

FIVE OBJECTIVES GIVEN FOR PARISH CHURCH WORSHIP

ARCHBISHOP OF MELBOURNE'S SYNOD SERMON

FROM OUR OWN CORRESPONDENT

Melbourne, October 4

"The vision described in Isaiah 6 is the classical description of worship of its spirit, its expression, and its effect. Every aspect of the temple worship where Isaiah had his vision and his call finds its meaning and completion in Christ," said the Archbishop of Melbourne in his Synod Sermon in St. Paul's Cathedral today.

With these principles of worship in mind, we may go on to consider our own situation, which is one chiefly characterized by discontent, he said.

We were discontent with our forms, with our execution, with the results, or lack of them; discontent with our buildings, our furniture, our music, and our ceremonies.

We were discontent even with our theology of worship, we fretted with our terms, our words, our images by which we express the theology.

Archbishop Woods said that though this may be a divine discontent yet clear and disorderly, liturgically speaking, is a grave hindrance to the vision of God.

But because there is now wide agreement, from diverse traditions, on the essential elements in the central act of Christian worship, the time is ripe for us to prepare systematically for the future to which we so eagerly look forward, and to give top priority to making our worship more offering to God, as that great glory where it is due, and as the Gospel of Christ crucified and risen.

Five objectives are within the reach of every congregation. The first is excellence, because to bring the vision of God is the highest activity of man.

Unlike other activities, it is not shared to the few who excel, but may be combined in a whole congregation, in its own due order.

This activity of worship is never purely individual, and corporate Christian worship which is the end of the Church, that of worship of our parish churches is never unimportant.

People are worth training to worship, for God is worthy of the best we can give.

In the new era in which the people of God take their full part in the life of the Church, every parish ought to have its worship committee holding constant and regular reviews every aspect of the worship of their Church.

DISCIPLINE

Parish worship should aim at simplicity, Common agreement sees five phases in a full Eucharistic rite, and we shall do poorly a great service in preserving the simplicity of our worship. As they more from parish to parish, there should be able to give themselves a home, wherever they go.

Thirdly, our present lack of uniformity is both confusing and undisciplined.

We hope to bring into a united Church a tradition of discipline, and we shall do poorly if our Catholic tradition we shall maintain that a disciplined obedience is a better offering to God than each his own peculiar practices, even though in accordance with the best and most sound liturgical learning.

A liturgy is like a sheaf of flowers put: it has a central flower pot, but each stem is not an aim in itself; the intention is that flowers shall be put into it. So the faithful are to bring the flowers of their

adoration.

Worship should also aim at edification, in the sense in which St. Paul speaks about it. If our people are not edified, the reason will not be because of the content of our liturgy, but because of the manner in which it is celebrated or presented.

There is a tendency to neglect the service of the Word, which should be re-instated in its proper place.

There may be something to be said for substituting "Praxis Matins," say once a month, for "Parish Communion," in order that the Bible may be read with greater opportunity to speak to us, and to give us a more prominent place.

"The fifth aim sums up the words of our text, we also the Lord, high and lifted up."

NUMINOUS ELEMENT

Rudolph Otto invented the word "numinous" to describe the sense of awe and mystery. Don't forget that the numinous is an essential part of worship.

Due largely to material circumstances, many people have never become aware of the numinous in worship.

There is a need to guard against difficulties, but we must guard the numinous moments in our liturgy.

There must be glory in our worship, mystery, too. In the New Testament, some of the revelation of the secrets of God, "something of the beyondness of God must appear in our worship, and the numinous will be deprived of the fulfilment of their

deeper religious instincts.

When Isaiah went into the temple, he saw the Lord, May St. Paul speaks about it. If our people, through the worship of their parish church have a vision of God.

GRAFTON SYNOD PART OF CASINO CENTENARY

FROM OUR OWN CORRESPONDENT

Grafton, October 4

It was almost a century synod in century held as the synod of the Diocese of Grafton met in Casino on September 26 and 27.

The parish of St. Mark's, Casino, was, in fact, celebrating its centenary as the first parish established on the Richmond River.

It used an liberal host to mark it as not their this year a synod of a year of special features and functions to celebrate this hundredth year of their parish.

But, despite the soaring theme of the conference hall, the heads were cool and the standard of discussion good, in what was agreed to be one of the best synod sessions in recent years.

One of the main concerns before synod was to make provision for an adequate scheme of gift retirement benefits.

Synod resolved to establish a superannuation endowment scheme with contributions based on the current minimum stipend. Each clergyman would pay 21 per cent of the stipend, each parish 21 per cent, and the diocese 3 per cent.

In the very responsible discussion aimed by the whole

question there was general concen- tations was rejected, but only by a narrow majority.

On one hand it was felt that we are not yet ready, and not sufficiently informed to do more than have "conversations"; on the other it was held that a more definite approach is needed to stimulate a genuine dialogue in place of casual observation.

After considerable discussion those who wanted to follow the example of Canadian Anglicans and really get on with the uniting process was the day.

At a result of the discussion on this motion, a further motion was passed calling for continuing and, where possible, expanding conversations with the Orthodox, Roman Catholic and Lutheran Churches.

There was also a call for a concordat with the Philippines Independent Church. By the time that a motion exhorting every parish to join in wholeheartedly with the Church and Life Movement came before synod, everyone was aware of the great need for such a program and passed the motion unanimously.

Other resolutions passed by synod included:

The Very Reverend A. E. Warr's motion that all the clergy should retire at sixty-seven years.

The Reverend L. Pappell moved that the government be urged to give stronger support for the work of the United Nations agencies serving human needs.

The Reverend W. A. Brown moved that the Federal Government be urged to abolish the Means Test on old age pensions and to change the name to "National Insurance".

They were struck by the Australian's willingness to go hand and hand and things, they said.

"A Papuan work hard to get a nice home and things, they sit back," said one. "Here people content to work hard to maintain their homes."

The group felt too that Australians have a much greater sense of working for their country than Papuans have.

MOWILL VILLAGE CHAPEL

The chapel of St. James at the Mowill Memorial Village, Carely Hill, Sydney, was dedicated by the Archbishop of Sydney last Sunday afternoon, October 3. In the presence of a congregation of more than one thousand people.

The Dover Hall which is integrated with the chapel was opened during the service by the Right Reverend Mr. La Louis, Bishop-coadjutor.

The late Archbishop of Melbourne was a hereditary freeman of the City of Dover and the chapel is named after the Mowill family parish church in Dover, England.

This church was destroyed by shell fire in 1940 and the sanctuary cross of the chapel is formed by fragments of stone from this church and from Dover Castle.

Both the cross and the bell were given to the Village by the citizens of Dover, and during the service a telegram of good wishes from the Mayor and Citizens of Dover was read.

OUR M.R.I. APPEAL

Gifts towards the £18,000 Appeal for the Church of England Information Trust received last week totalled £35, bringing the total to £1,165-10-0. These will be acknowledged next week, together with others which have been delayed in transit by last Monday's Public Holiday in N.S.W.

A balance of only £20 is now needed to meet the cost of sending copies of "The Angli-can" by air freight each week to the Diocese of Jesselton.

The main object of the Appeal is to extend assistance to the life and work of all parts of the Anglican communion, and in increasing and extending the circulation of "The Angli-can" and by financing the work of the Church of England Information Trust.

Gifts are especially welcome

- Our Free Fund, and
- Our History of the Church of England in Australia, which is in course of preparation.

"YOUR HELP DEEPLY WELCOMED", SAY SIX NEW GUINEA ORDINANDS

FROM A CORRESPONDENT

"It nearly brings tears to our eyes when we think of all the help the Australian Church gives to the mission fields — to people they have never seen and six young New Guinea ordinands now on a three months fact-finding tour of Australia.

Kingsley Goggin, Walter Atambo, Gordon Watton, Isaac Gulelio, Gordon Koolob, and Mr. Peter Irie have been brought to Australia by Air M.A. The Bishop of New Guinea's request, so to describe the six young New Guinea work which New Guinea is moving.

So far their impression of the Australian Church is favourable. They are impressed by the energy of the Australian parishes on church work, the organization that goes into fete and camps, the way lay men and women — especially women —

are involved in running parish affairs.

"This does not happen in Papua," he said. "Papuan don't see the Church as people who are in a building and Papuan work hard for their Church. Here people give of their own."

CASH ECONOMY

The ordinands were very appreciative of the warm hospitality they have received. "People really seem glad to see us," he said, "and seem sorry when we leave," one commented.

"Doesn't everything depend on money?" This observation summed up the group's feelings on the basic difference between Australian and Papuan society.

They were struck by the Australian's willingness to go hand and hand and things, they said. "A Papuan work hard to get a nice home and things, they sit back," said one. "Here people content to work hard to maintain their homes."

The group felt too that Australians have a much greater sense of working for their country than Papuans have.

**CYLON UNION
BY 1968**

**PLAN GOING
SMOOTHLY**

ECUMENICAL PRESS SERVICE

London, October 4
A United Church of Ceylon will be inaugurated before the end of 1968, if current negotiations continue to follow the present smooth course, the Reverend C. H. W. de Soysa, Bishop of Colombo, predicted here last month. Discussions have been underway for 25 years.

Addressing members of the Council of Ceylon Anglicans, he said that, following the "putting back" of the scheme for the proposed Church of Lanka (Ceylon) by the Convocations of Canterbury and York in 1961, a number of theological issues had been clarified and amendments made to the plan and that they were accepting preliminary support from Anglicans in Ceylon.

The revised scheme for the new body which would have a membership of 100,000, is scheduled to give its final reading at a meeting of the General Council of the Church of India, Pakistan, Burma, and Ceylon (Anglican) in January, 1966.

EARLIER DATE

Technically, after this a three year period would have to elapse. If the Metropolitan of London, L. J. C. Hicks, however, came to the conclusion it was the wish of the Anglican Churches throughout the world to move ahead, he could ask that this reading be given six months after the January, 1966 reading.

This will probably happen, the bishop said, and then all that will be necessary will be to get the bishops to agree on the inauguration date for the new Church.

Involved in the scheme in addition to the Anglican Churches, are the Methodist, Baptist, and Presbyterian Churches and the United Methodist Churches of South India, a union of Anglican, Methodist, Presbyterian, and Congregationalists formed in 1947.

**WIDENING
HORIZONS**

ANGLICAN NEWS SERVICE

London, October 4
A series of addresses which will form the framework of many denominations' talks to be held at All Saints' Mansions, 27, Montagu Square, from September 27 to October 1, will be given by the Reverend John H. Lenth, with the object of widening the horizons of churchpeople and helping to break down the barriers to Christian unity.

The speakers who will take part in the series include the Archbishop of Canterbury (Dr Michael Ramsey), the Bishop of London (Dr Robert Southwell the Bishop of Woolwich (Dr John Robinson), Bishop Doost de Hank, Canon John Collins, the Reverend John Sloss, the Reverend C. Nichols, the Reverend T. C. Elsom, the Abbot of Nashdom, Father John Coventry, the Reverend John H. Huxtable (general secretary of the Convocation of London), Dr Harold Roberts (Principal of Richmond College) and the Reverend Sven Evander (Swedish rector in London).

Four of the evenings will be devoted to celebrations of the Eucharist and other services, but there will be no religious service at the other meetings.

The addresses have the general title of "Growing up in Christ" and will be given by the Reverend K. N. Ross, hopes that they will be the start of a continuing series which will go on from year to year.

The attention to be so many different types of churchmen to meet at Churches is a new development in the life of All Saints'.

**EPISCOPAL
SYNOD**

**TO ASSIST
THE POPE**

ANGLICAN NEWS SERVICE

Rome, October 4
At a Press conference on September 24 Cardinal Maritelli, who is chairman of the ecumenical commission on bishops and archbishops, said the Episcopal Synod will be convened in Rome, 150 and 160 members.

The Pope announced the creation of an international episcopal synod at the opening of the fourth session of the Vatican Council, which was presided over by comparison with the last.

It is one of the principal reasons for the convening of this session has improved by comparison with the last.

Almost every section of opinion at the council is in favour of such an innovation, and by no means least the English hierarchy which put forward the first specific request for such a body.

Asked if the Episcopal Synod would rank above the Roman Curia, the central administrative machinery of the Church, the cardinal said it would be neither above nor below but directly responsible to the Pope.

In his announcement on September 4 the Pope said that the Episcopal Synod would be convened "in the presence and in the collaboration, when for the purposes of the Church this will be useful in a special way for the study of the work of the Council."

He made it clear that the synod would not supplant the Roman Curia but would be useful in a special way for the study of the work of the Council.

The Pope said the new proposal was full of "splendid possibilities" for consultation and collaboration, when for the purposes of the Church this will be useful in a special way for the study of the work of the Council.

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**INDIAN CHURCHES
ON WAR**

ECUMENICAL PRESS SERVICE

Calcutta, October 4
Before announcement of the Indian-Pakistan war, the National Christian Council of India adopted a resolution "affirming the solidarity of the people we represent with the government in the action it has been forced to take."

"We express wholehearted agreement with the objectives the government has set before itself, namely the preservation of our democratic institutions, the secular character of our state, and the integrity of our territory. To these objectives we are dedicated. It added: "We are confident that the people of India, in a conflict with people of Pakistan, will stand with us in our kin and whose welfare we desire. We deplore the loss of life and suffering this conflict imposes on people of both countries."

"We are confident that the Christian people of India will continue to play their full part in the situation and share fully in the peace which we desire. We appreciate the desire of many nations for a cessation of hostilities."

"We are grateful for the deep concern which Christian friends and sister churches in many countries of the world have expressed to us and with them we pray for the restoration of peace and good relations."

NEW JOURNAL

ECUMENICAL PRESS SERVICE

London, October 4
A new British fortnightly publication called "The New Christian" will begin publication in London on October 7. The Founder and proprietor of the new publication is the Reverend Timothy Baverstock, over 200 of Prim Publications.

**RELIGIOUS
LIBERTY**

**VATICAN
APPROVAL**

ECUMENICAL PRESS SERVICE

Rome, October 4
The Vatican Council has endorsed by an overwhelming vote of 1,977 to 224 its declaration on religious liberty.

The draft statement holds that no man may be coerced to act prevented from following his dictates, except where his action would infringe upon the public morality, order, or the rights of others.

The text will now be re-submitted to the Secretariat for Christian Unity, headed by Augustin Cardinal Ben. The Secretariat is expected to make revisions in the text in the light of council discussions before it is returned for final action by the full council.

SHARP DEBATE

The action followed vigorous and often sharp debate by the more than 2,000 Council Fathers. Opponents termed the draft, among other things, too general and lacking in Scriptural justification. However, their chief fear seemed to be that it would compromise the Roman Catholic Church's claim to be the one true Church.

Several prominent Protestant leaders have the same view as in Geneva Dr. W. A. Visser't Hooft, secretary general, said he agreed too early optimism noting that the vote was only indicative and a matter of final text is not yet known.

"There has been substantial discussion and rather strong attacks have been made against the proposed text," he said. "The Secretariat for the Promotion of Christian Unity will now be in the light of the reactions of the Council Fathers."

"All that can be said at the present is that we hope that the key affirmations contained in the text, in particular, that Christians are weakened."

**SOME PRACTICAL
EXPERIENCE**

ANGLICAN NEWS SERVICE

London, October 4
Ninety theological students from Lehigh and Dickinson theological colleges and St. Chad's College, Durham, and four staff members, visited Liverpool from September 17 to 27 to gain practical experience.

The spent the first week-end among the various parishes under the guidance of the incumbents.

During the week they visited the Kirby Youth Centre, the Methodist youth club and prison, the Marney Mission to the Homeless, and Walsby where a new church is to be used by both Anglicans and Methodists.

They had discussions with probation, child welfare, national assistance and youth employment officers and with representatives of the Liverpool Samaritans.

**PROFESSOR TINDAL
DIES**

ECUMENICAL PRESS SERVICE

Edinburgh, October 4
The Reverend W. S. Tindal, Professor of Christian Ethics and of Practical Theology at the College, the University of Edinburgh, died on September 11, at the age of 66.

A leading figure, not only in his own Church, but in the ecumenical movement, he was also a convener of the Inter-Church Council in London in 1957, the Church of Scotland and a member of the Central Committee and Finance Committee of the World Council of Churches.

**CHURCH IN
VIET NAM**

**PERSECUTION
PURIFIED**

ECUMENICAL PRESS SERVICE

London, October 4
Persecution of Roman Catholics in South Viet Nam following the assassination of President Ngo Dinh Diem in 1963, while "an extremely painful period" for the Church, had led to a "purification" of "hypocritical elements."

This view is advanced in an article by Nguyen Hong Hoa in the September 11 issue of the *Tablet*, a weekly Roman Catholic weekly published here.

He reports that after the November, 1963, downfall of the Diem regime, a wave of anti-Catholic feeling swept through the country during which "Catholics were abused, imprisoned, chased from their homes, or beaten to death."

"The first effect of all this was to rid the Church of the hypocritical elements who became Christians under the Diem regime" seeking material gain or career favour with the Government.

"But another effect was that many were driven to the faith by affirming their faith. . . . It is now realised that the Catholic demands many sacrifices and extraordinary courage."

PURER MOTIVES

He added that while the number of baptisms (formerly 30,000 per year) has declined, "the motley conversion has become purer."

"Only by respect for law and order and practicing their faith with single-minded conviction will the Christian community regain its normal place in Viet Nam," he declared.

"Their loyalty in the face of certain fanatical Buddhist elements and the repression of some respect and confidence. But the difficulties are many."

"However, experience has taught that a Church without problems is not always a healthy Church and that, on the contrary, the problems are often a sign of vitality."

"Hence the fall of President Diem was in many ways an advantage for the Church in South Viet Nam."

**BIRTH CONTROL
SURVEY**

ECUMENICAL PRESS SERVICE

London, October 4
Between 63 and 74 per cent of the doctors on the Guild of St. Luke, St. George's, Damman, the official associations of Roman Catholic and Anglican doctors in Britain, feel their Church should promote some form of birth control under certain circumstances.

Their report has been submitted to the Institute of Family Planning making a study of the results of the survey.

Full details of the survey, which has been a closely guarded secret for four months, were published in the "Catholic Herald" last month after some of the results had leaked to the national Press.

The overall result of the survey shows that out of a total of 1,000, 74 per cent thought that Roman Catholics practise contraception. The majority felt that the rhythm method was unsuccessful and psychologically harmful for men and women alike.

By far the most significant question in the eight-year survey was the following: "Do you in your own conscience think that conception within the bonds of marriage should be permitted in the following circumstances: (a) to prevent the break-up of a marriage; (b) to prevent 17 (uncertain); (c) for Relations; (d) to prevent 482 (no); 150 (no); 17 (uncertain); (e) for economic reasons; (f) yes; 219 (no); 18 (uncertain)."

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DOES "HONEST TO GOD" MEAN?

By BARBARA THIERING

In a provocative article in *The Times* of September 27, 1963, we were challenged by the Reverend C. K. Tucker to face up to the issue of honesty to God. In his circles, one which is rocking the very foundations of the Church, the author refrains from making the criticisms that are usually made here of "Honest to God" (a) that it is a straw man in a tunic, and will be soon abandoned; (b) that it is a wicked betrayal of the Christian faith; (c) that it is a dishonest lie; (d) that it is a lie which should leave the Church.

On the contrary, P. Tucker says that to accept the view of the "Honest to God" school that the Church is sick, nearly to death, and that those people who stay away from it are probably more honest and healthy than those who frequent it.

The present writer has from time to time tried to draw attention to the implications of this movement, believing, with many others, that it is the harbinger of a new reformation, or something more.

Just as it was born in the first half of a century, the Renaissance, and the Reformation, so it may be the harbinger of a new reformation, or something more. But the philosophic background is a complete escape from the traditional theologians; that is, a deliberate effort to understand the issues involved.

Most people with whom I have discussed this subject have with alacrity that there is a lack of honesty to God in the Church, and considerable modernization is needed both in thought and organization.

But they do not see that the modernization is the harbinger of "religionless Christianity" which is not only talking but also doing.

They are attacking the whole fabric and structure of the Church, and saying that religion is an entirely different thing from Christianity, which is the greatest and healthiest thing that ever existed on our civilization.

What we have to do in our churches is to find a way that is to be done among first century Christians and last century Europeans.

JUDAISM

The holy religion in which Jews had been brought up and trained from childhood had become a stifling thing, a breeding-ground of intolerance, hatred of oneself and mankind of escapism and dependence.

It forbade one to think honestly and clearly, to set out on the adventure of discovery of the world and its laws, merely to live by an arbitrary God. It forbade one to accept as the basis of life and all its manifestations for the sake of straining after a dubious and sure dream that never occurred.

The discovery of the Dead Sea Scrolls has given us a more accurate picture of Judaism in which many of the early Christians were steeped.

It was a text, or corresponding to some of the details of our own day, and differed as much from our own religion as the Jews differed from the Christians.

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ground was much the same as the scientific method. As Bonhoeffer pointed out, the scientific method is not a "religion" altogether.

New in our own time we have a scientific method of religion. The old world has not the scientific method of religion. It is an unnecessary hypothesis.

For the psychologist, he is a person who is not a person to maturity.

Monasticism relieves the Gentile from the religious superstition. Now it is time for a step forward. We must have a new religion.

ULTIMATE REALITY

The "God out there," the supernatural Person somewhere who watches over us, may also be a debased form of expression of that Something which is the most powerful reality in human life.

That is imperative before we can have a new religion which we must own most truly.

We each have our own ultimate reality, and we are free to choose to obey it or disobey it, and we also disobey it through conformity, dependence, fear, or

John Taylor, commenting on the ever-increasing abundance of the word, says, "God has put His fingers into many hands, and our history is our witness. The Life Movement and the Church are concerned with how we exercise that responsibility."

This is the purpose of the Life Movement. It is to lead a large body of Australians in a practical demonstration of the Christian faith.

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whether he is a Christian or not. When this basic insight is understood, it is not a new practice because superstition is not a religion. It is a new truth, for it encourages us to go on to a Providence and to a God for what we must be.

The Church, on the other hand, is potentially a means of embracing and passing on this truth. It is a means of embracing and passing on this truth. It is a means of embracing and passing on this truth.

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COUNCIL OF APEAL FOR WAR VICTIMS

ECUMENICAL PRESS SERVICE

Hamburg, October 4

The possibilities of holding a "creative ecumenical council" of all the Christian churches are being discussed in an article in the current issue of the German weekly "Sonntagsblätter" by Dr. Lohmeyer, general secretary of the World Council of Churches, Faith and Order Department and one of the Vice-Presidents of the Second Vatican Council.

No longer should such a council be considered a "romantic dream" by Dr. Lohmeyer, a Roman Catholic Church, by referring to the various ways by which the ecumenical movement has been developing since the Second Vatican Council.

Those who are in the process of discovering these things for themselves will recognize their thoughts in these writers, though they may have reservations on some points.

Those who have received a "treason" and have not perceived it as such, but as a process which induces conformity to a traditional code of morality, and possible benefits in the after-life, will fall to understand Doubtless it is not this way.

But at least let us stop trying to ignore this earthquake!

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NEEDS IN INDIA AND PAKISTAN

ECUMENICAL PRESS SERVICE

Geneva, October 4

The World Council of Churches on September 21 approved a plan to raise \$2,500,000 as a first step towards meeting the needs given by churches in India and Pakistan to civilian war victims.

Cables received from National Councils of Churches in Delhi and Karachi indicate the church groups are providing food, blankets, medicine, and temporary housing for thousands of refugees fighting.

Over 100,000 dollars of church contributions channelled through the World Council of Churches are being distributed to refugees and aid in both Pakistan and India during the year 1963 programme.

In India this has included distribution of food and clothing and other supplies to the settlements of upwards of 50,000 Hindu and Christian refugees from East Pakistan settled in Assam.

Working with the National Christian Council of India, the W.C.C. is sponsoring a programme to resettle 15,000 families from East Pakistan in a 5,000 acre government-owned plot in the State of Assam.

Aid is also being given to East Pakistan refugees in camps in India and during the year 1963 programme.

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CHURCH AND LIFE MOVEMENT

ECUMENICAL PRESS SERVICE

London, October 4

The Church and Life Movement, with its special interest in the young, is a movement which focuses on contact between church and community, and which is active in the Christian world for today, is an important endeavor and it is about this life we are now living as it does about life after death.

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OBITUARY

CANON K. J. HUGHES

We record with regret the death at Latrobe, Tasmania, of Canon K. J. Hughes, aged 87 years, on September 28, 1956. He was educated at the University of Tasmania.

Canon Hughes was rector of the Parish of Longford and North in Northern Tasmania, and held a headmaster's position between his car and an orthodox education. He was a member of the previous Sunday. It is a pity that he should have died as a canon of St. David's Cathedral, Hobart, has lost his life as a result of the accident. Canon H. C. Huthbert, Rector of St. Andrew's, Launceston, died of Sandy Bay, died after a collision in South Australia last November.

Canon Hughes was educated at Launceston and Hobart Schools and studied for the ministry at St. Wilfred's College, Tasmania. He obtained his Bachelor of Arts degree at the University of Tasmania in 1922 and was ordained a deacon in 1923 and a priest in 1924. He took a Bachelor of Theology in 1923 and became a Scholar of Theology in 1945. His first curacy was at Launceston in 1923 and a priest in 1924. He took a Bachelor of Theology in 1923 and became a Scholar of Theology in 1945. His first curacy was at Launceston in 1923 and a priest in 1924. He took a Bachelor of Theology in 1923 and became a Scholar of Theology in 1945.

Then followed parishes in many parts of the diocese. He was rector of Burnie (2 years), rector of Elendale (7 years), rector of Queenstown (5 years), rector of Burnie Plains (6 years), rector of Burnie (12 years), and finally rector of Longford and North (17 years).

Canon Hughes was appointed rural dean of the North-West Diocese in 1946 and held the office for 8 years. He was made a canon of St. David's Cathedral in 1954 and made a canon-chancellor in 1965. While at the Cathedral he was a member of the executive committee of the Retired Clergy Association of the North-West. In later years he was a member of the Longford Rectorate and has been Rector of Christ Church Longford since 1953.

Canon Hughes married Miss Marian Elsie Gould of Sprent and there were five children: Michael Timothy, Christopher, Mrs. (Mrs. D. L.) Pearce, wife of the Rev. Canon J. P. (Cathedral, Hobart) and Cynthia (Mrs. A. Brewick, Smeeth, Tasmania). Mrs. Hughes died at Longford about six years ago.

More than 50 robes given from many parts of the diocese attended Canon Hughes' funeral at Longford on September 28. There was also a large attendance of laymen from many walks of life. The Reverend G. Costello, Rector of Wynyard, the Rev. Canon of the North-West conducted the service at Christ Church. Also taking part in the service were the Bishop of Tasmania, the Right Reverend R. J. McWilliams and the Rev. Evandale, Archdeacon E. N. Smeeth.

The graveside service was taken by the Bishop and Mr Costello. Other denominations were represented by Father J. McMahon (Roman Catholic), the Rev. T. J. Griffin (Presbyterian), the Reverend R. G. James (Methodist), and the Rev. Canon A. Smith (Baptist).

The pallbearers and carriers were Col. G. A. D. You, Messrs G. C. Cox, R. Bailey, K. A. Barrett, G. Miller, A. Eberhardt, J. Enloe, C. A. Harrison, G. W. Hudson, J. Barnes, M. Barnes, V. Barnes, K. Pinner, G. W. Hudson and Perth veterans, and S. Walkden and Mrs. J. Walker (of the Longford Rural Club).

THE REVEREND G. B. McWILLIAMS

We record with regret the death of the Reverend George Benjamin McWilliams, Rector of Christ Church, North Perth, on September 28. He

was aged 59 and had been Rector of Christ Church since 1937. Mr McWilliams was born in Adelaide in 1891 and was ordained in 1913 and ordained priest in 1914 by the Archbishop of Melbourne. He married E. Wood F. W. Head. He served in the Diocese of Melbourne as curate in the Mission District of St. James and St. John, Melbourne from 1914 to 1916. St. Columba's, Hawthorn (1914-17), St. Andrew's, Melbourne (1917-1939). In 1939 he became rector of Christ Church, North Perth being the first chaplain appointed. He served in the Far East during the war in 1942 and had a narrow escape from the Japanese in Malaya. From 1943 to 1944 he was at St. Asa's Chapel in North-Eastern Australia. He was Chaplain in Charge and Assistant Staff Chaplain from 1944 to 1946.

Returning to the Diocese of Melbourne, Mr McWilliams was appointed Minister at St. Alban's, West Coburg, in 1946 and incumbent of the Church of the Epiphany, Northcote, in 1950. From Northcote he went to Christ Church, Perth, in 1952. Mr McWilliams was respected and loved as a parish priest and a chaplain. He also exercised remarkable ministry as a hospital chaplain, especially in regard to the aged, and in connection with the parish of North Adelaide. He was a direct approach and a fair face of all who came within his influence. His personality was most acceptable, but also his sense of duty and varied number of friends.

Christ Church was filled to overflowing for the funeral service on September 30. The service was conducted by the Right Reverend R. J. McWilliams, a former rector of Christ Church, Perth. More than 400 priests of the Diocese and the Right Reverend R. J. McWilliams, a former rector of Christ Church, Perth, were present and took part in the service. The Bishop of Perth, the Bishop of Willicha, the Right Reverend T. E. Jones, the Right Reverend Bishop of Melbourne, the Right Reverend T. S. Sanderson, and the Right Reverend A. M. Williams, who in charge of a church service was conducted at the Crematorium at Central Park.

On the following morning a Requiem celebration of the Holy Communion was conducted in Christ Church by the Archdeacon of Adelaide, the Ven. Rev. E. W. Kenney, at which the Bishop of Adelaide presided. More than a hundred parishioners attended this service. The attendance on both occasions were a tremendous tribute to the life of the late rector. Mr McWilliams was held, Mr McWilliams' brother, Mr T. McWilliams, and his sister, Mrs P. Williams, came from Victoria for the funeral.

There are at present in the diocese 100 parishes, 100 churches, the La Force, the Diocesan Centre, and the Inter-Church Centre. The Diocesan Centre has presented a plan for five new churches to be built in all the existing sites and buildings of Anglican, Methodist, and Presbyterian Churches.

Under the head of Christ Church a number of different departments are at work. Our own Diocese of Perth is regarded particularly in leader training.

In youth work, amongst the 13-15 year olds, something is gradually being accomplished, but amongst the 15-25 group particularly is a sad one. The Diocese has a strength of centre in youth movements is being built up, but it is only in the parish that the actual service to youth can be accomplished in the young groups formed.

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DIOCESAN NEWS

ADELAIDE

NEW RECTOR OF CLARE
The Reverend A. J. Baxter was instituted by the Bishop of Adelaide, the Right Reverend T. E. Jones, in the Diocese of Melbourne on October 6.

Mr Baxter, who was ordained priest in the Diocese of St Andrew and St George in 1930, is a graduate in Education in the Diocese of Perth. He was in Perth from 1930 to 1961 he was Associate Secretary of the Anglican Council of Australia and Education Division of Perth on October 6. He was also a member of the National Council of the Anglican Church of Australia.

NARACORTE

The Reverend T. V. Jones has been appointed Minister at St. Andrew's, Naracorte, in 1942 and had a narrow escape from the Japanese in Malaya. From 1943 to 1944 he was at St. Asa's Chapel in North-Eastern Australia. He was Chaplain in Charge and Assistant Staff Chaplain from 1944 to 1946.

BRISBANE

RECTAL IN CATHEDRAL
The Right Reverend R. J. McWilliams was present at the funeral service of the late Mr. J. H. (Jack) Hart, a well-known musical composer, who died on October 6. The service was held at St. Andrew's Cathedral, Brisbane, at 11.45 p.m. in aid of the Royal Adelaide Hospital. The service was conducted by the Right Reverend R. J. McWilliams, a former rector of Christ Church, Perth.

BACH RECTORY

The George Farrell Ensemble will give a Bach Requiem at the rectory of St. Andrew's, Brisbane, on October 10. The service will be conducted by the Right Reverend R. J. McWilliams, a former rector of Christ Church, Perth.

PERTH

PREVY OF TORRES STRAIT
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Dr David Kirkman and Mrs Kirkman of Mission Park made their spacious home available to the Right Reverend R. J. McWilliams, who was invited to a buffet dinner which was held at the residence of Mrs Kirkman, who was invited to a buffet dinner which was held at the residence of Mrs Kirkman, who was invited to a buffet dinner which was held at the residence of Mrs Kirkman.

The Reverend N. J. Ely, Organist of St. Andrew's, Brisbane, was present at the funeral service of the late Mr. J. H. (Jack) Hart, a well-known musical composer, who died on October 6. The service was held at St. Andrew's Cathedral, Brisbane, at 11.45 p.m. in aid of the Royal Adelaide Hospital. The service was conducted by the Right Reverend R. J. McWilliams, a former rector of Christ Church, Perth.

MELBOURNE SYNOD

(Continued from page 12)

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Under the head of Christ Church a number of different departments are at work. Our own Diocese of Perth is regarded particularly in leader training. In youth work, amongst the 13-15 year olds, something is gradually being accomplished, but amongst the 15-25 group particularly is a sad one. The Diocese has a strength of centre in youth movements is being built up, but it is only in the parish that the actual service to youth can be accomplished in the young groups formed. It is only in the parish that the actual service to youth can be accomplished in the young groups formed.

Bishop Macdonald proposed a vote of thanks and pronounced the occasion marked the significant fact that the first anniversary of the whole Church in Australia in Perth was celebrated on the Anglican Missionary Council on October 6.

LUNCHEON INTERVIEWS IN CATHEDRAL

Searching for news and frank answers are expected when, during the lunch break of the Anglican Missionary Council on October 6, Miss Gillian Wain of the Perth Diocese will be interviewed by the Archbishop of Perth on October 6. She will be interviewed by the Archbishop of Perth on October 6. She will be interviewed by the Archbishop of Perth on October 6.

MOAMA MISSION

The Parish of Moama held a successful Mission from September 19 to 26. The mission was Canon Eric Barker of Berrara and attendees were excellent at all services during the week.

ABRIAM PARK

The Parish of Abriam Park, which is one of the most wide-scattered parishes in the diocese, is to hold a combined Parish Eucharist in the Abriam Show Ground on October 7. The Ven. Rev. Fr. T. Jones will preside for the Bishop and will be the celebrant and preacher. After the service there will be a picnic luncheon. The Abriam Show Ground is one of the most attractive shows in the Rivina and a special altar is being erected in the arena for the occasion.

CONFIRMATIONS

The Bishops of Wangaratta, Melbourne, and the Bishop of Canberra and Goobang will be taking Confirmations during October.

MELBOURNE

S. LUKES, YARRAVILLE

The national festival of St. Luke's, Yarraville, will be held from October 17 to 24. The Dean of Melbourne, the Very Rev. W. Thomas, will preach on October 17 at 7 p.m. on the Liturgy.

ELVY'S for CONN Electronic Organs

CONN's outstanding quality is its true PIPE ORGAN TONE . . . made possible by a completely independent tone generator for each note. We invite any interested parties to our Showrooms to hear CONN and to substantiate the claim that CONN tone is different to any other electronic organ. Churches contemplating the purchase of a pipe organ should, without delay, be investigated if the CONN satisfies, great expense will be saved. Models for hire. Theatre, priced accordingly. Extended payments available.

R. H. ELVY Pty. Ltd., Conn Agent for N.S.W.

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his 73 birthday on October 10, on which day he will be the celebrant of Holy Communion at 6.30 p.m. in Christ Church, North Perth, which will be the first anniversary of his consecration. The church, which was built under the leadership of the Rev. Canon of North Perth, was consecrated by his father, the Most Rev. Bishop of Perth.

RIVERINA

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There are at present in the diocese 100 parishes, 100 churches, the La Force, the Diocesan Centre, and the Inter-Church Centre. The Diocesan Centre has presented a plan for five new churches to be built in all the existing sites and buildings of Anglican, Methodist, and Presbyterian Churches.

Under the head of Christ Church a number of different departments are at work. Our own Diocese of Perth is regarded particularly in leader training. In youth work, amongst the 13-15 year olds, something is gradually being accomplished, but amongst the 15-25 group particularly is a sad one. The Diocese has a strength of centre in youth movements is being built up, but it is only in the parish that the actual service to youth can be accomplished in the young groups formed. It is only in the parish that the actual service to youth can be accomplished in the young groups formed.

The cost of our representation (as it interest) has been much increased since we formed the Diocese of the Church of Australia.

Day, October 18, there will be a Parish Communion at 6.30 p.m. in Christ Church, North Perth, which will be the first anniversary of his consecration. The church, which was built under the leadership of the Rev. Canon of North Perth, was consecrated by his father, the Most Rev. Bishop of Perth.

SYDNEY

WARATAH FESTIVAL SERVICE

A service was held in St. Andrew's Cathedral on Sunday the 6th at the commencement of Waratah Festival Week. The visiting team of English bell-ringers ring for half an hour before the service.

The Dean of Sydney, the Right Reverend F. O. Hullo-Moore, conducted a special Waratah Youth Service at 7 p.m. at the Curate of St. Matthew's, Manly, the Reverend Brian King for Minister (N.S.W. Rugby Union player) presiding.

ABROTSFORD RECTORY

The Archdeacon of North Sydney, the Ven. Rev. G. Debenham, will dedicate St. Andrew's, Abrotsford, on October 10, at 7 p.m. This will replace the present rectory at the Principal Parish of Abrotsford and Rosell, etc. A new church, St. Andrew's, is also being built in a central position to replace St. John's and St. Thomas'. The Right Reverend A. J. Dain will dedicate this new church on Sunday, December 11, at 7 p.m.

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