

# C.I.S. FEDERAL TRAINING COLLEGE OPEDED STUDENTS IN RESIDENCE

## WARDEN COMMISSIONED IN MELBOURNE

Saturday, August 1, saw the dedication of S. Andrew's Hall, the Church Mission Society's Federal Training College for missionaries.

In the course of the service, the Archbishop of Melbourne, the Most Reverend Frank Woods, dedicated the building, commissioned the Warden, the Reverend Francis Toullous, and unveiled a commemorative plaque.

Among the several hundred people who attended the service were representatives of the C.M.S. Federal Council from all States.

In an introductory address, the C.M.S. Federal Secretary, Canon A. J. Dainton, spoke of the new college as the culmination of the hopes and prayers of many years.

In the continuing task of evangelism, he said, the training of missionaries is of vital importance. Yesterday's problems have passed, but the missionary in Africa and Asia today is faced with many new problems.

In his address the Archbishop of Melbourne congratulated the students, the warden, staff and society on the establishment of the college.

"Vision had been shown, he said, in being there, it stands in a theological setting (next to Ridley College), in an academic setting (near the university) and in an ecclesiastical setting (Christ the King of the other denominational colleges).

Moving from room to room, the Archbishop expressed his prayers over each section of the college: first, he commissioned the warden and commended him and his family to the prayers of the congregation.

The chairman of the Church of England Evangelical Trust, Dr. G. E. Buchanan, then addressed the gathering and invited the archbishop to dedicate the buildings and unveil a commemorative plaque bearing the words: S. Andrew's Hall: Mr and Mrs James Griffiths, in 1958, built a large house in East Melbourne, known as S. Andrew's Hall, for the training of Christian workers for service at home and abroad. The property was entrusted by them to the Church of England Evangelical Trust in 1959. During 1964 the College was relocated on this site for the first time and was renamed S. Andrew's Hall.

### TRUST'S HELP

The buildings were dedicated on August 1, 1964, by the Archbishop of Melbourne, the Most Reverend Frank Woods, M.A., D.D."

The dedication of S. Andrew's Hall marks the fruition of plans for such training which have been developing for many years in the councils of the Church Mission Society and the Church of England Evangelical Trust.

The Trust has owned S. Andrew's House in Clarendon Street, East Melbourne, a house used for the training of Christian workers, where for the past 45 years missionaries of the Church Mission Society of Victoria have received their training.

### CANON FRANK CASH

We record with due respect the death in Sydney on July 31 of Canon F. N. Cash, now 82, retired Rector of Christ Church, Lavender Bay, Sydney, and Regius Professor of Divinity, University of Sydney.

Canon Cash was born in Victoria in his sixteenth year. A memorial will appear in our next issue.

The house was sold last year and a valuable property, now S. Andrew's Hall, acquired by the Trust.

The house has been remodelled and redecorated prior to the college, lecture room, library, dining room and living of the chapel, and a three-storey student accommodation block, and a warden's house, have been added.

All candidates for missionary service through the Church Mission Society will undertake a year of missionary training at S. Andrew's Hall, having first completed their theological training plus a year of biblical and theological training.

The courses at S. Andrew's will help to prepare the mission workers to be able to work among people of different cultural background and social customs from their own. They will be Christian Gospels to those of other religions, and to the fellowship of the national churches in the countries to which they go.

### FELLOWSHIP

Training will thus include the study of Comparative Religion, Anthropology, Linguistics, Missions, Principles, and Methods.

In preparation for service in remote areas, students will include tropical medicine, motor maintenance and other practical skills.

In the missionary training on Sundays, emphasis will be placed on living and working together in Christian fellowship.

Single men and women and married couples will be trained and will share in the life of the college.

In the missionary training on Sundays, emphasis will be placed on living and working together in Christian fellowship.

Courses have already begun, and there are at present thirteen men and women training.

This year's candidates include students from the United States, secondary teachers, secretaries and clerical, who are preparing for service in Kenya, Pakistan, Kenya, Tanganyika, and the O.K. continent in the Federal Council of all July meeting at the end of July 1965.

passed a motion of appreciation to the trust for the provision of the college.

The council also confirmed the appointment of Miss Avis Randall as the warden, to assist Mrs. J. Tanayanka for 33 years as an Assistant Warden of the College.

Visiting lecturers will include members of the staff of Ridley College and missionaries on furlough.

## WARDEN APPOINTED FOR S. BARNABAS' COLLEGE

PROF OUR OWN CORRESPONDENT

The Bishop of Adelaide, the Right Reverend T. T. Reed, has announced the appointment of the Reverend Edmund Laurence Randall as first Warden of the revived S. Barnabas' Theological College.

The bishop made the appointment after consultation with the council of the college.

He is also chaplain to the Anglican Society within the University of Queensland.

Mr. Randall was educated at Dulwich College and at Corpus Christi College, Cambridge.

His studies at Cambridge were interrupted by war service in the Royal Artillery.

He became a commissioned officer in 1941, and served in England and with the 2nd Army in Europe until 1945.

On his return to Cambridge he obtained a First Class in the Theological Tripos in 1947, having gained a Second Class in the Classical Tripos in 1948.

### GREEK PRIZE

He was awarded the University Carus Greek Testament Prize in 1948, and was elected a Fellow of Selwyn College, Cambridge in 1952, a position he held until 1952.

At the same time, he was chaplain to Selwyn College.

Mr. Randall was ordained deacon in 1942 and priest in 1950 by the Bishop of Winchester. He served an assistant curacy at Leake's, Bournemouth, from 1949 to 1952.

In 1957 he was selected

some of the students already in residence at the Church Mission Society's new Federal Training College, S. Andrew's Hall, Melbourne, enjoy a cup of tea in the kitchen after the Archbishop of Melbourne had dedicated the college last Saturday afternoon.

Proceeding to the University of Cambridge, and in the same year was appointed Principal of Eltham Theological College and Canon Residentiary at Elly Cathedral.

He relinquished these posts in 1959 because of a breakdown in his health, came to Australia in 1961, and was appointed to S. Barnabas' College and the Diocese of Adelaide, a position he is now occupying on gaining priest of such distinguished qualifications and experience as a warden.

## NOT ISOLATED INCIDENT

The recent wedding at St. Louis, U.S.A., in which a Roman Catholic priest and a Protestant Episcopal clergyman co-officiated, should not be viewed as an isolated incident, according to a Roman Catholic expert on canon law.

Miss Joseph W. Baker said that "while it would be wrong to consider this as a general pattern, there is no reason to think that such permission would not be granted in the future, given the same set of circumstances."

### BISHOP ROBIN'S VISIT

FROM OUR OWN CORRESPONDENT Adelaide, August 3

The Right Reverend B. P. Robin, who is Bishop of Adelaide from 1941 to 1958, will be visiting Australia during the month of September this year.

The bishop will be accompanied by Mrs. Robin.

The bishop is expected in Adelaide early in September and has been invited by his successor, the Right Reverend T. T. Reed, to preach at St. Peter's Cathedral, Adelaide, on Sunday, September 13, at 7.30 p.m.

Dr. Reed has also invited Bishop Robin to meet the clergy at a gathering at Bishop's College on Monday, September 14.

After their stay in Adelaide the bishop and Mrs. Robin will travel to Victoria to visit their daughter, Mrs. Jovett.

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## ARCHBISHOP SEES GREAT INTEREST IN UNITY IN COUNTRY DISTRICTS

FROM OUR OWN CORRESPONDENT

There was a great interest in Christian unity in the country areas of Western Australia, says the Archbishop of Perth, the Most Reverend George Appleton, writing of visits to country areas.

When the archbishop visited Southern Cross in the Diocese of Kalbarrie last month, the Methodists there were particularly interested in meeting and joined in with the weekly Sunday Eucharist in the Anglican church.

After the service there was a welcome to the archbishop and Mrs. Appleton in the Methodist hall in which both the Anglican and Methodist churches are meeting and joined in with the weekly Sunday Eucharist in the Anglican church.

The Roman priest and his people asked for a piece of holy oleo from the Mass, and asked also that an inscription be inscribed upon a wall stating that it was the gift of members of the Anglican Church.

### CO-OPERATION

The Anglican Church in Kellerberrin had been closed because of structural weakness and Anglicans there were using the Methodist church. Today, the Methodist church in Kellerberrin is being used for the standard gauge railway and the Methodists there were using the Anglican church.

## JAZZ MASS PERFORMED

FROM A CORRESPONDENT

Melbourne, August 3

The Jazz Mass "Celtic Contrasts", composed by Jim Minchin, was performed for the first time yesterday morning at the Trinity College School.

There was a hand of five players, the group known as the "Most Music" university students connected with Trinity or Janet Glick Hall.

Some of the Mass was composed on the train between Alice Springs and Darwin, hence the name "Missa Central".

Adventurous music is familiar at Trinity where a great deal of local work is used. Jazz has been played at the mission service each Tuesday night, attended by about 120 people.

## L.C.A. ON PRIVATE CONFESSION

ECUMENICAL PERS SERVICE  
Private confession and absolution before Holy Communion was qualified approval by the Lutheran Church in America (L.C.A.) at its second biennial convention at Pittsburgh last month.

Adopting a statement on un-iform communion practices, delegates agreed that "opportunities for private confession and absolution should be afforded in every parish," but defined it as "one's recommendation that 'our people should be increasingly encouraged to avail themselves of it'".

The Lutheran Reformers of the sixteenth century, it was noted, abolished compulsory private confession and absolution, but "retained it and commended it highly as a voluntary discipline".

The L.C.A. book of worship, "The Occasional Service", has a formal provision for private confession and absolution, and states that "persons who are burdened in conscience by the account of sin may seek the personal ministrations of a pastor before the Holy Communion, or at any other time".

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## THE CELTIC SAINTS

# "THE KING'S PEACE"

BY MICHAEL J. LAURENCE

"THE coming of Theodore as Archbishop of Canterbury was to change the whole complexion of the country, and the weakness of Saxon justice lay in the fact that it had practically no means of punishing the state as a whole. It was the Celtic saints and those in high positions who were to make the most more readily believed than that of the poor and lowly."

In Celtic times, justice consisted either of fines paid in compensation (not imprisonment) or of a man's taking the law into his own hands and exacting his own vengeance.

If a man committed a serious crime (murder, theft or an act of violence) and sought to be forgiven, he had to be produced by his relations or defence forces to stand before the injured person or his family (if he were dead) and then exact any vengeance they pleased if they found him. If he pleaded innocence, he had to take an oath that he had committed no crime, or producing a specified number of unimpeached witnesses who were willing to swear he was an honest man whose word could be trusted.

If he could not find the requisite number of corroborators, he had to take the "feud" into his own hands as a direct appeal to the judgment of Heaven.

The feud consisted of plugging an axe into boiling water, and then carrying a red-hot bar of iron, or "feud", to several different places but was all on the physical level.

If the ax was heated in three days, the prisoner was declared innocent. The ax was then pronounced guilty of the crime and was buried accordingly. As can be seen, the "trial by ordeal" from both physical and psychological lines, and reasons was not by any means so reliable as it seems.

**KING INA**  
The late G. M. Trevelyan, in the history he gives in some of the fiercest and the crime to which each was subjected in the Laws of King Ina of Wessex who reigned A.D. 600 or 692.

Paul's Cathedral, London, when Archbishop Theodore translated the Bishop of London, was assisting and commending King Ina to draw up these laws, that he was taken sick and died. He lay buried in Paul's Cathedral, London.

The fire was assessed according to the rank of the victim as well as to the heinousness of the crime. This was known as the "Wergeld".

"If one man slays another, his relatives wergeld, but his bone is laid bare, three shillings and six pence for a free man, two shillings."

Part of the first text to the

King as compensation for the breach of the King's Peace that went to the victim, or, if he had been murdered, to his kindred.

"All those who bore rule or authority had a King's Peace. There was, for instance, the 'Earl's Peace', and the 'Abbot's Peace', the most important was the 'King's Peace'."

That meant that no one, neither his own relations nor those of his kindred, was strong enough to have dealings, could fight, steal or commit any other unlawful act within the bounds of his territory.

"Peace" for a breach of his "Peace" the lord of the territory could inflict punishment of fines or even the death penalty. The King was the most important, for being the first in the Thursday day, the King was the overlord of all.

All the highways belonged to the King's "Peace" and anyone leaving or committing assaults on the public roads was answerable to the King who could have the criminal hanged with no compensation.

The King was the right of private justice, within certain limits, and anyone who broke the King's "Peace" lay over all the land.

It is interesting to note that was Edward III who appointed the first of his judges to deal with those disorders which had formerly been dealt with by the earls and abbots. In the first volume of

"Statutes Revised", we read, "The Pilgrimage of Grace at Westminster in the thirty-fourth year of the reign of Henry VII. how the Emperor's army and how the Emperor's Peace were pursued them and chastised them."

They were also to make enquiries about all those who had been "pillors and robbers in the parts beyond the sea, and be come again and go wandering."

## WRONGDOERS

Wrongdoers were to be punished; those of good repute to give surety that they would go on behaving themselves in England, wherever they might have done abroad.

An error on the part of a copying clerk many years later, added the word "not" which made it read "not of good repute" and it was not until the time of the Suffragette movement in England that it was discovered to be true.

With the coming of Theodore to England, the whole idea of law changed for good and the clergy taught that wrong done to a person, irrespective of what state in law, were sins and must be atoned for on the part of the wrongdoer only in lines of contrition, repentance, and reparation.

The penance became a very real deterrent to crime for they were ashamed, consisting of

prayers, fasting and going on pilgrimages and useful they were completed the penitent was commended to the protection of the church, and the protection it gave.

The church, teaching both by example and as well as by punishment, therefore, was able to instill into the community a sense of responsibility and to offend against its own laws was much better to do one's duty in the eyes of the law than to be neglected, to seek adventure abroad; and that it was better to forgive and win his love and respect rather than revenge oneself upon him and be feared and hated.

With so much higher a standard of justice, certain offences soon came to be treated by the State as crimes directed against itself.

## MONASTERY OF MOUNT SINAI

ECUMENICAL PERS SERVICE  
GENERAL AUGUST 3

The Greek Orthodox Monastery of Mt Sinai, in Egypt, has appealed to all those choosing to make a pilgrimage to the monastery. It said it faces a financial crisis, that many of its monks, the monastery was founded in the sixteenth century by Emperor Justinian. It possesses some priceless manuscripts and icons.

## MAKERS OF THE A.V. BIBLE . . . 3

# EARLY ENGLISH VERSIONS

By THE REVEREND EDWARD HUNT

"THE instant popularity of the Authorized Version and its position as the Bible for our own times, was in large measure due to the fact that it was a popular English version and the way that the English Church and people prepared the acceptance of a version of the Bible in their own language speaking words is perhaps the crown of England's religious achievement."

That from a confused era of bitterness and strife such a version of the Bible was prepared, and that the devotion of excellence should emerge, makes us so humbly grateful and renews our faith in the Almighty God who can bring to light eternal truths from the days of deepest darkness.

The man was William Tyndale (c. 1482-1536), who gave us the first printed edition of the English Bible.

Going to Oxford about 1510 he became a student at Magdalen Hall till 1515, "sitting at the feet of Colet who was the first of the great scholars."

About 1522 Tyndale conceived the idea of translating the Bible into English, being forbidden by the Greek N.T.

For the ploughing to know his Bible, he bet that he would finish it by October he had gone to Cambridge and then became a tutor to the household of John and John in the "Cowdross" house in London.

He then went to Germany and then to the Netherlands, where his work went unimpeded.

**FIRST N.T.**  
Early in 1526 the first copies of the first printed English N.T. reached England and were eagerly sought.

Bishop Tunstall, however, noted "3000 errors" while Thomas More, writing "Wylful Hery", said "The more fact the number of errors was 'remarkably small'".

MacGregor points out that Tyndale's integrity was "too great for Hery".

He was a man of great faith as well under and in 1534 he was imprisoned in the Tower of London with a summons copy of the English Bible now preserved in the Bodleian Library, Oxford.

Hery VIII was apparently then in the Tower, late and so he went to his imprisonment, leaving behind him an impressive record of his work. His N.T. was a vast improve-

ment on Wyclif's, being in the original tongue and in the English tongue, and had an immense influence.

Paul's famous passage on "Love" for instance has come from Tyndale very early.

Thomas martyrdom prevented his completion of the Bible, which was finished by Miles Coverdale (c. 1488-1569), a priest of the diocese of Exeter, a man of full humanity and a profound sense of all wickedness."

In a long voyage to prayer: "Lond, open the King of England's eyes!" He was not strangled and his body burned to ashes.

**COVERDALE**  
His undertaking was modest; he had not Tyndale's knowledge of ancient tongues, but did the best he could by using Tyndale's translation and German and Latin versions, inserting the Apocrypha at the end of the O.T.

We may say of Coverdale's Bible that it was a useful work but scarcely of sufficient merit to have survived.

A revision of the work was made by John Rogers (c. 1500-1555), a friend of Tyndale and later Proctor of the University of Cambridge.

The present Bible of the English Church is the result of a wide precaution for those who cannot read the original languages.

It is this Matthew's Bible 1537, probably printed at Antwerp, and published at the request of two London merchants, which was welcomed by the King.

At the request of Cranmer it was presented to Thomas Cromwell, who gave it the royal licence desired.

The King's Bible was revised and read, and sold with the authority of the King's authorities, and all this within a year of Tyndale's martyrdom.

The Bible that Rogers published in 1539 is the result of a revision of Tyndale's work with as much of Coverdale as was possible.

For as Rogers himself said, "The King's Bible was to obtain official approval in England, and to be used by all tender marriage under Mary Tudor."

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## ANGLICAN OF THE WEEK

## BOOK REVIEWS

## HELPFUL FOR GROUP STUDY

**MUTUAL RESPONSIBILITY:**  
Edited by John Williamson.  
LAST year's Toronto Congress had a mutual history with the plan for "Mutual Responsibility and Interdependence in the Book of Acts" which emerged from it, and which is leading to a series throughout the Anglican world, of what has been called the "document agreement" that action is necessary, but that the question becomes, "What? How?"

A partial answer is given by "Mutual Responsibility: Questions and Answers" (1963). Ten well-known Anglicans contribute to a symposium published by S.P.C.K. on behalf of C.M.S. and S.P.G., with the theme of the background of mutual responsibility, and what it means in respect to mission, the ecclesiological movement, and authority in the Church.

Each entry is short—about ten pages—and headed by four or five sentences quoted from relevant parts of the document. Theologian Alan Richardson asks what the Bible tells of mutual responsibility, and finds it is life not dogma, and that the economy of the Church is an economy of mutual responsibility, giving priority for the propagation of the faith. Canon Herkless gives a succinct historical review of the Anglican communion, whilst Douglas Webster asks whether

we have a doctrine of mission, and the Bishop of Singapore and Malaysia asks how English Anglicanism is different. Nationalism is seen as a danger, and it is concluded that rather than a doctrine of mission, we need a doctrine of what we belong to, an "Apostolic Church".

The Bishop of Derby looks at responsibility in the Church. Who makes our decisions? and the possibilities of an Anglican Church are considered by the Editor of "Frontier," John Lawrence.

A. M. Allchin, of Oxford, sees Toronto as the end of a century, in which we have moved from English and Anglo-American predominance to mutual responsibility, and therefore this means much for ecumenism, and the Bishop in Polynesia is outspoken on the assessment of priorities.

The need for missionary societies is discussed by the Dean of Windsor, who sees a place for them yet, but a much greater degree of association; and some suggestions as to what can be done now.

This is essentially a book for the moment, but it is such a timely study group considering any implications of Toronto, considered with profit.

—A.W.S.

## SPORT IS "BIG BUSINESS"

**BASE AND SPORT:** Edward Thompson.

THE rise of sports and big business has drawn our attention to some developments in the modern game, and it is argued that he holds are both unhealthy and un-Christian.

He points out that sport is now "big business," concerned primarily with the money invested, and that the Church in South Africa and also in New Zealand has not been impartial when regarding the modern game.

He cites instances in South Africa, New Zealand, England, the United States of America, and Indonesia where racial prejudice has been evident in the selection of teams.

The Churches in New Zealand took a stand over the decision of the New Zealand Rugby Union to exclude all Maoris from the representative All Blacks team which toured South Africa in 1949.

In the event the decision was not altered and the settlement of New Zealand seemed to have reached a position of stability.

There was a marked decline in support for the Labor Party in the four Maori seats at the next election and the Government has been forced to change its mind.

There is an area where the Churches need to watch the trends and act if necessary.

**ELEVEN ADDRESSES**  
OF THE SPIRIT WHICH EACH HAS RECEIVED.

Throughout the Christian Church today members are studying the meaning and implications of their baptism and confirmation.

In view of the further discussion on these matters The Department of Christian Education of the Council of Churches requested Dr. L. V. Wood to supply material suitable for group study.

This booklet of 48 pages does not pretend to be a comprehensive survey of the history and practices of all parts of the Christian faith which differ from our own.

In the short compact of this pamphlet there are chapters on the main beliefs of the various faiths together with interesting biographies.

Finally there is what is termed "An Ecumenical Study on Ecumenism" which is helpful.

—A.V.M.

and the outside world, he concentrated on relations between the centre and the periphery. In improving these, he was singularly successful.

The author, well-known for his earlier books which include "Convict Pastors" and "I Turned My Cellar Round", writes lucidly but perhaps too lightly.

One had hoped to find at the end of the book some answer to the difficult questions which come, most Christians, to pose at some stage of their lives and which had caused the author to leave his parish so that he could think them out in comparative peace.

He became a "mission pig" that is, as an unattached priest, he took services in the diocese at a certain time. But he did more than this. He became interested in a number of other churches, notably a Methodist youth club.

It is not much different from what we see in many of our parishes. He was privy to some, but not all, of the confidential affairs of the diocese. After this, he was allowed to attend meetings of the Synodical Conference; but it is common knowledge that higher authority allowed him little scope to exercise his judgment about what should or should not be given to the Press.

Right to the end, although Mr. Bowdler himself never made any complaint on this score, he would himself first learn of some development or appointment which he read in his own morning paper.

Sunday journalists came to value greatly his friendly help. If he did not know the answer to a query, he would try to find it, or to match roughly to find it, and if that proved impossible, to get the enquirer in touch with the man who knew.

Since conditions made it impossible for him to act effectively as a broker between the diocese and the outside world, he was appointed to act as a "mission pig" in the diocese of the Diocese of the Pacific.

First published in 1960 and now issued as a paperback, this is the account of one of the first young missionaries who were martyred in the Ecuador jungle in 1856.

From a great deal of written material left by Nate Saint, the author writes a moving and dramatic story which has all of the flavour which comes out from an eyewitness.

**ECTADOR MARTYRS**  
JUNCE P. JONES. Revised by Mrs. Jones and Margaret Peck.  
Pp. 287.

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An exception is the extract from Luther's De Servo Arbitrio (On the Bondage of the Will) where the translation is in modern, and at times colloquial, English.

—A.H.W.

## DISAPPOINTING NOVEL

**I AM A GIENNA PIGEON** James Douglas, Peter Davies, Pp. 287, 28.

The author, well-known for his earlier books which include "Convict Pastors" and "I Turned My Cellar Round", writes lucidly but perhaps too lightly.

One had hoped to find at the end of the book some answer to the difficult questions which come, most Christians, to pose at some stage of their lives and which had caused the author to leave his parish so that he could think them out in comparative peace.

He became a "mission pig" that is, as an unattached priest, he took services in the diocese at a certain time. But he did more than this. He became interested in a number of other churches, notably a Methodist youth club.

It is not much different from what we see in many of our parishes. He was privy to some, but not all, of the confidential affairs of the diocese. After this, he was allowed to attend meetings of the Synodical Conference; but it is common knowledge that higher authority allowed him little scope to exercise his judgment about what should or should not be given to the Press.

Right to the end, although Mr. Bowdler himself never made any complaint on this score, he would himself first learn of some development or appointment which he read in his own morning paper.

Sunday journalists came to value greatly his friendly help. If he did not know the answer to a query, he would try to find it, or to match roughly to find it, and if that proved impossible, to get the enquirer in touch with the man who knew.

Since conditions made it impossible for him to act effectively as a broker between the diocese and the outside world, he was appointed to act as a "mission pig" in the diocese of the Diocese of the Pacific.

**ECTADOR MARTYRS**  
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# PERIOD OF PREJUDICE

## THE BIBLE STUDENT

INSTEAD of beginning with a biblical text, I'd like to remind you of a sermon I recently returned from the United States. Three to each other - Jesus, the Pharisees and the scribes. We're

To-day is Mental Health Week because of the presence of a Mental Hospital Chaplain for nearly eight years and because I recently returned from three years' special training in the United States. I have avoided me to preach the sermon on this occasion.

This morning I would like to share with you some of my thoughts and understanding about what I consider to be the most alarming facts concerning our modern society.

The first is the widespread prevalence of prejudice, and the second is the decline in the importance of persons.

Let us look briefly at this phenomenon called prejudice. When we think of this, particularly when we think of the prejudice we have against the people of South Africa and the United States.

It is something that exists out there, or over there, and hasn't really to do with us, or our way of living. This, of course, is what many white South Africans and Americans do to evade the painful reality of the truth.

In the twenty years ago I made a startling discovery. I discovered that I had acquired both religious and racial prejudices.

Without being aware of it, I was not having any say in my participation in the life of an Australian working class man who had realized in our acquisition of irrational prejudice.

The most difficult thing about all of this was that I had not acquired them, partly, if not largely, through my participation in the life of the Church. I had acquired prejudices against both Jews and Roman Catholics.

The struggles I had with this grew self-awareness were further complicated when I realized that I had both Jewish and Roman Catholic grandmothers.

One thing I learnt from this experience was that prejudice is not a part of our very air we breathe - not only of the air we breathe in our intimate family relationships, but in school, Church and in every social situation that we find ourselves in.

As a result of much thinking and searching over many years, I have arrived at some tentative basic assumptions about prejudice that make some sense of sense to me. I share them with you in the hope that they will make some kind of sense to you.

All human beings are prejudiced. Prejudiced people are "under-privileged" people. Prejudice can never be completely eradicated from our lives.

The most we can do is to identify some of our prejudices.

**PENITENCE**  
This deeper self-knowledge can lead to greater humility and deeper penitence.

From these basic assumptions about prejudice, let us look at the first - how is it that we are prejudiced like it is revealed in human relationships?

A prejudiced person is one who pre-judges a situation in terms of his own Christian relationship. He needs rather than in terms of the basic human relationship.

He reacts to situations and persons not on the basis of objective reality, but on the basis of his own subjective feelings.

Prejudice leads us to attempt to justify a false security at the expense of another person's well-being.

ture when we, through our thoughts, or for other reasons, react to others as though they were not persons. Also when we knowingly and unthinkingly treat others as means to an end.

In our second lesson this week, the Pharisee reacted to a leper.

Jesus responded to a living, feeling, thinking, reacting person. He reacted to an abstract, impersonal, socially defined role. In the Pharisee's case, he responded as a Person. The Pharisee reacted as a Person.

Which was the more real relationship?

This leads us to our second concern: The decline in the importance of persons in our society. In a recent address to hospital administrators our own archbishop, Dr. F. Woods, stressed the primary importance of persons and the secondary importance of persons.

**LIMITED MODE**  
What are some of the factors that are hastening the decline in the importance of persons? There are many factors, both ancient and modern, but we can certainly play a part.

Another equally important phenomenon is the growing preoccupation with a limited social life, a preoccupation with the technical, scientific and administrative.

It is obvious that without tremendous advances in the field of science and technology we would be hindered in the development of modern living. But we are paying a costly price.

For the modern man is not only losing his roots in his own life, but he is losing his soul, his identity as a living, responsive member of a human community.

His identity is being drowned in the sea of his own machines. His individuality is being squashed by constant contact with his fellow-men of all kinds of basic pressures.

One of the characteristics of our modern society is that it is making it difficult for the individual to be a person, not for the uniqueness of his personal identity, but for his social role and commitments.

It seems that the goal of education at all levels is becoming more and more the preparation of people for living, and not the preparation of people for working.

Those of us who work in the social sciences of human relationships (in particular, Theology, Psychology, Psychiatry, etc.) are not professionally prepared for working with people. We are trained to be prepared for working with things.

No one would deny the tremendous importance of technical training. No one would deny the value and the necessity of the more abstract in education.

But these emphases are crowding out and burying many values that make and keep alive the human relationship. We belong to the areas of personal living, interpersonal relationships, and human relationships.

Some years ago Dean Inge, of the University of Cambridge, said: "The Churches are, at their best, ill-equipped for the half-educated career for the half-educated."

What did he mean? Surely he wasn't referring to a deficiency in the training of the clergy. In England their training is in the arts and sciences, and is relatively high.

Perhaps he was referring to the fact that between what is learnt at University and what is learnt in a priest's ministry, there is a gap.

More recently Paul Tillich wrote some more provocative comments on the "Person in Technical Society".

This is the text that our sermon prescribes to Paul's Cathedral, Melbourne, by the Reverend I. W. Hahn for the Memorial Service on the July 12. Mr Hahn is the Chaplain to Mount Park, Mental (Landed) Psychiatric Hospital.

He speaks of the inability of the Church and her message to reach the people. The isolation of the person within industry and thought which characterise modern society.

He claims that it is the unintended participation of the Church in the development of industrial society that makes her powerless.

He writes: "Step by step the Church, including the way she has shaped and communicated her message, has been determined by the categories of life and thought which characterise industrial society."

"The Church became a defence of the status quo which was supposed to have been identified with the symbols and rites of the Church, and thus became a powerful force of dehumanisation."

These are strong words for churchmen to hear. They are difficult to read, but they do understand. What did he mean?

Tillich's statement means anything that I do for, or something to learn from Psychology, and the sciences.

Many psychiatrists stress the importance of the relationship between a person and his environment. They stress a profound respect for the individual, and that is sometimes lacking in the Church.

**THE OCCASIONAL SERMON**  
The occasional sermon preached by the Reverend Dr. A. T. Hill, was all who were raised in the Diocese of Melanesia. All these men had completed their training at St. Peter's College, Sydney.

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attempts of clergy to minister to people. Psychiatry can help us search the depths of our own hearts; to discover and admit our mixed motives in ministering and at times our pathetic eclecticism in ministering (or even God) as means to a therapy for the few, we were led to promote an ethical disease among the occupations.

One brief quotation from a well-known and respected psychoanalyst may give us a lead in this matter. He said in this statement: "We (analysts) must grudgingly admit that there is a therapy for the few, we were led to promote an ethical disease among the occupations."

Perhaps there are ethical diseases that religion might have to say to psychiatry arising out of this statement. First, that the uniquely personal and interpersonal nature of human life is quite inaccessible to a scientific method that is based on a biological model.

Observation without participation in the process of living misses out on what it is that is being observed.

**RESPONSIBILITY**  
Secondly, that the uniquely personal and interpersonal nature of human life is quite inaccessible to a scientific method that is based on a biological model.

Each one of us is caught in a chain of sub-personal reactions, the product of which is uniquely and helpfully to treat persons as persons.

Each one of us, that God, knows something of the richness of the uniquely and personally and being responded to as persons as persons.

Man, as a biological organism, is characterized by reflective behavior. This reflective behavior is the impulsive, involuntary level of response and moral choice.

Man, as a social being, responds to other beings and situations.

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This is a sub-personal level of being. Man is a sub-personal and relates to other persons. This is the inter-personal level of being.

We clergy need to be reminded of the vital significance of the relationship between the ability of people to respond and their own response.

**MORAL CHOICE**  
Dr. Erickson seems to imply that some psychiatrists need to be reminded of the moral responsibility in patients - that they are a part and parcel of human living, that choice and commitment to moral values is an integral part of the real-life struggle that people have and this must be faced and not denied.

In our second lesson Jesus responded to a person. The Pharisee reacted to a prostitute. By our own unintentional participation in the life of our industrial society, each one of us is acquired, prejudiced. These often present as from the responding to people.

Each one of us is caught in a chain of sub-personal reactions, the product of which is uniquely and helpfully to treat persons as persons.

Each one of us, that God, knows something of the richness of the uniquely and personally and being responded to as persons as persons.

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# FOR THE PEOPLE OF MELANESIA

FROM OUR OWN CORRESPONDENT

Honiara, August 3

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### (Continued from page 5.)

#### WHERE ARE OUR PROPHETS?

TO THE EDITOR OF THE AMERICAN

Sir,—The article in your issue of July 30, headed "Where Are Our Prophets?" by Rev. G. C. Tucker, turned my thoughts to a talk I had with a Jewish layman during a recent visit to the north. He snorted when I asked him about the "prophets." "There's none," he said, "who will take up any body's decisions to save us."

I spoke in him of Communism. Al Almond and other leaders who are working to help needy peoples overseas help themselves, to cultivate friendly relations with that power may be established and fears of aggression and war may be removed.

"I'd better be mighty quick on the job," was his comment "or I won't get much time."

Right along the northern coast toward Perth, people were keenly aware of the danger, but were asking, "What can we do? We seem to be in a fix."

It is futile to rely on allies. Allies who have made commitments with the best intentions are only too likely to be unable to help you occupied when the need comes.

Tropically, the position is as stated by the Reverend G. C. Tucker: either we are to be a mongered time or (terribly unhelpful) we are safe through having perfect relations. Our future is woefully uncertain. Urgently we need assistance.

Surely it is the duty of church leaders to speak out fearlessly on any vital matter — or to have their throats sawn their authority as leaders in morals and in politics.

Yours etc.,

A. BENNETT.

Adfield, N.S.W.

#### UNIVERSITY HALL OF RESIDENCE

TO THE EDITOR OF THE AMERICAN

Sir,—We were very encouraged to see in your issue of your leading Article (July 30) the desirability of a University Hall of Residence between the Church and the university and especially in the view of the fact that we are at present engaged very actively in a project that we hope will do much to strengthen the link between the legal branches of the Church of England in North Queensland and the very new University of Queensland. Many of your readers will be aware of the fact that a great new university is soon to replace the temporary college as a magnificent site covering more than four hundred acres. The Lord Bishop and the headmaster of All Souls' School are foundation members of the advisory council.

The University College of Queensland was established in 1961 and hosts a large number of men and women students. However, the accommodation is already taxed and the limits for further expansion are urgently needed. Here is a glorious opportunity for your Church to strengthen its influence in the university through the student body by providing an Anglican Hall of Residence.

Under the energetic leadership of our bishop we have moved to "lay up" the opportunity to have acquired (largely through borrowed capital that must be repaid — with interest) — a property adjoining the cathedral.

The issues which we propose to establish the first Anglican Hall of Residence in time for the commencement of the 1965 academic year.

An outlay of £9,000 has been made, and a further amount of £7,000 is urgently required to carry out the conversion and furnishing of the house to accommodate an intake of ten or fifteen male students.

Work is well advanced. The £360 per student. As the house has gone out to every parish and individual churchmen and women, but in a comparatively few places in a largely undeveloped and under-populated part of Australia there are many young men, and many of the pockets of our people.

It may well be that some of your readers may, perhaps in the spirit of the Toronto Con-

gress challenge, be willing and able to contribute to the advance of our endeavours to provide for the fine young Christian men who will be the Anglican leaders of the future.

Many of whom, including one who is now in the State of Guinea, are products of our own Anglican Church schools in Queensland.

Any contributions, large or small, will be gratefully received.

(The Reverend) B. THOMAS H. HANCOCK, Secretary, P.O. Box 519, Port Office.

#### CHURCH SCHOOLS

TO THE EDITOR OF

Sir,—Mrs N. Ward's view (July 23) that financial aid to non-State schools should not be taken from State because it is badly needed for State education would be a sound suggestion if it were true. But it is at variance with the facts. In Queensland, the State schools in Australia there is no shortage of funds for education if it were not for the fact that the State is merely a misplaced subsidy to the private schools which are a disgrace for a nation of "struggle."

State taxpayers who spend more on education than any other country and complement each other in the State of Queensland and are financially supported by the State. State education falling to pieces, religious war or any other State machinery which the State both Mrs Ward and the author of the article (July 23) would have us believe. The superficial view of the State of Queensland is far less delirious than the activities of those who fall into the hands of the State.

It is true that the State is as the lunatic fringe—political, religious, and extremist views whose primary interest is not education. The State of Queensland is far less delirious than the activities of those who fall into the hands of the State.

The subject of Church schools is not to compete with, replace or supplant State education but to provide a complementary education motivated by spiritual and moral values. The State of Queensland is far less delirious than the activities of those who fall into the hands of the State.

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worthy of a member of the clergy in the active service of the importance and value of Christianity. He is a man who is obsessed with money and the endeavour to make the Church a mere business enterprise of the State.

Yours faithfully,  
N. B. BLAIR, Nambour.

#### PROBLEMS AND REMEDIES

TO THE EDITOR OF

Sir,—The Australian Church has a number of problems which are of a nature that require serious consideration. The first of these is the problem of the clergy. It is a well-known fact that the clergy in Australia are in a state of financial distress. This is due to a number of factors, including the fact that the clergy are not paid as well as they should be.

(a) Ignorance is the chief obstacle to a more efficient Church of England. This is exemplified by a questionnaire drawing up by a parish council by a priest of a prominent diocese. "Moses was Jesus' father" from one active and energetic member.

(b) The laity are not taught enough, and are apparently having no training on how to instruct people. Sermons are being preached which are very poor (oratorical speaking) and are not being listened to. The laity are not being taught enough about the basic facts and doctrines of the faith, and are so in one or two respects.

How many priests come to us in the hope of being trained in the faith? It is a well-known fact that the clergy in Australia are in a state of financial distress. This is due to a number of factors, including the fact that the clergy are not paid as well as they should be.

(c) The Bishops have had little contact with the greater mass of the Church. They have become entrapped in administrative duties, and are unable to do more than to see that the Church is being run in a proper manner.

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Bishop to check periodically to see that the clergy are not doing their administrative work. They can learn to delegate work to other people, and to do the mundane work on to the clergy. They can learn to do the mundane work on to the clergy.

(c) Clergy to enforce the rules of the Church. They can learn to do the mundane work on to the clergy. They can learn to do the mundane work on to the clergy.

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of Christ, it is evident many are not ready to receive it. There is a need for a more thorough and harmless as does."

This does not mean that we are zealously trying to hide our names or activities. The reverse is the case.

The fact that a Public Relations Committee has been set up by the Church should be evidence that we are anxious for our names to be known. We are anxious for our names to be known.

When reported if you such people inquires we are pleased to inform them that such are sponsored by the Church.

Why not place in every Anglican Church a "Public Relations Committee" in fact I have written to the Editor of your paper to inform you of the nature until read. It is obvious that such arrangements are being made by the Church. We are anxious for our names to be known.

Secondly, if Mr Dwight could be as good as the Adventists and act as a public relations officer for the Church, we would be making some attempt to bring the Church into the public eye. We are anxious for our names to be known.

ERNEST H. STEED, Director of Public Relations, Australian Seventh-Day Adventists, N.S.W.

#### THE FRIENDLY CHURCH

TO THE EDITOR OF

Sir,—The notice-board of a Methodist Church in a Brisbane suburb is a good example of the friendly church. It is a good example of the friendly church. It is a good example of the friendly church.

As much as I dislike the term "friendly church," I think the main requisite by a group of worshippers. It is a good example of the friendly church. It is a good example of the friendly church.

There was no doubt, said the Archbishop, that any pastor who would benefit by having a nucleus of such leaders; some Methodist parishes would be enough for 10 or 15 leaders and their parish would adapt this scheme to their own conditions.

FAREWELL RECITAL, First Unit Conference, Newcastle, August 3

The pianist Joan Chia and former St. George's, Merewether, who will shortly be leaving the district to pursue a postgraduate course at the University of New South Wales, will give a farewell recital of Music, New.

Miss Chia will give a farewell recital in the Newcastle Recital Hall, Chatham Road, Broadmeadow, on Saturday, August 3, at 8.15 p.m. The programme will include works by Bach, Beethoven, Chopin, Ravel, and Gershwin.

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The Anglican Church must not regard visitors as "an embarrassment." It is a well-known fact that the clergy in Australia are in a state of financial distress. This is due to a number of factors, including the fact that the clergy are not paid as well as they should be.

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RELATIONS OF MEN AND WOMEN AT WORK

WOMEN AT WORK

ECONOMICAL PRESS SERVICE

A consultation on changing attitudes of relationships between men and women at work said last month that men generally fail to understand the problems of the working woman and are reluctant to face the fact that most countries have economic conditions demanding a growing number of women in the labour force.

By and large, the man who is interviewed by the working woman in her relations with men colleagues is the fact that she has a much harder time as a woman than as a person in general.

This attitude tends to emphasize the difference of status in the relations of men and women in professional life and puts an added burden upon the women, it said.

It added, this can be a particular problem in situations in which a woman holds a position of authority over men.

The consultation noted that the women in the world have made a great degree in all parts of the world, in which men and women work together.

Consultation discussions dealt with the interdependence of men and women in the economy and retraining of older women into the work force, and the implications of automation.

It recommended that the Government should be helping men and women adjust to the new change, and that the Government should subsidize, legal groups and other agencies concerned with the issues.

DIOCESAN CORRESPONDENTS

Diocesan correspondents for "The Anglican" are as given below. They are invited to submit articles which would be appreciated if they deal with the life of the diocese through these correspondents.

Adelaide: The Reverend R. L. Burrell, Precincts House, 2, North East terrace, Adelaide. (S.A.)

Brisbane: The Reverend R. L. Burrell, Precincts House, 2, North East terrace, Adelaide. (S.A.)

Canberra and Goulburn: The Reverend R. L. Burrell, Precincts House, 2, North East terrace, Adelaide. (S.A.)

Geelong: The Reverend R. L. Burrell, Precincts House, 2, North East terrace, Adelaide. (S.A.)

Perth: The Reverend R. L. Burrell, Precincts House, 2, North East terrace, Adelaide. (S.A.)

Wellington: The Reverend R. L. Burrell, Precincts House, 2, North East terrace, Adelaide. (S.A.)

Wanganui: The Reverend R. L. Burrell, Precincts House, 2, North East terrace, Adelaide. (S.A.)

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DIOCESAN NEWS

SYDNEY

NORTH SYDNEY FESTIVAL: The August parish service of St. Thomas', North Sydney, being held on August 2, will be a Festival service in the parish hall, and will be presided at by the Aboriginal Scholarship Fund.

A Pre-Confirmation service for the young people of the parishes of St. Andrew's and St. John's, North Sydney, will be held on August 5 at 9 p.m.

The Bishop of Newcastle will preach at the first Communion of the newly-confirmed at 9 a.m. on August 14, in the Parish of St. Andrew's, North Sydney.

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PERTH

ARCHBISHOP'S CHAPLAIN: The Reverend Canon David H. Thwaites, who has been Chaplain to the Bishop of Perth, will be visiting Perth at the end of August.

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Theological College. Evening was preceded by a patronal feast held in the parish hall and all the participants were invited.

S. Anne's Dooring, in the parish of Wyong, observed the patronal festival on July 26 (St. Anne's Day) in the parish of Holy Communion at 11.45 a.m.

MORPHET: On Sunday morning, July 26, the Assistant Bishop of Newcastle, the Right Reverend J. H. Stubbart, preached and celebrated Holy Communion at St. James' Church, Morphett.

CONFIRMATIONS: On July 26 the Bishop of Newcastle, the Right Reverend J. A. O. Houston administered Confirmation at St. James' Church, West Wauchope, where there were 24 candidates and the Assistant Bishop administered Confirmation at St. Luke's Church, West Wauchope, and in the evening at St. Paul's Church, Birmingham Gardens.

A series of five Sunday afternoon services will be held under the general title, "A School of Religion," begin last Sunday August 23, in the Mission to Seaman, Wickham.

The first lecture by Mr. J. Giles was on "Ecumenical Studies." Other lectures will be covered in the series are "Church History," "Biblical Studies," etc.

BISHOP'S ENGAGEMENTS: The Bishop of Tasmania, the Right Reverend J. A. O. Houston, visited the Manning district last Sunday for Confirmation at Wingham in the morning.

At St. John's Church, Taree, the Bishop dedicated a columbarium and in the afternoon visited the parishes of St. Andrew's and St. James' in the parish of Nainia in the evening.

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GOOD ANGLICAN INFLUENCE

FROM OUR OWN CORRESPONDENT

Canberra, August 3. Archbishop Eric O'Brien visited Tumut on July 26. Following his visit to the priesthood, Fr. Quirk was seen and heard in Tumut.

The following night in All Saints' Church, Tumut, a dinner was held in aid of All Saints' Church, Tumut.

During the speeches Archbishop O'Brien offered sincere thanks to the Reverend John French, deacon-assistant to the rector of All Saints', the Reverend H. G. Hancock.

The archbishop said that before his ordination, Mr. French had been a member of the Tumut Buttery Factory and Peter Quirk was a clerk there.

Archbishop O'Brien thanked Mr. French for his good influence over Peter in the latter's nine years in that position.

The following night in All Saints' held a public testimonial was accorded Fr. Quirk.

As one of the speakers, the Reverend John French said it was a deep joy for him to be present on his own behalf and that of the Anglican community.

"Peter made a great impression on me during our nine years together at the latter factory. It has been said I influenced Peter. I think it was the other way about. I told Peter once, I thought he would end up in the Church, although I was told not to think so then."

"I was very pleased to be present at the ordination service and will never forget the great joy with which Fr. Quirk had given his first blessing as a priest, a congratulatory message and pray that God will abundantly bless him in his work."

A key for new car was presented to Fr. Quirk at the conclusion of the function.

FOUR "DAYS OF ENLIGHTENMENT"

ECONOMICAL PRESS SERVICE

Four "Days of Enlightenment" for Protestants, Orthodox and Roman Catholics will be held in August at the Ecumenical Institute of the Benedictine abbey of Studenec, Yugoslavia.

On Friday morning Bishop Sibbald will be in the parish of Vincent, on the occasion of their patronal festival, when the service will be followed by a luncheon.

TASMANIA

RURAL DEANS

The Bishop of Tasmania has appointed the following rectors as rural deans: The Rector of Franklin, the Reverend H. O. Biggs, to the Southern Deanery; the Rector of New Norfolk, the Reverend E. L. Phillips, to the Central Deanery; and the Rector of Sandy Bay, Canon H. C. Cuthbertson, to the Hobart Deanery.

TUNISIA CHURCHES

ECONOMICAL PRESS SERVICE

Under a agreement between the Holy See and the Government of Tunisia's 109 Roman Catholic churches will be closed. The cathedral in Carthage built in 1896, will become museum and modern public library, or schools.

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M.A. and University of Sydney Department of Aural Classes. Charles Strong (Australian Church) Memorial Lecture, 1964.

Dr. E. G. PARINETTE, Reader in Comparative Studies and Religion, King's College, University of London, will talk on "CHRISTIAN THEOLOGY AND TWO ASIAN FAITHS" THURSDAY, 13th AUGUST, at 8 p.m., A.M.P. Theatre, Circular Quay. Admission Free. All Welcome.

# "64 CLUB" TO OPEN IN BRISBANE

FROM OUR OWN CORRESPONDENT  
Brisbane, August 3

A new project for youth, known as an "Open Club", is to open shortly in the hall of Holy Trinity Church, Fortitude Valley, which is one of Brisbane's inner-city parishes.

It is based on the model of the 59 Clubs in London, which is helmed by the teenage singing star, Cliff Richards and caters for "rockers". Princess Margaret has visited the 59 Club.

Brisbane's Youth Organiser, the Reverend Ted Donaldson, served for a time on the staff of the London Club, which is part of the Ecumenical Mission.

When he returned to Australia recently there were 1500 "rockers" who were members of the motor cycle division of the club.

The effort has been backed by the rectors of the parish, the Reverend L. W. Turner, and his parish club.

In the hall there will be one side room called "The Cavern", which will be for quieter conversation and discussion, a "Men Only" room and a "Bally Room" for the girls to get together primarily to talk to (also), and a milk bar with take-out, express coffee and the like. In the main part of the hall there will be a Feature Band.

### "RUDDY PAL"

Anyone is invited to come, and although the clergy are there (and, it is rumored, in black jeans) and an adult "Buddy pal", there is no attempt to impose anything on the young people. The aim is to get alongside them, to win confidence, in order if need be, to help.

Membership, which is shown by a badge with 64 on it, gains certain concessions. The age range of patrons is expected to be 15 to 25.

### ECUMENICAL CAMPAIGN

ECUMENICAL PRESS SERVICE  
Geneva, August 3

Roman Catholics, Anglicans and several Protestant Churches will cooperate in November in an intensive campaign to stimulate interest in the ecumenical faith among the 5,000 students at the University of Liverpool.

The campaign will include the Archbishop of Canterbury and five Roman Catholic prelates. They will mingle with the students at coffee meetings, discussion groups and lunches.

Fr Thomas McGoldrick, Roman Catholic chaplain at Liverpool University, said: "It is important to show that Christianity has an important message for the whole world and that the message cannot be ignored."

The facilities may be used also for a Sunday or bi-weekly meeting at 7.30 p.m., to 11 p.m. sharp.

### SUPPORT

Later it is hoped to extend the number of meeting nights and perhaps have a full-singing choir on Wednesday evenings.

A Wickham Terrace doctor has given the project his enthusiastic support, and architectural students of Queensland University are doing some suitable murals.

## NEW ZONE FORMED FOR CHURCHWOMEN'S UNION

FROM A CORRESPONDENT

Orange, July 27

Fifty members of the Churchwomen's Union in the Diocese of Bathurst met at Dundee on July 13.

They were from the newly-formed branches at Mudgee, Mendocino, Harrington and Dundee, as well as visitors from Gilgowie.

They met under the chairmanship of Mrs S. Carr, district president, to form a new zone—Zone 4.

The meeting was preceded by Holy Communion which was celebrated at All Saints Church, Dundee, by the rector, the Reverend N. Brown.

At the Dundee Memorial Hall, Mrs W. Graham, president of the Dundee branch, welcomed the patroness, Mrs Leslie, Mrs Carr and other executive members.

They were supported by Mr Brown and the chairman of the parish council, Mrs W. Graham.

Mrs. Carr took the chair and the following zone committee was elected.

Zonal president, Mrs Torrey from Mudgee branch; vice-president, Mrs Prosser (Mudgee) and Mrs Graham (Mudgee); secretary, Mrs Maxwell (Gulgong); treasurer, Mrs Endercut (Mudgee); publicist officer, Mrs Brown (Dundee). A letter of apology was received from the Goolah branch.

Mrs Carr explained that the G.C.U. Diocesan Project was the House of Epiphany and asked all branches to support this.

Mrs Leslie spoke on efforts to be made.

### CONGRESS IN VIENNA

ECUMENICAL PRESS SERVICE  
Geneva, August 3

The 19th International Old Catholic Congress will be held in Vienna, Austria, September 22 to 27, 1965. The last congress was held in Harlem, Netherlands, in 1961.



A view of the Development Plan of St. John's, Wagga Wagga, Diocese of Canberra and Goulburn, showing the Parish Centre and Church.

## NEW PROJECT AT WAGGA

FROM OUR OWN CORRESPONDENT  
Wagga, August 3

Next Sunday afternoon's ceremony at Wagga will mark a further stage in the parish's development programme.

The Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements, will mark the foundation stone of the new parish centre, and Mrs Clements will unveil the stone for the new rectory. Plans also include restoration of St. John's and a new vestry block.

The rector of St. John's is Archbishop E. A. O'Brien. The architect, Mr. M. H. McPherson, has pointed out that the whole design of the project has a spiritual significance.

It will be the largest building programme ever undertaken in the parish, providing a complete new setting for the future life of the Church of England in Wagga.

The church restoration will cost £25,000, and the parish centre £45,000. To finance the project valuable land owned by the Church in Wagga's main shopping centre has been sold.

## DEACONS' SCHOOL AT CALOUNDRA

FROM A CORRESPONDENT  
Brisbane, August 3

Under the direction of Canon Eric Hawkey, Queensland State Secretary for Deacons, a happy spirit pervaded at a Deacons' School held at the ballista seaside resort, Caloundra, 100 miles north of Brisbane.

From Thursday to Saturday the hall was full and discussions examined the total mission of the Church in the whole world, regarding evangelism in "Youth and Mission", no final solution was found.

One distinguished reason for Church's missionary activity, most her impressive outreach through "League of Youth" lay in their priority upon Bible study.

## GIFT TO SUVA

FROM VATICAN TO ANGLICAN COLLEGE  
FROM OUR OWN CORRESPONDENT  
Suva, August 3

As an ecumenical gesture His Holiness the Pope has made a gift of a large painting to be hung in the chapel of the S. John's Theological College in Suva, Fiji.

This was in answer to a request from the Bishop in Polynesia, the Right Reverend John Charles Vokori, who felt that such a gift would help the small band of students from different parts of the Pacific, who will later, no doubt, have in the pursuit of ecumenicity, to realize something of what is entailed.

The Cardinal Secretary of State, in his letter telling of the gracious gift, covered also the Pope's blessing on the students of the college and all the people of Polynesia.

The painting, which is a conventional portrayal of the Crucifixion with the Holy Women and St. John at the foot of the Cross, with the background ominous and stormy, was handed over to the Archbishop of Polynesia, the Very Reverend Whoomston-Aston, who accepted it on behalf of the college.

It was absent in Tonga, by Fr Hannan, S.M., who was accompanied by Ryan on behalf of Bishop Foley who is absent in New Zealand, at a quiet ceremony in S. John's College chapel.

The Archbishop gave the picture into the hands of the Very Rev. of St. John's College, the Reverend John Pittman, who hung it on the chapel wall.

The delightful gesture has caused great interest in many quarters and is unique in the history of Church relations.

## CLASSIFIED ADVERTISEMENTS

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FAMILY PRAYER: A Christian home prayer book, available from the publisher, The Anglican, 100, Victoria Street, Brisbane.

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## GLOSSOLALIA TO RECEIVE AID

ECUMENICAL PRESS SERVICE  
Geneva, August 3

Glossolalia, or "speaking in tongues" will be the subject of a special psychological and linguistic study by the Lutheran Mission Centre at Brooklyn, New York.

The centre has received a grant from the U.S. Department of Health, Education and Welfare for study. The specific size of the grant was not announced, but it is said to be "under 5,000 dollars".

The centre said that the study will be conducted by a professional team made up of a psychiatrist, a clinical psychologist, and a linguist, each of whom is an ordained minister.

Set up and edited by the Lutheran Mission Centre at Brooklyn, New York. Published by the publishers, Church of the Holy Spirit, 100, Victoria Street, Brisbane.

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The gift, piloted by His Holiness the Pope to the Bishop in Polynesia, for the Theological College at Suva, being handed over to the Archbishop of Polynesia, the Venerable C. W. Whoomston-Aston (left) by Fr Hannan, S.M., right, in turn to be handed to the Warden of the College, the Reverend John Pittman (centre).

