diocese of Carpentaria, to be Rector of S. John's, Halifax Street, Adelaide. He will be instituted on May 30.

DALLING, The Reverend A. T. E., at present Senior Assistant Chaplain, the Missions to Seamen, Sydney, to be Chaplain, the Missions to Seamen, Newcastle, as from June 1.

MORPHEE, The Reverend G. T., at present Chaplain, the Missions to Seamen, Newcastle, to be Senior Chaplain, the Missions to Seamen, Victoria Dock Road, London, E.16, from July, 1962.

NICHOLLS, Chaplain R. A. B., of the Australian Regular Army, stationed at Wacol, Queensland, has resigned his commission and is to be inducted to the Parish of S. Luke, Frankston East, Diocese of Melbourne, on June 5, at 8 p.m.

## CHILDREN'S LENT OFFERING

ANGLICAN NEWS SERVICE

London, May 21

Some 2,500 children from southern England took part in the Church Missionary Society's children's service in S. Paul's Cathedral on May 19.

During the service there was a procession of children, bearing C.M.S. Discoverers' group and other banners, who were joined by visitors from overseas.

They presented their Lent Project gifts of more than £1,500, which are to help build a chapel at the Freda Carr Hospital, Ngora, Uganda.

## RELIGIOUS BROADCASTS

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

### SUNDAY, MAY 27:

\* RADIO SERVICE: 9.30 a.m. A.E.T. The opening service of the General Synod from S. Andrew's Cathedral, Sydney. Preacher: The Right Reverend Stephen Bayne.

\* DIVINE SERVICE: 11.00 a.m. A.E.T. S. George's Church of England, Hurstville, N.S.W. Preacher: The Reverend R. E. Dillon.

\* RELIGION SPEAKS: 4.15 p.m. A.E.T. "What Jesus Was—3." The Reverend Noel S. Pollard.

\* PRELUDE: 7.15 p.m. A.E.T. Westminster Madrigal Singers, Melbourne.

\* PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. The Reverend John Westerman.

\* PLAIN CHRISTIANITY: 10.30 p.m. A.E.T. Dr M. J. Charlesworth.

\* THE EPILOGUE: 10.48 p.m. A.E.T. From All Saints', Margaret Street, London.

MONDAY, MAY 28:

\* FACING THE WEEK: 6.15 a.m. A.E.T. The Reverend R. W. Gregory.

WEDNESDAY, MAY 30:

\* RELIGION IN LIFE: 10.00 p.m. A.E.T. "A Modern Reformation — Common Ground." The Reverend A. M. Allchin.

FRIDAY, JUNE 1:

\* EVENSONG: 4.30 p.m. A.E.T. S. Andrew's Cathedral, Sydney.

MONDAY, MAY 28: SATURDAY, JUNE 2: READINGS FROM THE BIBLE (not Saturday): 7.00 a.m. A.E.T. The Reverend Norman Cocks.

PAUSE A MOMENT (not Saturday): 9.55 a.m. A.E.T. The Reverend Daniel Conquest.

DAILY DEVOTIONAL: 10.03 a.m. A.E.T. Monday—Mrs Frances Maling; Tuesday — The Reverend Peter Newall; Wednesday—"School Service"—"God With His People"—"Jesus is Born." Thursday — The Reverend H. L. Abbott; Friday—The Reverend George Nash; Saturday—The Most Reverend James Freeman.

\* EVENING MEDITATION: 11.15 p.m. A.E.T. The Venerable Robert Dann.

SATURDAY, JUNE 2: SATURDAY AFTERNOON TALK: 5.20 p.m. A.E.T. "Thinking through the Creed," by Hugh Burnaby, is reviewed by Miss Ruth Cocks.

TELEVISION: 5.15 p.m. SUNDAY, MAY 27:

### ABN 2, SYDNEY:

11.00 a.m. "Divine Service" from Our Lady of Dolours Roman Catholic Church, Chatswood, Sydney.

\* 5.15 p.m. "Sunday Special"—"Lost and Found." The Reverend Keith Sanders.

\* 6.30 p.m. "The Archbishop of Canterbury, the Most Reverend Michael Ramsey." (Film Cat: "Three Archbishops")

10.30 p.m. "The Voices of the Stone." The Reverend Winston O'Reilly.

ABV 2, MELBOURNE: 11.00 a.m. "Divine Service" from S. Peter's Church of England, South Hurstville, N.S.W. Preacher: The Reverend A. R. A. Freeman.

5.15 p.m. "Sunday Special"—"Signs and Symbols." The Reverend Eric Derbyshire.

6.30 p.m. "Is It History?" A discussion on the historical foundations of the Christian Faith.

\* 10.30 p.m. "Epilogue"—"Christians are United." Canon Bryan Green.

ABQ 2, BRISBANE: 5.15 p.m. "Sunday Special"—"Davey and Goliath—The Kite."

6.30 p.m. "A Boy Named Joe" — chooses his career.

10.30 p.m. "New English Bible Readings." Professor C. H. Dodd (No. 3).

ABY 2, ADELAIDE: 5.15 p.m. "Sunday Special" — "A Royal Audience." The Reverend Vivian Roberts.

6.30 p.m. "Years from Our Lives." The work of a Church in a growing city.

10.30 p.m. "Viewpoint" — "Ideal Homes or Real Homes," introduced by Dominic Bruce.

ABW 2, PERTH: 5.15 p.m. "Sunday Special"—"Good Derbyshire." The Reverend Eric Derbyshire.

6.30 p.m. "The Least-Read Best Seller"—"Hope Fulfilled."

10.30 p.m. "Paths of His Ways." The Reverend Alec Fraser discusses his relationship between man and nature.

ABY 2, HOBART: 5.15 p.m. "Sunday Special"—"Davey and Goliath—The Belinger."

6.30 p.m. "Meeting Point"—"Across the Table." Mr William Carron, President of the Amalgamated Engineering Union, Great Britain, is questioned on his Christian beliefs.

10.30 p.m. "The Twelve Apostles." The Reverend Ronald Marks.

## LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point. Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

### CONCERN FOR TRUTH "REALISM IN CHURCH UNITY"

TO THE EDITOR OF THE ANGLICAN

Sir,—The writer of your series "Realism in Church Unity" professes, I take it, to believe that the barriers between the Churches must be broken down. He needs to realise that if any progress is to be made, it is more important to have a concern for truth than to score points. Yet the first of his articles, published in your issue of May 10, reads as if his main concern were to score points. In doing this, truth has suffered at his hands.

He refers to the admission to the World Council of Churches of the Pentecostal Churches from South America. He goes on "One is left wondering whether at the next Assembly we will find ourselves rejoicing over the admission of the Seventh Day Adventists, the Jehovah's Witness and even the Mormons!" If he had read with care the book he professes to criticise, he would not have been left wondering long.

For Mr Perkins reports that the World Council, at New Delhi, adopted as the basis of membership, "The World Council is a fellowship of Churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit."

It is clear that on this basis the heretical sects to which your writer refers could not be admitted to membership.

In the second place, your writer suggests that there can be found on practically every page of the report by Mr Perkins, the "optimistic inference" that the fact that 197 Churches belong to the World Council is an argument that unity is being achieved. This is a particularly difficult statement to refute. No passage is quoted to justify it. It is clear as an inference that your writer has drawn. He is entitled to his view of what Mr Perkins has written, but one might well ask how he justifies this view.

It is fair to quote the sentence of the book immediately following that to which your writer refers (how one wishes that he had come from behind his cloak of anonymity). It is this: "When as a result of the to and fro of debate, the search for common ground in study; the turning to the source of all wisdom in prayer and Bible study and the countless daily personal accomplishments of new understanding or reconciliation between people, the Churches were able to speak with unanimity in a resolution or agree on a course of action on the floor of the plenary session of the assembly, something significant for this century of human history was being done."

Despite their divisions, the member Churches of the World Council at New Delhi did find common ground on which they had not trod before. They did not seek a formal move towards unity, but surely it is significant that barriers were coming down. Surely it was a significant act of witness that so many Churches of such diverse traditions were able to speak together. But let your readers not rely on my interpretation of what Mr Perkins has written, or on that of your

writer. Let them read it for themselves.

One other point which your writer makes is disturbing. He refers to the frank questions and the answers to those questions concerning the relationship of the Russian Orthodox Church with the Communist Government. He says that these notes "leave one in considerable doubt whether Communism can be tackled effectively by the W.C.C. as an anti-God theory of life."

If, of course, it were the purpose of the existence of the W.C.C. to tackle Communism as an anti-God theory of life, his point would be a valid one. If he believes that this is the purpose of the W.C.C., then he understands nothing of the reason why it came into being. If he believes that it ought to be the purpose of the W.C.C., then I suggest that he look for a different instrument to serve his ends. The W.C.C. is not meant to be this kind of instrument, or to serve these ends. Indeed, if it set itself up to combat the political doctrines under which very nearly one-third of the world's population is ruled, it could not claim to be a World Council.

Finally, your writer takes the Assembly to task for the failure to make any "worthwhile mention" of the place of the Roman Catholic Church in the world or in Christendom. There are two things to be said about this criticism: In the first place, the word "worthwhile" implies a judgement based on the writer's own personal scale of values, and the time has long passed, if it ever existed, when we can discuss Christ's claims on His Church on this level.

In the second place, until the Ecumenical Conference is held in Rome it would be presumptuous for the non-Roman Churches to do anything but wait in prayerful hope that the word of the Church will speak to that conference. The cause of unity will not be served by the non-Roman Churches making any judgement of what ought to happen at that conference. It is, after all, the business of the Roman Church to conduct its own proceedings.

Yours, etc.,  
L. J. CURTIS.  
Ainslie, A.C.T.

### A SERVICE OF "EXORCISM"

TO THE EDITOR OF THE ANGLICAN

Sir,—Lord Maugham has stated in an article which appeared in the secular Press last month that the Archdeacon of Fiji had "offered" to take a service of exorcism on the "Joyita."

The Archdeacon of Fiji, the Venerable C. W. Whonsbon-Aston, has asked me to make it clear that this is not quite correct.

The archdeacon merely informed Lord Maugham that he would be happy to co-operate, and to go into the matter. Under the Canon Law of 1604, however, no priest can carry out an exorcism without a special licence from the bishop. This licence, of course, would only be issued by the bishop after investigation of all the issues involved.

Archdeacon Whonsbon-Aston asks me to add that he would have to have certain guarantees as to the fitness and seaworthiness of the vessel, as to its hull, engines, tackle, etc., and as to the competence of its master, engineer and crew.

The point here is that the original investigation adduced evidence which pointed to the fact that the ship's pumps, so far from functioning properly, were actually pumping water into the ship. The enquiry into the final stranding showed that it was not the grazing of the ship on the reef, but a similar pumping difficulty.

The Bishop in Polynesia is prepared to authorise a service of blessing on the ship when it is certified to be completely seaworthy.

Yours faithfully,  
FRANCIS JAMES.  
Sydney, N.S.W.

## THE CHRISTIAN YEAR

TO THE EDITOR OF THE ANGLICAN

Sir,—As a clerical visitor I have much to admire both in your wonderful country and in your lively Church. Hence it is with pain that I notice the Church here as in England, allowing (apparently without protest) the twisting of the Church's Year to suit the world's convenience.

With clever advance publicity I have seen Father Christmas visit England in sweltering August booking orders from potential young customers, and Christmas dances, bazaars, etc. from December 1 onwards seem to have edged Advent off the map, except in the Collects, Epistles and Gospels.

But this is nothing compared with the subtle fifth-column work at Easter and Whitsun, for whilst there was mutual agreement that April 20, 1962, was Good Friday, and April 23, 1962, Easter Monday, what authority was there (a) for newspapers accepting advertisements describing events on April 21, as on Easter Saturday, which was April 28; and (b) for my pocket diary printing April 21, as Easter Saturday, though the same diary throws its hand in altogether over Whitsun?

Who is the final arbiter next month if a secular event is advertised for Whit Saturday, June 9, 1962, and an ecclesiastical one for Whit Saturday, June 16, 1962?

About 15 years ago the Prime Minister of England was called to order in the House of Commons for referring to the Saturday before Whitsun as Whit Saturday, and graciously apologised, both as Prime Minister and a churchman.

Is it too late for the Church of England in Australia to "get in first" as regards Whitsun 1962?

Yours sincerely,  
(Canon) H. R. H. CONEY.  
Coonamble,  
N.S.W.

## "AN ACT OF FAITH"

B.B.C. SERVICE

OVER the past six years, ever since the setting of the foundation stone by the Queen in 1956, B.B.C. film cameras have followed the construction and adornment of Coventry Cathedral step by step.

The resulting film, entitled, "An Act of Faith," tells the story of the workers, craftsmen and artists who have contributed to Sir Basil Spence's great concept.

The film, in fact, starts with the blitz on Coventry in 1940, a few hours afterwards, the then Provost standing amid the ruins declared his belief that the spirit which had led to the building of Coventry's great medieval cathedral "will help us to build it again to the glory of Jesus Christ." His faith has been amply justified.

### Y.A.F. DIOCESAN CONFERENCE

FROM A CORRESPONDENT

Adelaide, May 21  
Young people from twelve parishes attended the annual Young Anglican Fellowship Adelaide diocesan conference at Mount Barker from May 11 to 13.

The Director of Religious Education, the Reverend Alan Baxter, was the leader.

The theme was "The Crisis and the Christ."

The conference diagnosed the basic problem of nations and individuals as one of broken relationships and saw how God continually acts to restore those relationships.

Fellowship in worship, particularly at the Eucharist, was the highlight of the conference.

The programme also included hikes, dancing, singing around the piano, much talking and eating... and a little sleep.

## I'D LIKE TO KNOW . . .

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

What do you think about this season of Rogationtide? I enjoy Harvest Festival, but here, in our church, within four weeks, we have Rogation Sunday. Isn't it all rather lopsided, if not out-of-date? What is the purpose of this particular Sunday?

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor. Questions marked "not for publication" will be answered by post if a stamped and addressed envelope is enclosed.

Does God expect some measure of obedience from us in all this, or can he expect good harvests as a natural right?

Now isn't part of the reason why Rogationtide seems unnecessary just because we have a doctrine of Redemption but none of Creation? We value the Cross and all that it means, but pass over, almost heedlessly, the Incarnation.

In one of his recent works, that on Church Dogmatics, Karl Barth shows that we have been set as lords of creation to care (my italics) for God's created world. Man is in vertical relation to God as he is in horizontal relation to his fellow man. The power that God has given into man's hand remains still under God's control for "we can only be powerful, safely, in obedience."

There was once a healthier attitude which needs recapturing. God's dealings with other orders of creation are not to be understood simply in terms of benefits to mankind. Man is to be obedient to God. His lordship over Nature is permissive and conditional, not absolute. We hold power, safely, only in obedience.

Among the many examples which illustrate this, take one from the period following the Industrial Revolution. Tremendous opportunities for gain were available. Man's acquisitive instinct asserted itself fully. He forgot that "the earth is the Lord's and the fullness thereof." So he over-cropped his fields. He over-tilled his paddocks. He destroyed his trees that he might stock more cattle and grow more

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food. He forgot that the earth is the Lord's and the fullness thereof. So he over-cropped his fields. He over-tilled his paddocks. He destroyed his trees that he might stock more cattle and grow more

grain. And, finally, the patient earth lost patience.

The cornfields of the Middle West of the United States began to blow away. Floods followed on the deforestation. Then in 1927 the Mississippi floods involved 28,000 square miles in ruin and submerged 740,000 homes.

It was known that Cathage died because she felled all her trees for her Navy; but modern greed merely shrugged its shoulders, and mouthed, "After me, the deluge."

G. K. Chesterton, in his "Orthodoxy," has a facetious but tremendously serious passage. "You may live in a palace of gold and sapphire if you do not say the word 'cow.' You may live happily with the King's daughter if you do not show her an onion."

"If . . . then," it is Deuteronomy 8 in modern dress.

Or as Barth expresses it, ours is a responsibility of care for Nature.

Writing some years ago, Lord Northbourne said, "We have tried to conquer Nature by force and intellect. It now remains for us to try the war of love." Max Plowman put it another way, "I wonder how long it will be before the human race learns that Nature is a woman he must marry, and not a beast he must make war upon. I believe that the human race has almost destroyed its own soul by its violent abuse of the natural world."

Rogationtide also reminds us of our horizontal responsibility to our fellowman. We know that two thirds of the world is hungry. Think of it under these terms. If all the world's hungry were put in a single line, it would stretch 25 times around the Equator.

The average daily intake of calories necessary to maintain health in a hot climate is 2,400. The average Indian gets 1,700. The Peruvian 1,900. In colder climates, 2,800 calories are needed. Most people in N.W. Europe and North America get well over 3,000.

In the United States the average income per head is £724, for Great Britain £340, and for India £35. There are 1,000 million who have less than £60 annually to live on. Put it a different way. To earn a two pound loaf, an Egyptian must work for three hours, a Guatemalan just over an hour, and a American 10 minutes.

At the present time, only ten per cent of the land surface is under cultivation. The utilisation of only one fifth of the tropical rain forests would increase the area of cultivation by 40 per cent. There are large areas of desert which could be reclaimed by irrigation, as well as swamps which could be drained. The proper use of fertilisers would improve the yield of millions of acres.

These are things we need to think about. The Church reminds us of them at this season. If she succeeds in reminding us that we hold everything from God, and that the blessings of possession are conditional upon this recognition and of our responsibility to others, this will indeed be a salutary season.

Even if Rogation Sunday comes later this year — and even if it comes in autumn for us instead of in spring as in the northern hemisphere — its message will never be out of date. Its message is as perennial as life.

### CO-OPERATION URGED

ECUMENICAL PRESS SERVICE

Geneva, April 30.

One Bible for Roman Catholics and Protestants, joint days of repentance and prayer, and joint appeals for people in need, as means of building better inter-confessional understanding, are among recommendations of a Roman Catholic group meeting held in Freiburg.

The suggestions are put forward by a study group on inter-confessional relations, held in connection with a Roman Catholic congress, attended by some 1,000 clergy and laymen from West Germany.

The group also recommended that Protestants and Roman Catholics work together to help solve some of the problems in marriage between people of different denominations.

The committee said that such programmes should be undertaken because "the classical differences between the two confessions are no longer so sharp and concentrated more and more on ecclesiology and Mariology."

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"An Act of Faith" is directed by John Read, who has produced a number of B.B.C. Prize-winning art films, his subjects having included Henry Moore, Graham Sutherland and Barbara Hepworth.  
Robin Whitworth who has

# CHRISTIAN FAMILY YEAR IN NEW GUINEA

By Mrs CHRISTIAN CRUTWELL

THE Mothers' Union in the Diocese of New Guinea was given a new lease of life by the very successful visit of Mrs J. A. G. Housden, Diocesan President of the Newcastle Mothers' Union.

The Mothers' Union in New Guinea was started in 1950. Three hundred women were admitted in different centres in the diocese. We have now added 1,000 more and now in 1962 we have 1,300 members.

We have a branch in all our Mission districts and we have smaller groups of women meeting under Papuan leadership in all our outstations.

In order to start Christian Family Year our bishop invited Mrs. Housden to be our guest speaker. She was able to visit nearly all our branches in the short space of three weeks and it was a triumphal tour all through!

The visit started with the arrival of Mrs Housden at Douara Airstrip at 9.30 a.m. on March 31 in the Mission plane "S. Gabriel", with our new pilot Dick Songer in charge. Mrs Housden had left Sydney just 12 hours before.

We had our first gathering the next day and, though the weather was very bad, hundreds of women came in from outstations and there were 800 communicants that morning. I should think 400 were M.U. members.

We had a very good meeting later with Mrs Housden speaking on Mothers' Union and Christian family life (speaking as at the other stations with an interpreter).

Afterwards the women brought presents of their handicraft and money in their usual generous manner; grass skirts were among the gifts.

Two days later we went by "S. George," the Mission launch, to Samarai and had a very happy time there. Mrs Housden met all the white congregation at a buffet lunch.

We had a meeting in the church to which about 20 members came; all the Papuan women in Samarai are living away from their villages to be with their husbands who are working there.

The Mothers' Union helps to hold them to the Church while they are living in difficult conditions and away from their own environment. The living conditions are very bad here.

We had an evening barbecue for all members and their families which was much appreciated. We left early the next morning (2 o'clock) for Taupota, sleeping on board the "S. George."

## TAUPOTA

Taupota Mothers' Union turned out in force, many walking in many miles to the meeting. Mr and Mrs Bastian and Sister Tomkins made us very welcome. The women gave a basket of tropical fruit to Mrs Housden.

Being born in the Torres Straits, Mrs Housden was quite at home in Papua and enjoyed chewing the sugarcane and drinking the juice of the green coconuts — much to the delight of the Papuans.

We sailed back on calm seas to Dogura.

The next day was spent at Boinai, where Bishop George Ambo is in charge. He staged a wonderful reception. The Mothers' Union (about 60 strong) and all the school were lined up on the beach. As we landed we were greeted by singing and cheers and waving of many palm branches.

This all took place in front of a large white cross, erected in memory of one of the Papuan martyrs. We had a meeting in the church and then had lunch with the Ambo family and the M.U. leaders.

We sat at a table and ate a delightful mixture of European and New Guinea food, and Bishop George was a perfect host. The M.U. members brought a wonderful amount of presents in money and handicraft.

The next day we sailed across Goodenough Bay to Menapi and spent the Passion Sunday weekend in my own station. Members from Tarakwaruru had come over to join the Menapi Mothers' Union and we had a happy Sunday.

The Eucharist was sung in the Wedau language and the music for the Creed was written by the Reverend Gordon Smeed of Orange. Singing is rather a speciality of Menapi Church and there were several descants to hymns sung at this service.

We had a very good Mothers' Union Meeting after breakfast with an admission service. At Dogura, Menapi and other southern stations, the village women still wear grass skirts, and the prettiest and gayest are at Menapi.

All teachers' wives and women teachers wear dresses now at most stations and the fashion will gradually spread everywhere. This is an inevitable development as more and more Papuans and Europeans must work together, and European dress and knowledge of the English language will be a necessity.

Two days later our "Royal Yacht" arrived early in the morning and we sailed to Tarakwaruru. Here we met all the staff and M.U. leaders.

We were flown out at midday by the "S. Gabriel" to arrive at Wangela, where we had a wonderful reception and a good meeting to which many women had come in a long distance.

Here again the "S. Gabriel" had to be piled up with a wonderful array of gifts; tapa cloth being the main industry here.

Mrs Housden was dressed up by the members in tapa cloth with ropes of beads on neck and arms, and a cap made of strings of seeds. She was rather surprised when she found this was a widow's cap!

The "S. Gabriel" flew us over to Eroro the next day. We touched down at Embi Airstrip

and were met there by Father Jeremey Ashton in the mission jeep.

As we came on to the mission station we were halted by a group of women who sang a song of welcome, and two women all arrayed in feathers and greenery danced in front of us all the way round the oval till we arrived at the mission house where all the white staff greeted us. We were smothered in flowers thrown in by the children.

After a picnic lunch in Mary Dowell's garden (she is the very keen Enrolling Member), a few members acted a little play as Ruth and Naomi, very reverently performed. Our big meeting was next day after the Eucharist.

## EMBI

We had an enthusiastic gathering, many having come miles by canoe; and that afternoon we went to S. Luke's Hospital, Embi, where there is a small M.U. branch run by Sister Nancy Elliot. These women are all obliged to be away from their families for at least two years.

The M.U. keeps them together, gives them a very real interest, and they learn practical things at some of their meetings.

The staff have ideal accommodation now with luxuries like hot showers. The hospital is financed and equipped by the Government, but staffed by the Anglican Mission.

We had an early start next morning to arrive at Popondeta in time to drive up the Kokoda Road to Sasebata and Agenehambu.

These places have had no M.U. meetings for some years, but showed their enthusiasm by attending our meetings in great numbers, many members wearing their badges.

After a night in the hospitable home of Father and Mrs Butters, we met the Popondeta M.U. after the Eucharist and had a meeting in the Church of the Resurrection.

This dedication is such an appropriate one, for here the Church has risen again in a very real sense after the disaster of Mount Lamington, and a new generation of keen Christians is growing up.

After a big feast and present

giving we drove down to Gona over a rough road, driven by Father Kelly who is now in charge of Gona.

This is, I suppose, a world famous place. It was here that the Japanese landed in 1942. They overran and destroyed the Mission buildings, murdered the two brave white women missionaries and many others, and took Father Benson prisoner.

But as we know, Father Benson miraculously survived and came back to rebuild Gona after the war, and later his nephew and niece John and Mary Wardman built soundly on his foundations.

So many of our best priests and teachers are from Gona, including Bishop George Ambo; and here we met Melita Awui, our Papuan leader. The M.U. turned out in force, coming from afar by foot and canoe.

They would stay for Easter and go five days back again. This was Palm Sunday weekend and we had a long Eucharist with 600 communicants and distribution of palm crosses. The M.U. meeting followed breakfast, and a big evening meal in the moonlight was the grand finale of a wonderful tour.

The next day Mrs Housden went to see the Franciscan Friary and S. Christopher's Manual Training School. On Tuesday she flew by commercial plane to Port Moresby with a selection of New Guinea handicraft of all types.

I am sure this tour has been a great inspiration to all of us. I know that the white leaders are encouraged and the members keen to be good leaders for Christian ways in their villages.

It has done the Papuan Church good to feel that the Mothers' Union was considered so important that a very busy bishop's wife should be asked to come and visit all our members.

Mrs Housden spoke to all but two of our branches and gave them much to think about and work for.

I feel that Christian Family Year has been given a great impetus here in Papua by her visit. Personally I feel it has been a very great privilege to accompany such a charming personality on her Royal Tour! Everyone, brown and white, took her to their hearts.

## A.B.M. HOME SECRETARY FOR GENEVA POST

At the request of the World Council of Churches the Australian Board of Missions has agreed to release its Home Secretary, the Reverend Ban It Chiu, for the appointment to the staff of the World Council as Secretary for the Service of Laymen Abroad.

The post is one which was created at the Third Assembly of the W.C.C. at New Delhi, and is concerned with the Christian witness of laymen serving (in industry, commerce, professional and government service) in lands other than their own country.

It will be the responsibility of the secretariat to assist national Christian councils and similar bodies to develop means for bringing to the Churches knowledge about opportunities for the service of Christian laymen abroad and to keep in contact with national organisations which are working on various aspects of this matter.

## BARRISTER

The Reverend Ban It Chiu, aged 43, was born in Penang and first studied law in England. A member of the Inner Temple, he became a barrister-at-law in 1941, took his LL.B. degree in the same year, and was for a time a practising lawyer in Penang.

Being called to the ministry, he studied theology at Westcott House, Cambridge, held a curacy in Bourneville, England, and

later became Assistant Priest of S. Andrew's Cathedral, Singapore.

During this period he was also an Honorary Magistrate of the Singapore Juvenile Court. He later became Vicar of Selangor and Honorary Canon of S. Andrew's Cathedral, Singapore.

## WITH S.C.M.

From 1941 to 1943 he was International Secretary of the Student Christian Movement in Britain and he has taken part in many world conferences, including the Willingen meeting of the International Missionary Council (1952), the East Asia Christian Conferences at Prapat (1957) and Kuala Lumpur (1959), and the Third Assembly of the W.C.C. in New Delhi.

He became Home Secretary of the Australian Board of Missions and Editor of the Board's "Review" in 1959. He is being released from his present post on September 30 and will begin his work in Geneva immediately after this date.

The Australian Board of Missions is advertising the position in Australia and abroad in search for a successor.

## HALFWAY IN APPEAL

FROM OUR OWN CORRESPONDENT

Melbourne, May 21

The chairman of the Appeal Committee for the S. Paul's Cathedral Restoration Fund has announced that the halfway mark has been reached in the appeal.

The total amount looked for, and necessary to carry out what is required, is £150,000.

The slogan of the campaign is "Keep S. Paul's in the City Skyline," and the representative committee is not confined to Anglicans, but includes a wide range of citizens. The chairman is Sir Frank Selleck, a former Lord Mayor of Melbourne.

As a public appeal, it is being addressed to the community directly, but many functions and efforts have been arranged through church circles.

Sunday, May 6, was observed as Cathedral Sunday, when collections were received in the parishes for the appeal.

Buttons in various denominations are available, and the City Council has allotted one Friday as Button Day in the city.

The cathedral choir has produced a long-playing record of hymns and Easter music, and this is making a wide appeal at 30/-.

The State Governor is patron of the appeal, and has addressed a letter to mayors and shire presidents inviting their support.

## FLORIST

MISS J. CLARKE, MANLY WHARF

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## AUSTRALIAN MUSIC EXAMINATIONS BOARD FREE MUSIC LECTURES Conservatorium of Music

THEORY OF MUSIC—Saturday, 26th May

10 a.m. - 1 p.m.—1st to 4th Grades—Miriam Hyde

2 p.m. - 5 p.m.—5th to 7th Grades—Raymond Hanson

VIOLIN—Saturday, 2nd June

10 a.m. - 1 p.m.—Prelim. to 5th Grades—Errol Collins

2 p.m. - 5 p.m.—6th, 7th and Associate—Errol Collins

MUSICAL PERCEPTION—Saturdays, 9th and 16th June

Alexander Burnard, Raymond Hanson and Harold Lobb

SINGING—Saturday, 23rd June

Ruth Ladd and Elizabeth Todd

PIANOFORTE—Saturdays, 30th June and 7th July

Frank Hutchens, Dagmar Roberts and Alexander Sverjenky

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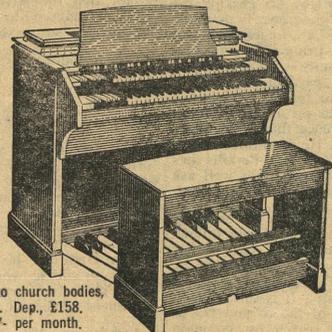
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## "FRIENDSHIP" FIRST

### DR RAMSEY ON UNITY

ANGLICAN NEWS SERVICE  
London, May 21

The Archbishop of Canterbury, Dr A. M. Ramsey, said in Athens on May 8 that the Anglican Church was taking part in informal theological discussions with the Roman Catholic Church.

He told newspaper correspondents: "There is far more friendly discussion between Roman Catholics and others in various parts of the world than there used to be, and our Church takes part in them informally when the opportunity arises."

Dr Ramsey said that "guest observers" would be sent to the Vatican Council if invitations were received from Rome.

He said that it had been agreed with the Ecumenical Patriarch in Istanbul to create a joint commission of the two Churches to examine doctrinal agreement and differences between them.

The Patriarch would inform the autocephalous Orthodox Churches of its intentions and ask them to nominate their representatives.

The pan-Orthodox Church in Rhodes last September had already unanimously approved Dr Ramsey's suggestion for a resumption of these theological contacts interrupted in 1931.

### "TRIANGLE"

Dr Ramsey said: "The joint commission will examine dogmatic differences because it is felt that some of them can be explained, some may be regarded as unimportant, and some may be capable of synthesis."

He said the first step towards unity was to achieve friendship and co-operation between the two Churches, "then we can seek inter-commission which requires a certain measure of dogmatic agreement, and this is very necessary for our Churches."

Asked if a rapprochement between Anglicans and Orthodox might not arouse some resistance and opposition from the Vatican, Dr Ramsey said:

"The Orthodox and the Anglicans can together offer a basis of primitive ecumenical faith."

"The three Churches have a certain amount in common, and therefore they form a triangle, but they also have marked differences."

On his return to London the next day he said that it was his great hope that Anglicans would head the rift between the Greek Orthodox and Roman Catholics.

Asked if Anglicans would play the part of mediators, he said: "It would not surprise me in this province of God."

### DANCE BAND AT CATHEDRAL

ANGLICAN NEWS SERVICE

London, May 14  
Evening to the accompaniment of music with a modern beat attracted nearly 3,000 young people to Salisbury Cathedral on April 28.

Before the Dean of Salisbury, the Very Reverend K. W. Haworth, could welcome the congregation a man stood up and shouted:

"If you can't get the youth back to Christ in their hearts you won't do it with this modern paraphernalia and jungle music. I must complain about the desecration of this holy house."

The service was conducted in a reverent fashion. The hymns and psalms were accompanied by a fifteen-piece dance band playing music composed by the Reverend Geoffrey Beaumont.

A new line in sermons was given by the Director of Education for the Lincoln diocese, Canon E. C. Blake.

He gave a religious message to the accompaniment of a guitar, which he played himself.

A solo singer was a West Indian. Lessons were read by young people.

## A MAORI CHURCH

### WELLINGTON MISSION

ANGLICAN NEWS SERVICE

Wellington, N.Z., May 21  
The Bishop of Wellington, the Right Reverend H. W. Baines, dedicated a Maori mission centre here on May 5.

The centre were originally the Catholic Apostolic Church. It was re-dedicated by the bishop as the Church of Christ the King.

The Prime Minister, the Leader of the Opposition, the Minister for Maori Affairs, the Mayor of Wellington, the four Maori members of Parliament and other leading Maoris attended.

The first Communion service in the church was held the next day. Baptisms followed.

The church is one of the best-equipped in the diocese. It is the first church in Wellington to be set apart for the use of the Maori people.

Most of the Maoris who live in Wellington are only temporary residents. According to statistics at least 70 per cent. of young Maoris who come to Wellington are from Anglican homes.

### ACTION GROUP FOR UGANDA

ANGLICAN NEWS SERVICE

Mbale, Uganda, May 21  
A "Christian Action Group" is to be formed in the Diocese of Uganda as a result of a conference on "Christianity and Politics" which was held here in March.

Representatives of all denominations, including the Roman Catholic, government officials, teachers, politicians and students, attended the conference.

The group's work will be to discuss national problems from a Christian point of view and act on them accordingly.

In his speech opening the conference, the Bishop of Mbale, the Right Reverend Lucian Usher-Wilson, said:

"It is part of the Church's work to be concerned with, and take an active part in, politics."

The Church's duty was to proclaim God as revealed in His Son Jesus Christ. However, God was concerned with the world.

"As Christians and members of the Church, we have come here to try to see our faith and its implication in daily life for Mbale and for the surrounding district and for Uganda as a whole."

### LAMBETH DEGREES CONFERRED

ANGLICAN NEWS SERVICE

London, May 21  
The Archbishop of Canterbury held his first conferment of degrees in Lambeth Palace Chapel on May 10.

Professor Margaret Deanesly, Emeritus Professor of History at Bedford College, London University, received the degree of D.Litt. for her services to ecclesiastical history. Her most recent book is "The Church in Anglo-Saxon England."

The degree of M.A. was conferred on Canon P. B. G. Binnett, Sub-Dean of Lincoln Cathedral, in recognition of his services to history and antiquities in the Diocese of Lincoln.

On May 11 Dr Ramsey conferred the degree of LL.D. on Sir James Brown, who recently retired as Third Church Estates Commissioner.

### INDUSTRIAL SERVICE

ANGLICAN NEWS SERVICE

London, May 14  
More than forty Kent firms will send parties to the Industrial Festival service to be held in Rochester Cathedral on May 20.

The parties from the firms will represent management, office staff, craftsmen, apprentices, etc., who will bring with them token specimens of their firm's products to be offered for dedication.

## DR RAMSEY'S MESSAGE

### FAMILY YEAR "VITAL"

ANGLICAN NEWS SERVICE

London, May 21  
Christian Family Year is described as "a vital cause" in a commendatory message from the Archbishop of Canterbury, Dr A. M. Ramsey, issued on May 11.

The "year" was inaugurated on May 16, at a special service, in Westminster Abbey.

Dr Ramsey writes: "You have heard of a good cause. This is a vital cause."

"The Mothers' Union are sponsoring the Christian Family Year. I am glad to commend this cause to every family in the land."

The archbishop said that when God's laws were revered, the difference within the family is tremendous.

"It becomes a united family, where things are settled in peace rather than by a family row."

"It becomes a sane family, where the things that trouble and grieve are seen in their right perspective, because they trust God and expect Him to help them through."

It becomes a generous family, because meanness and self-seeking are utterly foreign to Him who so generously gave Himself to die for us.

"Come and learn this year just what a difference Christ within the family can make."

"Each parish in the land will be trying to make you welcome within its bigger family, the Church of God. Expect a welcome."

"You will get it from those who are happily and busily in it."

"Those of you within it, pray and work even harder to make your membership so attractive that others will want to join it. God bless you all."

### WARNING ON SOUTH AFRICA

ANGLICAN NEWS SERVICE

London, May 21

The Roman Catholic Archbishop of Durban believes that South Africa faces a guerrilla war on Algerian lines unless the Dutch Reformed Churches, to which most Afrikaners belong, join forces with the other Churches in South Africa in a campaign to end apartheid.

In an article in the "Catholic Herald" of May 10 the Archbishop, Monsignor Denis Hurley, sees the only hope of peace in the growing influence with the Dutch Reformed Church of ecumenical thought, which, he says, brings with it a vigorous reaction against apartheid.

"A granite peace reigns in South Africa," he writes. "It is hard to imagine that just over two years ago the Sten guns were cutting a swathe through the demonstrators at Sharpeville."

"At present there is scarcely a flutter of agitation above the surface. . . A tough, tight internal security seems to have the situation completely buttoned up."

The archbishop sees little real threat from the United Nations or from the Afro-Asian's block's economic boycott efforts.

But if Southern Rhodesia, Basutoland, Switzerland, Bechuanaland and perhaps the Portuguese territories move rapidly towards Africanisation, Monsignor Hurley foresees a guerrilla war being carried on across South Africa's borders.

### YOUTH TO MEET IN NAIROBI

ANGLICAN NEWS SERVICE

Nairobi, May 21

A total of 500 young people from all parts of Africa are to hold the first All-Africa Ecumenical Conference in Nairobi, from December 28 to January 7 next year, to study the theme "Freedom under the Cross."

Eleven African countries will be represented.

## BACKGROUND OF CLERGY

### "ALIEN" TO WORKERS

ECUMENICAL PRESS SERVICE

Geneva, May 21

The report of a new survey issued here charges that the mission of the Church is being seriously hampered because a large number of Anglican bishops have an educational and social background which is not typical of the immense majority of the people.

The result, declares the report, which was made by the Reverend Paul A. Welsby, after an investigation of episcopal appointments since 1942, is that "the bishops inevitably possess an outlook on life and an approach to values of a particular class . . . it means that the mission of the Church to a large part of the population is hampered from the start by leadership alien to the methods of the worker."

The report says that while the background of Anglican clergymen has changed considerably in the last 20 years, most bishops have been educated in private schools.

Of the 65 episcopal appointees named between 1942 and 1961, 54 were from private schools.

However, eight of the men appointed since 1942 were not, and five of these were consecrated during the last eight years.

### TWO REPORTS

Mr Welsby's report is published in this month's issue of "Prism," an Anglican monthly. He is a Church historian and curate of three parishes in Suffolk.

The background of Anglican clergymen is also the subject of a lengthy article in "The Guardian."

The newspaper reports that a growing number of men are going into the ministry after years of secular employment.

It says that between 1954 and 1960 nearly a quarter of the deacons ordained in the Provinces of Canterbury and York were 40 years of age or over.

Of the 760 candidates registered for ordination training with the Central Advisory Council for the ministry in 1960, 53.9 per cent. were "at work."

Only 2.4 per cent. were at university and 14 per cent. at school.

"The obvious value of these men to the Church . . . is the experience of secular life which they bring to the ministry," "The Guardian" says.

"Having knocked around the world for 15 years or more before they become priests they can be expected to understand the point of view of their parishioners more easily than the bright young man who has just emerged from Keble and Cuddesdon."

### FIRST CEREMONY AT NEW CATHEDRAL

ANGLICAN NEWS SERVICE

London, May 21

Against the background of building noises as workmen put the finishing touches to the new Coventry Cathedral the first religious ceremony to be part of the consecration on May 25, took place there on May 13.

Twenty-two robed clergy, all members of the cathedral chapter, met to sign the petition of consecration which has been set down in an illuminated vellum book bound in red Nigerian morocco.

The petition, with each page written and illuminated in colour and gold with raised gold lettering, is the result of nine months' work by Mrs M. D. Packer, a member of the Coventry College of Art.

After the reading of the petition by the Provost, the Very Reverend H. C. N. Williams, the chapter formally approved it and each member then signed the document.

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## REALISM IN CHURCH UNITY . . . 2

## UNITY AT THE PARISH LEVEL

By A PARISH PRIEST

I AM writing as an ordinary parish priest. Throughout a ministry of more than twenty years, I have been fortunate enough to occupy this "grass-roots" task in the Church into which I was born.

I know from varied experience just how difficult it is to meet the growing demands of the average "Christian" to close the gap between the Churches, and to show some clear-cut way towards the unity of the Church, for which the average Christian is eagerly searching.

The "popular" Report of the World Council of Churches Third Assembly at New Delhi, written by the secretary of the Australian Council of Churches, and entitled "No Night There," gives me nothing to clarify my task.

Indeed, I find it so vague, that I feel incapable of bringing it to the attention of my parishioners. The Report quotes Professor Sittler as saying: "We are not here to create unity but to recapture it in its vast universal dimensions." (Page 47.)

It is of some comfort that the Assembly adopted the statement of the Section on Unity which said, among other things, "The achievement of unity will involve nothing less than a death and rebirth of many forms of church life as we know them. We believe that nothing less costly can finally suffice." (Page 50.)

Here in these two statements we find a note of reality, but my concern, and the concern of many fellow parish priests, is just how is this to be implemented at the "grass-roots" level.

The Report tries to give a lead when it says, "Moreover here (that is at the "grass-roots" level) is the place where the development of our common life in Christ must finally be tested." (Page 52.) It elaborates on inter-church fellowship and study, and where possible worship together.

In my concern for the unity of the Church of God, I have done all the things suggested.

There exists in the locality in which I work probably as strong a Ministers' Fraternal as would be found anywhere, and yet I cannot subscribe to the Report's statement, "The common joy of obedience in witness and service will bind us to each other with bonds deeper than merely institutional loyalties, and lead us to the unity Christ offers us." (Page 52.)

## LOCAL CONCERN

I refuse to allow the expression "institutional loyalties" to stand if by it is meant my loyalty to the Church. There still exists in this locality no Christian common voice, which has the ability to speak with authority what is the mind of Christ in matters of local concern.

Convinced as I am by my experience on the "grass-roots" level that Christian unity is a matter of the utmost urgency, I feel we must look for the solution in a much more realistic approach.

The Assembly is so right in saying, "The achievement of unity will involve nothing less than a death and rebirth . . ."

In my opinion this applies to every denomination, but let us start from where we are. Assuming that most of my readers are Anglicans like myself, let us ask the question, "Is the Anglican Church prepared to give a lead in this matter, and die as an Anglican Church?"

Many, of course, will be appalled at the very suggestion, but I believe this view is not uncommonly held by many ordinary parish priests, who find, as I do, that their role is becoming more and more unreal in this changing and challenging situation.

I am not an extreme Anglo-Catholic. The "frills" of Rome make not the slightest appeal to me. There is a great deal in the Roman Catholic Church which I find distasteful and untrue; included among the latter is the "Infallibility of the Pope" (a doctrine of less than a hundred years) and the extreme veneration of Our Lady, which in its present form is only a few years old.

There are many practices in the Roman Church which one in my position observes which I find inconsistent with the Love of God.

Nevertheless in claiming the historical Catholicity of our communion, we must subscribe to the historic fact that we were originally in communion with the Church of Rome.

But in all fairness, if I point the finger of blame at my Roman Catholic brethren, I must also look for faults in my own communion.

What distresses me here is, in the first place, the apparent ease with which our people make vows and promises in the sight of God and His Church, without any serious intention of keeping them.

Examples of this can be found in Baptism, Confirmation and Marriage; it applies also to the disregard of any need to accept the practice of the regular communicant life, except in the case of the "more devout" members of our Church.

I am also distressed by the

lack of discipline in our Church, and the almost universal right of our people to make up their own minds in matters of faith and order.

Again there is the problem of trying to keep within our ranks a synthesis between the Protestant and Catholic points of view, as a result of which there is far too much fence sitting by our leaders in order to keep the peace.

Then there is the strong lay tendency to resist any sort of change, and to read into any innovation, be it the introduction of candles or the introduction of incense, a fearful tendency in their parish priest to lead them to Rome.

## CONFUSION

If I were not an Anglican, this is the kind of thing which would prevent me from becoming one, and yet because we have lived with these inconsistencies so long, we are so apt to either ignore them or to play them down.

Out of all this confusion, I find three ways open to me. In the first place I can remain an Anglican and justify my position by assuming that virtually there is no other Christian Church, an argument which we deplore in the Roman Catholic Church.

Secondly, I can throw my lot in with the W.C.C. But the more I see what this would entail the more fearful I am that confusion will become even more confusing.

## BOOK REVIEWS

## A CHALLENGING PAPERBACK

LAW AND LOVE. Helen Oppenheimer. Faith Press. Pp. 88. 12s. 6d.

WHAT did Jesus really say?

This is Lady Oppenheimer's theme. Confronted with it, perhaps for the first time, we see the tremendous disparity between it and our understanding of it. Place it beside worldly wise morality, and the disparity is even more evident.

But these sayings of Our Lord are not to be understood in a rigorous and legalistic way, but in getting behind and beyond them to the love which prompts and the love which obeys.

As Canon Bentley, of Windsor, says in his foreword—which he says is really a review—"We can transcend them by behaving as people commonly do in family life: is, by responding to the demands not of moral rules, but of personal relationships."

"In family life rights and duties are not indeed abolished nor are rules without a place, but all of those things are subsumed by family love."

Using the analogy of the family Lady Oppenheimer, with charming simplicity, illuminates one aspect of the Gospel after another. This clarity of thought on moral issues is a most refreshing characteristic.

As an example of the vital power of love behind and beyond the law, she treats the problem of divorce. She shows the three main attitudes to the subject within our Church—the rigorous, the pastoral and the two standards—and then proceeds to show the weaknesses and strengths of each. To her none is ultimately satisfactory.

To her, Our Lord's teaching can only be kept if law is transcended and the spirit of love is achieved. She parallels the passage on divorce in Matthew 5 with those on lust and murder. " . . . Whatever interpretation we give to Christ's teaching on divorce must also be capable of covering his teaching on anger, lust and going to law."

She has some pungent things to say, things which some of us

will not find it easy to take. Yet because she says them with such genuine affection and desire that we might know the will of Christ, one cannot take umbrage even when one takes exception.

This is an excellent book and one which will repay careful reading and thinking. The Faith Press deserves commendation for a new series of penetrating paperbacks.

—A.V.M.

## CATHOLIC AND REFORMED

THE BRIDGE BUILDERS. H. A. L. Rice, Darton, Longman and Todd. Pp. 123. English price 18s.

One of the tributes paid to the Anglican Church is that it is a Bridge Church.

While not the happiest of appellations, because of its *via media* doctrinal position, it does act as a link between the Catholic and Reformed wings of the Church Universal.

Mr Rice, in selecting nine men of the Anglican Church who, during the last 400 years, have contributed something lasting to her nature, selects men who have been pre-eminently bridge builders.

In their very nature, the earlier portraits of Cranmer, Hooker, Ken and Law are short—but not so short that the essence of the man's contribution is unnoticed. The later ones, nevertheless, are the better. That of Bishop Wilson of Sodor and Man is outstandingly good and refreshing. While the treatment of Woodward and Gore adds nothing to what has already been published, their contribution has been distilled.

The style is easy to read while the approach is leisurely and fresh. If your reviewer had added a tenth to preserve a balance he would have chosen Simon of Cambridge or Henson of Durham.

—A.V.M.

## CHAPLAIN FOR LONDON POST

FROM A CORRESPONDENT

The Reverend G. T. Morphet has been appointed Senior Chaplain, The Missions to Seamen, Victoria Dock Road, London, E.16.

Padre Morphet, who joined the Established Staff of The Missions to Seamen in 1953, came to the society with an excellent background of parochial experience to which was added invaluable experience as a chaplain with the A.I.F. in World War II.

Ordained in the Diocese of Bendigo, Mr Morphet left the Parish of Echuca to become Missions to Seamen chaplain at Townsville in 1953, where he served until 1959 when he was transferred to the society's station at Newcastle.

Padre Morphet's new posting is to the largest and most important chaplaincy in the United Kingdom, and thus is an eloquent testimony to the quality of his work at Townsville and Newcastle.

## WEEK OF PRAYER

Sydney city churches have arranged midday periods of intercession during the Week of Prayer for the Unity of All Christian People, May 31 to June 10.

The Anglican churches are: S. Andrew's Cathedral (1.15 p.m. to 1.45 p.m. daily).

S. James' Church, King Street (1.15 p.m. to 1.45 p.m. daily).

Christ Church, S. Laurence (1.10 p.m. to 2 p.m. daily).

S. Thomas', North Sydney (12.30 p.m. to 1.30 p.m. daily).

The chairman of the Sydney committee is the Reverend John Garrett; the secretary is Mr Kevin Smith.

Clergy may obtain literature from the secretary at 72 Seaview Street, Balgowlah, N.S.W.

## PARISH CENTRE FOR A MOSMAN CHURCH

FROM A CORRESPONDENT

A new War Memorial Centre at S. Clement's, Mosman, Diocese of Sydney, will be opened by the Right Reverend M. L. Loane on Sunday, June 10.

The new centre is the first new hall to be erected at S. Clement's for nearly half a century, during which time there has been a progressive growth in the life of the parish with a present enrolment of 700 boys and girls in the Sunday school and 250 young people associated with the parish fellowship groups.

The contract price for the building is £35,000, with the total cost (including furnishings and equipment) in the vicinity of £39,000.

The architect is Mr J. Nangle, and the contractors Messrs. Kell and Rigby.

The building has two storeys and includes a youth centre to accommodate 200 people; a conference room to accommodate 100; two assembly areas for the Sunday school; 14 small classrooms; a kitchen, office and "quiet room," and toilet and storage facilities.

£10,000 has been raised by the

## "LEARN PLAIN SPEECH"

ANGLICAN NEWS SERVICE

London, May 21

The Bishop of Derby, the Right Reverend Geoffrey Allen, has advised his clergymen to learn the "skill of plain speech" by listening to broadcast weather reports.

Conducting his annual visitation to clergymen, the bishop said at Derby Cathedral on May 13:

"Turn on your wireless in the morning and listen to the unconscious mannerisms and at times the rather condescending tone of many religious speakers in 'Lift up Your Hearts.' 'Then listen to the clear, plain, matter-of-fact tone of the weather report and the news.'"

parish since 1960 with a current appeal for £9,000 having been met in full, making £19,000 available towards the cost.

The balance of £20,000 is being borrowed from the Bank of New South Wales.

The new centre will also be used on a commercial basis by the Mosman Church of England Preparatory School, which for the past 50 years has been associated with S. Clement's Church.

## NEW HOSPITAL FOR SYDNEY

The Home of Peace Hospital Board in the Diocese of Sydney proposes to establish a third hospital for advanced chronic and terminal patients at Greenwich.

Some four acres of land have been procured in River Road, adjacent to the property used by the Pallister Girls' Home; and the Board hopes that in the future a one hundred bed hospital (similar in size to "Eversleigh" and "Neringah") will occupy this site.

It is intended to erect as soon as practicable a hospital building to accommodate twenty patients together with the appropriate quarters for staff.

The cost of the immediate project of twenty beds is estimated to be approximately £55,000 (including the cost of the land).

The hospital has already some £35,000 available, leaving at least £20,000 to be acquired.

In the past, the hospital's policy has been to maintain a substantial capital reserve, but due to the tremendous demand for accommodation for patients, it has been decided to sink all available funds in this project and to go forward in faith with regard to the balance of £20,000 yet to be found.

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THE MUSIC OF THE CHURCH . . . 13

# FOR THE PRAYER BOOK

BY THE REVEREND EDWARD HUNT

THE most precious possession of the Anglican Church is the Book of Common Prayer, and though under our new Constitution congregations are free to decide upon various "deviations," there is little doubt that the majority will be happy enough with the noble liturgy which has so enriched the worship of the Church for over four centuries.

However, the part that music plays within the magnificent framework of the Prayer Book is often overlooked.

The Book of Common Prayer is the complete service book of the Anglican communion, containing everything authorised for use except the lessons, anthems and hymns.

It thus fulfils the same purposes as the Roman Catholic Missal, Breviary, Manual and Pontifical.

From the musician's point of view the main difference be-

tween the Roman Missal and the Prayer Book lies in the simplicity of the latter, in both the part for the minister and that for the people.

The choir has, properly, no standing, save that in both Morning and Evening Prayer there is a place where occurs the indication "enquiries and places where they sing, here followeth the anthem."

In practice, however, a good deal of the people's part is reserved for the choir as the people's representative.

Metrical hymns, not mentioned in the Prayer Book (though allowed by the injunctions of 1559), give the congregation the opportunity for joining vocally in the service.

And the value of congregational singing as an aid to worship is recognised by the singing of the psalms and canticles.

The Prayer Book uses the term

canticle only for the *Benedicite*, but usage applies it to any Bible hymn, other than a psalm, as used in the liturgy of the Christian Church.

The *Te Deum*, *Benedictus*, *Magnificat* and *Nunc Dimittis*, therefore, come under this category, the *Benedicite* often replacing the *Te Deum* in Lent, but the *Jubilate*, *Cantate Domino* and *Deus Misereatur*, as alternatives for the other three canticles are only used on rare occasions, so much have those lovely canticles become a part of Morning and Evening Prayer.

In the Roman Church the canticles in the N.T. are called the Evangelical or major canticles, in distinction from those of the O.T., which are known as minor canticles.

Confusion sometimes arises because the Song of Solomon is also known as canticles.

In Morning Prayer the *Venite* serves as a most fitting prelude to general worship.

In the communion service occur four of the five great passages from the ordinary of the Mass, Kyrie, Gloria, Credo and Sanctus, in which music reaches its zenith as an aid to worship.

## "VERSES"

Custom now often includes the *Benedicite qui venit* and the *Agnus Dei* in the Communion setting, a practice declared lawful by the Lincoln judgement of 1892, so that translated adaptations of the Roman mass are now available.

Many congregations, however, still prefer the simpler settings of the 1662 communion service.

The remainder of the three services consists of prayers spoken or chanted by the minister, preces and versicles spoken or chanted by him, with responses by the people, similarly treated. Preces is the plural of *prex* "prayer," and in the Anglican Church precede the Creed; those that follow are called versicles.

In both Anglican and Roman services they are short "verses" spoken or chanted by the priest and responded to by congregation or choir.

Anglican chants or Gregorian tones are used for the psalms and canticles, unless sung to some special composed setting.

For the responses, the "replies" of congregation or choir, the traditional Anglican settings are the ancient plainsong, adapted by Merbecke to the English words at the time of the Reformation.

Tallis (c. 1505-85) a little later, made two harmonised versions of these, one in four parts and one in five, now known as the Ferial responses.

Congregations often sing these in the treble with the choirboys, instead of the tenor, as they should do.

The Ferial responses have the plainsong in the treble, the harmonisation being by the organists.

Although the term Ferial comes from "feast day," it has come to mean an ordinary day, and is now applied to "ferial or ordinary use" in liturgy and music.

It has become a common practice to accompany the monotoned Creed by varied harmonies on the organ, so enabling choir and congregation to maintain the pitch.

The Litany or "Supplication," a very free translation and adaptation of the chief Roman one; is sung generally to plainsong, either in unison or with descant.

It is fitting to conclude this brief survey of music in the Anglican liturgy with a further reference to John Merbecke (c. 1523 - c. 1585), "the father of Prayer Book music," whose "Book of Common Prayer Noted" (1550) consisted of monophonic setting, in mensurable music, mainly original, of Communion, Matins and Evensong, and the Burial office.

Terry, an authority on 16th century Church music, points out that "there is no authentic plainsong throughout the book, excepting certain versicles and responses."

This, however, only enhances the genius of Merbecke, whose "noting" was used as the basis for most of the later Tudor settings, and by Tallis in particular.

We may well be grateful to Merbecke and his many talented successors for the noble way in which music has so enriched the splendid liturgy of our Church and enabled clergy, choir and congregation "in God's praise to perform their parts."

# FAITH INTO ACTION

## INDUSTRIAL CHAPLAIN ON MODERN CHANGES

"What our God demands, and Australia needs at this moment in her history, are Christian men and women who will have the courage to take their Faith into action," said the Reverend L. E. Styles at S. John's, Footscray, on May 6.

Mr Styles is the chaplain of the Australian Trade and Industrial Mission. May 6 was observed in the Diocese of Melbourne as Industrial Sunday.

"When one reads of the fall of the Roman Empire, we see that fall as due, not only to the invasion of the pagan hordes from the north, but due also to the corruption within — to the lack of moral fibre — to the lack of service to the community."

"We in this continent must in no wise fool ourselves as to what might come from the north for us — but let us see that what will count most in our defence, is our moral fibre — as we used to term it in the forces."

"If then there is a call to Christians to take their Faith into action in the world of politics, of industry, of commerce, of the professions, of the trade unions, of the universities — then let us also realise that the second fact that we must take account is that we live in a world of change: change in the churches."

"Never before for many hundreds of years has there been so much talk about unity. And whilst our theologians and leaders talk about unity — and no one suppose that this will come soon — let us see that we are being called to take our Faith into action together."

## COMMON ACTION

It will be many years before we meet together at one altar — but right now we must meet together in common action — at the work bench — at the board room table — at work.

"This is part of the changing scene to-day, Christians at work together. We shall still not always agree, but we shall find many avenues for common action. Let me list some that have happened already."

"In this district we have an Anglican, a Roman Catholic, and a Presbyterian Industrial Chaplain working together as a team."

## WOMEN PASTORS IN FINLAND?

ECUMENICAL PRESS SERVICE

Geneva, May 21

Admission of women to the full ministry is not likely to be approved at the next Church assembly of the Finnish Lutheran Church despite strong support for the move from several quarters, in the opinion of a leading Finnish expert on the subject.

Professor Aimo T. Nikolainen, chairman of the special committee set up by the 1958 Church Assembly to study the question, voiced doubt that the committee's favourable recommendation would receive the three-fourths vote required for acceptance when the body meets again in 1963.

"During the recent time of unemployment, all heads of Churches called their congregations to have a concern about those in need by the sending out of a joint Pastoral Letter — Anglican, Protestant and Roman Catholic clergy and laymen have been meeting together to discover what the problems and tasks are that face the Christian at Work."

"Recently, work has begun amongst the Youth Fellowships of the Anglican, Roman Catholic and Protestant Churches so that these Fellowships can help their members take a more active part in their Christian life at work."

## INTER-CHURCH

"Of even greater importance is the sanction by the Heads of all Churches in Victoria of a form of prayer which can be used at these inter-church meetings."

"And let us also realise that just as our life in the Church is changing and that we are seeing a great awakening and increasing common action so also we must understand the changing world in which we live."

"In industry to-day, the one really important word is 'change'. Change in markets, change in technology, change in machines, change in the work force, change in management, change in the trade unions, change in the number of young people seeking employment, change in our population with the great number of New Australians becoming part of our Commonwealth."

"Change took place in England at the time of the first Industrial Revolution and the Church did just not realise what changes were taking place nor the magnitude of the revolution."

"The voice of one Anglican priest, John Wesley, was a lone voice that was repudiated by the rest of his Church."

"The Church is faced to-day with not only having to attempt to repair the damage done during the time of Wesley, but also to adjust herself to what is being called the second Industrial Revolution."

"An just because so much is changing around us, let us also see that herein lies our opportunity to take our Faith into action. Let us not wake up after the changes have been made and sadly shake our heads."

"Let us be in the forefront of the changers — let us be those that give vision to our nation for a nation, says the Bible, that hath no vision perisheth."

## THE ORPHAN HOME

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# S.P.G. REPORTS WORLD-WIDE PROGRESS

ANGLICAN NEWS SERVICE

London, May 21

The unity that Mammon has forced the world into is that of a straitjacket, it is stated in "Thorn in the Foot," this year's annual report of the Society for the Propagation of the Gospel.

In contrast "Christ offers — has won for — the world a unity of love. But he will not force it upon us."

These few sentences sum up the spirit of the S.P.G. missionaries who go out to all parts of the world.

In some countries they have enormous difficulties to cope with, as in Pakistan where so many of the Christians are illiterate.

Yet in certain areas of Pakistan, such as Okara and Pattoki, there are signs that, in the words of one missionary (the Reverend John Fethney) "the development of schemes for economic uplift together with regular, systematic Church teaching and pastoral ministrations, could (even should?) eventually produce a Church which would be, to a far greater extent than it is now, self-supporting and one which may, under God, become a 'giving and sending' Church."

## SOUTH INDIA

In the Diocese of Rayalaseema, in the Church of South

India, there are even more difficulties, as 90 per cent. of the Christians are landless labourers and there are no new big schemes, industrial or agricultural.

Furthermore, the clergy and other workers often have to go without pay. Despite all this the Church of South India manages to send missionaries to Thailand and elsewhere and to support them.

Stories of similar work in all parts of the world are presented in the report.

The society's anniversary rally was held on May 8 at the Royal Albert Hall, where the three speakers were Bishop E. J. Trapp, General Secretary of the S.P.G., the Reverend K. J. F. Skelton, Bishop-elect of Matabeleland, and Dr Anthony Barker.

# NEW MONTHLY FOR PORTSMOUTH

ANGLICAN NEWS SERVICE

London, May 14

The Provost of Portsmouth, the Very Reverend E. N. Porter Goff, and the Right Reverend F. A. Cockin, former Bishop of Bristol, are among the first contributors to an attractive new magazine, the "Portsmouth Diocesan Courier," of which the first number is now on sale, price 6d.

The magazine is designed primarily to help responsible people in parishes, such as members of the parochial church councils, to keep in touch with what is going on at diocesan level.

The Bishop of Portsmouth, the Right Reverend J. H. L. Phillips, states in a foreword that he hopes there will be a two-way traffic between contributors and readers, and that the magazine will not become "just a pump of information about the Church from Westminster or from the diocese," but will be "a really valuable weapon in the teaching and evangelising mission of the Church."

Each issue will have a general theme. In coming months these themes will include clergy stipends, church schools, and holiday-makers, with special reference to the Isle of Wight.

# ASCENSION DAY TO WHITSUN: WEEK OF PRAYER FOR UNITY

The One Church of Christ is divided:

In all the countries of the world, in each city and suburb, in each township in country districts, there are separate congregations of Christians which worship apart from one another.

The members of these congregations are mostly ignorant of the ways of worship of those who are separated from them.

Often it seems that we care more about our own denominations and their success than about the will of God and His purpose for the world which He has redeemed.

Often we do not know each other, or talk together as members of Christ's family.

Yet to-day there is a hunger among Christians of all traditions to learn one another better, and to learn together of the richness of the gifts that God has for all of us together in Christ.

We can and must pray for Unity.

Because there is one God only, one Lord Jesus Christ, and one Holy Spirit, in Whom we all believe;

Because it is the will and purpose of God to gather us and all men out of separateness into unity;

Because we cannot pray "Our Father" without confessing that all who pray that prayer are our brothers and our fellow-Christians;

Because, while the divisions cannot be easily or quickly healed, there is nothing to pre-

vent us from praying now for our fellow-Christians, while they likewise pray for us;

Because it is Our Lord's will that we should all be one: "NEITHER PRAY I FOR THESE (My apostles) ALONE, BUT FOR THEM ALSO THAT BELIEVE ON ME THROUGH THEIR WORD, THAT THEY MAY ALL BE ONE (John 17: 20, 21).

## ASCENSION DAY:

Christ, ascending into heaven, draws us to union with Him and with all who believe in Him, in the way that He wills.

## FRIDAY:

Confess with shame and sorrow the dislike and suspicion which exists between the divided Churches, and the lack of unity and concord within those Churches.

## SATURDAY:

Thank God for the great increase among Christians of desire for unity, and pray for the right guidance of all movements towards unity, especially in this country.

## SUNDAY AFTER ASCENSION DAY:

Let those of each Church give thanks to the ascended Christ for His gifts of grace to their own Church, and at the same time thank Him for His gifts to other Churches, praying with them and not only for them: that He will bless them, will increase in them whatever is good, will set aright what is amiss, will restore what has been lost,

and will reveal to them and to us the fullness of the meaning of the life "in Christ."

When we pray for Christians of other Churches, we ought especially to remember those individuals who are personally known to us.

## MONDAY:

Pray for the Roman Catholics.

## TUESDAY:

Pray for the Eastern Orthodox, for the Anglicans.

## WEDNESDAY:

Pray for the Congregationalists, for the Methodists,

## THURSDAY:

Pray for the Lutherans, for the Presbyterians.

## FRIDAY:

Pray for the Baptists, for the members of the Churches of Christ, and of the Society of Friends, and of the Salvation Army, and for all other Christians.

## SATURDAY:

Pray for the Jews, for all others who do not know Christ as Lord and God.

## WHITSUNDAY:

Pray for the renewed outpourings of the Holy Spirit upon all Christians; for the overcoming of all that is evil within the Churches; and that through the action of the Holy Spirit "they may all be perfected into one" and that "the world may believe" (John 17: 23).

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# THE RIGHTS OF NATIONAL CHURCHES

By FRANCIS JOHN BRERLY

THE first part of the Thirty-fourth Article of Religion states that the traditions and ceremonies of the Church do not need to remain exactly the same in all places and at all times, for they may be altered to meet the changing times and different places if necessary, so long as nothing is done repugnant to the Will or Word of God.

The second part says that anyone wilfully breaking the traditions and ceremonies of the Church that have been ordained by the Church, should be censured to have the weaker brethren.

The third part follows upon the first and says: "EVERY PARTICULAR OR NATIONAL CHURCH HATH AUTHORITY TO ORDAIN, CHANGE, AND ABOLISH CEREMONIES OR RITES OF THE CHURCH ORDAINED ONLY BY MAN'S AUTHORITY, SO THAT ALL THINGS BE DONE TO EDIFYING."

Particular or national church means the Church of any particular land or nation.

Ordained only by man's authority. This is a most important sentence. We must notice that only those things which have been ordained by man's authority may be altered or abolished. Nothing God has commanded may be altered in any way.

Edifying means to build up faith or to strengthen spiritually towards faith and holiness.

As well as being the Mystical Body of Christ, the Church is the spiritual home of the baptised.

It follows, therefore, that wherever the Church is set, it must become indigenous to the soil if it is to become a home the people will know and love and not always remain a strange house in a foreign land.

That can be done only if the Church has the right to make those changes which are necessary to turn a foreign house into a familiar home.

The Church of Rome insists that the Roman Missal be used in Latin as it stands with all its rites and ceremonies, wherever the Roman Church is taken, irrespective of the thoughts, customs and habits of the people to whom it has been brought.

The Church of England follows the wiser course as set out in this Article that the one thing that matters is the building up of the faith of the people and the strengthening of them spiritually towards faith and holiness, and that end must be the rites and ceremonies of the Church ordained only by man's authority, be directed. The English Prayer Book is, for instance, translated as soon as possible into the language of the people who are to use it.

## IN CHINA

Let us take some instances of the ways in which the rites and ceremonies of the Church may be altered, and have been altered or even abolished, to help the people to whom the Church has been taken.

(1) In China, white is the colour used for mourning and black the colour for festive occasions.

Now that the Church in China has self-government, and is, therefore, in the sense of this article a "national" Church, it would be perfectly in order if the Church there were to decide to change white albs and surplices and vestments for black, since black has for the Chinese mind the same association that white has for us.

White must always seem a little out of place in a Chinese mind, but black on jovous festivals would seem perfectly correct.

(2) In China, too, a prayer has been added to the Marriage Service to allow for the fact that

the Chinese have always been ancestor worshippers.

The Church has decided that it is very salutary for young people to realise that they not only have ancestors but will one day be ancestors themselves to their own descendants and ought to be able to be looked back on with respect and honour.

So the new prayer has been ordained to be added so that the people can feel they are in the spiritual home of their own land and not in a foreign house planted on their soil.

(3) In Pakistan, where the people are mostly Moslem, the Church has found it necessary to have as little ceremonial as possible because Moslems are very puritanical in their outlook and, never having been accustomed to ceremonial in their mosques, are not of the habit, mind or custom to accept it in the Christian Church.

To them, ceremonial savours of idolatry and heathenism, as is understandable if we think of the elaborate rites of the Hindus and other Indian religions which are seen so often by the Moslems in India.

To force elaborate ceremonial upon them would not strengthen their faith, but weaken it and would not make the Christian Church a home, but a strange house in their land.

(4) In India, on the other

hand, it has been found necessary to introduce very elaborate ceremonial in some places.

In one part the people are accustomed to bathing ceremonially before any religious service and so a service of Asperges has been added to the Prayer Book, built upon an ancient Hindu ceremony called "The Water of Peace," in which the people are sprinkled with Holy Water with a small bouquet of flowers.

(5) In another part of India a necklace is clasped around the neck of a bride instead of a ring being placed upon her finger in the Marriage Service, which the bridegroom fastens with a very tiny screw.

## SILENCES

And as to an Indian, a short service would seem lacking in reverence to God, it has been found necessary to expand the Eucharist and other services mostly by periods of silences to meet the habit and custom of the people and let them feel they are in the spiritual home of the Church of their own land and are not being asked to go to a strange house which has been brought into their country where all the manners and customs are foreign to them.

(6) In the Arctic it has been found necessary to change some of the words in the services.

The Agnus Dei has been altered from "O Lamb of God" to "O Little Seal of God," while in the General Confession the people say, "We have erred and strayed like silly walrus," because so many of the people have never seen a sheep.

So it is that wherever the Church is taken by the Church of England, it merges into the landscape and becomes one with the people in custom and habit and so is indeed the spiritual home of the baptised of that land.

Hundreds of years ago when Gregory the Great sent S. Augustine, as he thought, to the completely heathen land of Britain, he told him to take the best parts of the heathen worship he found there and to Christianise them.

At the same time as S. Augustine was trying to teach the Angles in Kent, S. David of Wales was trying to convert the Druids, and he was doing so by taking their beautiful music and using it in the services of the Church.

So it is that all through the centuries the English Church has adapted itself to the people to whom she has taken the Faith, holding only one thing at heart, the glory of God and the building up of the people and strengthening them spiritually towards faith and holiness.

# CHRISTIAN UNITY CONSIDERED

## PREPARATION FOR WEEK OF PRAYER

FROM OUR OWN CORRESPONDENT

Perth, May 21

Unity of Christians is not the same thing as a united Church, writes the Archbishop of Perth, the Most Reverend R. W. H. Moline, in his monthly letter to the diocese.

It may be that in the purposes of God the goal of Christian unity is an organic union of all the branches of the Church. That was something the archbishop did not know, nor did he know whether it was desirable.

Unity was not an organic thing; it was a spiritual quality which overreached but did not abolish our differences.

It united Christians in a single family, but, within the one family it allowed for a greater variety of outlook and behaviour than might be possible within the discipline of a united Church.

Christians of every tradition were becoming increasingly aware both of the duty and of the need for Christian unity, and we were at least united in our desire to achieve that end.

The point at which we started to disagree among ourselves was reached when we began to consider details of the means to be adopted and the practical impli-

cations of any scheme of unity of "Church union.

"We know," says Archbishop Moline, "that Christian unity is the will of Our Lord, but it does not follow that His will in this respect is identical with our own.

"Many of us would like all other Christians to come into agreement with ourselves, but that is not the way of unity."

If we were going to pray honestly and effectively for the unity of the Church, we should be prepared to accept the Will of God whatever that might be.

"We must lay aside all prejudices and preconceived notions and offer ourselves humbly to God as the instruments of His purpose. Otherwise we are resisting and not assisting the Will of God."

Prayers for Church unity should include penitence for the sins of pride and wordliness and self-will which caused our divisions in the first instance and had maintained them down the ages.

We shared the responsibility for all that even though we were now trying to repair the errors of the past.

Anglicans as well as Roman Catholics and other Catholic and Protestant bodies all needed a measure of conversion before we could enter fully into the unity of the Church.

## PROGRESS

We did not know where the Holy Spirit would lead us in our search for unity, but at least we could be certain that the satisfaction of Our Lord's prayer "that they all may be one" required a system of full intercommunion for all the members of the Body of Christ.

At no period in Church history since the Reformation had the prospects for Church unity been brighter than they were today.

For that reason our prayers must include a note of thanksgiving for the progress that had already been made. That did not imply that there were no differences ahead of us.

Indeed, our progress towards unity gave rise to all sorts of complicated questions about our interim relations with other Christian bodies, and it was Archbishop Moline's hope that the leaders of the Churches, upon whom a very heavy weight of responsibility rested, would be remembered in the prayers of all.

The archbishop's letter is in preparation for the ten days of prayer, from Ascension Day to Pentecost, for Christian unity.

# MODERN DAY PEDDLERS

By THE RIGHT REVEREND STEPHEN BAYNE

WE had to wait for a moment or two outside the door of the tiny chapel while a photographer crouched in the entrance to snap three pilgrims kneeling inside.

Busy with his directions and his flashgun, he delayed us and the long line of others behind us; and I was angered because the chapel enshrined the Empty Tomb, and the place was the Church of the Holy Sepulchre in Jerusalem, and one felt this photograph-merchant had no right to invade so holy a house of prayer.

But he was an enterprising little man; not long afterward he asked us if we wouldn't like to be photographed kneeling at the altar built on the Rock of Calvary, so we could have a memento to send our friends wishing they were there.

Just outside you can buy plastic models of the shrines, and even charge them on your Diners' Club cards, if you want.

Thronged with pilgrims and tourists as the city was, there must have been at least one peddler for each visitor in the narrow little streets, hawking olive-wood beads, silver crosses, medals, flowers, and a thousand other souvenirs, of varying degrees of artificiality depending on what one wished to pay.

How easy it was for a puritanical sort of person like myself to grow bad-tempered with all this commercialism.

What right had they to trade on the deepest pieties and prayers of pilgrims. What right indeed?

But it suddenly occurred to me that this was no great novelty in Jerusalem.

## HOLY PLACES

As a matter of fact, the day He died those narrow streets must have looked pretty much the same, and the temple and its precincts must have known many an enterprising little man selling souvenirs to the same jostling crowds of pilgrims and tourists.

And the holy places must have been enshrined then in much the same foolish richness of marble and silver as these places are now.

And this was a cleansing reflection, in a way. For one thing, it meant that I need not feel protective of Him.

He was quite familiar with all this, and quite able to take care of Himself.

Had He not seen them in the temple trading on the same kind of pieties?

Had He not looked at the stone and precious metal and told them of a greater building not made with hands?

Had He not seen the likes of me a thousand times, and walked through just such crowds — crowds with just such feelings and just such needs?

Had He not even looked at us, knowing all this about us, and still felt that the Cross was not too much to bear for us?

Jerusalem has not changed over-much, nor has humanity.

## CROSS REMAINS

And the wonder of the Cross remains, now as then: It was the high-water mark of God's initiative in loving us as we are, as what we are, knowing more about us than we even know about ourselves.

For another thing, it meant remembering that there is no way to build a perfect temple.

One grows very impatient with the clutter of the Holy City with the great church at the heart of it — not simply the commercialism of souvenirs and peddlers but the ecclesiastical commercialism, the rival altars, the jostling of rites, the superstitions, the evidence on every side of His broken Body.

But there is a danger in simple impatience, if it is left without the immense humility that must go with it.

Who was I, a snuffy reformed Westerner, to think that my temple would be that much better?

I resented waiting for some pilgrims to have their pictures taken at the Tomb.

But while I was fuming, one of the pilgrims was stroking his crippled ankles with his hands that had just touched the stone covering the spot where Jesus' body may have lain.

If he was made whole, as I pray he was, it would be through faith and because God had broken through all the half-truths and the superficial adornments and the human improvisations of glory, to heal and save.

Just so, it occurred to me, might He in His mercy brush

aside the more sophisticated claptrap I might think appropriate, to make such as me whole again.

There is no temple made with hands nor any human community good enough for Him.

There is no way to purify humanity until it is fit for Him. God's salvation is always an invasion, in His time and on His terms.

Therefore we need not lie awake nights worrying about how to keep Him safe nor how soon we can get things ready for His visit.

Does this sound like an argument for carelessness or lawlessness in spiritual things? I should hope not.

I'm sure there is no way we can abdicate our constant fight for purity and worthiness.

Our Lord drove out the money-changers even though He was willing to die for them.

And how could humanity ever cease the struggle to cleanse our worship?

No, it doesn't mean that; it means, I think, the penitence of recognition of sinfulness in all we do coupled with the thankful recognition that the initiative is God's and not ours.

# THE RESPONSIBILITIES OF CHOOSING FURNITURE

Any committee—for a club, church, commercial organisation or similar group—has a big "headache" ahead of it when trying to choose the RIGHT type of chairs and tables, either to replace old-type equipment or for a new installation.

The dangers of making a bad choice are many. The wrong chairs or tables can be a very expensive mistake!

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**RETREAT ON THE RHINE**

ANGLICAN NEWS SERVICE

London, May 7  
A guesthouse on the Rhine at Bad Honnef was recently taken over by the Anglican chaplain at Bonn, the Reverend Peter Spink, for a parish week-end and retreat led by the Reverend David Wood, Vicar of S. George's, Wolverhampton.

Thirty-five people came for the week-end from Bonn, Cologne, Dusseldorf and Frankfurt, and other members of the Bonn Embassy Church congregation attended for part of the time.

Among those taking part in the retreat were British, American, Canadian, Australian and German churchgoers and one Indian from the Syrian Church.

Mr Wood took as the theme of his addresses, "Jesus Christ in the affairs of men."

The week-end, which was held from March 30 to April 1, was the second organised by the chaplain at Bonn; the first which took place last autumn, was conducted by the Reverend Donald Harris, Vicar of S. Paul's, Knightsbridge.

The Episcopal Church community at Baumholder, near Frankfurt, is now hoping to organise a similar retreat for September.

**AFRICAN SEMINAR**

ANGLICAN NEWS SERVICE

London, May 21  
The Clerical Secretary of the Church of England Council for Social Work, the Reverend G. R. Dunstan, left for Africa yesterday for a preliminary survey in connection with the All Africa Seminar on the Christian Home and Family Life, which is being organised by the All Africa Church Conference in collaboration with the World Council of Churches.

It will be held in Mindolo Ecumenical Centre, Kitwe, Northern Rhodesia, from February to April, 1963. He will visit Nairobi, Kampala, Mindolo and Salisbury, before returning to England on May 29.

Mr Dunstan is the study secretary of the seminar, which grew out of discussions at the All Africa Church Conference at Ibadan in 1960.

A report on the seminar will be presented to the next meeting of this conference, which will be held at Makerere, Uganda, at the end of April, 1963.

**SOUTHWARK DAY SCHOOLS**

ANGLICAN NEWS SERVICE

London, May 21  
Churchwardens from all parts of the Southwark diocese heard talks on parish law, parish finance and methods of evangelism when they attended a special Day School held on May 19.

A similar Day School for secretaries, treasurers and parochial church councillors will take place on June 2 when talks will be given on "Evangelism," "Financing a Parish" and "What is a P.C.C.?"

**"WHITHER CHURCH MUSIC?"**

ANGLICAN NEWS SERVICE

London, May 7  
The future development of Church music in relation to the modern liturgical movement and the introduction of new musical idioms that are not yet represented in church will be discussed at a public conference entitled "Whither Church Music?" which will be held under the chairmanship of the Bishop of Kensington, the Right Reverend E. J. K. Roberts, chairman of the Royal School of Church Music, at S. George's Church, Bloomsbury Way, on May 12.

Addresses by the Reverend John Davies, chaplain of Westcott House, Cambridge; the Reverend R. C. D. Jasper, a member of the Liturgical Commission and Lecturer in Liturgical Theology at King's College, Strand; and Mr Allan Wicks, organist of Canterbury Cathedral, will be followed by discussions, open to all present, which are expected to raise such questions as "Are choirs and organists able to tackle the work of modern composers?" and "If congregational singing is to be the order of the day, will there be any place for choirs?"

The challenge presented by the younger generation who are familiar with contemporary musical idioms but do not find them in church is one of the particular problems which the conference is likely to consider.

**PRAYER BOOK COMMEMORATION**

B.B.C. NEWS SERVICE

London, May 21  
A service in S. Paul's Cathedral on June 10 will mark the centenary of the Book of Common Prayer.

The Archbishop of Canterbury will preach. Her Majesty the Queen will attend.

It will be broadcast in the General Overseas Service of the B.B.C.

In the four centuries and more which have passed since it was compiled and translated, it has stood without revision for three hundred years, an inspiration to all English-speaking Christians, and the parent of the various prayer books of the Anglican Communion throughout the Commonwealth, as well as of the American and South African prayer books.

**SERVICE TIME ALTERED**

FROM OUR OWN CORRESPONDENT

Newcastle, May 21  
The time of the Sunday evening service at S. Luke's Church, Wallsend, has been changed experimentally as a counter to the attractions of television.

During the winter, the Sunday Evensong will be held at half-past five — one-and-a-half hours earlier than usual.

The rector, the Reverend G. Coad, said last week that the time had been changed to enable people to come to Evensong before they settled down to have their dinner and watch television.

The new time was introduced for the first time last weekend.

**DIOCESAN NEWS**

**ADELAIDE**

**MARRYATVILLE**  
The Bishop of Armidale, the Right Reverend J. S. Moyes, who passed through Adelaide on his way to Port Augusta to conduct a mission, was the preacher at S. Matthew's, Marryatville, at both morning and evening services on May 20.

**FESTIVAL OF CHOIRS**  
The Festival of Choirs affiliated with the Royal School of Church Music will be held in S. Peter's Cathedral on Tuesday, May 29, at 8 p.m. The preacher will be the headmaster of S. Peter's College, the Reverend J. S. Corfield Miller; Dr Gerald Knight will conduct the choirs. The Bishop will attend.

**B.H.M.S. MEETING**  
The annual business meeting of the Bishop's Home Mission Society will be held on Wednesday, June 6, at 8 p.m. in Holy Trinity Hall, North Terrace, Adelaide. The Reverend J. R. Bley will speak at the meeting about his recent visit to England.

**A.B.M. CONFERENCE**  
The Australian Board of Missions has announced a united house party and conference to be held at Retreat House, Belair, from June 6 to 4 inclusive. The week-end is being arranged by the Comrades of S. George, and is open to all Church people, young and old, who have the cause of missions at heart.

The study theme of the conference will be "Contracting frontiers in an expanding world." The lecturer and study leader will be the Reverend Denis Bazely, secretary of the Provincial Missionary Council of Western Australia. The chairman and chaplain will be the Reverend B. E. Hancock, State secretary of the A.B.M. in South Australia. Devotional Bible studies will be led by the Reverend Malcolm Lindsay. The bishop will give an illustrated talk on the Saturday evening and will celebrate and preach at the Eucharist on the Sunday morning.

Further particulars and application forms can be obtained from the A.B.M. office, 18 King William Road, North Adelaide.

**C.E.M.S. MEETING**  
The annual general meeting of the Church of England Men's Society for the Diocese of Adelaide will be held at S. Bartholomew's Church, Beulah Road, Norwood, on Monday, May 28.

Tea will commence at 6 p.m., followed by a film on the consecration and enthronement of the Assistant Bishop of the Diocese of New Guinea, Bishop Ambo. Evensong services in the church will be conducted by the Reverend S. A. Mainstone, Rector of S. Bartholomew's. The business meeting will commence at 8 p.m. under the chairmanship of the bishop, Dr T. T. Reed.

**COLLEGE OF PREACHERS**

ANGLICAN NEWS SERVICE

London, May 21  
The number of clergy who have attended the training weeks held by the College of Preachers since its foundation in 1960 by a small group of members of the Church of England will reach the total of 210 when the eighth course opens at the Manor House, Stoke Poges, Buckinghamshire, to-day.

This course will be attended by 18 clergymen and will be conducted by the Reverend D. W. Cleverley Ford, who is Director of the College of Preachers, and Canon G. W. Ireson, of St Albans.

The College of Preachers was founded to encourage, help and stimulate those who are engaged in the ministry of preaching. Its guidance has been so much appreciated by the clergy that the courses are now fully booked to the end of 1963.

The college's first five training weeks were held at Scargill, Yorkshire, and the sixth and seventh at Haywards Heath, Sussex.

Though intended in the first instance for Church of England clergy, who have already come to the courses from nearly every English diocese, they have also been attended by clergymen from Scotland, Ireland, Australia, New Zealand and Africa.

A special course is to be held at Haywards Heath in July for older incumbents — that is men who have been ordained for 25 years or so.

**BRISBANE**

**ORDINATION FOR NEW GUINEA**

The church where Albert MacLaren, one of the first missionaries to New Guinea, was ordained, was the scene of an ordination by the Assistant Bishop of New Guinea, the Right Reverend David Hand, on Saturday, May 19. Bishop Hand will make Mr Alfred Miller a deacon on behalf of the Bishop of New Guinea. Mr Miller will then serve a curacy before going to work in New Guinea.

**PUBLIC SERVANTS' ANNUAL SERVICE**  
The annual service for public servants was held in S. John's Cathedral on Monday, May 21, at 5.30 p.m. The preacher was the Dean of Brisbane, the Very Reverend W. Baddeley.

**COMMONWEALTH WEEK SERVICE**  
On Sunday, May 27, at 11 a.m., in S. John's Cathedral, members of the Royal Commonwealth Society and kindred societies will attend Matins as part of Commonwealth Week. H.R.H. Princess Alice and Lady May will be present and His Excellency the Governor and Mr Justice Hanger will read the Lessons. The preacher will be the Reverend Rex Burrell, the preacher of the cathedral.

**MELBOURNE**

**RECEPTION TO DR KNIGHT**

A reception to honour Dr Gerald Knight, the Director of the R.S.C.M., and very poorly attended by the clergy who were invited, was held at the Chapter House, S. Paul's Cathedral, Melbourne, at 10.30 a.m. on Tuesday, May 15. Guests were introduced to Dr Knight on arrival, by the Precentor, the Reverend Hugh Girvan. His Excellency the Governor and Mr Justice Hanger will read the Lessons. The preacher will be the Reverend Rex Burrell, the preacher of the cathedral.

Dr Knight outlined some of the difficulties of this, and put forward some valuable suggestions for congregational choir practices.

**SOUP AND SANDWICHES**  
For the third year in succession, during the winter months, Evensong at S. Theodore's, Wattle Park, is being held at 5 p.m. On some Sundays, various organisations make use of this fact to have a tea afterwards, followed by their meeting.

An extension of this took place on May 20 when all present at Evensong (which included family groups) were invited to remain afterwards for soup and sandwiches. The provision of this light meal as parish hospitality made it possible to share a fellowship hour in which people could meet one another, without having to rush home for the evening meal.

Soup and sandwiches is to be repeated on the third Sunday of each month during the cold weather. A small committee of ladies prepares what is necessary, and times it so that at the close of Evensong, the congregation can move immediately to the kindergarten hall and find everything in readiness.

**APPRENTICESHIP WEEK**  
The bright blue banner of the Blacksmiths' Society, with its motto, "By Hammer and Hand Arts do Stand," hanging behind the pulpit in S. Paul's Cathedral, added emphasis to the service for Apprenticeship Week on Sunday morning, May 13.

One lesson was read by the Governor of Victoria, and the other by Mr L. R. Eveleigh, the Apprentice of the Year. Craftsmen, apprentices, and teachers of the technical trades had a special place in the nave. Led by the secretary of the Australian Society of Engineers, six apprentices presented their tools of trade to the dean for blessing.

The Army Apprentices' Band from Balcombe led the march into the cathedral, and also played during the service. The sermon was preached by the Reverend L. Styles, Industrial Chaplain of the Australian Trade and Industrial Mission.

**NEWCASTLE**

**FREEDOM FROM HUNGER**  
The bishop, the Right Reverend J. A. G. Housden, has pledged his support for the Freedom from Hunger Campaign, which has been launched in 30 of the world's most prosperous countries.

The campaign which is being organised by the Food and Agriculture Organisation of the United Nations aims to find solutions to the growing problems of hunger and malnutrition in the overcrowded and underdeveloped countries of the world.

Special attention is being concentrated on Ceylon, the South Pacific Region, and parts of India, Palestine and Burma. The Church of England is a foundation member of the State committee for the campaign.

**NEW CHURCH**  
The bishop set the foundation stone of a new church at Touleley last Sunday afternoon. The build-

ing, which will cost £6,000, is being built largely by voluntary labour.

**SPECIAL SPEAKER**  
The speaker at all morning services in the Parish of Adamstown next Sunday will be the Rector of Lambton, the Reverend John Speers. He will be the last of three speakers who were invited to give addresses in connection with the stewardship campaign being launched in the parish. Last Sunday, morning the Rector of Wallsend, the Reverend Gordon Coad, preached at all services in the Parish of Adamstown.

**G.F.S. CAMP**  
About 70 members of the Cessnock branch of the Girls' Friendly Society attended their annual camp at Woilombi last weekend. The leader of the camp was the Parish Assistant, Miss Pat Harris. She was assisted by Miss Judith Teggin, Miss Judith Mercer and Miss Elaine Harrison, who are all G.F.S. leaders in the parish.

This afternoon, the annual open day for parents was presided by devotions in the historic Woilombi parish church. The special speaker was the Diocesan Clerical Adviser to the G.F.S., the Reverend Milton Fowell, who is the assistant priest at Waratah.

**G.B.R.E. MEETING**  
The Director of Christian Education, the Reverend Noel Delbridge, and a prominent layman, Mr Hector Arfell, will represent the Diocese of Newcastle at the annual meeting of the General Board of Religious Education this week in Melbourne.

**COLUMBARIUM PLAN**  
All parishioners at Wallsend have received a circular letter asking for their views on plans to build a columbarium for the ashes of those who are cremated. The plan has been proposed by the parish vestry.

**CONFIRMATION**  
The bishop administered Confirmation to adults at a service at Christ Church Cathedral, Newcastle, on Wednesday night. At the end of this week, the bishop will go to the Parish of Warwick, in Queensland, where he will spend four days.

**SYDNEY**

**DIOCESAN CONVENTION**  
The fifth Diocesan Convention will be held over the Queen's Birthday week-end from June 1 to 4, at "Gibbulla," Menangle. The theme of the convention will be "Local Evangelism and Individual Response." The chairman will be the Reverend H. G. S. Begbie. Bible readings will be given by the Reverend D. Foord; addresses, by the Reverend R. F. Bosanquet.

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**INTERCESSION IN SOUTHWARK**

ANGLICAN NEWS SERVICE

London, May 21

Special services are to be arranged by incumbents throughout the Southwark diocese on Tuesday, June 12, which has been designated as a day of intercession for the work of the whole diocese by the Bishop of Southwark, the Right Reverend Mervyn Stockwood.

The bishop hopes that in many churches there will be chains of prayer throughout the day, and that all confirmed members of the Church will be present at a celebration of Holy Communion.

Dr Stockwood explains that the day of intercession is in connection with the report of the diocesan Budget Commission, which recommends certain increases in parochial contributions.

During May the proposals will be submitted to the Parochial Church Councils before the budget is debated at a special diocesan conference on Tuesday, June 12.

The bishop states: "We are concerned not with the mere raising of money, but with winning souls to Christ and the revival of Church life.

"Of course we need the finances to do our jobs efficiently; but more important than finances is the spirit of evangelism and commitment."

**N.S.W. IMMIGRATION REFORM ASSOCIATION**

**MEETING TO BE HELD NEXT MONTH IN SYDNEY**

The Bishop of Armidale, the Right Reverend J. S. Moyes, will be one of the speakers at a meeting in Sydney in June to launch the New South Wales Association for Immigration Reform.

The meeting will be held in the Macquarie Auditorium, Phillip Street, Sydney, at 8 p.m. on Wednesday, June 20.

Other speakers will be:

- The Professor of International Law at the University of Sydney, Professor Julius Stone, and

- Australian author and playwright, Mr Morris West.

A committee was formed in Sydney several months ago to make plans for the launching of the association in N.S.W.

The secretary is the Methodist Church's chaplain to the University of New South Wales, the Reverend Peter Saphin.

Mr Saphin said this week that the public meeting would be followed by a second meeting, at which the association would formally come into being, and officers-bearers would be elected.

The association then would

adopt a statement of objects.

The following objects would be proposed:

1. To change Australia's immigration policy so that it will no longer, in practice, exclude people on the basis of their race or colour.

**"MORALLY WRONG"**

2. To increase awareness of the present policy is morally wrong, and that it weakens Australia's impact in the councils of the world by the fact that it bears the taint of racial exclusiveness.

3. To secure an Australian immigration policy based on the following principles:

- (a) The social and economic benefit to Australia from absorbing immigrants, consistent with the needs of other countries, will be the main determinant of our

level of intake, for non-European migrants as for Europeans.

- (b) Migration from any country will be limited by the need to avoid harmful economic competition, to prevent undesirable concentrations of racial groups in particular employments, to avoid housing congestion, and to ensure a reasonable degree of integration with the Australian community.

- (c) Australia shall announce its willingness to negotiate bilateral migration agreements with friendly governments.

**CANTERBURY REPORT**  
ANGLICAN NEWS SERVICE

London, May 21

The sum of £4,700 has been made available for the maintenance and fabric of Canterbury Cathedral by the Friends of the Cathedral this year, as compared with £3,900 last year, it is announced in the 35th annual report just published.

Membership figures for 1961 also show great improvement, particularly among overseas and young members.

The report contains a number of interesting articles, including one by the Archdeacon of Maidstone, the Venerable Gordon Strutt, on "Cathedrals in the Space Age," and a description by the Reverend Ingram Hill of the medieval glass placed in the windows of the South Quire Aisle between 1958 and 1962.

Features of the Canterbury Cathedral Festival from June 16 to 24 will include a new play by Patric Dickinson called "A Durable Fire" and a presentation of Son et Lumière outside the cathedral in August and September.

**BISHOP IN PARIS AND HANOVER**

ANGLICAN NEWS SERVICE

London, May 21

The Bishop of London, the Right Reverend R. W. Stopford, left for Paris on April 28 to preach at the S. George's Day service in the Embassy Church the next day.

From Paris he went to Hanover, where he presided from April 30 to May 2 over the annual conference of Church of England chaplains in North and Central Europe.

These chaplains serve about 70 churches in which regular services are held, excluding a further 30 churches in which services are conducted during the holiday season by temporary chaplains.

The chaplaincies come under the extra-diocesan jurisdiction of the Bishop of London, who delegates his authority to the Bishop of Fulham, the Right Reverend Roderic Coote.

**RECONCILIATION SERVICE**

ANGLICAN NEWS SERVICE

London, May 21

An act of reconciliation, a rare service in the Church of England, took place on May 17 in the village church at Great Barton, near Bury St Edmunds.

The church had been closed for three days since the verger was found hanged in the bell tower.

The Archdeacon of Sudbury, the Venerable H. R. Norton, said that from medieval times it had been held that when blood has been shed in a church it causes a breach between God and the worshippers which can be ended only by an act of reconciliation.

The service was conducted by the Bishop of Dunwich, the Right Reverend T. Cashmore.

**FACT & FANCY**

The cricket correspondent of "The Times" of London waxed lyrical over the announcement that the Reverend David Sheppard would be available to tour Australia next summer: "Is it not a delightful vision that he should make a hundred at Melbourne on Saturday and preach to a full cathedral on the following day?" he wrote.

The Reverend Fireman: In 1960 a disastrous fire destroyed the garage and property of Mr Jack Rimmer, churchwarden of S. Saviour's Church, Wyalkatchem, W.A. The town, which often was in difficulties for water, is now on "scheme" water. A fire brigade was formed, the rector, the Reverend Bruce Rosier, being one of its foundation members. He is No. 1 pumpman for the Wyalkatchem brigade and is known as Western Australia's unique fireman. Mr Rosier who was the State's Rhodes Scholar in 1950 is in charge of a 240 square-mile wheatbelt parish.

Sent from Kalgoolie: In the Western Australian seaside town of Esperance, our rector and the Roman Catholic priest are close friends. On Easter Monday, the Roman Catholic Ladies' Guild ran a stall at our fete, and raised a large sum for us.

Those at the Roman Mass on Easter Day were moved almost to merriment to hear their priest announce:—"Some of you may be surprised that our ladies are helping at the Anglican fete tomorrow. Let me set your consciences at rest by reminding you that the Anglicans are not only planning to build a new church; they will also pull down the old one. No Catholic should have any scruples about helping to demolish an Anglican church."

(The fete was a great success and produced over £500. Our Roman Catholic friends raised £91, just falling by £9 to have their name inscribed in the new church among the "Foundation Donors.")

No doubt many friends of the Reverend Peter Robin and Miss Olive Blake would like to attend the "P. and O. Merger" in the New Guinea Highlands on May 26, but all the walking involved, even on "a good mountain road" will surely deter most of their older friends especially as it involves carrying at least three blankets! However, there is no question of our prayers and good wishes for a very happy marriage.

Roadmenders had been on the job for a week outside S. John's Church, Albany, Diocese of Bunbury. At five o'clock each evening the church bell was tolled for Evensong. One of the labourers enquired of his cobbler as to what it meant. "That's the knocking-off time for the parsons," was the reply!

**FATHER AND SON MOVEMENT**

A Hunter Valley and Near North Coast Regional Centre for N.S.W. of the Father and Son Welfare Movement of Australia has been launched in Newcastle.

The Lord Mayor, Alderman Purdue, presided at a strong gathering of Churches and civic bodies.

The director, Mr John Robson, said the Newcastle centre would be the first outside a capital city.

The president, Professor Harvey Sutton, said that the centre would offer the proven facilities of a long-established Christian organisation in the field of sex education and family guidance.

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, said all the Churches welcomed the extension of the movement's work to the Newcastle area.

The regional field representative is the Reverend Murray Ling.

**U.S.A. LEADER FOR JAPAN**

FROM OUR OWN CORRESPONDENT

Kyoto, May 21

The Department of Evangelism of the Church in Japan has planned to have a training course for laymen's work in June.

The programme will be directed by the Reverend Howard V. Harper, Executive Director, Division of Laymen's Work, the National Council of the Protestant Episcopal Church in the U.S.A.

Dr Harper came to Japan in 1959 for the first laymen's training course.

The programme is as follows: June 4 to 7, workshop for clergymen at S. Alban's Church, Tokyo; June 8 to 10, workshop for lay leaders in Nishinomiya; and June 11 and 12, workshop for both clergymen and lay leaders at the diocesan centre in Kyushu.

**CENTENARY AT WARWICK**

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, will dedicate the completed tower and peal of bells at S. Mark's, Warwick, Diocese of Brisbane, on May 27.

The parish will celebrate its centenary that day. Bishop Housden is a former Rector of Warwick.

The present rector, the Venerable William Hoog, will retire on July 31, after a ministry there of nearly sixteen years.

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**C.B.S. NOW SELF-GOVERNING**

FROM A CORRESPONDENT

Brisbane, May 21

A highlight of the centenary observance of the Confraternity of the Blessed Sacrament in Brisbane on May 19 was the announcement that the Australian province has been granted autonomy, following a resolution to this effect passed in England.

The Right Reverend W. J. Hudson now becomes the first Superior-General of C.B.S. in Australia.

It is fitting that this should happen at a time when the Church of England in Australia is celebrating its first months as an independent body.

Nearly two hundred people were present at the Solemn Pontifical Eucharist celebrated by the Superior-General at Holy Trinity Church, Woolloongabba, on May 19; and many of these remained for the luncheon which followed.

The sermon was preached by the District Superior of Queensland, the Reverend D. J. F. Williams. Taking as his text John 6:58, "He that eateth of this bread shall live for ever," he said:

"Largely through the Confraternity and the movement which inspired it, many of us can practise the faith of the one Holy,

Catholic and Apostolic Church in all the beauty of holiness, in the profundity of ancient orthodoxy, and amidst the richness of Catholic tradition, walking in the Way, accepting the Truth, and rejoicing in the Life of Him who is the Bread of Life, the living Bread which came down from heaven, and ever returns in the life-giving Manna and in the Cup of Salvation.

**THE SERMON**

"Thank God for the measure of success that has already been achieved in realising our objects; but let us also pray, brethren, that we may be enabled to continue our witness and our intercession and our teaching, so that, in God's good time, outright denial and subtle minimisation of the doctrine of the Eucharistic Presence may be removed from amongst us.

"It would be dangerous to pretend that there is not much still to be done; but because of

sin the Church is always in the process of becoming what in essence she is: one Holy, Catholic and Apostolic.

"So sin alone hinders the completing of the living temple, perfecting of Christ's Bride, and the filling up of the Messianic Banquet; and thus we must not only rejoice in our inheritance, but cleanse our consciences of dead works in the Blood of that same Immaculate Lamb who takes away the sin of the world, and ever stands upon the heavenly altar 'as it had been slain.'"

After luncheon a Eucharistic seminar was held, for which Bishop Hudson was chairman.

Addresses were given by the Reverend E. L. Randall and the Reverend D. L. Thawley on the subjects "The Real Presence" and "Eucharistic Sacrifice."

The observance concluded with Vespers of the Blessed Sacrament, conducted by the district secretary, the Reverend M. A. Paxton-Hall.

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