

ANGLICAN

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OBEDIENCE TO MISSION IS AN URGENT CALL SYND SERVO CONEMNS BARRIERS

FROM OUR OWN CORRESPONDENT

Melbourne, October 7

"We stand, trembling perhaps, but still expectant on the brink of a new world—a new world of space, a new world of nations, a new World Church. To go forward with the unknown is always an adventure. But we have this assurance. We are all one in Christ Jesus." It is with this Christ Jesus, in this Christ Jesus, that we have mutual responsibility and interdependence in the Body of Christ. We go forward with new confidence in Him, and in Him alone. We look, in the Providence of God, for a rebirth of the Anglican communion."

It was on this stirring note that the Archbishop of Melbourne, the Most Reverend Frank Woods, ended his synd sermon at St. Paul's Cathedral this evening.

Taking as his text Colossians 3: 27-29, the archbishop said that the ultimate fall of barriers is certain, for all are one in Christ. The Anglican Congress at Toronto was a re-assertion of this truth.

It means, first, a study of our own obedience to mission, with Holy Spirit moving us to fresh evangelistic efforts. It is already evident in the A.E.M.'s whole-hearted attempt to meet the needs of the Church in the Pacific.

There is a welcome change in the emphasis of teaching, both in theological colleges, and also in parishes, of the centrality of mission; yet the decreasing proportion of parochial income devoted to missions in the midst of our affluence warns us that we need to examine our priorities, to make sure that the essential needs of our brethren come before secondary needs of our own.

The keynotes of our time are equality, interdependence and intercommunity. The Anglican Church is one of our poorest, with its needs supplied by other Churches and cultures, must deepen the sense of unity and equality, and must be able to discover just how this two-way relationship can operate.

Unity itself becomes a challenge, in which we look for the common ground, the rebirth of the Anglican communion, which means the death of many things, but—infinitely more—the birth of actively new relationships.

Members of synod and many churchpeople filled the cathedral for Evening at 7.15 p.m. The service was fully choral, with the choir under the direction of Mr. Harvey.

At the conclusion of the service, members moved to the Chapter House, where the formal proceedings were prefaced by the Archbishop's Presidential Charge.

LARGE SYND

The gallery of the Chapter House was filled with interested listeners, and the crowded floor of the House emphasised the difficulty of the synod's attendance with a larger synod every year because of new parishes.

His Grace began his Charge with a word of welcome to Victoria's new Governor, Major-General Sir Rohan Dalmeida, and to the Archbishop, wishing them happiness for their years amongst us and continuing to be a personal reference to his own efforts to health, and happiness to be home again.

His long absence had been caused by the complex and mutual trust on the part of Bishop, diocese, the members of the diocese and the bishop, and by the coming of Bishop Arnot, with his many gifts.

The appointment of a bishop coadjutor is not for relief in the administration, but the bishops share together the work that belongs to the office of a bishop, and each fully as episcopally.

After the mounting task of Sir Frank Sellick and the Cathedral Appeal Committee, it was

becomes the task of the Chapter to use the actual work of restoration through its slow progress. Already we have been given a list of what the restored building will look.

In the Church at large there have been losses and gains including the death of Pope John and the election of Pope Paul. Canon Frank Cooper's death has meant a loss to our own Province, and Fr. Gabriel Robert of the S.S.M., was one of the most distinguished Anglicans of our time.

There have been departures from the diocese, and many changes in the Australian Church as a whole.

STATE-WIDE

One of the preoccupations not really overseas by the new conference, was the need to provide as much as little more than name, although it is made a reality by the co-operation between bishops.

There is a vital meaning in practical ways, especially in making appointments needed in smaller dioceses, but beyond their capacity. Hospital chaplaincy, for example, is a new field, and there is hope for post-ordination training of clergy on a wide basis.

One such service already established on a state-wide basis is the Council for Christian Education in Schools, whose new director, the Reverend A. V. Modieff, is doing very valuable work.

Beyond our own diocese and provincial concerns a most important process is taking place in the continuing conversation.

between Presbyterians, Methodists and Congregationalists, a view to union.

The second section of their report, "The Church, Its Nature, Function, and Ordering" is something we need to study with care, and we are extremely interested in their deliberations.

At the request of the archbishop, the concluding section of the Charge was contributed by the Right Reverend G. T. Samuel, who had acted as vicar-general during the archbishop's absence.

The bishop commenced by thanking clergy and laity for the co-operation he had received. He then went on to an analysis of the problems made by the diocese, not only in the past, but for the future, pointing out the need for a new vision, and the serious implications as regards the training of men for the ministry.

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Striking a positive note, he looked at the work of Promotion, a very different thing from fund-raising, for his chief work is to call the resources available to assist the parish to its total mission. It is the chief responsibility of the chief pastor.

The mission of the World Proclamation had led to disce to choose the name of Director of Extension for the Archdeacon Dunn in his new office, and the four pilot programmes he has directed has been one of the most important in the diocese during the past year.

Pastoral care is a ministry of the parish, the servant ministry of the local congregation. Forty priests are able to assist the Minister of Pastoral Care; others

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Australasian Airlines in Malaysia, familiar with the "Bob-a-Lob" Work, held annually by the Boy Scouts at home, were not surprised to find a similar week among the Malaysian Scouts. This had been called on Friday, 11th Nov. at the office of R.A.F. Base, Butterworth, in Northern Malaysia. A task of fetching some stationers from the store earned him a donation to the local Scout fund.

VICTORIAN MESSAGE ON THE CHURCH UNITY PROPOSALS

The Archbishop's Ecumenical Affairs Committee in Victoria has issued a message on the Congregational-Methodist-Presbyterian Union proposals.

The message, signed by the Archbishop of Melbourne and the Bishop of Gippsland, is as follows:

"We are unanimous in our appreciation of the freshness of approach and of the courage and honesty of the two reports, 'The Faith of the Church' and 'The Church in Unity, Function and Ordering'.

1. We are in thankful agreement with the main body of the proposals, which are as have been expressed in our meetings should not overshadow his or substantial agreement with the proposal.

2. We are in thankful agreement with the main body of the proposals, which are as have been expressed in our meetings should not overshadow his or substantial agreement with the proposal.

3. Anglicans accept and commend the proposals.

4. The work of the Commission is a challenge to Anglicans to deepen thinking and more urgent action. We are made more aware of our shortcomings and of the need of penitence. We accept the challenge, and shall work to that end within our Church.

5. We express our good-will towards our Congregational, Methodist and Presbyterian brethren and our good wishes for this splendid effort to promote the "one-ness" of Our Lord's prayer (John 17).

6. Prayerfully we shall follow its course through "storms" to "new-roots" and await the result with great interest.

7. We shall be glad to share the result with great interest.

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QUESTIONS ON SERMON

DR COGGAN SAYS
NO OBJECTION

ANGELICAN NEWS SERVICE

London, October 7

The Archbishop of York, the Most Reverend F. D. Coggan, said at a Press conference here last week that he would have no objections to any scheme allowing his congregation in York Minster to ask him questions about his sermon immediately afterwards.

"I would not mind a bit," he said, "if the more timid people would do it as well. I do not think it is sacrilege having questions in church."

The sermon had not had its day. It is one of the great media God uses to bring His Truth home to men in need."

Dr Coggan said he thought the Church was not using its womanpower as much as it ought.

"I think we want many more women preachers, well trained and certified, who could work in hospitals, universities, girls' schools, industry, mixed schools, or as scripture specialists; but we are not going to get the best women until we get paid worthily to draw them in."

Referring to the London College of Divinity, now celebrating its centenary, where he was principal for 12 years, Dr Coggan said:

"I am a little troubled at the percentage of graduates who are women, and the problems of the day, he said to see a higher percentage, we must have more women preachers."

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INFORMATION TRUST MEETING

The sixth Annual General Meeting of members of the Church of England Information Trust was held at the offices of THE ANGLICAN, the official newspaper of the Church, on September 27 last.

"Above all the fact that our membership has grown shows conclusively that there is a solid core of Anglicans in Australia who believe in the Objects of the Trust and are prepared to back those objects financially."

For the first time since Church Publishing Company was formed in 1911, the circulation figures of THE ANGLICAN (including the Church Standard) were reported in the report.

Prolonged applause followed the second the Annual Report on Membership, which read—

"Your Council has pleasure in reporting that our total membership of all classes, rose during the year from 1,000 to 1,524, and continues to increase at the rate of about 25 new members each year."

"The effect of this increase in reporting that our total membership of all classes, rose during the year from 1,000 to 1,524, and continues to increase at the rate of about 25 new members each year."

"Notwithstanding the dramatic increase in membership of the Trust during the past year, circulation of the official paper, THE ANGLICAN (which is now controlled by the Trust) has fallen from 1,000 to 700."

"As the audited figures before you show, the circulation of the weekly circulation of THE ANGLICAN for the six months ended June 30, 1963, was only 23,215."

"More important, it is reflected in the increased sales of the Trust's other publications, which are 'best sellers' even by ordinary commercial standards."

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SPANISH INECLUDE

By the Bishop of North Queensland, the Right Reverend Ian Shevill

FRANCO'S Spain is a land of colour and contrast. To a visitor, a little knowledge of the language or the politics is perhaps a vista of Flamenco dancers, bad roads, glittering bull-fights, extreme poverty and ebullient gaiety.

Spain is rich in ancient ruins. Roman, Arab, Moorish and Gothic and the government is carrying out a far-reaching campaign of repair and rehabilitation. Spain has captivated upon its ruins and by displaying them as "national monuments" and by charging the thousands of tourists a few pounds to visit them, he is able to provide work for a considerable labour force who are putting them all in order again.

The housing programme has also been realistically tackled and on the outskirts of most cities and bigger towns, great new blocks of flats and apartment houses are rising to replace the picturesque but squalid slums and cave dwellings of the past.

Only some 30 miles from Madrid is the greatest of the new buildings of Spain - the new memorial erected by Franco to the memory of the men who fought on both sides in the civil war. This is a tremendous project which includes a basilica tunnelled into a mountain surmounted by a cross of stone standing 400 feet high. It took 19 years to build and the altar cross on the simple high altar of the basilica itself was cut from a tree in the woods by the generalissimo himself.

WAR MEMORIAL

The Spaniards are very proud of their war memorial and of their leader - not least because they say he provides a good example of a Christian - father, whole family life is a model, and to a visitor, his achievements are certainly impressive.

I suppose it is because my cathedral is the only one in Australia dedicated to St James, that I felt drawn to make a pilgrimage to the most famous cathedral of St James in the world, which is situated in Northern Spain.

It is in the town of Santiago de Compostela, about an hour's flight from Madrid and, next to Jerusalem and Rome, the most famous place of pilgrimage in the Christian world. Over 100,000 pilgrims went there in 1954.

Santiago to-day is a university town about the same size as Toronto, but having about it the atmosphere of Oxford or Cambridge. Students were milling about in various professions sharing the experiences of the holidays when the students of the girls were giggling over photographs and serious young men were smiling over ribbed memories at the bars.

The little shops along the narrow cobbled streets under medieval arches were devoted not only to the bric-a-brac of tourists but also to the sale of serious travellers' equipment, such as the cheeses and wine which provide the staple diet.

THE STAR

The name Santiago de Compostela takes us straight back into that amalgam of history and legend which have made the town famous for many centuries. For Santiago means Saint Yago or Saint James and it is believed that Compostella is a corruption of the Latin Campus Stellae which refers to the star which legend says shone over the tomb of the apostle.

It is believed in Spain that after the familiar Bible story of St James' death, the body of the saint was brought to Galicia in a ship manned by the apostles. They did this because it is believed that St James was the apostle who brought Christianity to the Spaniards.

The body was buried on a site which was soon forgotten because of the current persecution of Christians by the Romans; however, during the ninth century the grave was discovered because a persistent star continued to shine over the place.

On this site the city was built and to-day the Cathedral of St James dominates the whole country, so that this tiny little church has occupied the site.

The cathedral stands in a gracious stone-paved square, one side of which is occupied by the pilgrim hotel, a series of rooms, courtyards and a chapel which have now been converted into an ultra-modern hotel, for the Spanish Government is acutely conscious of the value of tourism.

Like most great Spanish cathedrals, St James has two great spacious courtyards for the storing of treasures.

One is the treasure house, the other is the sacristy.

In the treasure house are kept a splendid display of chalices, crosses, monstrances and plate which have been the great wealth of the Spanish empire which was this sort of loot which led to the sinking of many a Spanish galleon.

This is a very delectating country even for the modern pilgrim. It was a wise provision for even to-day you cannot turn the water supply, and he lives before, mineral waters were bottled.

At the bottom, just above the altar itself, is the seated figure of St James, executed about the twelfth century. Pilgrims may climb up the stairs behind the altar to see him and put him if they wish, and here they are given a little leaflet about it in the appropriate language by an attendant priest. The statue is of silver and stone, and points downwards because immediately below the altar it is possible to go down a narrow passage and view the silver box which is said to contain the relics of the saint.

In the library stands the greatest treasure - silver incense burners standing about five feet high.

Among a series of pulpits in the central arch of the cathedral, the most famous is the one through the "glorious gate" to the head of St James the Less.

On entering the main west door of the cathedral, one passes through the "glorious gate" to the head of St James the Less, the most famous of the 200 figures presided over by the reigning Christ.

THE BUMPS

I noticed that at this gate many a pilgrim bumped his head against a kneeling figure at the base of the wall. I discovered that this was the figure of the cathedral architect kneeling with his face towards the altar, and that people do this to show that they may share some of his skill. I was rather surprised that they may share some of his skill. I was rather surprised that they may share some of his skill.

One leaves the cathedral with a feeling of humility and gratitude. Humbled to have been a drop in the ocean of humanity which has flowed through this centre of Christian devotion for centuries, and grateful to feel that in this secular world dominated by an agnostic materialism, there are still places devoted to the contemplation of the saints of our Christian heritage, centres of prayer and piety which like the philosopher's stone, man's spiritual aspiration even above the alchemy of his material achievements.

Three representations of St James appear in the verses. At the very top he is seen on horseback, the character of the crusader destroying the Saracen enemies of the Cross, he wears a cape on which is emblazoned the scarlet S James' cross, and

the enemies look in very bad shape altogether.

Halfway down he appears in his pilgrim costume wearing what must have been the original Diagar's hat. It is broad with a mole, held up on one side by his apostolic staff. He also carries a pilgrim staff on which hangs a skin wine bottle (for Spain is a very delectating country even for the modern pilgrim). It was a wise provision for even to-day you cannot turn the water supply, and he lives before, mineral waters were bottled.

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MANY CHAPELS

Around the altar in the ambulatory are the many chapels, each with their own dedication, each a particular centre of devotion for certain people. The organ, which stands on both sides of the main aisle, has pipes standing out with as standing up. This is a glorious instrument with a deep, penetrating tone.

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OLD ENGLISH SETTING FOR DINGLEY CHURCH

By A CORRESPONDENT

A VISITATION which the Church of England Historical Society for the Diocese of Melbourne is not likely to forget in a hurry, was the visit to Dingley Church, on Saturday afternoon, September 14.

This 16th-century building is a bit of Old England, set in rural surroundings - near the city yet seemingly as remote as the Malles or the Wimmers. Only the timber is missing from an area which is now devoted to market gardens.

The "bit of Old England" arises from the fact that this church was the gift of Miss Mary Attenborough, who migrated to Australia with her brother Thomas in 1853. They settled in their home, Dingley Grange, near the church.

She also bequeathed a substantial area of land to the church. When it was erected it was described as one of the finest of the country churches of the period.

It is a brick church in early English style, with facings of cement, and it is set on a tower on the south-east corner.

Mrs Attenborough died in 1876. Her brother died in 1899. For the visit of the historical society the parish hall was comfortably filled, as a large number of Dingley parishioners also attended.

An historical paper, prepared by Mr. E. W. Moorhead, of the Royal Victorian Historical Society, was read by the treasurer of the society, Mr. John Frost, and this was supplemented by Mrs. Martin, of Moorhead, a member of the pioneer Gardiner family of the district. She added many bright touches to the bare historical facts, and

this made the story come to life.

The church was opened on September 21, 1873, so the visit of the historical society really coincided with the 90th anniversary of the church, but the Church of England Historical Society dates much further back into the pioneering days through the district on horseback to minister to the pioneering families.

It was decided by the parishioners to visit the grave of the Attenboroughs in Cheltenham Cemetery on Sunday, September 29.

The present vicar of the parish is the Reverend S. J. Muirworthy, who transferred recently from Chelsea.

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G.F.S. EXHIBITION

FROM OUR OWN CORRESPONDENT

Rockhampton, October 7

The Girls' Friendly Society conducted their diocesan exhibition at St. Paul's Cathedral Hall on September 27.

The exhibition attracted a large number of entries in all sections - needlework, handicrafts, floral arrangement, school work and cooking.

One of the outstanding sections of the exhibition was the display of articles made and collected for a parcel to be sent to a mission station.

St. James' West Rockhampton, was awarded a special prize for the outstanding entry in this section, and displayed not only a large quantity of material, but particularly well-made articles.

CUPS WON

Only a point or two separated the other displays, and every one was a credit to the school.

St. James' West Rockhampton, won the Aggregate Cup for the year, and St. Paul's won the whole exhibition and St. Peter's, Springfield, won the Girls' Cup.

St. Paul's Branch were presented with the cup which they had won as the annual sports at the branch with the highest number of points in the intermediate section, and St. Mary's Mt-Morgan, won the Junior cup.

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The Cathedral of St. James, Santiago, Spain.

SHOESTRING SURVEY . . . 7

FROM ROMAN BASE TO GREAT CITY

By ELIZABETH ROBIN

THAT most Royal Lady, Queen Elizabeth the Queen Mother, was to be granted the freedom of the City of St. Albans (in Roman times, Verulamium), so we made our way there to be part in the proceedings, for which a large crowd had gathered.

St. Albans is a fine, large city with the added interest in that it is linked to London, 20 miles south, by Watling Street, the famous thoroughfare built, by the Roman legions.

Many Roman remains have been most carefully excavated, there including a fine Roman theatre—clear only one to be seen in Britain.

It was built in A.D. 180-185 and was first used for animal baiting and other spectacles before being enlarged to become a theatre estimated to hold as many as 2,000.

We parked our Dornobile with the assistance of a most helpful policeman (in view the important visitor many police were in attendance), and, while waiting for the Queen Mother to arrive, we explored the Roman Ruins.

Three separate types of ancient Roman pottery were found and classified in the area—Castor, Samian and Colchester—each different in design, colour and quality—and from articles

found, it has been possible to reconstruct a picture of the Roman town, Verulamium, with its shops, traders' houses, and all been clearly indicated from the excavations.

It was interesting to compare the designs for the houses those designed for household purposes, with the ones for the town, and the difference in the quality of the work, and the fact that in his factory hundreds of years later, and with modern tools, it was not.

There can be no doubt that although many costumes and articles have been discovered, the passing of the years, a jug is still a jug—it was then, so it is now.

We looked into an excavated workshop and wondered if the craftsman who made the ware was satisfied with it artistically, or whether he just "turned it out" for a living.

EXCAVATIONS

Further along in the excavations we were shown a line of shops with a quite clear display of charred—proven to be wood that had been burned down.

History suddenly presented a picture of the town of Verulamium in A.D. 61, these shops (which were used for the storage of the pottery) were destroyed by fire, and the town was abandoned.

Queen Boudicca, when she sacked

the town of Verulamium and scored a point in her battle for the Britons against the Romans.

It is good to think that when she was taken to Rome as a prisoner, she was treated with the respect due to her great courage.

So thinking, we crossed the square to the Abbey of St. Albans where the distinguished person of the town were waiting to greet the Queen Mother.

We saw her arrive, a charming, smiling figure with the milky complexion and enchanting eyes, dressed in simple, with grey shoes and bag; and we noted that the two chief dignitaries—the Mayor and the Town Clerk—were both women upon whom the robes of office sat very well indeed.

The sun shone, the children waved their Union Jacks and shouted vigorously, and the tiny figure of the Queen Mother, greeting the civic authorities, presented the old grey stone of the great abbey—the bulk of which is Norman (with incorporated Roman brick) and which was built by the first Norman abbot, Paul of Caen in 1077—where she was greeted by the present abbot, Paul of Caen.

Incidentally, Paul of Caen is remembered as a reformer—he

insisted that his monks wear a simple monastic habit, he caused them to sing "humiliately" the hours, that they kept silence when silence was required.

The most sacred spot in the abbey is the shrine of St. Alban, the first martyr of the Christians in Britain—a noble Roman of service in Britain, who had during a persecution of Christians.

At one time his shrine was so rich with gifts from pilgrims that a monk was on duty day and night, guarding it, and the guard chamber still exists.

COURAGE

The shrine was greatly dignified during the period of dissolution of the monasteries but has now been restored as much as possible, and modern pilgrims pass day by day to think about St. Alban.

Queen Boudicca, pagan as she was, would have joined hands with Alban, both knew that that quality of courage which shows a man prepared to die for what he or she believes.

Great bowls of blossom, tulips, daffodils, irises, etc. decorated the abbey for the Queen Mother's visit, and after the special church service, she crossed over to the school nearby for a civic luncheon and for the ceremony for which she had come.

As she went, she passed under the gatehouse (late fourteenth century) which in Mary Tudor's time was used as a prison and continued to be used as such (though the school occupied it in 1871).

CHILDREN'S FESTIVAL IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, September 30

If the success of a play is to be judged by the manner in which it holds the audience, then the presentation, by the "Man born Blind," had clearly achieved this.

On two consecutive Sunday afternoons in September, St. George's Cathedral was crowded out with Sunday school children, their teachers and parents.

A stage had been specially erected at the rear of the church, before the play commenced, a priest acceded the pulpit, had the last congregation of children in prayer and instructed them in what was to follow.

From the start, with animation, the story from the Gospel gripped the audience; the uniqueness of the blind son at home—the despair of the parents—the news of the healing—the dispute with the Pharisees.

the great number of beggars, enthralled the young audience. But the best was yet to come. Seated on the floor of the chancel, gazing at the stage were groups of little ones, who, with the sweetness and charm of children's credulity, were, with difficulty, refrained from following a procession of "beggars" who came limping and shuffling up the nave with the "We go to find Jesus and we follow Him".

This annual feature, produced by the Sunday schools of the dioceses of the Perth metropolitan area is anticipated with great eagerness by the children who are never disappointed.

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SYDNEY

11th DEDICATION FESTIVAL

SUNDAY, 12th OCTOBER:

7.30 a.m. Holy Communion.

9.00 a.m. Holy Communion. Followed by Parish Breakfast in Hall.

10.30 a.m. Procession, SOLEMN EUCARIST, and Sermon. Preacher: The Reverend E. L. Randall, Chaplain, St. Francis' College, Brisbane.

3.30 p.m. Service of Personal Dedication. Preacher: The Reverend R. Chynoweth.

5.00 p.m. PARISH TEA.

7.15 p.m. SOLEMN EVANGELISM, Sermon, and Procession. Preacher: The Reverend E. L. Randall.

SUNDAY, 20th OCTOBER:

7.30 a.m. Holy Communion.

9.00 a.m. Holy Communion. Followed by Parish Breakfast in Hall.

10.30 a.m. Procession, SOLEMN EUCARIST, and Sermon. Preacher: Canon J. L. May, Warden, St. John's College, Marjorie.

5.00 p.m. PARISH TEA.

7.15 p.m. SOLEMN EVANGELISM, Sermon, and Procession. Preacher: Canon J. L. May.

150th ANNIVERSARY OF FIRST SYDNEY SCHOOL SERVICE

By A. CORRESPONDENT

THE first Sunday school in Australia was commenced by Thomas Hassall in the year 1813.

At that time he was living at No. 4, New Cross, George and Charles Streets, Parramatta, N.S.W., and was enjoying a quiet rest after dinner one Sunday afternoon when he was disturbed by the sound of boys playing nearby.

Concerned at what he felt was the disregard of the Lord's Day and their need for some kind of Christian help and guidance, he invited them in while he talked to them on the verandah of his house.

He related to them one of the Bible stories and then sent them on their way.

He apparently thought that that was the end of the episode, but on the following Sunday Freeman he was surprised to find that they had reappeared, demanding that another story should be told them.

THANKSGIVING

Thomas Hassall, of course, obliged, and this became a regular activity on the Sunday afternoons which were to follow.

As time passed the numbers increased, and it was not long before it was decided that this activity should be transferred to the Parish Church of St. John, Parramatta, where the Reverend Samuel Marsden was rector.

In this way the first Sunday school in Australia was born, and very quickly established itself as a vital part of the life of the church in those days.

A plaque is to be unveiled on the site of what was originally

Thomas Hassall's home on Sunday, October 20, at 2.30 p.m. The building will be formed by Alderman A. E. C. Thomas, representing the Mayor of Parramatta.

It will be followed by a service of thanksgiving in St. John's Church at 3 p.m., when the Right Reverend M. L. Louane will preside.

Sunday schools around Sydney have been asked to participate in this commemoration and will be invited to parade their banners, and it is expected that the importance of the occasion will be recognised by many in this way.

The occasion also presents an opportunity to many to visit the historic Church of St. John.

St. John's, Parramatta, shares with St. Philip's, Church Hill, the distinction of being the oldest parish in Australia, and when the original St. John's was built, in 1803, it was the only

church building in the colony.

The site on which St. John's is built, is therefore, the oldest continuous church site in Australia.

As the week has passed under the gatehouse (late fourteenth century) which in Mary Tudor's time was used as a prison and continued to be used as such (though the school occupied it in 1871).

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CHURCH SCHOOLS COMMISSION

FROM OUR OWN CORRESPONDENT

A full-length inquiry into the purpose and usefulness of Church schools is under way in the Diocese of New South Wales.

Dr P. Rowland, who is heading a diocesan commission of enquiry, told a gathering of clergy and laymen last week that letters asking for views on the usefulness of Church schools had been sent out to sample the views of all parishes. So far, only about 10 per cent, had replied, though answers are still coming in.

The next step in the commission's work is the holding of wide investigations in all parts of the diocese.

At Townsville, October 2, and last week that letters asking for views on the usefulness of Church schools had been sent out to sample the views of all parishes. So far, only about 10 per cent, had replied, though answers are still coming in.

The terms of reference are broad, embracing such questions as the role of the Church in public education, the suitability or otherwise of present Church schools, the problems of teaching staffs, and the shifting centres of population. The commission is expected to come to a decision by the end of the year. The Church of England schools, which will also welcome opinions from other denominations.

An interim report will be issued in February, 1964, and a full report in 1965.

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PARISH HISTORY

As a part of the centenary year of St. Matthew's, Marly, N.S.W., a book has been produced showing something of the life and history of the church since the first service on November 8, 1863.

The book is mainly pictorial, and includes full-colour series of pictures of Marly, and of the interior and exterior of the church; black and white photographs of the various aspects of the church's work, and a number of original portrait drawings. The many visitors and friends of the church will find this an ideal record of one of Sydney's large seaside parishes.

Copies of this book are available from the Rector, 1 D'Arto Road, Marly, N.S.W., price 10s, postage 5d.

"For a quantity of 200 or more, the Economy stack cost £13/9 each and the Thrift stack £24/6 each, plus sales tax at 2½% if applicable."

Sebel

THE NAVY-ARMY MORAL LEADERSHIP COURSE

FROM A CORRESPONDENT

A syllabus covering important subjects of Christian doctrine, Christian behaviour and the Mission of the Church was used in the 1963 Navy-Army Moral Leadership course for Church of England officers and men at the Eastern Command Personnel Depot, South Head, Sydney, from September 2 to 13.

The course was attended by twenty-five Army Officers and men from the Australian Regular Army and the Citizens Military Forces, and eight officers and men of the Royal Australian Navy. These came from all States except Western Australia.

The distinguished lecturing panel comprised both clerical and lay lecturers.

The clerical members of the panel were, in order of their attendance at the course, the Reverend B. W. Cook, H. W. Guinness, A. A. Langdon, W. Spencer, Archdeacon R. D. Dalbridge, the Reverend G. Feltham and N. J. Clynworth.

The lay members were Messrs E. C. B. McLaurin, R. C. Cerechko, H. Morgan, G. O. Captain W. Giles, Dr D. P. Lawrence, Dr R. W. Weston, Messrs C. Gould and K. Jameson, and Captain J. Bell, R.A.N. Missionary enterprises were introduced by Canon F. Condrake, A.B.M., the Reverend G. M. Fletcher, C.M.S., and the Reverend A. Williams, B.C.A. The work of Home Missions was outlined by Canon R. G. Fillingham.

Daily services were held each morning and evening in the Naval Memorial Chapel, H.M.A.S. Watson, which was adjacent to the lecture room allocated to the course in the Army establishment.

The planning for the course was undertaken by the Reverend L. W. Long, R.A.N., and the Reverend D. C. Abbott, A.R.A. The course supervisor was the Reverend D. C. Abbott, Anglican chaplain General to the A.H.Q. Character Training Centre.

The joint Navy-Army staff of chaplains was led by Canon A. C. Begbie, Chaplain General to the Forces, and the Venérable O. Wren, Senior Chaplain, R.A.N.

An insight into some of the practical activities of the Church was taken by the students when they were taken on a tour of the Carlingford Children's Homes and the Mowll Memorial Village on September 8.

NEWS HEAD OVER

A great deal of news has been held over until next week because of the Labor Day holiday in N.S.W.



Army and Navy chaplains with the men who attended the Moral Leadership Course at South Head, Sydney, last month, seen outside the chapel.

GAMBLING POLICY AND UNITY

FROM OUR OWN CORRESPONDENT

The following is the full text of the Editorial published in the quarterly, "St. Mark's Review," on the effect on unity caused by the Roman Catholic Church's policy on gambling.

"The Review" founded eight years ago by the Right Reverend E. H. Bergmann, is published in Canberra, with Canon C. A. Warren, the Reverend L. Murchison and Dr C. A. Price comprising the editorial board.

The current issue was reviewed in our column on September 10. The full text of the Editorial is published here in the interests of the interest it has aroused.

"It has been an understandable thankfulness at the recent improvement in relations between Roman and non-Roman Catholics, mainly through the mediation of the late Pope John. Many of us have been surprised by the relative ease with which ancient attitudes changed when the will was there to change them.

"Nevertheless, the gulf between Roman and non-Roman Churches is a great one, and it would be false to suppose it were otherwise.

"To society in general to whom the awkward manifestations of the gulf are such things as mixed marriages, and sectarian schools, it may seem such as though differences between Roman and non-Roman are hardly worth quarrelling about."

"After all, it may be said, what do the doctrinal differences

of the Church matter to the vast body of people?"

"By and large, it may be difficult to answer such a question for people who are hostile to Christian teaching. But at least it will be as necessary for us as non-Roman Catholics to study systematically the views which are vital to the faith in the twentieth century as it is for the Roman Catholics themselves.

"So far we seem to expect all the revision to come from their side. It is true that the World Council of Churches has made a great deal of exploratory work in matters of faith and order. But the change in Roman Catholic attitudes, and the deliberations of the Ecumenical Council create a new situation which should challenge our attitudes.

"There are, however, matters outside the realm of faith and order which strain relations between Roman Catholics and others. As an example of such things, take the Roman attitude to gambling.

"According to a recent news announcement, poker machines are to be found in some Roman

Canberra, October 7

a National Consultation of Doctors and Clergy, officers again a School for New Testament Studies. The Clergy Retreat was overlooked.

Many laymen have continued to participate in Forward in Faith, and about four thousand people are sharing in this.

In many dioceses, supplementary ministries are helping the work of the parish in particular directions.

The Department of Christian Education is developing under new leadership. Its primary concern is the education of adults, but is Youth Organisations Division is a most important section of its work.

The Church of England Social Services Advisory Council represents all Anglican agencies in the social service field, and makes for a good atmosphere in looking together at the whole field of social service. With developing State services, the Church must continually examine its policy.

The Reverend Norman Curry has been appointed chairman of a committee to prepare a report on the Church's attitude to gambling.

Our concern must be not only for our own schools, but also for the schools of the future. We need a new method of partnership between Church and State is necessary for that religious education which is the right of all children.

Changed conditions mean that the relationship between both needs to be examined. Toronto made a plea for us to launch into the deep, let us turn more of the potential that is in this great diocese into service and witness for Christ and His Church at home and overseas.

"It is certainly doing nothing to arrest gambling. On the contrary, the Church, by lending its sanction to poker machines in any form, is simply encouraging its members to waste their money where and when they wish."

"On the positive side, the arguments of these Christians who advocated a sound and balanced stewardship of possessions are really quite unanswerable. The Christian owns nothing; his challenge is to use his goods in the service of God and man.

"Why is the Roman Catholic Church so blind in this matter? One can only presume it prefers to see easy poverty engendered by going along with gambling rather than the much more difficult task of opposing it."

"Whatever the explanation, the Roman attitude to gambling does not help relations between the several bodies of Christians.

"Non-Roman Catholics have the frustration of seeing a matter which they oppose very strongly sanctioned and defended by another part of the Christian Church. Some words of Christian influence in society is limited and declining in power."

"Small wonder, too, that some non-Roman sign for much stronger local orders and the Roman Catholic desire for Christian unity."

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