

Personal

• Sydney

The Reverend C. Harcourt-Norton, whose appointment as State secretary of the N.S.W. Branch of the Australian Council of Churches was reported in A.C.R., for April 12, will take up his duties as from June 15.

• Melbourne

The Reverend A. E. J. Strickland, at present Vicar of Kensington, has been appointed Vicar of St. John's, Lilydale. Mr Strickland will be inducted by the Archbishop on July 17.

The Reverend E. R. Baldwin was inducted to the Parish of Holy Trinity, Port Melbourne, on May 31. The Reverend I. H. St. Clair was inducted to the Parish of All Souls, Kallista, on May 31. The Reverend W. J. Mitchell was inducted to the Parish of All Saints, Clayton, on June 1.

• Brisbane

The Reverend F. G. Knight, Th.L., has been appointed Rector of Christ Church, Childers. The Reverend A. J. White has been appointed a Mission Chaplain.

Two new Residency Canons have been appointed to St. John's Cathedral. They are the Reverend G. H. Darke, Th.Schol., and the Reverend E. E. Hawkey, Th.L.

The Archbishop of Brisbane, Dr R. C. Halse, is on an extended visit overseas. The Archbishop is visiting England and Canada and will return to Australia in the first week in August.

• Tasmania

The Reverend I. E. A. Booth was instituted and inducted in the Parish Church, Otlands, on June 1.

The Reverend J. J. Mill has been appointed Priest-in-Charge of the Parish of Richmond.

• Overseas

The Reverend W. A. Pryatt, M.A., Vicar of St. Peter's, Wellington, New Zealand, has been installed as Dean of Christchurch.

The Bishop of Bermuda, the Right Reverend A. L. Williams, who is seventy years of age, is to resign early in August.

Dr Basil Atkinson has resigned as President of the Bible Churchmen's Missionary Society. The resignation of Dr Atkinson followed the recent integration of the I.M.C. into the framework of the W.C.C. and the consequent closer association of B.C.M.S. with the W.C.C.

NEWS IN BRIEF

THE ANNUAL TEA of C.M.S. in South Australia was held in Holy Trinity Hall, North Terrace, Adelaide, on Tuesday, June 5. The Missionary Rally which followed was addressed by the Reverend G. C. Bingham, Principal of the Bible Training Institute in Hyderabad, West Pakistan.

THE NEW CHURCH of St. Dunstan's, Denistone East, Sydney Diocese, was opened and dedicated by Bishop M. L. Loane on Sunday, May 20.

PRAYER for Christian unity is being conducted in various centres throughout Australia during the period from May 31 to June 10. The Week of Prayer is part of a world-wide observance and the form of prayer has been approved by leaders of Protestant, Roman Catholic and Orthodox Churches.

POPULAR Sydney TV program, "I Challenge the Minister," conducted by the Reverend Alan Walker, Superintendent of the Central Methodist Mission, is celebrating its fourth anniversary. The program is produced by the Christian Television Association.

RARE PINK PORPHYRY STONE has become available for the exterior walls of the proposed extensions to St. John's Cathedral, Brisbane. Some of the stone is coming from the former C.I.B. Building and some from a wall, demolished to make way for a service station.

THE NEW CHURCH of St. Luke's, Vermont, Melbourne Diocese, was dedicated by the Archbishop of Melbourne on Sunday, May 27.

Overseas:

WESTMINSTER'S Central Hall was the scene, on May 19, of a special thanksgiving service to mark the tercentenary of the 1662 Prayer Book. The 900 people present heard addresses by Professor J. N. D. Anderson and Canon T. F. Bewes.

3,000 CHILDREN were attracted to the C.M.S. annual Children's Service at St. Paul's Cathedral, London, on May 19. Lent savings from Sunday Schools totalling £2,700 (English) were presented at the meeting. The money will be used to help build a new chapel at Ngora Hospital, Uganda.

THE BISHOP of Bendigo has addressed some 9,000 men during his tour of England. The Bishop has been attending the Consecration of Coventry Cathedral.

Sydney Missionary and Bible College

41 Badminton Road, Croydon, N.S.W.
Principal: Rev. J. T. H. Kerr, B.A.
Vice-Principal: Rev. Arthur Deane, B.A., Th.L.

The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an interdenominational institution.

The Curriculum includes study of the text of the Bible as a whole, with detailed study of Gospels, Acts, Church History, Epistles, Bible Doctrine, Historical Background of the O.T., the Prophets, English, Homiletics, Comparative Religion, Evangelism, Youth Work, Bookkeeping, N.T. Greek is optional. Students may attend lectures in Tropical Medicine and Hygiene at the University. Visiting speakers from many parts of the world keep students in touch with present day needs and movement in Christian work. Ample provision is made for practical work.

Fees are £150 per year. Students can undertake part-time work. Past students are working with many societies, including the C.M.S. There is a Correspondence Course in New Testament Greek. Stencilled notes on all Biblical subjects are available for private study. Optional course for L.T.H. also available.

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Mosman Memorial Centre

A new War Memorial Centre at St. Clement's Church, Mosman (Sydney) will be opened by the Rt. Rev. M. L. Loane, Bishop Co-adjutor of Sydney, on behalf of the Archbishop of Sydney, at a special service at 3 p.m. on Sunday, June 10.

The New Centre is the first new hall to be erected at St. 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's 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"

Ten thousand pounds has been raised by the parish since 1960, with a current appeal for £9,000 having been met in full making £19,000 available toward 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 St. Clement's Church.

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The Australian CHURCH RECORD

The paper for Church of England people — Catholic, Apostolic, Protestant, and Reformed.

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Editorial Matter to be addressed to The Editor, News of Church Life in Australia is welcomed.

Advertising and Business Communications to be addressed to the Secretary.

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NEWCASTLE SYNOD

BISHOP CALLS FOR GREATER ZEAL

A call for greater zeal in witnessing for Christ was made by the Bishop of Newcastle, the Right Reverend J. A. Housden, in his Pastoral Charge in Christ Church Cathedral, Newcastle, on Monday, June 11.

Bishop Housden was addressing members of the Third Session of the Thirty-Third Synod of Newcastle Diocese prior to the opening of Synod on the following day.

Comparing the Church of today with the Apostolic Church, Bishop Housden said: "Like the Apostles of old, we need greater zeal in serving the Lord Christ and commending the Gospel to others. Generally speaking, we Anglicans are lacking in the zeal and enthusiasm which is displayed by many of the smaller sects and we are afraid to wear our religion on our sleeves. We make all sorts of excuses for this lack of zeal and criticise those who show it, but without zeal and enthusiasm we cannot make our best witness for the Lord and the traditions we have inherited."

"It is in this matter of zeal that we need to foster and encourage more youthful participation in Church life. When we pass middle age we are too apt to want to preserve things as they are and to be over-cautious in showing zeal for new projects. This also involves the older Church officers being willing, when desirable, to step down and make way for younger ones."

Sacrificial meaning
Bishop Housden then went on to draw attention to the fact "that the Cross and all its sacrificial meaning was accepted as a normal, though not necessarily pleasant, part of the life of every Christian" in the early Church. "The danger today," said the Bishop, "is that we should preach the Cross and not be prepared to practise it."
"Another function of us as communicators of the Gospel today is that we should preach and live the full Gospel and not over-emphasise or exaggerate any one aspect to the exclusion

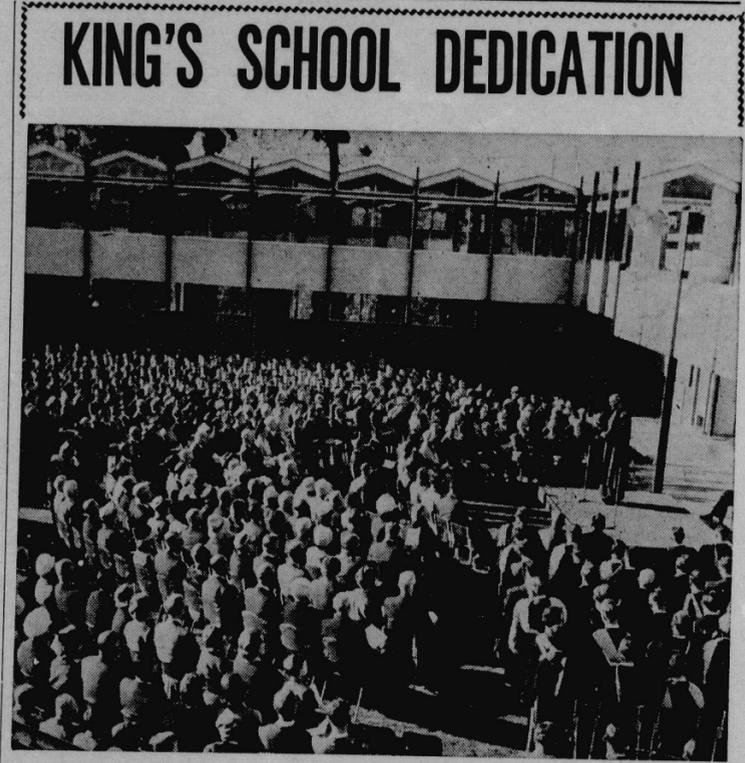
of others. Most heresies and schisms have sprung from this over-emphasis and we are faced with fanatics and perverters of the Gospel truth on all sides.

"Another lesson we must learn from the New Testament is that the Body of Christ the Church is one Body and not two separate divisions of clergy and lay people. The line of demarcation in the New Testament is deliberately blurred, and, although certain functions must be reserved for the ordained ministry, it is the whole Church which is the teaching and evangelising body.

"The teaching of vocation has had too much emphasis on vocations to full-time service, whether as priest, missionary, Church Army officer or member of a religious order. Every Christian is called to a vocation to share in the teaching and witnessing life of the Church. The idea still prevails that the only way you can fully and completely serve God is by being ordained.

"I have told many men during my episcopate that I feel they could serve God and the Church much better as strong witnessing laymen than as ordained clergy. I am sure that the greatest weakness of the Church today is in the witness (or lack of it) by our laymen or lay women."

N.T. lesson
"Another lesson we today must learn from New Testament times, is the unity of the Christian family without division of parish, Diocese and denomination as we know them. You all come from different parishes and it is natural and proper that your principal interest and loyalty lies within the worshipping family that you join week by week.



NEW PLANE DEDICATED

The Primate of Australia and Archbishop of Sydney, Dr H. R. Gough, dedicated a new plane for the Bush Church Aid Society on Saturday, June 9. The plane, a Cessna, is the second of this type purchased by the Society.

A large crowd of people gathered in the hangar of Rex Aviation Ltd., at Bankstown aerodrome to witness the dedication.

The purchase of the new plane climaxes a long period of prayer and giving. A large proportion of the plane's cost was met by contributions from Church Schools and Sunday Schools and many young people were present at the dedication.

The new plane bears the registration letters VH-AEC. The letters "AEC" pay tribute to Allan Edward Chadwick who has been the Society's pilot since 1938. The plane is known as the "Tom Jones" in appreciation of the services given to Bishop T. E. Jones, Bishop of Willochra, who was Organising Missioner from 1935 to 1958.

The Governor of N.S.W., Sir Eric Woodward, opened a new £400,000 classroom wing at the King's School, Parramatta, N.S.W., on Friday, June 8. The building was dedicated by the Archbishop of Sydney who is Chairman of the School Council.

Over 2,000 people attended the ceremony which was held on a 350-acre site at Gowran Brae, North Parramatta. The site is approximately a mile and a half from the former site of the school. The new building block forms the first section of a rebuilding program.

The King's School was opened in February, 1832, in a rented home in Parramatta, with an enrolment of twelve boys. It was re-established near the Parramatta River in 1836, which site it has continued to occupy until last year.

Photo shows the Archbishop dedicating the building ("Herald" photo).

In 1938 Mr Chadwick and the Reverend T. E. Jones were instrumental in commencing the Church of England Flying Medical Service with the Fox Moth VH-AAA. In 1958 the Organising Missioner was consecrated and became the Bishop of Willochra.
The Second Aircraft Project was instigated by St. Alban's Sunday School, Five Dock, Sydney through the co-operation of the Rector, the Reverend D. Langshaw and the Superintendent, Mr C. Bennie.
Meriden Girls' School, Strathfield, Sydney, enabled the project to progress with the co-operation of Miss J. Fox, Headmistress. The South Australian Government gave consideration to the appeal and so made it possible to complete negotiations with Rex Aviation Ltd., Bankstown. The co-operation of the supplier has enabled the Church of England Flying Medical Service to reach this peak of operation. The full cost of the plane is £10,648. Of this amount some £10,027 has been contributed. Sunday schools and youth groups donated over £1,500; Church schools £1,264 and the South Australian Government £2,000.

Made of one blood

Scripture assures us that "God hath made of one blood all the nations . . ." and medical science affirms the truth of this statement. The Nazi concept of a superior race in contrary to the Word of God.

Australia has, through the White Australia policy, long held a view which, rightly or wrongly, is understood by most Asians as one of racial discrimination and Asia must be fast losing patience with this attitude of isolation and aloofness on our part.

The formation of an association to campaign against the present official policy (announced in the last issue of A.C.R.) is but one of a number of indications of the concern being felt by many Australians over this issue. One of the men behind this latest move is the Bishop of Armidale, Bishop J. S. Moyes, and he is quoted as saying, "I am sure it has harmed relations with Asians. The rank and file do not understand it and I have met Asians who are very bitter about it. They believe the policy is not one of economic but rather racial discrimination."

Close on the heels of this announcement has come a cloud of controversy in the newspapers over a statement by the well-known Presbyterian minister, the Reverend Gordon Powell. Mr Powell called for a relaxation in Australia's policy in line with that announced by the U.S.A.

"Unless Australia hastens to redeem herself she will stand condemned not only in the sight of the world, but in the sight of God," said Mr Powell. "The average Australian is extraordinarily friendly toward Asians, far more so than our official policy would indicate. What is needed is a vocal public opinion of a positive kind to encourage the Federal Government to do what President Kennedy has done."

The White Australia policy has been condemned time and again by Church Synods and Assemblies. Those who oppose the Churches on this issue claim that to relax the present restrictions would be to open the door to a flood

of Asians, wrecking our economy and lowering our standard of living. Perhaps if we don't relax the policy that is precisely what will happen, whether we like it or not.

Every day of our lives several thousand people are being born immediately to our north. The pressures in China, Japan, India, Pakistan and Indonesia are growing at a dangerous rate as precious land is overworked. We cannot forever bury our heads in the sand and ignore the abject poverty and the hunger beyond our understanding prevailing in many parts of Asia, while we live in ease and luxury. A day of reckoning must come.

On this issue of the two major political groups are united (a rare occurrence!) — they want the White Australia policy to stay. Politicians haven't the courage to ventilate the question in public. There is a continual call for migrants from Europe and no trouble is spared to attract them to our country.

The supply of suitable migrants from Europe is slowly dwindling. Already a proportion of southern Europeans is too high in relation to British people. How can the Government differentiate between these two groups — southern Europeans and Asians? On what basis do we admit the one and refuse the other? Is it because of education? In general, it would be possible to find a greater number of educated people in Asian countries than in southern Europe. Is it because of technical skill? Yet Asians are as skillful as any other people. In this respect the achievements of Japan are spectacular.

No, we must face the unpleasant truth. There is only one possible answer — it is because of race. It is race alone which debar these people from Australia. They are "coloured" (often less so than some of the Mediterranean people who come here) and we are "white."

As the Australian Council of Churches points out, we should "consider simply education, technical skill, employment opportunity and character as conditions of admissibility."

Studies in

The Life of Peter

2. Peter as Theologian

"We cannot but speak the things which we have seen and heard" — thus spoke Peter to the High Priest, Acts 4:20.

There is one fairly common idea that the Apostle Peter was insignificant in the matter of Christian belief, and there is another that he was continuing Head of a central church organisation till his death. Both views are erroneous. Yet another popular exaggeration is the assertion that Paul created the conventional idea of the significance of the Cross. This is the error particularly of some rationalists. Paul did not create the Theology of the Cross, for there is no basic difference between the doctrine of the Cross and the doctrine of the Death of Christ. The great fundamental implications of the Death of Christ, considered apart from the mode of that death, are a constant for the writers of the New Testament. The first Doctrine of Christ voiced by believers—What He was, Who He was and what He came to do, came to the Church and the world from the lips of Peter. The modern continental scholar Cullman says, "I am inclined to ascribe to Peter the particular and fundamental insight of being first to understand the death of Jesus as an atoning death for the forgiveness of sins."

The Suffering Servant

If we turn to the early chapters of the Acts, we have the evidence of the witness which came after the initial preaching of Pentecost. Here Peter associates the great passage of Isaiah 52 and 53 with the death of Jesus. That is the great passage about the Suffering Servant of God. "He was wounded for our iniquities." In Chapters 3 and 4 of Acts occurs the very word which the Old Testament Greek version of Isaiah uses of the Suffering Servant of God. The Authorised Version of the Bible does not indicate this. For the A.V. translation of the word is in the first two usages "Son" and the second two "child". (Acts 3:13 and 26; Acts 4:27 and 30). We might equally render it "His Servant Jesus." This is the word, then, used in the famous prophecy, and the point is, of course, that Peter saw in the Death of the Lord Jesus the fulfilment of this One who was to die that many might be ransomed. In later times Peter wrote those famous words — "Who His own self bore our sins in His own body on the tree." Thus as we think of Peter as theologian first we assert that he had a concept of the work of Christ on the cross.

Next, Peter had undoubtedly come to a universalist concept of the significance of God's love. Exclusivism had no real place in his attitude. Though very probably Peter in the early church occupied a midway position between the liberalising and the rigid Jews, nevertheless there seems not the slightest doubt

that he was a man of broad sympathies and understood that the Christian Faith was for all men and for every clime. Once, we know, respect of persons stultified his natural largeness of soul. His dream-world reluctance (as in Acts 10) vanishes before the Lord's directive in an ecstatic shout: "He is Lord of all!"

Hesitant fellowship shows not the real Peter. By the time of Paul's rebuke to him, he was missionary-at-large for the church of Jerusalem, over which now presided James, the brother of the Lord. James belonged to that group of Christian Jews who were extremely punctilious for the observance of Jewish customs. The ground of Paul's rebuke was that Peter knew better. Not only did he know better, but he was better. He was broad and sympathetic. And so Paul rebuked him because he had dissembled (though instinctively he would have behaved otherwise) when these rigid Jews came from Jerusalem.

Peter was also aware of the fundamental importance of faith (Acts 15:9 and 11; Galatians 2:14-16). Not only does the ground of the rebuke recorded in Galatians chapter 2 provide us with light on Peter, but so does the ground of Paul's appeal to him to behave differently, as indicated by verses 14-16.

I believe that there was amity between Peter and Paul, though there were differences in the early Church. Cullman's view is that "closest of all the Twelve

to Paul in theology stood Peter." Certainly their doctrine of Christ's atonement was identical. This is the doctrine of the person of the Lord Jesus which you and I must hold to. No man, Peter or Paul either, created that doctrine. It was a revelation of Jesus, a revelation of God, that God's son had been manifested in the world as Saviour and Lord.

Cross of Christ

Peter then grasped and proclaimed the atoning Death of Christ. What a reversal that was for the Peter who had abhorred the very thought of the cross for the Lord Jesus! For the same Peter the Death of Christ becomes central in significance. Paul acknowledges that he did not originate or first express the doctrine of the stoning death of the Lord Jesus Christ. Thus we get that early statement of truth in 1 Cor. 15:—"I delivered to you that which I also received, how that Christ died for our sins" (Verse 3). "Peter certainly possesses a much greater significance in the foundation of Christian theology than we are accustomed to assume" (Cullman). Peter in the end gave to you and me the great classic words—"Who his own self bear our sins in his own body on the tree that we being dead to sin should live unto righteousness; by whose stripes we were healed." For the rock Apostle was a Spirit-filled proclaimer of Jesus — Messiah, Saviour and Lord.

By the Reverend
E.G. Mortley, B.A., Th.L.,
Rector of St. Philips
Church, Eastwood, N.S.W.

Interchurch Conference

A Conference of Anglicans and Presbyterians to discuss problems of unity and the Church's Mission in the world will be held from July 10 to 13 at the College of the Venerable Bede, Durham.

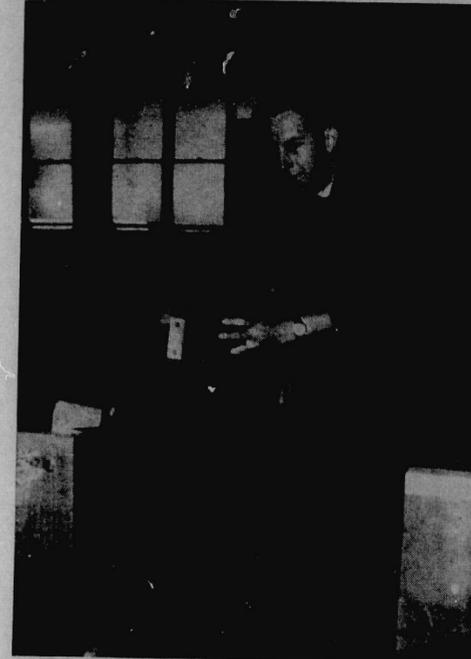
The speakers will be the Bishop of St. Andrews (the Right Rev. J. W. A. Howe) Episcopal Church of Scotland; the Rev. Professor Christopher Evans and Mr John Lawrence, Church of England; Professor J. W. Howie, and the Rev. Dr A. J. Boyd, Church of Scotland; and the Rev. Harold Springbett, Presbyterian Church of England.

Last year panels of 50, including clergy and laity, were constituted from both the Church of England and the Church of Scotland with a view to the resumption of conversations between the two Churches. For the present conference the Col-

Clergy Wives' Meeting

The next meeting of the Sydney Clergy Wives' Association will be held at Bishops Court on Friday, July 6, at 11.30 a.m. The special speaker will be Bishop R. C. Kerle.

A Carpenter-Curate at Coorparoo



The Reverend James Doust checks the alignment of one of the new pews with his spirit level. Photograph by courtesy of the Brisbane "Telegraph."

Recently new pews were added to the seating at St. Stephen's Parish Church, Coorparoo. Coorparoo is the well-known Evangelical Parish in the Diocese of Brisbane. Their installation marked the culmination of a long (but friendly) difference of opinion between the Rector (the Reverend James Payne) and the Parish Council.

The Rector did not want the pews. He preferred the spaciousness at the rear of the nave. The parish councillors wanted the extra pews as they were weary of carrying chairs from the parish hall to seat the ever-growing congregations.

Eventually, the Rector had to concede the point put forward by a councillor: "You don't have to carry the chairs, Rector."—So they have been made and placed in position.

The large parish Church of St. Stephen was completed and dedicated in April, 1958. It was to accommodate 400 persons and was considered to be more than adequate for normal Sunday congregations. However, the congregations have continued to increase and despite the fact that there are three Sunday morning services the seating has had to be supplemented week by week.

Numbers increase
The number of Communicants has risen steeply each year. In 1955-56 they numbered 13,803; in 1956-57 (14,958) and in 1957-58 (20,220). This was from services held in the original parish church, a sturdy but small wooden structure.

Since moving to the new church building in 1958 the number of Communicants has continued to increase: 1958-59 (24,752), 1959-60 (28,038), 1960-61 (34,135), 1961-62 (35,675).

It is confidently anticipated that the new church building, which cost £44,000, will be entirely free of debt by September of this year. So the Rector and Churchwardens have petitioned the Archbishop of Brisbane to consecrate the building on October 7, 1962. This will be the eve of the fortieth anniversary of the establishment of Coorparoo as a parish.

The consecration will take place at 3 p.m. and the preacher

A.B.M. Election

The following were elected to the Australian Board of Missions at the recent meeting of the General Synod:—

HOUSE OF BISHOPS: The Archbishop of Melbourne, The Archbishop of Perth, The Bishop of Adelaide, The Bishop of North Queensland, The Bishop of Rockhampton, The Bishop of Tasmania, The Bishop of Armidale.

PROVINCE OF NEW SOUTH WALES: The Venerable W. Charles Arnold, The Reverend W. J. Siddens, The Reverend A. R. Wotton, Mr F. A. Timbury, Mr Harold Morgan.

PROVINCE OF VICTORIA: The Venerable R. Porter, The Reverend T. R. H. Clark, Mr W. Widdows, Mr V. Brown.

PROVINCE OF QUEENSLAND: The Venerable G. A. Lupton, The Venerable B. S. Kugelmann, Mr R. T. St. John.

PROVINCE OF WESTERN AUSTRALIA: Mr R. Sloan.

DIocese of ADELAIDE AND WILLOCHRA: The Reverend A. G. Daw.

DIocese OF TASMANIA: The Reverend Canon J. E. Atkins.

15 Million Refugees

The U.S. Committee for Refugees has made a worldwide survey for the year 1960-61 and, under the strictest interpretation of the term "refugee," lists a total of 15-million homeless people in the world.

- Included in this total are:
- 100,000 Cubans who have fled from Castro.
 - 300,000 Baluba tribespeople displaced from their Congo homes.
 - 127,000 Angolans driven out by the Portuguese.
 - 20,000 Tibetans in Nepal.
 - 300,000 East Germans still in camps.
 - 3 million refugees in Pakistan.
 - 3 million refugees in India.
 - 1,100,000 refugees in Hong Kong.
 - 1 million refugees in South Korea.
 - 900,000 Vietnamese refugees.

Included also are Laotians driven out of their homes by the Communists; Chinese forced out of Indonesia; Italians driven out of Egypt and Tunisia and many people driven from East European countries by repressive Communist governments.

C.M.S. Needs our Support

With the end of the financial year less than two weeks away Christians are urged to pray and to give sacrificially that the full budget for C.M.S. this year might be met.

Last year the C.M.S. Federal Council accepted a record budget of £196,000. This budget covered the support of over 240 missionaries working in 12 C.M.S. fields.

C.M.S. is also committed to contribute both finance and manpower to the developing programs of theological training in Africa and Asia, and to many other important aspects of the work of the overseas Churches.

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PETITIONS TO ROME

PETITIONS from Roman Catholic laymen are arriving in Rome, urging that various topics should be considered at the forthcoming Vatican Council later this year. For the past few years the Universe—a Roman Catholic paper read widely in this country—has contained notices of these, and students of the Reformation will find some of the subjects mentioned strangely familiar.

A group of German women have complained that young priests emerge from seminaries out of touch with the realities of life and that some clergy are hard to talk to; they urge that deacons should be allowed to marry, that Communion should be given in both kinds, and that the age of Confirmation be raised to 15. Over a thousand Polish readers of a Cracow newspaper want

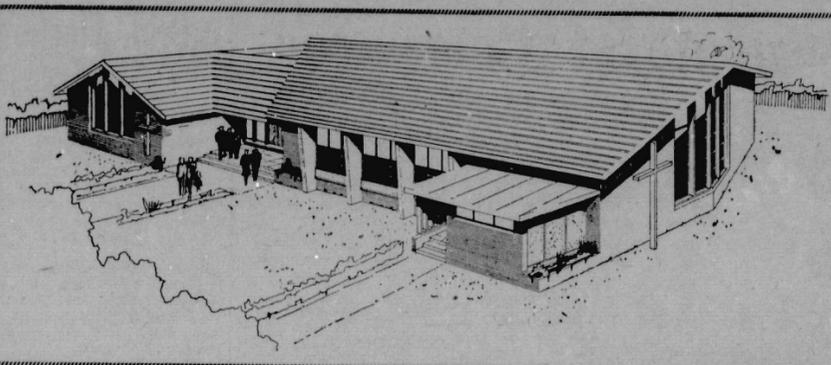
PETITIONS TO ROME

most of the Mass performed in the vernacular and a greater participation for the laity in its performance. They have suggested that sermons be shorter and more practical, and they feel, like the German petitioners, that priests are isolated from the laity.

In France the Archbishop of Paris has had to answer the

criticism that the laity have not been given enough part in the Council itself. He replied that it was a caricature of the Church to think of the laity as a sort of third estate, less favoured than the bishops and priests, and pointed out that the laity were taking part in the Council because, "wherever the bishop is, there also are priests and laymen inseparably united to their chief." The report does not indicate if this answer satisfied the critics. —C.E.N.

A date to remember!
FRIDAY, 13th JULY, 1962
"The Australian Church Record"
SALE OF WORK
Full details in Classified Advertising section, P. 7.



New Hall at Dee Why

Built at a cost of £5,000, a new parish hall was opened and dedicated for the parish of Dee Why on Easter Day. The hall, which seats approximately 250 people, is attached to St. Martin's Church, Allambie Heights. The front portion of the hall has been completed and the rear section will be added at a later date.

• Newcastle Synod

—Continued from page 1

But if it stops there and only reluctantly admits Diocesan, missionary and other commitments, or if it talks of money going out of the parish as though the parish is giving away its own resources, then the true Christian spirit has been lost.

"We then are the communicators to whom God has entrusted the task of communication, but there are methods and techniques which we use, and which change from generation to generation according to environment and circumstances. The methods or tools which we use in communicating the Gospel are, to some people, most important, but we must never forget that the

Apostles had no techniques and gadgets to help them. "These tools of the Church change and go out of date, and new ones must be sharpened for use—but remember that the tool or method used does not do the job, it is the living God working through His living agent who performs the miracle of conversion in a human soul.

Modern danger

"There is a danger in modern education, both Christian and secular, of losing the content of the message in the system whereby it is conveyed. For example, some educators feel that as long as we have the children interested and attentive, the task has been well done. Not so, for the only criterion of true education is the result in the mind of the subject. In our zeal for new methods and the desire to dress up the Gospel in modern dress we could well lose sight of the Eternal Gospel of God."

Later, in his Presidential Address to Synod, the Bishop referred to co-operation between Christian denominations in Newcastle Diocese. Bishop Housden reported that a committee representing eight denominations had been meeting regularly to co-ordinate airing of television programs.

Referring to gambling in N.S.W. the Bishop said:

"Recent revelations regarding poker machines have brought to light the evil they may do, and

Christians should be raising their voices against the extent and increase of these machines. One of our clergy recently appeared on a television panel to oppose their use. Not one of the clubs or individuals invited to defend them on the panel accepted the invitation. This surely was a sign of a weak case. We are being asked to join with other Christian bodies in being represented at the Commission to inquire into legalised starting price betting."

Communism in Australia

Speaking on the work of Communists in Australia the Bishop said:

"In our thinking and acting with regard to Communism, we must remember that Communism and Communists as seen in this country are not typical of those countries in which Communism has taken control. The prime purpose of Communists in this country is to destroy our present system by making it unworkable so that Communism may be adopted as a new way of life.

"In this attempt at destruction the Communist encourages strikes and condemns bonus or incentive payments, whereas in Communist countries the reverse of both these policies is practised. Neither fear nor hatred will help us in this matter, and the dangers of a public 'heresy hunt' have been well revealed by McCarthyism in America and its present-day revival in another form."

Bishop Housden concluded his address by referring to responsibilities in South-East Asia. "Our nearest neighbour is Papua, a country in which development is being hastened under pressure from the United Nations. The Church in Papua is our direct responsibility and we must hasten to develop the Church towards indigenous leadership, for the time of the white missionary may be short."

Some 250 clergy and laymen attended the Synod meetings.

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Applications are also invited from Missionary candidates desiring to gain experience in Midwifery Nursing.

Notes and Comments

The Church to Blame for Gambling . . .

The Bishop of Newcastle has adopted the novel line in his Synod charge that the Church is to blame for adopting a negative approach to the gambling menace. He said:

"I am sure that people gamble to bring excitement into lives which otherwise would be dull."

This is very doubtful. People have never had greater opportunities to lead exciting and interesting lives than they have now. And anyone who finds that even these are not enough can easily bring excitement into his life by trying to walk along the top of his back fence blindfolded, for example.

It is surely truer to say that people are realising in a groping way that their lives are empty and meaningless. In earlier

times, they could imagine that more money, more leisure and more entertainment would give life meaning; now they are finding this is not so. So they plunge still more feverishly into new crazes and sensations to try to find what they are looking for.

The only way to solve the gambling problem is to bring people to Christ. Evangelism is the answer. When all things become new through Christ, we do not crave artificial stimuli such as gambling.

The Church is nowhere told by God that it should help people to get more pleasure out of life. We are warned not to be lovers of pleasure more than lovers of God, and to lead people to Christ so that they may find life more abundant in Him.

Clergy backgrounds . . .

A survey in England reveals that most Anglican bishops have a different social and educational background from that of the majority of the people. The survey concludes that the bishops inevitably possess an outlook on life and an approach to values typical of the upper classes and that this hampers the mission of the Church to the majority of the nation.

This may well be true. Your commentator would think it is true of other clergy too. But it is in itself no more than another manifestation of the fact that during recent generations it has been the middle classes and to a degree the upper classes also that have been concerned about community service in all its various aspects. It is a disturbing thing that the social levelling that has taken place in both Britain and Australia during this century

has not, on the whole, led members of the working classes to take their share in voluntary work for the community. Exceptions to this general situation exist, but they remain exceptions.

The position of all voluntary causes within the community—Churches, school P. and C.s, welfare and service clubs, etc.—would be much stronger if the section of the community which now has a much more equal share of the wealth of the nation were to assume a larger share of its burdens. The answer is the gospel of Christ; for conversion to Christ leads to a concern for the needs of others.

The fact that the educational and social background of the clergy is middle and upper class rather than working class is not just another criticism to be levelled at the Church. It is a symptom of a wider problem.

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Praying for the Dead

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

There are no prayers for the dead in the Prayer Book: Cranmer cut them out as long ago as 1552. But despite this such prayers are being used more and more in the Church of England. At funerals and Remembrance Day services, and at other times after the third collect at Morning Prayer and Evening Prayer, it is now common to hear them read, and to find oneself expected to say "amen" to them. This situation is creating widespread disquiet, and calls for comment.

Why should Christians ever think it right to pray for the faithful departed? Those who do so evidently suppose that in the "intermediate state" between death and resurrection departed souls (1) need and desire our prayers; (2) will be benefited by them and (3) may suffer for the lack of them. But are these suppositions valid? Not one of them can be proved from Scripture.

In the Church of Rome, where Biblical proof for articles of faith is not thought necessary, the duty of praying for the Christian dead is based upon belief in Purgatory.

Purgatory, according to Rome, is a place of penal servitude where Christian souls have to endure such temporal affliction as is due to them when they die for their sins. Rome holds that Calvary secured only partial forgiveness; Christ's death saves Christians from hell (eternal punishment) but not Purgatory (temporal punishment). Hence Rome divides the Church into three parts: militant, triumphant and suffering. And Rome holds that prayers (and Masses) for those now in Purgatory can speed their passage through.

Insult to Christ

The Church of England, however, recognises that this limitation of the efficacy of the Cross is a gratuitous insult to the Saviour, and has accordingly condemned "the Romish Doctrine concerning Purgatory" as "a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant

to the Word of God" (Article XXII).

Some Anglicans will confess to a belief in Purgatory—not the Purgatory of "the Romish Doctrine," a place of penal servitude, but a place of corrective training where imperfectly sanctified Christians, who (it is said) are not fit to stand in God's presence when they die, are exposed to further discipline and training.

While they are in this state (it is said) our prayers can help them, and we would fail in our charity towards the faithful departed if we did not offer prayers for them.

This idea also, however, lacks Scriptural warrant. What the Bible seems to say is that upon death the souls of the faithful do pass directly into the presence of their God and Saviour. Paul says that to be away from the body is to be "at home with the Lord" (2 Cor. 5:8, R.S.V.); and that to depart this life is "to be with Christ; which is far better" than life here (Phil. 1:23).

Prepared place

Christ told the apostles that He was returning to His Father's house to prepare a place for them; "and if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (Jn. 14:3).

He did not "come again" for the apostles, nor for any believers since, by his own physical return; the Church is still waiting for that. The "coming" that is in view here would seem to be His "coming" for the believer at death, as the older expositors believed.

Certainly, our Lord meant us to understand that immediately up death His people would be with Him where He is, for He

"Each of us upon death begins to receive the destiny of blessing or cursing which by our faith or unbelief we laid up for ourselves in this life. No prayers can affect one way or the other this reaping after death of what we have sown here on earth . . ."

And if this is so, we have no reason to suppose that they stand in need of our prayers.

Moreover, we need to weigh the fact that the Bible neither gives us any examples of prayer for the dead (2 Tim. 1:18 has been alleged, but without warrant), nor does it anywhere command us to pray for the dead, nor does it give us any promises or incentives to any such course.

Not commanded

Rather the reverse; for Christ's pattern prayer teaches us to request that "Thy will be done in earth." The range of Christian petitionary prayer is to be bounded by things on earth. It follows, then, that just as it would be presumptuous for us to take it on ourselves to pray for angels, so it would be pre-

sumptuous for us to take it on ourselves to pray for the Christian dead.

The truth is that death fixes our state for ever. Lazarus is in Abraham's bosom; Dives is in torment. Each of us upon death begins to receive the destiny of blessing or cursing which by our faith or unbelief we laid up for ourselves in this life.

No prayers can affect one way or the other this reaping after death of what we have sown here on earth. The Bible insists that this life is decisive for eternity. We cannot alter this fact; our wisdom is to face it, and to acknowledge the futility of praying for the dead in the light of it.

One hopes that we shall soon see the end of this unscriptural and unwholesome practice in our churches.



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Letters

The Editor welcomes letters on general, topical or controversial matters. They should be typewritten and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though in certain cases, a nom de plume will be acceptable.

Church of Rome

Dear Sir,
The account of General Synod which appeared in your last issue was most helpful and informative. There must be other readers, however, who, like myself, regret that it was thought fitting, on that occasion, to welcome to the official platform—and to give precedence to—an official representative of the Church of Rome.

I know that to make such a statement is to invite instant criticism from some who prefer to see the least possible made of our differences, particularly at the present time. But there are sound reasons for the view that to withhold fellowship on such occasions is not uncharitable but just.

The New Testament makes it clear that unity within the Church depends not only upon faith but also upon conduct. When St. Paul wrote to Timothy concerning those who fostered error or were guilty of misconduct, he did not charge him merely to agree to differ from them but to rebuke them. This principle is upheld by the Church of England in her own formularies, notably in Article XXXIII, which speaks explicitly of a person who is "rightly cut off from the unity of the Church," presumably for the reasons just mentioned. Are we to apply this principle to our domestic affairs and then ignore it in its wider application?

Short memories

We seem to have short memories. It is not so long ago that on the occasion of the Eucharistic Congress held in Sydney, thousands bowed as the consecrated wafer was carried in procession through the streets of the city. Obviously we don't countenance this. But wherein lies our responsibility—to rebuke it or simply to agree to differ from those who do? The effect of the latter course is not that we fail to say with Luther, "Here I stand," but that we see no real point in standing any more. Once we have come to this point we may as well be seated.

Urgent though the need for unity may be, there is also a need to say to the Church of Rome today, reluctant though we be to emphasise the breach between us—We wish sincerely that we could worship and witness as one but you have made this impossible. In matters of faith, you have breached our unity by errors of Transubstantiation, Purgatory, veneration of images, invocation of Saints and your Mariolatry, all of which we deplore. In matters of conduct you have breached our unity by your persistent persecution of our brethren labouring in the Gospel in Latin America and elsewhere, even at the present time, while at home, in the name of the Church, you continue your active support of the gambling industry, with its baneful effects upon our community life.

We are ready to forgive, and reluctant to condemn. But until we see clear evidence of a change of heart on your part, we may not be reconciled.

(Rev.) A. DEANE.
Croydon Park, N.S.W.

I feel that I must congratulate your staff on the articles showing the Church of Rome in action in countries dominated by this Church. I pray that God may open our eyes to the danger of apathy.

It is only by these facts being presented in a Christian way—as distinct from bigotry—that we may be alerted. I may add that I have a deep respect and regard for the basis of the Roman Catholic faith—as all Christians should—but their non-Biblical teachings must be opposed.

F. G. HOLLANDS.
Haymarket, N.S.W.

Philosophy teaching

Dear Sir,
I attend St. Clement's Church, Mosman, for a day-time service, usually 8 a.m., Communion, and the Friday night service at the Cathedral.

Last Sunday the lesson read was the story of the Garden of Eden—Adam, Eve and the Serpent. It struck me forcibly that someone with more ability than I have could write an article or preach a sermon on that lesson coupled with present-day teaching re philosophy, psychology and sex views generally.

In the morning I had read in a Sunday newspaper a reply to Dr. Kinsella's point of view—I think, as he does, the Tree of Knowledge is a sacred thing. In the right time its mysteries would be explained. However, a man's curiosity and greed have forced the issue, with dire results.

Working, as I do, on the staff of a large institution I say without hesitation that the idea of a plan of creation has become quite a different thing of later years—it has been made a subject of dissection and brought to the level of vulgar jokes—an excuse for self-indulgence—because of its power and attraction.

I have experienced the power and attraction but my earliest lesson from my mother was that God gave my body to be kept as perfect as possible—to be always guarded. When I was older the marvel of it all was explained. It seems to me that the story of the Tree of Knowledge shows the way to the keeping of the mind and body and thoughts clean.

Mosman, N.S.W. "Pilgrim."

Appreciation

Dear Sir,
We all enjoy reading the "Record"—and it goes round to many Church members of the Church of England in South Africa.

Yours Truly,
(Mrs) F. M. DOWTHWAITE.
Capetown, S.A.

Another Point of View

At the end of August please do not renew my subscription as I no longer wish to subscribe to your paper. I can no longer conscientiously regard it as a paper suitable and fitting to take its place among ecclesiastical publications. In fact, I feel its whole agitative tenor and sneering outlook is inimical to Anglicanism as such, and Christianity in general.

Its pedestrian editorials may be spiritually soothing to a back-

woods Christian sect, but journalistically are simply emanations of a professional iconoclasm that will I feel, ultimately bring disaster, not only on your own paper but also, unfortunately, upon the Anglican diocese of Sydney, which it at no time has ever comprehensively represented, notwithstanding the logical impossibilities inherent in the "gimmick" it displays of being the paper for C. of E. people.—Catholic, Apostolic, Protestant, Reformed!

A Catholic priest stated fairly recently that the Sydney Anglican diocese was 70 years behind the times. As I have reached the firm conclusion that it is at least a century more than this, I can do no other than to discontinue my subscription after the expiry of the August issues.

Yours faithfully,
NAREMBURN, N.S.W. J. BLAIR.
(We receive many appreciative letters in our office. By way of contrast we have reproduced Mr Blair's letter as one representing another viewpoint. What do our readers think?—Editor.)

Fifty Years of Parish Work

Paramatta City will miss one of its most respected citizens and one of its best-known charitable workers now that Miss Evelyn A. Hines has retired from the staff of St. John's Church.

Miss Hines has been for 50 years past a Helper and Missioner of the Parish.

She has seen the old Sydney suburban township of Paramatta grow into its present city status. During these 50 years she has been a tireless worker, covering thousands of miles, visiting the poor, sick, aged and infirm.

Miss Hines has served under five Rectors, including the late Bishop Hilliard. She will now spend the rest of her days in retirement in the Hills district, out of Paramatta.

★ ★ ★
THE 66th annual meeting of the Mothers' Union of the Diocese of Sydney will be held on FRIDAY, 29th JUNE, 1962, at 11 a.m. in the Congregational Church (264 Pitt Street), Sydney.

The Guest Speaker will be Dr W. L. Carrington, M.D., Director of The Marriage Guidance Council of Victoria. Dr Carrington's subject will be "Making the Most of Family Life."

STATEMENT ON IMMIGRATION POLICY

In a new statement on the Australian immigration policy the Australian Council of Churches has called for liberalising of laws relating to non-Europeans. The full text of the statement reads as follows:—

The Australian Council of Churches notes that the Australian Government has made official statements to the effect that its policy on the immigration of persons of non-European origin contains no element of racial prejudice or feelings of "white" superiority, but is based on the principle, admitted by all countries, that each nation has the responsibility of deciding its own racial composition and of seeing that it does not develop within itself acute tensions based on irreconcilable racial antagonisms.

The Council believes that Australia can absorb a larger number of non-Europeans who show their ability to adapt themselves to Australian ways or who are prevented by political reasons from returning to their own countries. The Council strongly supports the Government's policy of easing restrictions on the long-term settlement of certain non-Europeans such as Asian spouses of Australian citizens, non-Europeans possessing outstanding qualifications for positions incapable of being filled by Australian residents, and Asians unable to return to communist-controlled countries.

The Council feels, however, that the Government could now ease restrictions still further, not only with respect to particular cases on humanitarian grounds, but with respect to more general categories also. Here it is important to note recent Canadian steps to remove all discrimination based on race, colour, and national origin and to consider simply education, technical skill, employment opportunity and character as conditions of admissibility. In the light of all this the Council feels the Government should:

1. Extend the categories, whereby certain groups of highly qualified and distinguished non-Europeans are admitted for permanent residence, to include any skilled tradesmen at present in short supply.
2. Follow the Canadian example in making naturalisation procedure equal for all resident aliens; i.e. allow non-Europeans in Australia to become eligible for naturalisation after 5 years' residence, instead of after 15 years as at present.
3. Allow Australian citizens of non-European origin to sponsor relatives on the same basis as Australians of European origin.

The Council furthermore recognises that even a somewhat more liberal Australian immigration policy would not satisfy many Asian countries. In the interests of world understanding and of amicable relations with Asian neighbours the Council urges its member churches to persuade its own congregations, and the public generally, that Australia can safely and happily admit more Asians than at present.

The Council believes that the way to convince other countries of Australia's goodwill is a conspicuous public measure such as that recently made by Canada.

At the very least the Australian Government could and should, publicly retract earlier statements, e.g., that of the Commonwealth Year Book of 1960 that "in pursuance of established policy the general practice is not to permit persons of non-European descent to enter Australia for the purpose of settling permanently"—and announce that non-European settlement is a regular part of Australian immigration policy, its volume and character to be understood in the light of the underlying principles, admitted by all nations, of maintaining a reasonable degree of social homogeneity and a reasonable balance of national origins and customs.

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Tribute to Deaconess Best

On Sunday, May 29, Deaconess Best passed from this earthly life into the Resurrection Life—to meet her Saviour Whom she had loved and served all her days.

Speaking at the Thanksgiving Funeral Service at St. Paul's, Chatswood, Sydney (of which parish she had been a parishioner prior to her last illness), the Rev. J. Whild said that the words of 2 Tim. 3:14, 15 and 17 (N.E.B.) characterised her life and witness: A Christian from early childhood, having been born into the Christian home of Rev. Joseph and Mrs Best, and then, in adult life, trained so as to be efficient and equipped for service for her Lord and Master, through the Deaconess Order. Her love and knowledge of Holy Scripture and her methodical, efficient execution of every duty she performed, will be long remembered.

We thank and praise God for such a person as Deaconess Best. Ordained at the age of 26, on St. Matthew's Day, 1911, in St. Andrew's Cathedral, Sydney, she celebrated last year the fiftieth anniversary of her ordination,

being the third Australian deaconess to complete 50 years in the order. She served in several parishes, her first being in St. Andrew's Cathedral parish, but she will be best remembered for her secretaryship of the Ladies' Home Mission Union and Wardenship of the Girls' Friendly Society Hostel, Forest Lodge. The former position she held from 1922-1929 and at the hostel from 1935 to 1947, which period covered the difficult war years. How many lives she touched and influenced for good, or led to the Master, will never be known.

Her last full-time sphere of service was as the first chaplain to the women's maternity hospitals in the Sydney area, thus pioneering a new and vital ministry of women to women.

Now a long and fruitful ministry has ended here, and for her, the words of the hymn sung at the service, which had such a triumphant emphasis, have now been completely fulfilled: "In Thee for aye united, Our song of praise we raise. Till that blest shore is sighted, Where all shall turn to praise!" —Contributed

CHURCH SOCIETY DENIAL

IN reply to questions asked at a Press conference held by the Church Society on Monday to launch two new broadsheets, the Secretary (the Rev. Thomas Hewitt) denied that the Society acted as a "watch-dog," and Mr Gervase Duffield, a member of the Council, said that the purpose of the broadsheets was to offer a positive way forward.

One of the new publications, *At the Crossroads*, deals with intercommunion, particularly with the Church of Scotland, and the other with prayers for the dead. Each is sold at 3d.

A third spokesman for the Society, Dr. Philip Hughes, declared, "We want to call the Church of England back to the true Anglican position reflected not merely in our history but in our Prayer Book and our Thirty Nine Articles." He felt that the thing to aim for at present was intercommunion first and foremost, after which other things would follow.

Dr. Hughes considered that the Prayer Book had been a great uniting factor since 1662 and widespread changes would have a disastrous effect on the membership of the Church of England.

The question of prayers for the dead had been raised by the Society with the Archbishop of Canterbury, at the request of the Federation of Diocesan Evangelical Unions.

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Personal

The Reverend G. M. Browne has been inducted to the Charge of Holy Trinity, Coburg. His induction was conducted by Archdeacon R. W. Dann on June 5. On the same day the Reverend R. A. B. Nicholls was inducted to the Charge of the newly-formed Parish of St. Luke, Frankston East. Archdeacon G. H. Codrington, Archdeacon of Brighton, conducted the induction.

The Reverend L. M. Howell was inducted to the Charge of the Parish of St. John, Malvern East, on June 8. The Reverend G. D. D. Prince, at present Vicar of St. John's, Epping, has resigned from the parish to transfer to the Parish of St. James', Tongala (Bendigo Diocese).

The Reverend Walter Newmarch will be in Melbourne

from June 22 to 26 to speak at a number of meetings on behalf of C.M.S.

The Reverend T. W. Hewlett was inducted to the Parish of Neerim South on March 16.

Archdeacon G. R. Delbridge has been appointed by Bishop N. Langford-Smith as his Commissary for Australia.

The Reverend C. J. Letts, Rector of Hartley with Mount Victoria, has been appointed Curate-in-charge of the Provisional District of South Granville. Mr Letts will be instituted on June 29.

A Commissioning Service for the Reverend C. Harcourt-Norton, M.A., as N.S.W. State Secretary of the Australian Council of Churches will be held in St. Andrew's Cathedral at 7 p.m. on June 28. The Address will be given by the Archbishop of Sydney. Following the service a function will be held in the new C.E.N.E.F. Auditorium to welcome Mr Harcourt-Norton.

Overseas
The Right Reverend Hyanirindu Lakdasa Jacob de Mel, Bishop of Kurunagala (Ceylon) has been elected Bishop of Calcutta and Metropolitan of the Church of India, Pakistan, Burma and Ceylon. He succeeds Bishop Arabinda Nath Mukerjee.
The Archbishop of Montreal, the Most Rev. John Dixon, is to retire soon. He recently celebrated the fiftieth anniversary of his ordination.
The death has occurred in England of the well-known writer of Christian books, Mr Frederick P. Wood. Mr Wood was a joint founder of the National Young Life Campaign.

Prayer Union Meetings
The Sydney Clerical Prayer Union, which meets on the third Friday of each month at 11.30 a.m., has recently changed its venue to the Chapel of Moore College, Newtown. Following the meeting the group holds a business meeting in the Students' Common Room. Those attending may obtain luncheon at the College for a nominal charge.

The Australian
CHURCH RECORD
The paper for Church of England people — Catholic, Apostolic, Protestant, and Reformed.
511 Kent Street, Sydney, N.S.W. Phone 61-2975.
Editorial Matter to be addressed to The Editor, News of Church Life in Australia is welcomed.
Advertising and Business. Communications to be addressed to the Secretary.
ISSUED FORTNIGHTLY.

NEWS IN BRIEF

A ROMAN CATHOLIC priest, the Reverend J. Storman, S.J., gave the first of a series of addresses on "Whither Reunion?" at St. Paul's Cathedral, Melbourne, on June 6. Other addresses are currently being given by representatives of the Presbyterian and Methodist Churches and the Churches of Christ. The Archbishop will conclude the series with an address on July 4.

THE ONE HUNDRETH Anniversary of the Dedication of the bells of St. Mark's Church, Darling Point (N.S.W.) was celebrated on Sunday, June 3.

JUNGLE DOCTOR broadcasts have now entered their twenty-first year of broadcasting. The Jungle Doctor program is being revised and reshaped and will shortly be heard in a new ten-minute format.

THE A.B.C. series, "Pause a Moment," broadcast at 9.55 a.m. E.T., 9.25 a.m. S.A. and W.A. time, will feature talks by the Reverend Guy Harmer, of Melbourne, from June 25 to 30. The program, "Daily Devotional," will be conducted by the Reverend J. R. Payne, Brisbane, on Thursday, June 28, and by the Reverend Peter Newall, Sydney, on Saturday, June 30.

THE FIRST ORDINATION of an Anglican Deaconess in England will be commemorated in a special service to be held at St. Andrew's Cathedral, Sydney. The Deaconess was Miss E. Ferrand and this year marks the centenary of her ordination. The service will take the form of Holy Communion and the Archbishop of Sydney will officiate.

NATIONAL ABORIGINES' DAY will be marked by ceremonies throughout Australia on July 13.

THE ARCHBISHOP of Sydney laid the foundation stone of the new Church of St. Stephen, Normanhurst, N.S.W., on Saturday, June 9.

THANKSGIVING for the signing of Magna Carta was observed with a special service in St. John's Church, Darlinghurst, N.S.W., on Sunday, June 17. The Governor of N.S.W. and Lady Woodward attended the service and an address was given by Mr Justice Manning. Magna Carta was signed in 1215.

A CONFERENCE of Church of England Grammar School Chaplains was held at Brighton Grammar School, Melbourne Diocese, on June 11. An address was given by the Archbishop of Melbourne, Dr Woods.

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THE AUSTRALIAN CHURCH RECORD

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AUSTRALIA-WIDE DEACONESS CELEBRATIONS

In July, 1862, the first Anglican Deaconess, Miss Elizabeth Ferard, was set apart for ministry in the Church of England. Throughout Australia during the month of July celebrations are being held to mark the Centenary of the revival of this work among women.

ONE of the first functions to mark the Centenary was a Day of Prayer held at Deaconess House, Melbourne, on June 29. On Friday, July 13, a special service of Evening Prayer will be held in St. Paul's Cathedral, Melbourne, at which the Archbishop of Melbourne, Dr Woods, will be the preacher. The Canterbury Fellowship will participate in the singing of the Service. Provincial bishops and diocesan clergy have also been invited and a social gathering will follow the service.

On July 15 and 22 deaconesses are to preach in churches throughout Melbourne Diocese and special prayers have been sent to clergy to be used on those dates. A special service will be held at Holy Trinity Church, East Melbourne, on July 15 at 11 a.m. as this church has had a link with deaconesses since they began working in Melbourne. The Chaplain of Deaconess House, Melbourne, the Reverend H. S. Kidner, will conduct a service of Holy Communion at the House on Thursday, July 19. Special mention of the work of

deaconesses will be made at St. Paul's Cathedral during Evening Prayer on July 22. **Sydney meetings** In Sydney Diocese, on Thursday, July 19, at 7.30 p.m., a service of Holy Communion will be conducted in St. Andrew's Cathedral at which the Archbishop of Sydney and Primate of Australia, Dr Gough, will administer the Communion and the Reverend W. K. Deasey will be the preacher. A social gathering will follow in the Chapter House. On Tuesday, July 10, a Youth

Rally will be held in Deaconess House, Newtown, at 7.30 p.m. Other celebrations are being held in the Dioceses of Gippsland, Perth and Tasmania. In Gippsland special mention will be made of the work of deaconesses on Sunday, July 22, and prayers offered during services for additional students. Deaconesses are working in eight Australian dioceses.

England Short of Women Workers

An interesting sidelight on the Australian celebrations comes from an English report disclosing a startling failure of the Church of England in England to utilise the ministry of women.

The report refers to grave shortages and the closing of one college owing to lack of suitable candidates. There are, it is implied, wide variations in the seriousness with which diocesan boards or councils conduct their recruiting. Five dioceses have no secretaries, either full-time or part-time, to do this work. The report says:

"The Council continues to be concerned at the shortage of candidates for training. In 1961 three Selection Centres were held. Fifty-one candidates attended, of whom 33 were recommended. Their average age was 28.

"Both the Church Army and the Council for Social Work, whose candidates do not pass through the Council's Selection Centres, are also gravely short of women for training. As a result of such small numbers the Training Houses are not being used to capacity and many vacant posts remain unfilled.

"Despite the present shortage of workers, there are signs of hope. The Church as a whole is slowly becoming aware of its failure to use its women more effectively, and, even more significantly, the demand is not simply for more women, but for those with special qualifications.

"Requests are being received for women to fill posts as Chaplains' Assistants in the Forces, Hospital Church Sisters and on University Chaplaincy staffs.

"At present, less than a dozen women are employed in these specialist jobs; the work waits to be done and is a challenge to the church to provide the right women and the money to do it."

PRAYER BOOK SERVICES

In various dioceses throughout Australia, special services are being held to mark the Tercentenary of the 1662 Book of Common Prayer. In the Diocese of Sydney the Archbishop authorised the setting aside of Sunday, June 24, for observance as a Day of Thanksgiving for the Book.

The Book of Common Prayer has been specially treasured in the Church of England for over four hundred years. The 1662 Book was essentially a revision of the 1552 Book along with changes made in 1559. A new Preface added set forth the basic principle that nothing in the new revision should be "contrary to the Word of God or to sound doctrine."

Additions to the 1662 Book of Common Prayer included the service for the Baptism of Adults; the Prayer for all Sorts and Conditions of Men and the general Thanksgiving.

In the Baptism service, the words "sanctify this water to the mystical washing away of sin" were added to symbolise the setting apart of the water for a sacred purpose. There were two additions made in the Communion Service. In the Prayer for the Church Militant, a commemoration of the faithful departed (not a prayer for the dead) was added.

New Chesalon Wing Opened

ON Saturday, June 16, the Archbishop of Sydney, Dr H. R. Gough, dedicated the new Milton Cromwell Alder Memorial Wing at the Chesalon Parish Nursing Home at Harris Park. The new building was opened by the late Mr Alder's widow.

At the time of his death early in 1961, the late Mr Alder was Honorary Treasurer of the Home Mission Society. Mr Alder was also a prominent committeeman of the Diocese of Sydney. The late Mr Alder was for many years General Manager of the Mutual Life and Citizens' Assurance Co. Ltd., and at the time of his death was Deputy Chairman of the Board of that Company. He

was particularly interested in the welfare and needs of aged people and besides being Honorary Treasurer of H.M.S. he was Chairman of the Old People's Welfare Council and the Council of Social Service in this State.

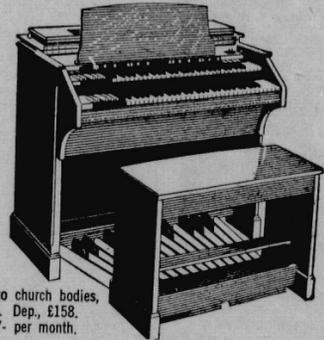
This new Chesalon Home at Harris Park is being provided without any subsidy to help its establishment from either the Commonwealth or State Governments and has cost £45,000, of which sum £20,000 has had to be borrowed. It will accommodate 33 sick aged men and women.

Other Chesalon Homes are caring for 130 patients, and are functioning at Summer Hill, Eastwood, Beecroft and Chatswood. A new Home containing 31 beds and nurses' quarters will be opened at Woonona on the South Coast at the end of October next. This Home is to serve the Wollongong district. Further extensions are taking place besides that at Harris Park and Woonona, and during the current year it is hoped that it will be possible to provide 90 more beds. Already under construction is a special Geriatric Unit and Rehabilitation Centre for old people at the Beecroft Home. This unit will cost £50,000, and is being provided as a memorial to the late Archdeacon R. B. S. Hammond who during depression years in particular, did so much for needy people of the city.

Photo: The Archbishop with Mrs M. C. Alder just after Mrs Alder had opened the new Chesalon wing.



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