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# 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 S. Paul's Cathedral today.

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

*We are 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 which we are least with our forms, our results, or lack of them; discontent with our buildings, our furniture, our music, and our ceremonies.

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

Unlike other activities, it is never purely individual, and corporate Christian worship will be the simplest of this kind of activity.

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 constantly under review 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 this tradition. As they move from parish to parish, they should be able to feel their way home, wherever they are.

Secondly, our present lack of discipline is both confusing and undisciplined.

We hope to bring into it 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 practice, even though in accordance with the best and most ancient liturgical traditions.

### adoration.

Worship should also aim at edification, in the sense in which S. Paul speaks of 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 "Lord's Matins" say once a month, for "Parish Communion" in order that the Bible may be given a greater opportunity to speak as an integral part of the service.

The fifth aim sums up the words of our Lord, "Love God, love your neighbour."

### NUMINOUS ELEMENT

Rudolph Otto invented the word "numinous" to describe the numinous element of religion. He did not forget that the numinous is an essential part of the religious experience.

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

There must be play in our worship, and mystery, too. The New Testament sense of the revelation of the secrets of God, something of the beyondness of God must appear in our worship, and people will be deprived of the fulfilment of their

deepest religious instinct. When Isaiah went into the temple, he saw the Lord. May our people, through the worship of their parish church have a vision of God.

## GRAFTON SYNOD PART OF CASINO CENTENARY

FROM OUR OWN CORRESPONDENT

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 S. Mark's, Casino, was, in fact, celebrating its centenary as the parish established on the Richmond River.

It acted as liberal host to the synod as it met there this year, and as a result of the special features and functions to celebrate this hundredth year of the parish.

But, despite the soaring price of the money in 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 arrived by the whole

Diocese of Grafton, the Right Reverend R. G. Arthur, with some members of the diocesan synod held at Casino on September 26 and 27. With him are (left to right) Archbishop J. V. J. Robinson of Lisianski, the diocesan treasurer, Mr K. M. McCallum, the registrar, Mrs Alice Tester; and Mr C. W. Schaeffer of Grafton.

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## UNIT APPROACH

First came a resolution to bring them in their bid for unity. The Very Reverend A. E. Warr's motion that all the clergy should retire at sixty-seven years.

The Reverend W. A. Brown 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".

## CANADIAN WOMEN TO CO-OPERATE

ECUMENICAL SERVICE BRANCH, Toronto, Ontario, Canada. Canadian Women's League will seek to maintain peace and harmony between the various religious bodies in social study and action, was announced at the League's annual convention in Jasper last month.

## MOWILL VILLAGE CHAPEL

The chapel of S. James at the Mowill Memorial Village, Carell 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 chapel is integrated with the chapel was opened during the service by the Right Reverend M. L. Loe, Bishop of Sydney.

The late Archbishop Mowill was a hereditary freeman of the city of Dover and the chapel is named after the Mowill family, a 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 beams from this church and from Dover Castle.

Both the cross and the bell were given to the Village by the citizens of Dover, and he 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 by the Church of England Information Trust received last week totalled £35, bringing the total to £1,165-15-6. 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 Anglican" by air freight each week to the Diocese of Jerusalem.

The main object of the Appeal is to extend missionary work to the people of the world and work of all parts of the Anglican communion by increasing and extending the circulation of "The Anglican" and by financing the work of the Church of England Information Trust.

Gifts are especially welcome

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

## "YOUR HEED DEEPLY MOVES US", 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 to the young New Guineans ordained now on a three months fast-acting tour of Australia."

Kingsley Goggin, Walter Atambilo, Gideon Walda, Isaac Gabalo, Cadonon Kolob, and six young New Guineans have been brought to Australia by the request of the Bishop of New Guinea's request, to see firsthand the work which New Guinea is moving.

So far their impression of the Australian Church is favourable. They are impressed by the energy of the young men and women parishioners 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", they said. "Papua does not see the Church as people — they see it as a building and the priest as the man who does the service in it. Building and Papua 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, and seem sorry when we leave," one commented.

"Down here everything depends 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 work hard and consider things in terms of "what's in it for me".

"A Papuan works hard to get a nice house and then he sits back", said one. "Here people continue to work hard, to maintain what they have. The group felt too that Australians have a much greater sense of working for their country than Papuans have."











# AND NATION

## A CASE FOR EXAMINATION

What we must really ponder upon is not Mr. GLOVER's particular case, or what the law may or may not be, or even the variations in practice between different dioceses and bishops. These things must be considered in the light of the fundamental principle upon which the Church bases her doctrine of marriage. If, as we frankly incline to believe, the practice of the Church as a whole is well founded on sound theological principle, then no harm, and no loss of good, should come from a more definite formulation and restatement of that principle. The General Synod, like the Bishop's Meeting, would not be suitably authoritative body to look into it. The appropriate course might be for the General Synod to appoint a commission, composed of laymen and clergymen, including theologians, sociologists, and perhaps a bishop and a lawyer or

**Papuan Ordinands  
Look Us Over**  
The Australian Board of Mis-

differences (especially when re-roles in their rapidly developing

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

**SUNDAY, OCTOBER 10, 8:00 A.M. A.E.T.**  
**6:30 A.M.:** **THE HOLY TRINITY**—The Rev. Fr. Thomas J. Pribyl, East Cambrian.  
**8:00 A.M.:** **DIVINE SERVICE**—8:00 a.m. A.E.T. 7:30 a.m. S.M.T. **THE HOLY TRINITY**—The Rev. Fr. Thomas J. Pribyl, East Cambrian.  
**9:00 A.M.:** **THE HOLY TRINITY**—8:00 a.m. A.E.T. 7:30 a.m. S.M.T. **THE HOLY TRINITY**—The Rev. Fr. Thomas J. Pribyl, East Cambrian.  
**10:00 A.M.:** **THE HOLY TRINITY**—8:00 a.m. A.E.T. 7:30 a.m. S.M.T. **THE HOLY TRINITY**—The Rev. Fr. Thomas J. Pribyl, East Cambrian.  
**11:00 A.M.:** **THE HOLY TRINITY**—8:00 a.m. A.E.T. 7:30 a.m. S.M.T. **THE HOLY TRINITY**—The Rev. Fr. Thomas J. Pribyl, East Cambrian.  
**12:00 P.M.:** **THE HOLY TRINITY**—8:00 a.m. A.E.T. 7:30 a.m. S.M.T. **THE HOLY TRINITY**—The Rev. Fr. Thomas J. Pribyl, East Cambrian.  
**1:00 P.M.:** **THE HOLY TRINITY**—8:00 a.m. A.E.T. 7:30 a.m. S.M.T. **THE HOLY TRINITY**—The Rev. Fr. Thomas J. Pribyl, East Cambrian.  
**2:00 P.M.:** **THE HOLY TRINITY**—8:00 a.m. A.E.T. 7:30 a.m. S.M.T. **THE HOLY TRINITY**—The Rev. Fr. Thomas J. Pribyl, East Cambrian.  
**3:00 P.M.:** **THE HOLY TRINITY**—8:00 a.m. A.E.T. 7:30 a.m. S.M.T. **THE HOLY TRINITY**—The Rev. Fr. Thomas J. Pribyl, East Cambrian.  
**4:00 P.M.:** **THE HOLY TRINITY**—8:00 a.m. A.E.T. 7:30 a.m. S.M.T. **THE HOLY TRINITY**—The Rev. Fr. Thomas J. Pribyl, East Cambrian.  
**5:00 P.M.:** **THE HOLY TRINITY**—8:00 a.m. A.E.T. 7:30 a.m. S.M.T. **THE HOLY TRINITY**—The Rev. Fr. Thomas J. Pribyl, East Cambrian.  
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tenants at Dukeshire, in the same diocese, and he was appointed to the same office while the rector, the Reverend A. F. Main, was in England.

**HARVEY J. G. DUNN, D.D., Assistant Curate of St. George's, Des Moines,** died of a heart ailment, at his home, on the 10th inst. He was appointed Chaplain to Holy Cross Cathedral and Chaplain to the University of Iowa.

**JOHN W. DUNN, D.D.,** of North-West Australia, was on October 10th, 1897, elected to the office of Rector to St. Thomas', Townsville, Diocese of Queensland, by the clergy of that diocese. He was previously rector of St. Paul's at Clayfield, in the same diocese, as was also in November, 1896.

**JOHN W. REVEREND G. E. CHAPMAN** has looked for us, it is not our looking for Him that has saved us. In Christ we have found our life, our resurrection, our restoration.

"In Christ," to use a phrase so often occurring in St. Paul's epistles, is a simple statement, but it is a statement that His victory means that we are accepted by God, consecrated by His service and freed from the power of sin.

October 13: Translation of King  
Edward, Confessor.































