

SCIENCE LABORATORY OPENED

S. GABRIEL'S OPEN DAY

FROM A CORRESPONDENT

This year's Open Day at S. Gabriel's School, Waverley, N.S.W., on August 5, was marked by the opening of a new science laboratory, equipped and furnished in modern essentials for individual work for classes of thirty pupils.

The headmaster of Cranbrook School, Mr. Mark Bishop, performed the opening ceremony.

Many parents and friends came in the early afternoon to visit classrooms in which various types of work on all subjects were displayed, before moving to the hall where the opening ceremony was held.

The Reverend E. Pattison was chairman for the afternoon, and after he had welcomed Mr. and Mrs. Bishop, S. Gabriel's, the principal of the school, gave a few minutes' address on his history, quoting some amusing entries from early days of the school.

Mr. Bishop, who had given freely of his time and advice as regards the laboratory, then spoke very clearly and forcibly about the need for science and its importance to all of us.

He pointed out that our national lack of science is a serious matter, and that for at least four years in the secondary school.

Consequently, more accommodation was to be necessary, and the Sisters, parents and friends of S. Gabriel's could now see the fulfillment of their hopes and plans for further scientific study in the school.

ORDERLINESS

Using amusing, interesting examples and apt quotations, Mr. Bishop spoke of the essential usefulness of science — such as for national development, knowledge to be gained by the girls, which would enable them to answer intelligently questions asked by young children and thus help to develop the enquiring mind — and as a means to world unification, for science has no boundaries — the same rules are used, experiments are carried out with the same rigorous, unflinching enthusiasm in all countries.

Scientists everywhere, he said, recognised orderliness in all created things and with hope, patience, perseverance, insight, imagination and co-operation worked to solve problems and make the facts known to humanity, not worrying about the personal element, but co-ordinating into one whole, the facts established by generations of scientists for the benefit of all people.

After Mr. Turner, president of the Parents' Association, had thanked Mr. Bishop, the official party walked across to the science laboratory, where Mr. Bishop outlined the door.

Mrs. Mutton, the science mistress, had helped the girls to prepare numerous experiments to give the parents an idea of what is involved in the new syllabus and had also made an instructive contour map of our area, which showed clearly and accurately the main features of this district.

Later, teas given by the Waverley Council, were plentiful, and afternoon tea was served on the front verandah. This ended a further important stage in the development of S. Gabriel's School.

The school is conducted by the Sisters of the Church.



Senior girls in the Science Laboratory which was opened at S. Gabriel's Girls' School, Waverley, on August 5.

JUVENILE DELINQUENCY FORUM

FROM A CORRESPONDENT

Booval, Q., August 12

Two hundred people attended a forum on juvenile delinquency sponsored by the Mothers' Union of All Saints', Booval, Diocese of Brisbane, on July 25.

The speakers were the Commissioner of Police for Queensland, Mr. Bichoff, the Professor of Child Care at the University of Queensland, Professor Rendle-Short, the Headmistress of the Glendowie School, Miss L. Thompson, and the Assistant Chaplain at the Brisbane Church for Boys, the Reverend R. W. Herbert.

The rector, the Reverend D. M. Douglas, welcomed the panel, the visiting clergy and headmasters from local schools as well as the parishioners. Mr. Bichoff attributed the increase in juvenile delinquency to the speed of modern life. Viewing T.V. films and comics full of violence, leavening of parental control and the fact that young people have too much money.

He said that the youth of today were not sufficiently educated for leisure; they seemed to have the capacity for happiness in their activities.

He felt that there was too much emphasis on material possessions rather than people.

Professor Rendle-Short showed

ed that in Great Britain between 1938 and 1963, while material conditions and social services had improved, crime had increased.

He said a child was born greedy, self-centred, untruthful and inconsiderate, "any good in him has to be laboriously learned."

Seeds of delinquency were sown around the age of four years from lack of love, security and discipline.

Man's sin was the root of the problem, and the only solution was a change of heart in man as offered to us by Christ.

PROBLEMS

Miss Thompson said all children have problems. It was often lack of help in solving these problems, which resulted in delinquency.

She stressed the importance of school influence and felt that the curriculum should help the child of low intelligence find an outlet of achievement according to his ability.

"Avoid pushing your child to do more than God's choicest," she said.

She also emphasised the child's

need of extra-group activities for organised leisure.

The Reverend Ron Herbert said he felt that delinquency resulted from the loss of respect for persons, things, causes and ideals in the community.

He spoke of the need for respect of the family unit, for authority, and for the individual. He pointed out the need for reconciliation with God. He read from 2 Corinthians 5:17. The rector invited the audience to ask the panel questions. Many including some on co-education, "good books," censoring of films and books, the problem of drink, the part played by heredity, checking on children's movements, were asked and helpful answers given.

ECUMENICAL CEREMONY FOR NORTH BALWYN

The Governor of Victoria will unveil an ancient stone from Iona at S. Silas' Church, North Balwyn, Diocese of Melbourne, on Sunday afternoon, August 25.

The service will be attended by clergy of the Anglican, Orthodox, Methodist, Presbyterian and Lutheran Churches.

Dr A. C. Watson, of Torarua Presbyterian Church, will preach. The lessons will be read by the

Reverend Rev. Mathias (Methodist) and Bishop Donald Baker, of the Bishop Anthony (Russian Orthodox Church in Melbourne).

The trumpeters of the R.A.N. will sound fanfare; the one for the actual unveiling was written by Sir Malcolm Sargent while staying at Government House, Melbourne.

The stone is a carved keystone from the ruins of Iona Abbey.

The ceremony is to commemorate the fourteenth century of the landing on Iona of S. Columba and his monks. The stone has been presented to S. Silas by the Iona Trustees.

Among messages received for the unveiling are those from Queen Elizabeth and the Queen Mother, and the Moderator of the Church of Scotland.

MARRIAGE GUIDANCE

The general secretary of the National Marriage Guidance Council in Great Britain, Mr. A. J. Brayshaw, is at present visiting this country.

He will be the guest speaker at the annual general meeting of the Marriage Guidance Council on September 4, at 7.45 p.m. at the Y.W.C.A., 189 Liverpool Street, Sydney.

Mr. Brayshaw will speak on "Marriage: Guidance and the New Morality."

During the evening Dr W. L. Carrington will present certificates of accreditation to counsellors.

OBITUARY

THE VENERABLE C. W. NICHOLLS

We record with regret the death of the Venerable C. W. Nicholls, M.A., on August 6, at Morpeth, N.S.W. The archdeacon served the Diocese of Newcastle for some forty-five years, and was one of its best-known and loved priests.

The archdeacon received his theological education at Moore College, Sydney, on the completion of which he received the L.T.B. Diploma of the University of Durham in 1913.

He entered and served in the A.I.F. in France, and after the war entered Kable College, Oxford, from which he graduated B.A. in 1920 and M.A. in 1928. He returned to his home diocese in 1921, and was ordained deacon and priest the following year.

He served as assistant priest in the parishes of Hamilton, 1921, and Singleton, 1922. In 1924 he was appointed Rector of St. Nicholas, Warham, 1926, Mirramundi, 1928, and Warrah, 1934.

He was appointed chaplain to the Ministry of Seniors and honorary naval chaplain for the port of Newcastle, 1941-46. In 1947 he was appointed Canon of Christ Church Cathedral, and Archdeacon of Maitland in 1951-60.

His other appointments included Organising Secretary of Missionary Religious Education and Children's Homes, and that of Assistant Registrar of the Diocese of all which he rendered most of his ministry.

The funeral service was conducted on July 10, by the Reverend R. W. L. Atkinson, in St. Nicholas, Warham, Archdeacon William, assisting. The Dean of Newcastle, the Very Reverend Dr. J. J. McKeown, preached, and in his address he said that the late Lord who had called him into service.

The service in the parish church was followed by cremation. The service was attended by a congregation of about two hundred, and by one of his brothers, their priest, and testimony to the ministry of the archdeacon and of his esteem in which he was held.

THE REVEREND

A. R. SINCLAIR

We record with regret the death, on July 10, of the Reverend Alfred Reynolds Sinclair, formerly of the Diocese of Brisbane and Melbourne. He was 83 years of age.

Mr. Sinclair died in 1915 and ordained priest the following year. He was a member of the few surviving clergy who were trained at St. Wilfrid's College, Cressy, Victoria, established as a training college for the clergy of the Diocese of Tasmania, but was closed many years ago when clergy training in that diocese was centralised at Christ College, Hobart.

After 11 years' service in Tasmania, Alfred Sinclair came to Melbourne as locum tenens at St. John's Cathedral, and continued his ministry in that diocese, serving in succession St. Mary's, West Brunswick, North Fitzroy, and Dandenong, until his appointment as Vicar of St. Bede's, Elwood, in 1945. He retired from that parish in 1952, and took up residence at Gardenvale.

The funeral service took place at his old parish Church of St. Bede's, Elwood, on July 12, and was conducted by his successor, the Reverend R. J. H. Roddick, assisted by an old friend, the Most Reverend J. J. McMahon, former Bishop of Melbourne, and another personal friend of long standing, the Reverend Thomas O'Connor.

The Reverend R. J. H. Roddick officiated at the service, and the Reverend R. J. H. Roddick officiated at the service.

The Reverend A. R. Sinclair was a widower, and lived with his only daughter, Miss Mary Sinclair.

From Ballroom to Dormitory: Junior boards at S. Gabriel's Girls' School, Waverley (left to right): Belinda McCullum, Enid Manawaring, Margaret Coadraque, Jan Stoneham, Kim Coadraque, Ruth Wells and Kira Coughlan.

THE SUNDAY SCHOOL TEACHERS' STUDY GROUP . . . 8

THE ART OF THE TEACHER

By WINIFRED M. MERRITT

KNOWING how to teach is very important, as important as knowing what to teach; and the Sunday school teacher should have a clear picture of what he is doing, and what he is doing in his role as spiritual guide to young people.

The aim of Christian education in general has been defined as the relationship between God and action to communicate a living Gospel to persons at every stage of growth. In such a way, teachers are helped to experience personally with God and Christ, and are prepared to commit themselves to Him at their own appropriate level of commitment within the community of the Church, and beyond it in the life of the world."

Put into simpler language, this definition means that we, the teachers, must have personal knowledge of God and of each individual scholar for whose maturity we are responsible.

We are the connecting link, and what we are, in our scholars' experience of us, is of some significance to them about what we tell them about ourselves and about God.

The Gospel we teach must be so compelling and so attractive that it is not just to those we teach unless it is vitally alive and compelling to us as teachers.

Our task is not that of telling our scholars "about God," but that of making Him known to them. Obviously, this cannot be done if we ourselves do not know Him.

Obviously, we cannot introduce our scholars to Him if we do not know them well enough to do so.

We must make God "relevant" to the life of each of the young people in our care, presenting Him as one from Whom they can expect escape, whatever they do or wherever they go, one from Whom they cannot escape them from the ends of the earth and to the end of time.

Of course, we do not belittle the importance of supplying "religious instruction" as such, but our primary objective is to inculcate a religious attitude to life as a whole, and to encourage a response to the overtures of God.

If a child cannot or does not wish to take action on Monday and Tuesday what he is taught on Sunday is something wasting time from what happened on Sunday.

Handbooks on teaching supply lists of principles governing the teaching-learning process. From them we select these:

Pupils should be treated as individuals, each of whom is of inestimable worth in the world, and each of whom has special needs and gifts. No two children are alike, and we must not teach as though there is no difference between one and another.

EACH CHILD

The goal of our teaching is the development of the personality and character of each child in our care. We must beware of concentrating on the merely intellectual achievement of these individual scholars capable of it, and allowing the rest to "lag along" as best they can.

Jesus did not choose twelve intellectually brilliant disciples nor did He sit them down to a series of examinations. Examinations may be good, but they are not the best and end-all of life, especially of the religious life.

Teaching is a personal relationship between teacher and scholar, and this involves the teacher in the life of every scholar, without interest in every scholar, without interest in every scholar.

The pupil should not be turned into a passive recipient of information, but must be a sharer in a search for truth. Teacher and scholar should learn together as the lesson proceeds, for teaching is a two-way process.

The scholar must see meaning and purpose in what they are required to do. It is not sufficient for the teacher alone to be aware of its relevance.

Pupils should be given ample opportunity to make discoveries if it is not good teaching to give answers to the scholar. Much better is it to induce them to discover, and then to help them to what they want and find it for themselves.

Turning from rules to their application, from theory to practice, we come face to face with the problem of the teacher's resources. First, a teacher needs a wider knowledge of the subject matter than is included in any given lesson.

Unless he is well equipped in this respect, he will find himself unable to answer the modern scholar's questions, to handle a profitable discussion, or to get the class out of a dilemma.

The more the teacher knows, and the better he knows it, the more the members of his class will develop.

The teacher should be able to gauge the capacity of his class and the range of ability it represents, and to direct his teaching to be geared to the scholar's potential for absorbing them.

The teacher's teaching consists in the teacher's ability to cater for the needs of each and every member of the group within the compass of the lesson being presented.

The class is a unit only in the sense that it assembles at a certain spot at a given time. For every other respect it is a number of individuals, and each child should be given opportunity to work freely as an individual at his or her own level.

This will entail careful preliminary planning, a very few lessons, with every pupil in mind. The teacher must be aware of what each individual child may do during the lesson: lesson preparation is a task if only to consideration of what the teacher is going to say. Mass instruction is right out of date.

One of the most enlightening and sobering realizations of a teacher is to make a round of the class towards the end of an expression work period, to see what each child is doing, not with the idea of "catching children out," but as a means of self-appraisal and as a clue to the teacher's own work.

AUSTRALIAN VOLUNTEERS ABROAD

The Overseas Service Bureau is now calling for applications throughout Australia for volunteers to serve for one year as auxiliary workers overseas.

Opportunities exist for at least twelve men or women between the ages of eighteen years and, normally, the middle years, to participate in a pilot scheme commencing February 1, 1964.

The Bureau's plan to develop new international service possibilities. The Bureau's voluntary service programme will be known as Australian Volunteers Abroad (A.V.A.).

Applicants must be at least 18 years of age by January 1, 1964. They must either possess a minimum qualification of matriculation or the equivalent or have completed a full apprenticeship training, or be intended to complete one of these courses by the end of 1963.

Those accepted for the 1964 intake are expected to be working in North Borneo, Papua New Guinea and the Solomon Islands. Arrangements will be made through governments, churches and other agencies.

Carefully selected volunteers will serve in schools, technical institutions, hospitals, clinics, rural development and community projects, youth organisations.

They will assist experienced workers in existing institutions and schemes where there are not yet enough trained people to carry out the tasks.

The great majority of teachers in all types of schools and institutions in all those skills which contribute to the life of a modern society.

the success or otherwise of the first part of the Sunday school session.

Some school teachers should familiarise themselves with some of the resource material.

Some school teachers should make up their own format, maps and diagrams, the preparation of which may be played, play readings of set plays, songs, and a variety of other services, the play being afterwards studied for its content and significance.

Impromptu acting (this is more difficult, and the teacher should not embark on it, nor upon any other class activity, unless he is able to remain in control of the venture through out): miming, in which the story of the Bible is acted out by the participants act the parts with gesture and voice, may act, which may be obtained on tape.

(The masculine pronoun has been used exclusively in this article when referring to teachers. What is the percentage of male teachers in your Sunday school?)

VARIED APPROACH

The scholars are accustomed to a widely diversified approach to school activities, and to ensure that everything done in a Sunday school session is well done. The weekly preparation of lesson material is devoted to instruction and practice along these lines.

Perhaps the most important point of all is the need to take a long-range view of the teaching function. The teacher should look ahead to the years beyond his own, and to the fact that Christian is really beginning to mature. His teaching should be based on tomorrow's needs as well as on those of today.

Finally, a word about worship. It has been very widely said in commitment to God through Jesus Christ will issue automatic

ally in witness and worship, that is, in a general attitude of reverence towards God and His creation, and in specific acts of devotion.

A class will benefit greatly from an occasional life worship service arranged for the classroom as an alternative to the normal lesson, as many as possible of the scholars taking an active part in it.

The preparation of a simple service of this kind, which is within the capacity of most teachers, but nor enough advantage taken from the planning of the worship service in class session with the full co-operation of the class members.

The General Board of Religious Education has available for group study courses on "Teaching the Job" and "Helping our Children to Worship," details of which may be obtained on application.

(The masculine pronoun has been used exclusively in this article when referring to teachers. What is the percentage of male teachers in your Sunday school?)

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SHOESTRING SURVEY . . . 3

YORK — WHITBY — DURHAM

By ELIZABETH ROBIN

FOR many years, indeed ever since we first read Family Broom's "Wuthering Heights," we had longed to see the Yorkshire moors (but not necessarily in winter).

As it was, we set out in high summer (the night's rain behind us), accompanied by the warnings of our friends, who assured us that many a man had found his way over the moors and starved to death; and the kindly friend who begged us to accept the loan of his water bottle in case something went wrong with our Dornobile and we hadn't anything to drink! . . .

How glad we were to be out in the open again. Our first feeling after leaving the confines of the cities and villages, with their narrow, winding streets, was to feel as if we could really breathe again.

The air was keener and it began to drizzle slightly. Although midsummer, we were all warmly clad in overcoats and woollies, and the further we advanced across the moor, the more we needed them.

But the drizzle stopped and the scene became enchanting as far as the eye could see there was no sign of human habitation. Here and there were groups of stones used, no doubt, to fould the black-faced, shaggy-haired sheep which roamed all over the moorland and the road—no respect at all for the traffic code!

—and the little hills and dales were covered with scrubby foliage (no trees), and heather—pink, purple heather.

MOORLAND

Against the background of the green hills and the old mossy grey stones with a little stream winding its way hither and thither, was this beautiful warm, pink colour—it was a wilder, enlivening spot.

As an unusually suburban group of sheep showed no disposition to quit their stand in the middle of the road, we stopped our Dornobile and went for a walk across the moorland.

The wind was keen and carried with it the ting of the heather. If you want to smell fresh air, go to the Yorkshire moors.

Near the stream was a little barn, the central stones

which had been placed there by the Romans; and the road (the only road as far as we could see) was marked by landmarks—large boulders which appeared to have been in position ever since the first crossing of the moors. We had a cup of tea sitting on the bridge.

There was a beauty in the little birds, in abundance in their native haunts—yellow-bellied and chaffinches chirping gaily in the branches above the shelter of rain, when the sun is shining.

The sheep at close range were even odder and shagier than they had appeared from the car.

Pieces of their wool had caught on the rough briars and hawthorns and we gathered some up as a souvenir—it was rough and tough, but doubtless would provide just the right "shaggy moulter" so fashionable at the moment.

After a detour around the sheep, still cogitating in the middle of the road, we continued on for some miles on the winding moorland road, and came upon an RAC station.

It was a curious modern sight in the middle of this unadorned, wild and ancient land, but the earnest of the moors had gripped us and we took comfort from it, though happily we did not need to take advantage of its services.

We saw from some distance off, a curious stone standing by itself some distance from the road; and a closer examination told us that it was a monument (in the form of an ancient Saxon Cross, about six feet high) erected by Edwin, King of Northumbria in A.D. 626, to kill an officer of his court, who died to save the life of the King.

As such, this cross is regarded as being the first Christian memorial in the north. Nowdays, men say "Greater love hath no man than this," they erected a cross which, more than all, says the same thing.

I suppose we travelled about 40 miles across the moors from the little village of Pickering, until in the far distance we could see silhouetted against the skyline, the outline of the ruined abbey at Whitby—our goal for the day.

Whitby, too, had been associated in our minds for many years with the story of the great woman, Hilda, the Saxon abbess who was hostess to all the leaders of the Church in 663 or 664 when they met—two rival factions—to discuss on and decide the burning questions of the day.

It is said there are two sides to every argument, and the two sides in this argument were provided by the Celtic bishops and the Roman bishops.

When Augustine first came to Canterbury in 597 he found to his surprise that he was not coming to a country of pagans—that there were already Christians in Britain.

It is thought that Christianity had been brought by traders and Roman soldiers and had been kept alive, after the withdrawal of the legions, by the Celtic Churches in remote outposts like Wales, Scotland and Ireland, when the rest of the country had been overcome by the Angles, Saxons and Jutes.

CELTIC CHURCH

The need for the spread of Christianity arose from the fact that while the ancient Celtic Church followed one date for Easter, the Roman, trained missionaries adhered to another.

The monks in St. Augustine's train were closely in touch with the continent, those in the Celtic Churches had been cut off from continental usage for hundreds of years.

They even argued about the style in which the hair of the monks should be cut, and the aim of the spread was to see if uniformly could be achieved.

As is well known, the Roman-trained missionaries won the day—the date of Easter was henceforth as the Gregorian calendar set out; and the tenure of the monks was the round, Roman

cut. So even as far back as 663, it is interesting to note that the importance of a hair style was recognised!

Whitby is a most beautiful little town, originally a fishing village, and Hilda's abbey (and those of her successors) were built high up on the cliff with a magnificent panoramic view looking over Robin Hood's Bay.

Only three windows of Hilda's building remain and the medieval abbey of Aldwin is a ruin too, its soft pink stone being nearly eroded by the sharp sea air.

Nearly the parish church of Whitby. How often in our travels did we see abbey and parish church in close proximity and in dire emity, as it was here.

The parish church, though lower on the cliff, is still high up and is approached by 195 steps.

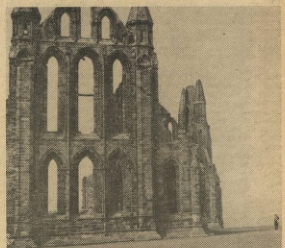
A great tradition of harpooners and courageous seamen and fishermen is the heritage of Whitby, and it has been in past years the scene of some awe-inspiring storms and wrecks.

Memorials to those who lost their lives in the sea are numerous in the churchyard and in the church, the interior of which is very odd indeed.

Most noticeable, in a central position, is the three-decker pulpit, around which the pews, each with its little gate, are arranged so that the pulpit is the focal point.

The men of Whitby were always very loyal to the Crown and the Royal Coat-of-Arms is everywhere evident.

The Lord-of-the-Manor's pen is the still so, and it is rather the style of an opera box, right across the chancel arch and decorated in a classical style, has been in this position since about 1600. It is of wood, where the roof screen was in pre-Reformation times.



The ruins of St. Hilda's Abbey on the cliff at Whitby.

Whitby today is a most beautiful holiday resort with that air of business and reality which accords with fishing towns which have not declined.

Little boats were plying about the harbour and the place was thronged with holidaymakers; the air was warm and clear; Whitby sticks in our mind as the spot of happy people and beautiful beaches, made in the waver style, with a delicious type of bacout covered in chocolate, as the middle layer.

We never found this particular secret in any other town—it must have been a special Whitby recipe and we want to go back there one day and try it again.

If there had been no Hilda, there would have been no Venetian Bells—so far as human reckoning has it, and the riches of our Anglo-Saxon heritage

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THE ENTHRONEMENT IN PERTH

(Continued from page 1)

of mine (own) hand hath gotten me this wealth" (Job 1:3, 14, 17).

We Christians of W.A. have a great responsibility and a great opportunity, as long as we live in the spirit of my "What is sufficient for these things?"

To-day, August 12, 1963, is also the eve of the great Anglican Congress meeting in Toronto, in which bishops, clergy and lay leaders will confer together about the mission of the Church in the world today.

We of the Commonwealth of Australia are conscious of the way in which our country is becoming more and more involved in the Pacific.

The thing which moved me most when I received your invitation to become archbishop, was the frank, two-sided statement: "We realise that you know very little about Australia, we know very little about you, among other things, for your experience of Asia."

I believe that Australia has been given the opportunity to re-establish the reputation of the white race in the minds and hearts of the peoples of Asia, by a sense of partnership and common involvement.

There is an even greater responsibility for the Church to-day. Man's knowledge of the universe and its powers has increased to an almost terrifying extent.

He has become aware of hidden depths and powers (and needs) within himself, and by searching the Church seems out of date, old fashioned, imprisoned in the thinking of a past age.

RELEVANCE

We Christians who believe that in Jesus Christ God said and did something unique and universal, something eternally significant, have the exciting task of relating the faith to the knowledge of our age, to the conditions in which men and nations are living to-day.

For people in our age are largely agnostic, scientifically minded, psychologically conscious.

We therefore have to make the Gospel relevant, and by surrendering ourselves to its demands and power, show that it is effective, both in personal life and community relationships.

"Who is sufficient for these things?" Certainly not an archbishop alone, nor the clergy alone. We need you of the laity to help.

For you are out on the frontiers in daily life, involved in government, in commerce and industry, in education, journalism and television, in all the relationships of social life.

You can bring your experience, your insights, your thinking and problems into the Church's task, and together we can interpret Christ to-day.

In doing so, we shall discover that He is the same as He was yesterday and as He has always been, fulfilling our highest hopes and meeting our deepest needs.

We shall do this in a spirit of conviction and adventure, and also in compassion and love, for so many people are making their own private hells of unhappiness, because they do not know the things that make for inner peace and happiness, nor do they realise that only in the love, loving and righteous will of God can men find their peace and fulfilment.

"Who is sufficient for these things?" Certainly not a divided Church. The world is so much one world these days, ways of communication both of people and news are so rapid.

The nations are being forced into some kind of closer relationship, if the Church is to speak to the world, it must be a united Church.

We can be thankful for the World Council of Churches, for the Anglican Church of South India, for the plans of re-union under discussion, for saintly Pope John and for his successor Pope Paul.

on whom his mantle has fallen so naturally.

Let us, as Anglicans, pledge ourselves to seek the unity of the Church, according to Our Lord's will and in the way which He Himself will show us, if we are faithful and obedient.

It is a great joy that there are, as we have today representatives of other Churches, as well as representatives from the Jewish faith, for both Christians and Jews claim to be children of Father Abraham.

NEW SPIRIT

I am grateful, too, for a warm greeting sent to me by a Roman Catholic bishop. These are all signs of a new spirit at work.

The words of my text have naturally been uppermost in my own mind, as I have thought of the task to which I have been called.

Who can be sufficient for such things? St. Paul answers his own question a few verses later, "Our sufficiency," he says, "is from God."

Together, let us realise the need of divine wisdom and grace given to us as our working is deepened and as our prayer becomes more believing and disciplined.

You will thank your archbishop to be, above all, a man of God and a man of prayer.

You will hope that when he preaches, confirms, ordains, celebrates, presides or speaks, that a word of the Lord may come through his mind and lips, to enlighten, convict, encourage and build up.

If that is to be so, I shall need to quiet waiting upon God, praying still and trusting prayer. That must be a priority.

I want to read to you a part of a letter which I received from the Archbishop of Canterbury on the day of my consecration:

"I want to send you my joyful greetings and assurance of my prayers. There is, I believe, a specially deep joy in the pastoral work, which falls to a bishop and I pray that this may be yours, bringing joy to many."

"There is only one counsel which I want to give you, for your bishopric will be in places and conditions about which I am ignorant, but the counsel is this—*faithful*—leave: attempt less than you wish and indicate more, because (1) it is more exacting than you realise as a bishop, and (2) unexpected calls on time.

STONE SET AT KURRI KURRI

The Bishop of Newcastle, the Right Reverend J. A. G. Howden, set the foundation stone of a new church at Kurri Kurri on August 3.

A number of clergymen from neighbouring churches were present, as was the Methodist, Presbyterian and Baptist ministers and the Salvation Army captain.

The bishop congratulated the parishioners for the effort they were making to build the church. He stressed the importance of direct giving.

He hoped he would still be Bishop of Newcastle when the church was free of debt and could be consecrated.

The church, with furnishings, is estimated to cost £16,500. It will be built of concrete blocks and will accommodate 250 people.

The present parish church is Christ Church, Mount Vincent, which was built 53 years ago. The bishop used the same tool as was used for the setting of the Mount Vincent stone.

There is 65,000 in hand. The rector, the Reverend C. J. Gunther, said the church should be completed before the end of the year.

The rector's widow, Mrs. J. A. Foot, after the stone-setting ceremony, presented a book with a copy of the New English Bible.

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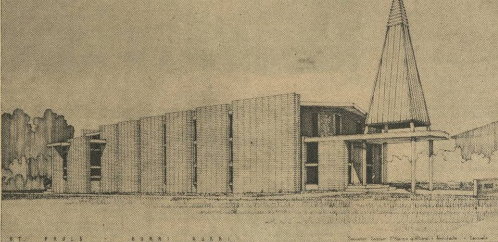
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The architect's sketch of the proposed new Church of St. Paul, Kurri Kurri, Diocese of Newcastle.

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FROM A CORRESPONDENT
A cottage in Cooper Street, Paddington, Sydney, three doors from the Scotch Hospital, with a lovely view over Randwick Park, has been converted into self-contained accommodation for seven aged persons by the Church of England Aged Persons Board.

The sum of £9,000 was made available by the Federal Government Service Department to restore and convert the building to its present use.

The general public is invited to be present at the dedication service and to inspect the building.

Mr. Tabor, who is now living at Mount Vincent, is the first person to enter the recently completed building. He will take up residence the following day.

BIRTH

TRAINER, August 9, 1963, to the Reverend J. M. Tabor the gift of a new house at Gerns Water, N.S.W.

ASSOCIATES' QUIET DAY

FROM OUR OWN CORRESPONDENT

Melbourne, August 12

In response to a request made by associates of the Community of the Holy Name, a Quiet Day for them was arranged at 8 Augustine's Church, Mount Vincent, on Saturday, August 10, within the octave of the festival of the Name of Jesus.

The conductor was the Vicar of Augustine's, the Rev. W. Potter, who gave three addresses in the course of the day, and closed the morning service by the reading of the three-fold word of poverty, chastity, and obedience, reminding that this was not characteristic of the Anglican Order, but of the Benedictine Order only, but had its practical application in the daily life of the Anglican.

The day commenced with Holy Communion at 9.30 a.m. and service was also attended by members of the parish.

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