

THE AUSTRALIAN

The Independent and unofficial newspaper of the Church of England in Australia, and the official organ of the Church of England Information Trust, incorporating the Church Standard

MUCH ADO ABOUT MUSIC AT S. ANDREW'S CATHEDRAL MYSTERIOUS "RESIGNATION" OF MASTER OF THE CHORISTERS

By a STAFF CORRESPONDENT

The resignation — or dismissal — of the well-known Organist and Master of the Choristers at S. Andrew's Cathedral, Sydney, Mr Mervyn J. Byers, has given rise to growing speculation within the diocese about the truth of the matter.

Coupled with legitimate curiosity as to why Mr Byers has resigned, or has at least had his contract terminated, is growing concern about the control and direction of the cathedral's finances.

This in turn is widely believed to involve diocesan financial policy at the highest level, which will be discussed at a special meeting of the Synod of the Diocese of Sydney to be held on March 22 this year.

Among the latest developments are the resignations of two of the lay clerks from the Cathedral Choir. These resignations, which have been accepted by the Cathedral Chapter, are to take effect immediately upon Mr Byers' departure.

In addition, parents have withdrawn some boys from the Cathedral Choir.

Immediately underlying the mystery of the difference, which obviously exists between a section of the diocese and cathedral authorities, on the one hand, and Mr Byers (supported at least tacitly by Church musicians generally, and some diocesan authorities) on the other hand, is a long and confused story of the S. Andrew's Cathedral Choir School.

On Monday, December 7 last, a reliable and highly placed source within the cathedral informed ANGLICAN that Mr Byers had been dismissed by the Cathedral Chapter.

It was not possible to contact Mr Byers about this report. Your correspondent immediately asked a spokesman for the Chapter whether the report of Mr Byers' dismissal was true.

The spokesman said: "That is quite incorrect. His contract has simply been concluded."

"We are acting under the terms of Mr Byers' contract, which provides that it can be concluded by six months' notice on either side."

NOT "DISMISSED"

"There is no question of 'dismissal' just like that. Mr Byers could have given as six months' notice if he had wished, and we have it. It is the normal thing."

"Notification was given to Mr Byers on the week-end, and the Chapter is concerned that there should be no hard feelings to Mr Byers. That is why his contract was just concluded. It is incorrect to say he was dismissed."

Asked for the Chapter's reasons for "concluding" Mr Byers' contract, the spokesman said: "No reason is given, and I cannot speak for the Cathedral Chapter."

"My own feeling is that we have different policies. I cannot say more than that."

On Wednesday, December 9, the following statement was released "for and on behalf of" the Cathedral Chapter of the Diocese of Sydney by the Ven. Bishop D. R. Delbridge, who is acting as Dean until Bishop P. O. Holmes Meir is installed on February 23 next: "It is announced that Mr Mervyn J. Byers has advised the rest of his intention to resign his appointment as Organist and Master of the Choristers of the Cathedral Church of S. Andrew's Sydney, and is seeking another appointment overseas."

In making this announce-

ment the Chapter acknowledged its appreciation of Mr Byers' work over the past seven years and his high reputation as an Organist and Master of the Choristers.

Archdeacon G. R. Delbridge, speaking on behalf of the Chapter, said that Mr Byers' character and integrity, coupled with his ability, all made him a most popular tutor and that his departure would be deeply felt by the Choristers.

"The Chapter and those closely connected with Mr Byers wish him every success in his future appointment and his wife and children every happiness."

Mr Byers said "I am unable to comment" when asked by THE ANGLICAN to confirm this official statement.

NO COMMENT

He said he was not in a position either to confirm or to deny reports (a) that he had been dismissed; (b) that there were differences on policy among members of the Chapter; (c) that there were differences over musical policy and the role of the Choir School between the Chapter and himself; or (d) that he had accepted an overseas post.

Asked whether he preferred to live and work in Australia or overseas, Mr Byers said: "Quite out of course. This is a won-derful country."

In view of Mr Byers' silence, accounts given on December 7 and December 9 seemed best to your correspondent to publish nothing until further facts could be established.

It was put privately to me that the same time by a member of

the Chapter that if Mr Byers had not in truth resigned, but had been dismissed, then any publicity could adversely affect his future.

This view, though it does reflect the charity of those who

(Continued on page 12)

ARMIDALE FAREWELL TO BISHOP AND MRS MOYES

FROM A SPECIAL CORRESPONDENT

Armidale, January 4
Representatives of every parish in the Diocese of Armidale attended the farewell to the Right Reverend J. S. Moyes and Mrs Moyes in the Armidale Town Hall on December 20.

The Bishop retired to the Diocese on December 31 and has since come to live in the Sydney suburb of Faerlane.

The diocese's farewell presentation to Bishop and Mrs Moyes was a cheque for £6,500.

The Dean of Armidale, the Very Reverend E. W. Wetherill, was chairman at the gathering. Good wishes were extended by the chairman of committees and of the synod, Mr K. C. Byfield of Tamworth; the Vicar-General, the Ven. Canon C. R. Rothero of Glen Innes; and by Mrs G. V. Quigley of Manilla on behalf of the women of the diocese.

The president of the Armidale sub-church of the R.S.N. and A.I.L.A. Mr J. Mitchell, presented Bishop Moyes with a framed photograph of the last Anzac Day service in the city.

Mr Byfield said that at many gatherings during past months people had been able to say in prayer for his bishop for the manner in which he had carried out the task to which he was called 37 years ago.

Such sincere tributes had come from people in every walk of life.

The diocesan farewell was different in that it brought together churchpeople and their affection, goodwill and humble thanks for their faithful shepherd.

"We do not want this to be a sad occasion," he said, "but firstly one where we can glory in the triumph that enfolds our bishop as he enters into the next era of his service — into an era which, we hope, will give him some opportunities for those things in life that we lesser mortals think of in association with the word 'retirement'."

"Secondly, but of far greater significance, is the occasion when we can give thanks in humble appreciation to Our Lord, who ordained that John Steward Moyes should be our bishop for 37 years."

In making the presentation of

the cheque for £6,500, Mr Byfield said that this was an outward and visible sign of such thanks.

"It comprised the total sum of money which had been contributed through each parish of the diocese," he said.

Mrs Quigley thanked Bishop and Mrs Moyes for the memorable service and for the inspiration, example and wise counsel extended at all times.

In particular, Mrs Moyes' admirable leadership and devotion had set a shining example for the women of the diocese to follow.

Archdeacon Rothero recalled Bishop Moyes' consecration in St. Andrew's Cathedral on November 30, 1929, following the synod election of "this rather severe-looking prelate" and his own thoughts at the time of what do the years hold for me, a simple student."

Since then he had been honoured to serve for 31 years with the bishop who had not only placed the Diocese of Armidale on a high ecclesiastical plane throughout the State but had also achieved great things for the Anglican Church in Australia.

"MR STEADFAST"

His own private nickname for the bishop had been for many years "Mr Steadfast." His clergy would always remember him as a pastor with a great personal interest at all times in their welfare.

"May the days to come be warm and clear, and may we both forever be in your hearts," said the archdeacon.

Bishop Moyes expressed his appreciation for "such a magnificent gift from the clergy and the Diocese of Armidale towards a home for us in Sydney."

He paid tribute to the devotion and influence of his wife, who had been a great help to the clergy during his years of service.

At night the bishop conducted a valedictory service for the clergy of the diocese in St. Peter's Cathedral.



The Chairman of Committees of the Synod of the Diocese of Armidale, Mr K. C. Byfield of Tamworth (right), presents Bishop and Mrs J. S. Moyes with a cheque for £6,500 as the diocesan farewell at Armidale Town Hall on December 20.

—(Northern Daily Leader) picture.

Adelaide, January 4

The Bishop of Adelaide, the Right Reverend J. T. Rees, and the Warden of St. Barnabas' Theological College, the Reverend E. L. Randall, have announced the appointment of a Vice-Warden to the college, which is to be officially opened on February 28, 1965, with new buildings on a five-acre site at Belair.

The Vice-Warden is to be the Reverend Robert S. Houghton, who has been Chaplain of Grimwade House, Melbourne Grammar School since 1960. He will take up his duties at St. Barnabas' as from February 1, 1965.

Mr Houghton was educated at

FROM OUR OWN CORRESPONDENT

Trinity College, in the University of Melbourne, where he gained the degree of Bachelor of Arts in 1948, with second class honours in Theology, and was awarded the Bromby Greek Prize.

He proceeded to Clare College, Cambridge, where he graduated Bachelor of Arts, with second class honours in Part II of the Theological Tripos, in 1951, and Master of Arts in 1956.

After residence in Wells Theological College, he was ordained as a priest in 1953, by the Bishop of Manchester.

He served a curacy at St. Michael's and All Angels, Howe Hill, in the Diocese of Manchester from 1952 to 1954.

He returned to Australia in 1955 and was Minister of East Sunshine with St. Albans' in the Diocese of Melbourne from 1959 to 1964.

Mr Houghton, who is married with four children, also gained the degree of Bachelor of Laws at Melbourne in 1959.

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The Reverend Bartholomew O'Donovan with his parents, Mr and Mrs B. O'Donovan, at Carrathool, after his ordination to the priesthood in S. Paul's Pro-Cathedral at Hay by the Bishop of Riverina on December 21. He has been appointed Assistant priest at Leroona.

—(Western Standard) picture.

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SCOTT, The Reverend H. R. Scott, Rector of St. John's, Hartley, Mount Victoria, Diocese of Sydney.

THOMAS, The Reverend G. Thomas, Rector of St. Saviour's, Panchbong, same diocese.

THOMAS, The Reverend G. Thomas, Rector of St. Luke's, Mosman, Diocese of Sydney, to be Rector of St. Aidan's, Blackbeath, in the same diocese.

REFUGEE FOR EVER? THE BURNING BOMB

By GEORGE GOYDER

WHAT is the purpose of the Church and who is responsible for carrying it out? These are people that the Church of England parson's job is to take services, give advice, baptise, marry and bury. But much more is involved. In the Church we are engaged in an eternal struggle.

We see Stephen, not as an Apostle, becoming the first martyr, and Philip, not a priest, but a man to Christ the King of Ethiopia's steward as he goes on his journey. We see every evidence of worldly gifts being brought in to the service of God in the name of the Church.

We see prebendhood subordinated to service and to the common tasks of the laity, or people of God; and people's gifts being used in all their variety, whether for teaching or medicine or administration as part of the whole ministry.

We see Christ moving about Palestine reasoning with workers and worldly types in worldly occupations, transforming them. We see him talking about politics, money and wages, and reminding the view of his contemporaries that their right use is to give to God's will.

Nothing is to be despised; everything is to be used for the glory of God and the coming of the kingdom of Heaven.

Obviously this is a religion for every day and everybody; and for special people on special occasions.

How is it then that the Church today is so far from being what it was in the early days of Christianity? The answer lies in the fact that the Church has been transformed into a worldly organisation.

In our affluent, commercial, busy and noisy lives the sense of wonder, which between them and the world, has been crowded out.

Human fellowship in their own right is to be an adventure, whether in marriage, business, or in a community.

It is this sense of fellowship in the present, and adventure in fellowship, which the Church today lacks.

TAKING RISKS

This lack is what makes the Church seem irrelevant to the vast majority of people, just as it is to people in the present who are people in the past of Christianity. How can it be recovered?

The answer we are finding that the secret of administration is to be able to let go of one's initiative.

The good administrator is, in the name, implies a minister. His job is to help people find their own way, to make them free in it, and to make them to take the initiative and responsibility.

All administration or ministry involves taking risks with people. It is hard to run a business or factory in these times, and the reward in satisfied human beings must be infinitely more than the profit.

This is what Christ did. It is what the Church today does not do.

People need fellowship and a sense of adventure as never before.

They cannot be happy without it. Our trouble is that we have abandoned the Church.

We think of the clergy as doing something for them.

We do not think of them as ministers or administrators, appointed or trained to lead the ordinary people the energy of the Church for the glory of God in the world.

In the Church, as in industry, we are to let people free, by giving them a vision for the future.

People need to be taught to take the initiative in service, and to bring the good news of Christ's salvation, and in talking

Is the Church out of touch with the man-in-the-street? Mr George Goyder, a leading English layman, believes that it is. His article, an assessment of the Church's life, first appeared in the "Birmingham Post" of December 11, 1964.

Christ came to fulfil and to continue his promise to the Church. Organisations like Christian Unions show the way forward.

Movements like Christian Stewardship provide the means. The trouble is that many of the clergy have ceased to believe in the Bible.

For its simple message has been substituted a false teaching about a Christ who brought with him a different law and a different will from that of the God who gave us the Ten Commandments.

Most people see the church as a place of refuge, a place of withdrawal, and an institution unrelated to the life of the world.

To change this view a revolution is needed. The Church must be brought into the world, and the world brought into the Church.

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THE DOOR: A STORY FOR CHILDREN

By GEORGE GOYDER

KWENU did not believe it would work. He was perfectly willing to help, and he could move as much soil or rock as many boulders into place, but he did not believe it would work.

He told a million tales of the Old Elder, short-handed badza, breaking the rock and the soil, and the bowl will hold water. And when they built such a dam just now. Even now, its bowl is full.

He laughed again. "Dig, dig, dig," he said, "and you will see that we ourselves have dug for the biggest water hole in all the world."

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With the years and with the things he has seen. And he believes only in the old water.

Kofi attacked a particular hard stucco place, and then added. "That is not all. The country where many strange new things are happening, the bowl will hold water. And when they built such a dam just now. Even now, its bowl is full."

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ILLUSTRATED KIT

(Note: The above is one of a number of illustrated kits recently published by Church World Service, New York. The aim of the kit is to be educational and interesting to young people, and to provide motivation, and train leaders in the principles of Christian service. The kit is available in English, French, Spanish, Portuguese, Italian, German, and Dutch. It is available from Vernor Trade, Associate Distributors, 45 Riverside Drive, New York 10274, U.S.A.)

CLERGYMEN ON TV

When two South Australian clergymen discussed the columns of a South Australian newspaper they did not discuss the end of a public discussion.

Mr. Nicholas Nicholson, A.B.C. Talks Officer, noticed their correspondence and decided the subject was of public interest.

The programme was made in the A.B.C. Adelaide studios and will be on A.B.C. TV at 8.30 p.m. on Sunday.

The two clergymen are the Rev. Canon Nicholson, Minister and member of the Humanist Society of A.B.C., and the Rev. Canon Nicholson, Minister of Elizabeth, Diocese of Adelaide.

Their correspondence began when the Rev. Canon Nicholson, who left religion behind them in church, and both presented their arguments.

Their discussion on television took place before an audience of university and teachers' college students and was chaired by South Australian A.B.C. personality Alan Hodgson.

SOLOMON ISLANDER IN NEWCASTLE

FROM OUR OWN CORRESPONDENT
Newcastle, January 4
At present in Newcastle is Timothy Fafu, a member of the British Solomon Islands.

Treasurer of the British Solomon Islands, he is spending a few weeks in Newcastle. He is a member of the Registry seeking further experience in Church administration.

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MONASTERY NOW MODERN HOME FOR THE AGED

By GEOFFREY MURRAY, W.C.C. Staff Writer

SILVER GALS, polished until they reflect like mirrors, certificates and photographs all proclaim this provenance: a pigeon-fancier, his lifelong interest in the world of the birds, taken in old age by a rare bone disease so that special care be taken of him.

This man is one of 150 residents of the La Bienvenue, a Belgian Protestant welfare association, provides a residential home for the aged, at Blagades in the Borne, the capital of the Congo.

It was a significant ecumenical gesture, the result of a Protestant organisation in what is mainly a Roman Catholic country, open to people of every kind of religious persuasion.

One-third of the residents are refugees and they are, for the most part, Russians who have come to Belgium by way of China and Hong Kong.

In the reconstruction of the building a new chapel has been created and this is being used, by special arrangement, for both Orthodox and Protestant services.

At the dedication there were Catholic, Greek, Russian, and Evangelical priests, and representatives of the various faiths, as well as representatives of the welfare services, and the United Nations High Commissioner.

La Bienvenue was originally a school for the aged, and a beautiful grounds. Later, it became a monastery for monks, and was then a school for the aged.

France, the monks returned to France the ancient building was taken over by Entraine who used it as a school for the aged and the chronic.

There were naturally many inconveniences and disadvantages, but the monks had a sense of adventure as never before.

They cannot be happy without it. Our trouble is that we have abandoned the Church.

We think of the clergy as doing something for them. We do not think of them as ministers or administrators, appointed or trained to lead the ordinary people the energy of the Church for the glory of God in the world.

In the Church, as in industry, we are to let people free, by giving them a vision for the future. People need to be taught to take the initiative in service, and to bring the good news of Christ's salvation, and in talking

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Christ came to fulfil and to continue his promise to the Church. Organisations like Christian Unions show the way forward.

Movements like Christian Stewardship provide the means. The trouble is that many of the clergy have ceased to believe in the Bible.

For its simple message has been substituted a false teaching about a Christ who brought with him a different law and a different will from that of the God who gave us the Ten Commandments.

Most people see the church as a place of refuge, a place of withdrawal, and an institution unrelated to the life of the world.

To change this view a revolution is needed. The Church must be brought into the world, and the world brought into the Church.

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BOWL OF WATER

Kwenu just said, "Ahh," then he asked softly, "Kofi, how do you know his chief is old and his beard is white. He has seen many dry seasons. He has watched his people walk many miles to get a single shallow hole of water. They will be full." The boys went on to their digging.

AUSTRALIAN FRONTIER

FROM OUR OWN CORRESPONDENT
Brisbane, January 4
A meeting of the Australian Frontier in the presence of the Hon. Mr. Nicholson, Minister and member of the Humanist Society of A.B.C., and the Rev. Canon Nicholson, Minister of Elizabeth, Diocese of Adelaide.

The special guest lecturer is Dr. Colin Williams, of the University of Sydney, who will be speaking at the meeting which will conclude on January 8.

U.S.S.R. JOURNAL URGES REALISTIC ANALYSIS OF CHURCHES

ECUMENICAL PAPER SERVICE
Moscow, January 4

Not only must Marxist criticism of religion evolve in order to take account the evolution in the Church, but Communist parties must "extend their hand to all believing workers".

These are the essential themes of an article by Mr. Michailov, appearing in the current issue of "Knowledge", the official organ of the Communist Party of the U.S.S.R.

"To refuse to see these changes, that deeper and deeper crises are taking place in the Church is seeking to turn back the clock, to take into consideration the beginning of the Church's activity, to ignore the period of 'crusades' and 'heresies', to ignore the shortsightedness which has led to the 'Marx

By PROFESSOR P. H. PARTRIDGE, Director, Research School of Social Sciences, at the Australian National University

There is no Substitute for Quality.

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OFFERS: Mrs E J Cooper, New
Saints' Vicarage, 239 Murray
Preston, Victoria. Telephone
(connecting Exchange), or P.O.
Preston. Also to Adelaide.

LET US CHALLENGE atheism with daily family prayers and Bible reading in every Christian home; five minutes together before God! Family prayer books (which reading list) published by the Bishop of Ballarat, available from L. W. Lushbody, 261 Geddes Street, Wacolomaba, Queensland. Price 3/- each plus postage.

Shortly before this came to pass, the Dean, Bishop Hudson, instructed the Precentor (the Reverend J. E. Rosolotta) and Mr.

STUFFED CASSOCKS
Bishop Hudson jocularly referred to the proposed "ring-

ALL NEEDLEWORK for Church, and Choir. Mrs. Harb, Rectory, 101 N. 3 W.

A dozen and more similar stories, all carefully checked and vouched for, might be told. A great many hard financial facts could be produced.

Your correspondent feels that what has already been written, however, should be enough at least to start the ball rolling by bringing it home to Authority that you can suppress some of the facts some of the time, other

VACANT
 1E. HOREK, 21001 Victoria
 5. 10101 10101 10101 10101

The object of this despatch is not to attack the Chapter, any

individual, or the diocesan authorities; still less to harm the cause of Church music in general or the S. Andrew's Cathed-

WANTED

The object is to help forward Church music in Australia, to help to raise standards, to stimulate wider and deeper interest in all these matters by placing as many facts as possible before readers of THE ANGLICAN.

It seems tolerably sure that there has been some confusion about means, and about ultimate ends, in the minds of the Chapter and School authorities. It is possible that there has been some degree of indifference on

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ACCOMMODATION WANTED

These goings-on at St. Andrew's can affect Church music throughout all Australia.

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POSITIONS VACANT

Thus in May 1962 it should

be revealed, Mr Byers was instructed in the presence of the Chapter, by its ex-officio chair-

man speaking on its behalf, that he was to make no communication to the Press, upon pain of dismissal!

The Appeal for the School is shortly to be re-opened. It seems likely that the Synod will be asked to help. The Arch-

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The slightest suspicion that something is being hidden will ruin any project like this.

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The very basis of the proposals must be explained in such manner that they can be exam-

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There is, after all, surely nothing to hide?

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This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor creases and discoloration, characteristic of old paper. The left edge of the page shows the binding of the book.

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