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## GENERAL SYNOD BEGINS ITS WORK

"As we approach the end of the second Christian Millennium we must acknowledge with thankfulness the eternal strength and power of the Gospel committed to us by the life, the teaching, the Crucifixion and the Resurrection of Our Lord," the Governor-General, Lord De L'Isle, told members of General Synod in Sydney, on Tuesday evening, May 8.

His Excellency said he came in his official capacity as Her Majesty's representative in Australia, and in his private capacity as a member of the Church of England.

"We know that the Gospel, although often derided, parodied, explained away, or merely disbelieved, cannot be ignored even by the bitterest enemies and critics of the Christian faith," he said.

"It stands, as it has stood for nearly 2,000 years, as the way of man's salvation, and as a challenge of those who today, as yesterday, continue to preach to men the theme of their own self-sufficiency in a material universe."

"We who have lived during the middle of the twentieth century have seen the depths of cruelty, hatred and wickedness to which men can descend when separated from God and His love."

"It is this experience which has, I believe, above all others driven home to Christians the tragedy of our divisions, and has inspired the search for means of reconciliation."

"This must necessarily be a long and difficult path. So the sooner we should begin to tread it."

"In Australia, as in Britain and North America, we have been spared the horrors of invasion, occupation and tyranny."

"We have not experienced, as have so many Christians, the reality of the existence of the rulers of the darkness of this world."

"The Church of England in Australia has now become an independent entity within the Anglican communion."

"I believe, as you do, that this is a necessary step in its progress, and I profoundly hope it will strengthen the Church's mission here."

### CHRISTIAN DUTIES

"It will perhaps make it easier to demonstrate the Church's belief in the teaching of the New Testament upon the duties of a Christian to the secular society in which he lives. This was summed up by S. Paul in the phrase 'the powers that be are ordained of God.'"

"Even though we know that the powers to which S. Paul was referring were pagan, it must be difficult to understand the application of this text if you live in Poland or Russia or in other parts of the world where freedom of worship is denied or impeded."

"But here the duties of a Christian in his capacity as a citizen and his responsibility for helping to sustain an ordered society are not at all in conflict with his supreme duty to God."

Thirteen representatives of other denominations brought messages of goodwill to the General Synod. Their diverse, and often colourful, dress brought another touch of ceremony to the evening's proceedings.

The representative of Cardinal Gilroy, Monsignor F. J. Wallace, was the first formally to greet the Primate, and present him with the cardinal's message.

Then followed leaders of the Methodist, Presbyterian and Baptist churches; the Church of Christ; the Salvation Army; the Lutheran, Greek Orthodox, Russian Orthodox, Antioch Orthodox, Armenian Orthodox, Serbian Orthodox and the Rumanian Orthodox Churches.

Each representative was warmly welcomed by members of synod.

### VISITORS' DEGREES

Bishop Stephen Bayne and the Primate of New Zealand, both of whom addressed synod, were given the degree of Doctor of Theology honoris causa of the Australian College of Theology.

Bishop Bayne said that autonomous Churches in the Anglican communion were not shut off from one another.

His appointment had been made in the hope that it would help to bind them more closely together and to help each other in the bond of full communion.

No Church was really "indigenous"; each owed something to the other.

The Episcopal Church in the U.S.A. had in its early days, he said, failed to understand its mission, and was itself to blame for its minority position to-day.

It had been too intent on "nourishing the Western seaboard. There would have been no schism between the Episcopalians and the Methodists if the Anglicans had not failed to see their mission."

Now they had the task of putting things together again.

Unity was not a thing to be added — it was in our very bones.

We must be driven to find deep unity with all Christians. "We are all His. The Church must be One because of this," said Bishop Bayne.

The Primate of New Zealand, the Most Reverend N. A. Lessner, said their Constitution in his country had proved a most unifying influence.

He thought it would also be so in Australia.

The Bishop of Melanesia, the Right Reverend A. T. Hill, said the Church in his diocese had changed the "Isles of Darkness" into the "Isles of the Lord."

He said they appreciated the prayers, missionaries and gifts from the Australian Church.

His new ship, the "Southern Cross IX," was dedicated by the Primate, the Most Reverend H. R. Gough, the next day.

The Bishop in Polynesia, the Right Reverend J. C. Vockler, also spoke briefly of the Mission in the Pacific, and particularly of the opportunities and the "unfinished task" in his diocese.

He represented the New Zealand Board of Missions at the dedication of the Melanesian ship on Saturday.

The synod did not really settle down to serious business until the second day of the session, Wednesday, May 10. What happened then gave a foretaste of things to come in terms of some confusion and much frustration, all of which arose from inadequate "homework" by the Advisory Committee and most of the rest of us well in advance of the session.

Your correspondent will deal with this lack of preparation in some detail later on.

After the minutes were read, the next item on the business paper was the election of a chairman and a deputy chairman of committees. The Archbishop of Brisbane moved the election of the Bishop of Armidale and of Mr Justice Athol Richardson (Sydney) as deputy chairman.

The Venerable D. Blake (Melbourne) moved the election of Mr J. F. Patrick as deputy chairman.

There was no question about the Bishop of Armidale; as events have since shown, the synod could not have chosen a more capable and fair-minded chairman of committees.

Both Mr Justice Richardson and Mr Patrick are chairmen of committees in their own respective diocesan synods. Both enjoy the complete confidence of the members of those synods, and there was very little indeed to choose between them, as the voting showed.

They both left the House (presumably to discuss the extraordinary ways of synodsmen in general) while a vote was taken by a show of hands. Mr Justice Richardson was elected by eighty-three votes to seventy-seven — which meant that only one-hundred-and-sixty members of a House of more than two hundred were present and voted.

The next business was the election of a Committee of Elections and Qualifications, for



Bishop George Ambo, from New Guinea, Canon J. Paice, from Perth diocese, and Mr Stephen Lago, from New Guinea, at the General Synod reception last Friday afternoon.

which the following were chosen: The Right Reverend W. R. Barrett (Tasmania), the Venerable H. G. S. Begbie (Sydney), Messrs R. T. St John (Brisbane), H. K. Turner (Melbourne), F. A. Timbury (Newcastle), N. Jenkin (Sydney) and J. F. Patrick (Melbourne).

Oddly, up to this moment, nothing has been referred to this committee, though the gossip among members is that someone might seek to make their appointment more than honorific before session ends.

Vital to the success of any synod of this kind is the proper arrangements of its order of business. Bishop Barrett accordingly moved that the president, with the chairman of committees and the secretaries of the synod should organise this each day.

Since the synod was at this stage still adhering to the procedures of the old General Synod of the Church of England in Australia and Tasmania, notices of motions were then given. The first, by the Venerable J. T. R. Border (Canberra and Goulburn), was for the appointment of a committee to investigate the question of the future seat of the Primate and to submit a report and recommendations to the next session.

### PRAYER BOOK

Bishop M. L. Loane (Sydney), then gave notice of a motion for the appointment of a committee to consider revision of the Book of Common Prayer.

The Venerable W. Chas. Arnold (Bathurst) intimated that he would move a general motion in support of the Society for Promoting Christian Knowledge.

The Bishop of Armidale gave notice that he would seek leave to introduce a canon for the election of the Primate.

Mr A. B. Kerrigan (Newcastle) gave notice of a highly important procedural motion, namely, that all the bills for canons to be presented to the synod at the request of the Advisory Committee should be declared matters of urgency, and that the synod should permit each of them to be included in its agenda without previous notice.

The significance of all these bills is apparent from the matters with which they deal — the question of the first Primate; the election of subsequent Primates; the establishment of the Trust Corporation; the establishment of the Special Tribunal and Appellate Tribunal; a canon specifying the sundry offences for which clergymen could be tried, and so on.

Perhaps the most important

motion of all, which Mr Kerrigan intimated he would wish treated as a matter of urgency, concerned the various rules, declarations, forms and so on which it would be necessary for the synod to pass in order to implement the Constitution.

Canon J. Paice (Perth) gave notice of a motion to congratulate the Religious Orders and Brotherhoods of the Church in Australia on their work.

Dr R. Harvey Sutton (North Queensland) gave notice of a motion welcoming the formation of such societies as the proposed Anglican Tithing League; and notice of a further motion to appoint a commission to draft revisions of the Prayer Book.

Your correspondent, as a representative for Perth gave notice of a motion to congratulate the Chung Hua Sheng Kung Hui (the Holy Catholic Church in China) on its 50th anniversary.

The Bishop of Adelaide gave notice of a motion commending the Christian Family Year being conducted by the Mothers' Union, and took the opportunity of expressing the hope that the synod would treat the great majority of these motions formally.

The Venerable H. G. S. Begbie (Sydney) gave notice that he would move for Bishop Bayne's sermon to be printed in the proceedings of the synod.

The Bishop of Willochra gave notice that he would ask the Ecumenical Committee to investigate the possibility of a Concordat between the Church of England in Australia and the Philippine Independent Church.

There followed one of the irregularities — most of them useful and based on commonsense — which have throughout marked the proceeding of this first General Synod. The President explained that in view of the intricate nature of some of the business which would come before the House he would appreciate being able to obtain expert legal guidance from time to time and suggested that the House might agree to one of the legal members of the Advisory Committee sitting by his side.

### LEGAL ADVISER

Mr A. B. Kerrigan (Newcastle) accordingly moved that Mr W. S. Gee (Sydney) be asked to sit beside the President and act as his legal adviser. And there Mr Gee has continued to sit ever since.

The synod then continued a short discussion of a motion by Mr R. T. St John (Brisbane), carried over from the previous day, that a Select Committee be appointed to consider which of the several Anglican and ecumenical bodies which merited the financial support of the Church on a national basis should receive grants from the General Synod, and to recommend a method of apportioning — by way of a voluntary assessment — the cost among the several dioceses.

(Continued on Page 12)



Head Deaconess Mary Andrews and the Bishop of North Queensland, the Right Reverend Ian Shevill, share a joke at the General Synod reception at the Trocadero, Sydney, last Friday afternoon.



The Venerable R. J. Hewett of Sydney and the Bishop of Kalgoorlie, the Right Reverend C. E. B. Muschamp, talk during the General Synod reception.



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**THE ALL-AGE SUNDAY SCHOOL . . . 26**

# THE GOSPEL IN THE TWENTIETH CENTURY: GETTING IT ACROSS

By WINIFRED M. MERRITT

OUR Gospels were written originally in Greek. But a knowledge of the kind of Greek they use is quite inadequate to enable us to read a modern Greek newspaper, or talk with a Greek new arrival to our country.

The reason for this, of course, is that in a living language, that is, a language which is in common everyday circulation, words tend to change their significance with the passage of time and, in addition, many new words and ideas, and much new knowledge, come into existence as the years pass, creating a new idiom of speech.

Some words completely reverse their meaning. One such word in English is "prevent," which now, as we know, means to hinder or stop, but which, when the Book of Common Prayer was written, meant to assist.

In its measure, this has happened to the contents of the New Testament itself, which is the reason for the appearance of the various modern translations.

In the Introduction to the New English Bible, a good explanation is given of the necessity for the new translation.

It points out, among other things, that the present translation is by no means the last which may be expected to appear, because new material is constantly coming to hand, new factors are becoming evident, and times will continue to advance into new and as yet unexplored realms, bringing new emphases and fuller interpretations.

This is all to the good, because the Gospel was not for the first century alone, but is for every century as long as the world lasts. Fullness resides in it, ready for interpretation from time to time as the world's sum of knowledge increases and new problems present themselves.

The basic documents of our faith are being studied in these days more intensively than ever before, by scholars, and by multitudes of ordinary lay people.

Small study groups are at work in very many places, and it appears that some few at least of them are breaking up on the rocks of controversy, or going round in whirlpools of confusion, making no headway.

We must be very careful that we use the Bible for the purpose for which it has been given to us, and not for purposes of our own.

**NOT HANDBOOK**

It is not sufficient to take it to pieces, as one peels and quarters an orange, and expect to know all about it. Like the orange, it must be tasted.

In other words, one cannot become a Christian by making an exhaustive critical examination of the Gospels, for Christianity is not the "religion of a book," as Islam, for example, is. A young Christian wrote to me recently with respect to a study group in which he is a member. "The Bible," he says, "becomes a handbook of texts and slogans, rather than a deep well or pool into which one sinks into unity with God, looking for the words to dissolve into the living Presence of the Word."

Behind all the careful analysis of the text lies the urgent need of "getting across" to our generation its message.

A small book by Bishop Gore, "Why we Christians believe in Christ," which was published in 1904, is worth re-reading in this regard.

What is it, its author asks, that marks out Christianity from other religions? It is faith in a Person—Jesus Christ.

At times, he explains, men have made of Christianity devotion not to a Person but to theology, or to Church duties; but behind Church doctrine and duties there stands an unseen but present Lord.

Sometimes too much emphasis has been placed on feeling; but Christianity is not just feeling, though religion without feeling

is a dead thing. Our Lord claims service; and to serve Christ is the mark of His servants.

But the idea of service may lead to the belief that doctrine does not matter, whereas it is what we believe of Christ's Person which motivates all our actions. Zeal for work may be merely zeal for our own work, and not for His.

It is a popular device nowadays among some people when confronted with Gospel mysteries to say that "you don't have to believe what is written in the Gospels—that is just a poetic way of conveying ideas—"you know what is meant." (The "you" is never defined!)

On the other hand, it is possible to become so lost in a maze of theories and explanations that the light is quenched altogether. Let us go back on to firm ground.

On the Person of Christ, Bishop Gore reminds us, the Church has spoken beyond recall. She has not done so about Atonement or Inspiration.

But about Christ's Person she is perfectly definite; and by her words she must stand or fall. This is the challenge thrown down to the twentieth century, as to every century before or after it.

The New Testament is basically a reference work for Christians. It was written for men and women who were Christians already. They did not become Christians by reading the text book!

And we who are Christians may naturally expect still to find more in the New Testament than those who do not first know Christ.

Generally, it is to us that these must look to find Christ, and oh, so often, looking, they go away unconvinced.

Bishop Gore invited his generation at the turn of the century to contrast Christ's self-restraint with its own glorification of the undisciplined: His long silent preparation for work with its rapid acceptance of the holiest trusts; His willing suffering with its shrinking from pain; His meekness with its pride; His deliberate self-sacrifice with its selfishness.

He referred to the "wholesale conversions, orthodoxy mingled with a frankly pagan morality; stress laid on creed rather than on life."

We have, he told his readers, allowed Christianity to spread broad and not deep. And can we really say his words have no message for us to-day?

**INCARNATION**

It is here we must take our stand if we would commend Christianity to the twentieth century non-Christian areas of our world, at home and abroad. If men cannot see Christ in us, it is much less likely they will be able to see Him in the Gospels; and if they do find Him there, they will still look for Him in us.

The Incarnation has tremendously far-reaching consequences, which we cannot escape by pretending they do not exist. The earliest Christians had no written Gospels, nor had most of them seen Jesus in the flesh. They simply saw men and women whose lives Christ had touched and vitalised.

**BISHOP FEETHAM  
SERVICE**

ANGLICAN NEWS SERVICE

London, May 14

A thanksgiving and remembrance festival for the life and work of Bishop John Oliver Feetham, fourth Bishop of North Queensland, will be held by the North Queensland Auxiliary at S.P.G. House, 15 Tufton Street, Westminster, at 6.30 p.m. on Thursday, May 24, when several of the bishop's surviving relatives will be present.

The festival is a prelude to the inclusion of Bishop Feetham's name in the Church Calendar of the Diocese of North Queensland.

This will be promulgated by the Bishop of North Queensland, the Right Reverend Ian Shevill, at the annual diocesan synod at Townsville on June 10.

Thereafter Bishop Feetham will be remembered each year in the diocese on September 15 as a "saint and hero of the Christian Church within the Anglican Communion," in accordance with the bishops' suggestion at the 1958 Lambeth Conference that such local commemorations should be made by Anglican dioceses.

Bishop Feetham's long episcopate from 1913 to 1947 was remarkable for the pastoral ministry which took him into the remotest settlements, station homesteads and drovers' camps. It was as a great pastor and a great teacher that he became a legend in the lives of the people of North Queensland.

**"ONE FAMILY"**

ECUMENICAL PRESS SERVICE

Geneva, May 14

"One Family Under God—Who is My Family?" was the theme of the study used by thousands of U.S.A. churchwomen in sessions on May Fellowship Day, May 4, sponsored by United Churchwomen, a unit of the National Council of Churches.

The year-long study, designed to combat racial discrimination, is based on a book, "One Family," prepared by Dr S. Garry Oniki.

**S.P.G. ANNIVERSARY**

ANGLICAN NEWS SERVICE

London, May 14

The Bishop of Chester, the Right Reverend G. A. Ellison, flew to the United States on May 11 to preach at Hartford Cathedral in the Diocese of Connecticut on the 200th anniversary of the first visit of a Society of the Propagation of the Gospel missionary to hold a service there.

He is also to speak at the Episcopal Church's annual Convention dinner on May 15.

The anniversary service at which he will preach recalls that North America was the first mission field of the S.P.G., which was founded in 1701.

During its first 75 years it sent across the Atlantic more than 300 missionaries, of which about one in five was lost at sea.

**GUILDFORD  
CATHEDRAL**

ANGLICAN NEWS SERVICE

London, May 14

The Executive Committee of the Guildford Cathedral Council have appointed Mr H. C. Margrett as secretary to the council in succession to Miss Eleanor Iredale who retires on May 31.

Mr Margrett was employed for many years in the General Electric Company Limited both in this country and in Hong Kong, and retired in September, 1960.

He was concerned for many years with Hong Kong Cathedral, and was honorary treasurer during the period after the end of the war when considerable sums of money had to be raised for its rehabilitation.

Mr Margrett's chief duties at Guildford will be in connection with raising funds for the completion of the building and meeting other needs of the cathedral.

About £300,000 remains to be raised to complete the building of the cathedral itself and for necessary services, e.g. roads and the terracing of the surrounding land and the repayment of outstanding loans.

This task is expected to take between three and five years.

**NEW MACLEAN  
CHURCH**

FROM A CORRESPONDENT

Maclean, N.S.W., May 14

In the absence of the Bishop of Grafton at General Synod, the foundation stone for the parish church of the Lower Clarence was set on May 6 by Canon F. G. Alexander.

A glorious morning welcomed a large and representative gathering.

Canon Alexander has spent 42 years of his ministry in the Diocese of Grafton, and both he and Mrs Alexander were warmly cheered by the parishioners, many of whom had known them during the years 1938-1955, when they resided here.

The new building, which replaces the wooden structure erected in 1886, will be built of light biscuit coloured bricks and the roof will be of cement tiles.

A special feature will be the steel tower, from which chimes and hymns will be broadcast.

Seating accommodation for 320 people will be provided in the nave and choir balcony.

The overall length of the church will be 90 feet and the breadth 38 feet.

The cost of the building will be £22,000, and the furnishings another £4,000.

The architects are Messrs Manning, Richards and McDonald, and the builders Messrs R. Want, all of Grafton.

**MODERN STAINED  
GLASS**

London, May 14

An Arts Council Exhibition of stained glass by modern artists, including Geoffrey Clarke, Thomas Fairs, Keith New and Margaret Traherne, who have all been engaged on work for Coventry Cathedral, was opened at the Art Gallery, Kettering, this month and will continue until Saturday, May 26.

Many of the designs are of an abstract character, and all should be of particular interest to those concerned with new stained glass windows in churches.

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# SYNOD TOLD OF CATHEDRAL EXTENSION PLAN

## BISHOP SPEAKS OF PRIORITIES AT BATHURST

FROM A CORRESPONDENT

"Ways and means must be found of securing funds for All Saints' Cathedral extension without crippling the work of either the diocese or parishes," the Bishop of Bathurst, the Right Reverend E. K. Leslie, told synod here on May 7.

The bishop said that he had high hopes that a "practicable scheme will soon be put before you."

"The nave is a building of architectural merit and of historic significance, but it is in such a bad state of repair as to be now past saving," he said.

Since the sanctuary, choir and Lady Chapel were added in 1927 very little had been done to the cathedral.

He thought that it should be possible to build a new nave to celebrate the centenary of the diocese in 1970.

The bishop said it was "disquieting that some parishes had not found it possible to honour their pledges to the diocese."

"We are doing a great deal, but there is much that is being left undone."

Bishop Leslie, in his presidential address, said the resumption of nuclear testing "placed all life in jeopardy."

### BLACK CLOUD

"I firmly believe that we are meeting to-day under a cloud which looms even blacker and blacker—the cloud of atomic destruction," he said.

"With gay abandon, Russian scientists have exploded their filthy charges in the Northern Hemisphere, and now the Americans, like the Egyptians of old, are doing in like manner with their enchantments in the Southern Hemisphere," he said.

Asking what synod could do about this, the bishop said it "behoves us, as it behoves every Christian, to pray earnestly for all who guide the destinies of nations and to work faithfully

and valiantly for the spread of God's Kingdom on earth."

The bishop reported that the diocese now had fourteen students in college, five of them for the Brotherhood of the Good Shepherd.

He said that the staff position would have improved considerably by the end of the year, but there would still be a need for many more assistant priests.

Bishop Leslie, speaking of the tercentenary of the Book of Common Prayer, said that this book, "more than any other factor, has preserved the unity of our Church through the last three centuries."

Although it was not perfect for twentieth-century use in Australia, it preserves the essential features of Christian worship and the sacraments administered in accordance with it are not defective or invalid.

"The use of one Prayer Book is a very wholesome discipline in loyalty and unity," he said.

He said there was a place for experiment under authority, but "when the experiment becomes the norm unity gives way to congregationalism and individualism."

"It is no longer the Church as a whole which is speaking and acting."

Bishop Leslie said he had granted reasonable requests for variations as allowed by the new Constitution, but "an even closer adherence to the Prayer Book of 1662 is not only permissible but very much to be desired."

"Unless we can use the liturgy which we have with discipline

and loyalty it is not likely that we can expect any greater adherence to a revised Prayer Book when it appears."

He said it was a healthy sign that "in most parishes of the diocese there has been a spontaneous movement to dispense with little books of experimental liturgy and return to the use of 1662," he said.

## ANNUAL YOUTH FESTIVAL WAS HELD IN TOWNSVILLE

FROM A CORRESPONDENT

Townsville, May 14

The sixth Anglican Youth Festival of the Diocese of North Queensland was held here from May 5 to 7.

Three hundred and fifty young people from 16 parishes in the diocese attended the highly successful festival.

Some travelled as far as 250 miles to join in the worship of the Church in fellowship and in competition.

People started to arrive in Townsville on Friday evening and by mid-day on Saturday all were eagerly awaiting the commencement of the first section which was a drama competition held in the city's main theatre.

Twelve one-act plays were presented during the afternoon and evening.

The standard was exceptionally high and only one point separated the winners, Holy Trinity, Mackay, from St. Peter's, West End, Townsville.

A special commendation pennant was awarded to All Saints', Ayr.

### CHORAL SECTION

On Sunday morning corporate Communion was attended at the mother church of the diocese, St. James' Cathedral. Following breakfast together the choral section of the festival was conducted.

This resulted in a win for St. John's Parish, Cairns, with St. Matthew's Parish, Mundingburra, Townsville, coming second. The special pennant was awarded to Holy Trinity, Bowen.

After lunch, in the delightful setting of Bishop's Lodge, Belgian Gardens, a folk dancing competition was held.

The shield for this section was retained by St. Matthew's, Mundingburra, for a flawless performance.

The adjudicator awarded them

96 points out of a possible 100.

Close behind them was the Parish of St. Helen's, Home Hill.

As an act of witness, members of the festival, carrying lighted torches, processed behind a processional crucifix through the main streets of Townsville to St. James' Cathedral, where the special preacher at Choral Evening was the chaplain to the festival, the Reverend Peter Prentice, from G.B.R.E., Melbourne.

On Monday morning the final section of the competition was held in the form of an athletics carnival.

Competition in this section was very keen and it was not

until the final event that the winner of the shield was known.

S. Helen's, Home Hill, won the shield by  $\frac{1}{2}$  point from S. Charles', West Mackay. After the athletics carnival a picnic lunch was held and the shields and pennants were presented.

S. Matthew's, Mundingburra, was awarded the aggregate pennant for the most points scored during the festival.

Many happy, tired young Anglicans returned on Monday evening to their parishes strengthened by the fellowship enjoyed and through participation in the worship of the Church in the see city of the diocese.

## PUBLIC FORUM ON OUR RELATIONS WITH CHINA

FROM OUR OWN CORRESPONDENT

Newcastle, May 14

The Rector of Cessnock, the Reverend William Childs, will open a public forum this month which will discuss proposals for friendly relations between Australians and people of the Chinese People's Republic.

The public forum is being organised by the Newcastle branch of the Australia-China Friendship Society.

The secretary of the branch, Mr. B. James, Labour Member for Hunter, last week drew attention to the fact that the former Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, had said at Morpeth recently that Australians should improve their relations with Asian peoples, because Australia was geographically an Asian nation.

Mr. James also referred to a statement by the Executive Officer for Missionary Strategy in the Anglican Communion, the Right Reverend Stephen Bayne, that Australian people should bring about friendly relations with the Chinese People's Republic, and break through the "bamboo curtain."

Speakers at the public forum, which will be held on May 26, at the Newcastle City Hall, will include two Labour members of the Federal Parliament: a senior lecturer at the Australian National University at Canberra, Dr. E. Fry; and two prominent Newcastle Communists.

### A.S.C.M. CONFERENCE

FROM A CORRESPONDENT

The Australian Student Christian Movement will hold a conference for senior secondary school pupils at Collaroy, Sydney, from June 15 to 17.

The subject is "Modern Science and the Christian Faith."

Speakers will include Professor L. C. Birch, of the Department of Zoology, University of Sydney; Mr. R. S. Lockhart of the Department of Psychology; and the secretary of the National Missionary Council, the Reverend F. G. Engel.

Details of the conference may be obtained from the registrar, Miss H. Rowsell, 557 Blandland Road, Eastwood, before June 1

## MASSED CHOIRS FOR R.S.C.M. CATHEDRAL FESTIVAL

FROM OUR OWN CORRESPONDENT

Melbourne, May 14

S. Paul's Cathedral, Melbourne, is accustomed to fine singing, but at Evensong on May 5, it was the nave, rather than the chancel, that resounded with a "joyful noise unto the Lord."

Except for clergy, the choir stalls remained empty, whilst about three hundred and fifty choristers occupied the front pews of the nave for an Affiliated Choirs' Festival arranged by the Victorian branch of the Royal School of Church Music.

The congregation sat behind the choir, or at the sides.

The occasion was the visit of the Director of the R.S.C.M., Dr. Gerald Knight, who acted as conductor, standing on a table placed in front of the chancel step, so that he could be seen by all singers.

Practices had been held in suburban and country centres, but it was no light task to blend a multiplicity of choirs into one, yet Dr. Knight succeeded admirably.

Even the standing and sitting were in unison, and the said parts of the service were a delight.

The service included Psalm 47, sung to E. G. Monk, and the two canticles were Walmisley in D minor.

Three anthems were included, "O Sons and Daughters" (Walford Davies), "Most Glorious Lord of Life" (William H. Harris), and "The Strife is O'er" (Vulpis).

The address was given by the Reverend H. C. Hollis; and the congregation was invited to join in the hymns which preceded and followed the sermon. Fittingly, these were two Easter hymns, "Ye choirs of new Jerusalem," and "Jesus lives!"

The organist for the service was Donald Britton. The organi-

sation for this festival was very largely in the hands of Mr. Arthur Batson, Area Secretary for the R.S.C.M. in Victoria.

The choirs affiliated with the R.S.C.M. that shared the festival comprised all types found in parish churches, some being mixed, some adults only, boys' choirs, and junior choirs.

As all were robed, the variety of garments can be imagined, but all shared the same air of reverence, especially during the long processions in and out of the cathedral.

## WINDOW HONOURS PIONEER VICAR

FROM OUR OWN CORRESPONDENT

Melbourne, May 14

A vicar who served his entire ministry in only two parishes was honoured at a service at Christ Church, South Yarra, on the last Sunday in April.

The Reverend William Newton Guinness became Rector of Collooney, Co. Sligo, Ireland, in 1838.

He served there for about fifteen years, and then came out to Australia, where, in December, 1855, he was appointed first Vicar of the Parish of Christ Church, South Yarra, which had just been constituted.

His first services were on Christmas Day, and included the first recorded baptism in South Yarra. There was no parish church, and the services were held in the Presbyterian school hall.

By February, 1857, Christ Church was built and licensed, but almost from the start proved to be too small, and enlarge-

ments were completed two and a half years later. The vicarage was built about the same time.

On S. Thomas' Day, 1875, almost exactly twenty years after the first services in the new parish, Christ Church was consecrated by the Bishop of Ballarat.

### IN IRELAND

Since then the spire has been added, but otherwise the church then was very much as it is at the present time. The parish school hall was built the following year.

After twenty-five years as Vicar of Christ Church, the Reverend W. N. Guinness resigned the parish, to return to his native village of Collooney,

in Ireland, where he was appointed rector once again, and continued there for twelve years. He died in Dublin in 1894, and was buried in the churchyard in Collooney.

A grandson, Mr. Edward Douglas Guinness, presented the memorial window to Christ Church, and it was dedicated by the present vicar, the Reverend S. Ball, who visited Collooney in 1960, at the morning service on April 29.

The window depicts the parish Church of S. Paul's, Collooney, with its clock, and the main figure is the Reverend W. N. Guinness receiving the child for the first Baptism on the day his long ministry commenced.



Teams drawn up for the athletics carnival which formed part of the annual youth festival of the Diocese of North Queensland at Townsville this month.

## THE NAKURU APPEAL

£3691/13/- has now been received towards the £5,000 Appeal for the Diocese of Nakuru. We do ask, on behalf of Bishop Langford-Smith, that the balance required will come in very soon.

The need is urgent, for the three projects which should begin immediately in the diocese cannot be undertaken without the minimum amount of £5,000.

Even £5,000 won't go very far but it will at least allow the bishop to make a start.

If you have not already contributed please read again Page 1 of our issue of March 16. We will send copies of this to people who have not seen it.

The bishop has gone back to his diocese very thankful for all the assurance of prayers and messages of goodwill from readers of THE ANGLICAN.

But he must have more money. Please send your gifts addressed to "The Nakuru Appeal," c/- "The Anglican," G.P.O. Box 7002, Sydney.

Cheques should be made out to "The Diocese of Nakuru."

The following donations, not already acknowledged, have been received:

P. L. Stephen, £5; Miss J. L. Nietschke, £1; Mrs. A. R. Mace, £1; M. Kinsela, £1; D. F. Lewis, £5/5/-; The Moline Family, £3/3/-; Canowindra Parish, £2/2/-; Miss W. Bate, 10/-; Mrs. D. Lockhart, £5; D. Callander, 10/-; S. Paul's Church, Gloucester, £2/2/-; R. W. Booth, £2; "Trying to Help" (second donation), £2; B. Divise, £1; Mr. and Mrs. J. Burston, £5; F. M. Worshead, £5/5/-; E. S. Mitchellmore, £1/1/-; P.J.A., Melbourne, £2/2/-; Lady Britten Jones, £10/10/-; Mr. and Mrs. C. J. Nommensen, £1/1/-; Misses L. and J. Teape, £5/5/-; "A Fellow Christian," £2; Anon. W.A., £5; H. O. Magarey, £5/5/-.

Total £3,691/13/-

Grand Total £3,691/13/-

## MISSIONARY FAIR IN THE WEST

FROM OUR OWN CORRESPONDENT

Perth, May 14

Curry and rice, exhibits of dogs' teeth necklaces, cakes and cool drinks, boomerangs and spears, fairy floss, fish (specially caught for the occasion) and fried on the church lawns with chips, balloons, pickles and jams, cakes, fried peanuts hot from the pan. . . .

Add to these, vocal and instrumental items from African and Asian students, missionary films and the presence of an African bishop, and one begins to get a glimmer of a very successful missionary fair arranged by the missionary group of St. Martin's Church, Kensington, South Perth.

Bishop Freeth, in declaring the fair open, was accompanied by Mrs. Freeth, and on the days with them were the Mayor of South Perth and Mrs. Thomas, Bishop Festo Olang' and the Rector of St. Martin's with Mrs. Langshaw and the Organising Secretary, Provincial Missionary Council.



# THE ANGLICAN

THURSDAY MAY 17 1962

## NEED FOR A STITCH IN TIME

It is a function of this newspaper to state the truth about the affairs of the Church, concealing from the generality of Australian Anglicans nothing whatever which they are entitled to know. Accordingly, it becomes our melancholy duty to record that the first Session of the General Synod, which opened in Sydney last week, wasted the greater part of its time, especially during the nine first days of the Session.

This waste of time was unnecessary; but it was due to no fault of the members of the synod. On the contrary, members showed patience and dogged perseverance of a very high order. They spent hour after frustrating hour struggling bravely through an unbelievable mesh of uncertain procedure and ill-prepared, sometimes disgracefully drafted, legislation. They did their utmost to rectify silly mistakes of all kinds which should never have occurred. They deserve high praise indeed for not rebelling.

Two examples will satisfy Australian Anglicans about the difficulties which members of the General Synod had to surmount. The first, mentioned by our correspondent elsewhere in this edition, is that no copies even of the Standing Orders of the synod itself were available to members as recently as last Tuesday — nine days after the synod had assembled! It may be added that it was impossible for the sub-committee especially appointed in the matter to present its report until last Monday. It may also confidently be added that copies of these Standing Orders will not have been printed and circulated to members even when the synod closes. What an incredible state of affairs! Here is a body of men, trying to do their work under rules which they do not know! The second example is typical of what applies to much else presented for its consideration to the synod. It is this. The original Bill concerning the Australian College of Theology was withdrawn, and replaced by a new draft, less than twelve hours before it was first presented to the House! In the form in which it was then actually presented, this most important Bill was still most unsatisfactory. In consequence, it took up an unconscionable amount of the time of the House.

How has this extraordinary state of affairs come to pass?

Like most members of the General Synod, and like the majority of Anglicans who will be disturbed at the facts of the position, we are not concerned to find scapegoats, or to fix blame upon anyone. This Session of the General Synod will have cost in all something in excess of £8,000. That is a lot of money. If we have not got the most we could have got for that expenditure, then we are all perfectly entitled to ask why, and to try ensure that we do better next time.

It gives us no pleasure at all to repeat what we have stated more than once before now, namely, that the twenty-five diocesan bishops were charged, under the Constitution, with the responsibility of convening and holding this first session. The Constitution quite clearly empowered them to spend whatever money they thought necessary in advance, and to make all the arrangements they wished. The bishops, most unwisely, as it has turned out, delegated their responsibility (as they were entitled to do) to the former Standing Committee of the old General Synod. And that Standing Committee has let the Church down, because it has simply not done its job efficiently.

This is not to be interpreted as a reflection upon any individual member of that committee. Each of them is known to our staff. Each of them, in his individual capacity, is a worthy representative of the Church. Most of them are diligent in attending meetings, and give much time to the affairs of the committee. Then what has gone wrong? Could it be that the Standing Committee rests upon a poor organisational basis, and that the detailed mechanism by which it conducts its affairs demands overhaul? Its officers, like its members, serve in an honorary capacity. They cannot rely for advice or help upon any Primate's Secretariat — because there is no such thing in existence. It should be added here that, as we have remarked before now, perhaps the greatest load falls upon the legal members of the Standing Committee, who undertake burdens which should unquestionably be handed to properly paid professional men.

If, like members of the General Synod and Anglicans generally, we are not interested merely in being critical and seeking scapegoats, this does not mean that we or they can remain blandly unconcerned. There is already a move in the synod to hold another session two and a half years hence, in October of 1964. The need for this is obvious. But it would be pointless to hold it unless we all learn from past errors, and make adequate preparations for the next session well in advance. It is the duty of the Standing Committee, under the Constitution, to make these preparations. Let us hope, accordingly, that members of the General Synod will ensure that their next Standing Committee will be one determined to do a better job than its predecessor.



"Everything which touches the life of the nation is the concern of the Christian."

—Dr Geoffrey Fisher

## Rain — And Book Of Common Prayer

General Synod and general rain both descended on the Sydney area last week.

As Sydney had nearly 10 inches of rain (it seemed continuous) from Friday to Monday the week-end activities of synodsmen were considerably dampened. On the Saturday, for instance, the dedication of the Bishop of Melanesia's "home," the new ship, Southern Cross IX, by the Primate had to be done under shelter at Sydney Cove, while the garden party given by the State Governor had to be converted into an indoor affair.

Trying to listen to the Bishop of Bunbury in his parish church at the early celebration of Holy Communion on Sunday while "the rains descended, the winds blew and beat upon that house," I doubted whether His Lordship had ever had to contend so strenuously against the elements in his own diocese and drier diocese in Western Australia.

However, he adapted himself to local conditions by stepping down the chancel steps into the nave so that we had a better chance to hear him comparing the coming of the new Constitution to the setting up of an Australian homestead.

It seemed an excellent parallel when one acknowledges the ties of affection that will still bind in the Motherland, but also recognises the need for an independent existence for the Daughter Church — with some changes made to suit the differing circumstances on this other side of the world.

Not least of those differences are the climatic contrasts, which make fire and flood twin perils in this vast land. Only a month or so ago some Victorian areas were razed by bush-fires. This week lives have been lost in New South Wales through floods.

Significant of the importance of the weather in our lives is the precedence given to it in "Prayers and thanksgivings upon several occasions" in the Book of Common Prayer.

But, when this is being revised to suit Australian needs in speech and thought, it will probably be necessary to have

regard also to the extremes of the Australian climate.

I recall that the columnist of a Sydney newspaper once mildly chided Archbishop Mowll as Primate in calling for prayers for rain during a drought because the archbishop suggested a form which included the phrase "moderate rain and showers."

Archbishop Mowll, of course, was calling for the use of the prayer for rain in the Book of Common Prayer. The critical columnist thought the request for "moderate rain" inadequate.

Perhaps the columnist had a point which is worth considering when the Church of England in Australia exercises the authority it now has to revise the Book of Common Prayer.

## Lessons In Care Of The Aged

One of the great unsolved problems of this land is the care of the aged — especially, perhaps, those who are not ill enough for hospital but yet are too old and feeble to be cared for properly in their own homes.

Although in New South Wales, for example, nursing homes for the aged are subject to inspection, one hears so many stories of understaffing, poor meals and general neglect that it is difficult to believe that they all lack foundation.

This problem is not unique in New South Wales — or in Australia. Only this week I read that a Senate sub-committee, investigating it in the United States, remarked: "Every troubled son or daughter, anxious to find a good nursing home for a father or mother, is dismayed, and often shocked, by the inadequacy, the hopelessness, inherent in most nursing homes."

The American conscience, however, seems to have been roused to action in this matter in a way that has not been noticed here on the same scale yet.

Non-profit homes for the aged are being established. The description of one of them (filled to its capacity of 374, with 874 on the waiting list) in a current American journal says: "From special diets to handrails in the bathrooms and corridors, every-

thing in the home is designed for the aged. There are even lightweight rocking-chairs that fold so that the residents can carry them to their favourite spots in the adjoining woods... There are enough activities for the residents, including various community service projects, painting classes, leatherwork and amateur theatricals to give them outlets for their energies in keeping with their abilities."

This is too vast a subject to deal with here. But a move to get action, on a Federal basis, with an investigation of methods in America, should be considered by Church agencies, which there, as here, are in the forefront of aged care work.

## Very Slow Drop In Unemployment

Unemployment is continuing to prove the hardest nut for the Menzies Government to crack.

In April registrations of unemployed fell by about 2,500, but the number out of work is still 98,500.

In view of the special drive to reduce unemployment, including extra grants to the State Governments, it is disappointing that there is a slowing up in the absorption rate, particularly compared with the previous month, while the number of recipients of the dole has actually increased.

If the combined efforts of the Federal and State Governments cannot produce better results than this, many families are going to have a bitter winter.

The tragedy is that this is largely a situation created by the Federal Government's economic policy — and its preoccupation with statistics rather than with human values.

## Canberra Is A Problem City

Canberra's rate of growth has been looked at from a variety of angles in the past week.

The Archbishop of Sydney, Dr Hugh Gough, elected the first Primate under the new Constitution, told General Synod he would be "very unhappy" if the Church wanted him to live in Canberra, which he considers is still comparatively small — "an ivory tower divorced from the rough and tumble of life in Australia."

In the same week there was talk of Canberra's growth being stimulated so that it would become Australia's outstanding boom town with its present population, verging on 60,000, expanded to perhaps 90,000 in the next decade.

And in Federal Parliament this same week the Labor Party pressed unsuccessfully for the granting of full voting powers to the member for the A.C.T., who represents almost 30,000 electors, which is getting close to the size of normal electorates.

I believe that, if the state of parties were not so close, Federal Parliament might have agreed to raise the status of the A.C.T. constituency. But the Labor move to do so now was undoubtedly political, seeing that that party holds the seat and the Menzies Government has a working majority of only one. No one could expect any Government to relax its hold on office in that way.

I would guess, though, that Canberra will have its own full-fledged M.P. before it has a Primate in residence.

## —THE MAN IN THE STREET

### BISHOP IN IRAN

ANGLICAN NEWS SERVICE

London, May 14  
The Bishop in Iran, the Right Reverend Hassan Dehghan-Tafti, arrived in London for a two months' visit to England.

## ONE MINUTE SERMON

### THE PERSONAL CLAIM

S. JOHN 6:35.

"I am the Bread of Life." Here we have the personal claim. The phrase "Bread of Life" means not only the Bread which gives Life, but the Bread which is of itself Living, containing Life. It is this which gives undying satisfaction.

How emphatic are the negatives "shall never hunger," "shall never thirst." Hunger and thirst are impossible to him that comes to Jesus (S. Matt. 11:28). The coming is linked with the Bread of Life (see the comfortable words in Holy Communion).

What is this coming? It is the opening of the heart and mind to the Good News He brings, and which concerns Himself. "All that is needed is the will to do this."

If we have no such desire we must wait for Him to call us, for we can't come unless God moves us to come.

Two dangers lie here, sloth, which suggests we can do nothing but wait; self-will, which says "I will believe" — when it ought to say, "Help Thou my unbelief."

If we don't trust, says Archbishop Temple, it is because we cannot. It is not a reason for despairing, but only for not trusting ourselves. "All that the Father giveth me shall come to me."

It is as God wills: My coming or not is in His hands. The sovereignty of God is the background of all my hope. And as He draws me I am in safety for "He that cometh to me I will in no wise cast out."

"For I am come down from heaven" — we gather these words into the Nicene Creed "who for us men and for our salvation came down from heaven."

This phrase "coming down from heaven" occurs some six times in about 20 verses of this chapter, as a kind of refrain, having always in mind our Lord Jesus.

When He took upon Him our Flesh and was made Man, it was not just a happening but the showing forth in Time of the Eternal One in whom all existence is set. And He came to do the will of the Father Who sent Him.

Obedience is the keynote of the life of Jesus. And the Will of the Father, what is it but that "He wouldst not the death of a sinner but that he should be converted and live"; that none should be lost but "that I should raise it up at the last day."

What is the "coming" to the Son? More deeply now it is expressed in the words "everyone that beholdeth the Son and believeth on Him."

All we need to do, says the archbishop, is "to look, to contemplate, to open our minds to ward him that He may fill them."

And then the result is His achievement. His gift: "I will raise him up at the last day." To which glorious Resurrection may He bring each and all who read this.

### CLERGY NEWS

HOOG, The Venerable W., Rector of S. Mark's, Warwick, and Archdeacon of the Diocese of Brisbane, has announced his resignation as from July 31.

NICHOLLS, The Reverend R. A. B., to be vicar of the newly-formed Parish of S. Luke, East Frankston, Diocese of Melbourne. He will be inducted on June 5 at 8 p.m. The service for the inauguration of a new parish will take place at the same time.

SHEARMAN, The Reverend D. N., Director of Promotion in the Diocese of Bathurst, was elected by synod this month to be a Canon of All Saints' Cathedral, Bathurst.

### CHURCH CALENDAR

May 20: Easter 4.

May 26: S. Augustine, first Archbishop of Canterbury.

## RELIGIOUS BROADCASTS

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

SUNDAY, MAY 20:  
RADIO SERVICE: 9.30 a.m. A.E.T. Corpus Christi College, Glenewasly, Victoria. Preacher: The Reverend John Cahill.  
DIVINE SERVICE: 11.00 a.m. A.E.T. Scots Church, Margaret Street, Sydney. Preacher: The Reverend A. A. Adam.  
RELIGION SPEAKS: 4.15 p.m. A.E.T. "What Jesus Was — 2." The Reverend Denis Murphy.  
PRELUDE: 7.15 p.m. A.E.T. Leonie Consort, Sydney.  
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. The Reverend Samuel Miller.  
THE EPILOGUE: 10.48 p.m. A.E.T. From Derby Cathedral, England.  
MONDAY, MAY 21:  
FACING THE WEST: 6.45 a.m. A.E.T. The Reverend R. W. Gregory.  
WEDNESDAY, MAY 23:  
RELIGION IN LIFE: 10.00 p.m. A.E.T. "A Modern Reformation — Fashions and Fundamentals." The Reverend Peter Hammond.  
FRIDAY, MAY 25:  
Evening: 4.30 p.m. A.E.T. S. John's Cathedral, Brisbane.  
MONDAY, MAY 21 — SATURDAY, MAY 26:  
READINGS FROM THE BIBLE (not Saturday): 7.00 a.m. A.E.T. The Reverend Norman Cocks.  
PAUSE A MOMENT (not Saturday): 9.55 a.m. A.E.T. The Reverend Peter Newall.  
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.  
Monday — Mrs Harvey Perkins.  
Tuesday — The Reverend Vernon Cornish.  
Wednesday — The Reverend Keith Dowling.  
Thursday — The Reverend A. P. Campbell.  
Friday — The Reverend E. J. Storman.  
Saturday — The Reverend J. R. Payne.  
EVENING MEDITATION: 11.15 p.m. A.E.T. The Reverend E. P. Costello.  
SATURDAY, MAY 26:  
SATURDAY AFTERNOON TALK: 5.30 p.m. A.E.T. "Prayer" by Olive Wynn is reviewed by the Reverend Norman J. Young.  
TELEVISION:  
SUNDAY, MAY 20:  
2. SYDNEY:  
5.15 p.m. "Sunday Special" — "Davey and Goliath — Polka-Dot Tie."  
6.30 p.m. "A Mind to Work." A discussion between Fr. A. Wilson, M.A., and Church representatives.

10.30 p.m. "The Twelve Apostles." The Reverend Ronald Marks.  
ABV 2, MELBOURNE:  
5.15 p.m. "Sunday Special" — "Davey and Goliath: Lost in a Cave."  
6.30 p.m. "Meeting Point" — "Across the Table." William Carron, President of the Amalgamated Engineering Union in G.B. is interviewed by a journalist, a solicitor and a businessman.  
10.30 p.m. "The Unknown God." The Reverend John O'Neill.  
ABO 2, BRISBANE:  
11.00 a.m. "Divine Service" from S. Anne's Church of England, Ryde, N.S.W. Preacher, The Reverend R. N. Langshaw.  
5.15 p.m. "Sunday Special" — "For-Elia Ambassador." The Reverend Vivian Roberts.  
6.30 p.m. "Years from our Lives." The work of a church in a growing city.  
10.30 p.m. "Epilogue" — "Christians are United." Canon Bryan Green.  
ABS 2, ADELAIDE:  
11.00 a.m. "Divine Service" from S. Charles' Roman Catholic Church, Ryde, N.S.W.  
5.15 p.m. "Sunday Special" — "Davey and Goliath: The Bellringer."  
6.30 p.m. "A Life of Perfection." A film on the life and work of Nuns, and their dedication to their work.  
10.30 p.m. "Meeting Point" — "Coping with Life." The Reverend Hugh Douglas.  
ABW 2, PERTH:  
11.00 a.m. "Divine Service" from Kilnara Congregational Church, Sydney. Preacher: The Reverend Mervyn Kelly.  
5.15 p.m. "Sunday Special" — "Davey and Goliath: The Kite."  
6.30 p.m. "Least-Read Best Seller — It Came to Pass." The Reverend W. Neil.  
10.30 p.m. "Viewpoint" — "Ideal Homes or Real Homes." A discussion between a Christian layman and a woman doctor.  
ABT 2, HOBART:  
11.00 a.m. "Divine Service" from S. Paul's Cathedral, Melbourne. Preacher: The Right Reverend Donald Redding.  
5.15 p.m. "Sunday Special" — "Commissioned for Service."  
6.30 p.m. "Meeting Point" — "Crusade for Britain." Billy Graham.  
10.30 p.m. "Wedding at Cana." Canon Bryan Green.



## LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point.

Preference is always given to correspondence to which the writer's name is appended for publication. Parts of some of the following letters may have been omitted.

## URGENT APPEAL

### WOMEN TEACHERS NEEDED

TO THE EDITOR OF THE ANGLICAN

Sir.—We read of many appeals for workers in the mission field and in the brotherhoods, but very seldom for women workers in our Church schools.

S. Mary's School, at Herberton, founded in 1918, has during the past few years gone through a number of trials, not the least being the departure of the Sisters of the Sacred Advent. The school has a long record of scholastic achievement and service to the Church.

There is a very urgent need for a teacher of primary subjects and for a secondary teacher who can teach a range of normal academic subjects. The school and classrooms are new buildings; the surroundings are congenial, being 3,000 feet above sea level on the Atherton Tablelands; there are a daily Mass and Offices.

Are there two women teachers, communicant members of the Church, somewhere in Australia, who will come up and help us?

Further information can be obtained by writing to me.

Yours faithfully,  
(The Reverend)

C. F. CUSSEN,  
Bursar.

Herberton,  
Queensland.

### "INTRIGUED"

TO THE EDITOR OF THE ANGLICAN

Sir.—Your correspondent, L. Harris, has made an extraordinary mistake in his letter headed "Intrigued" (May 3). Professor Klausner, in the book quoted, makes no reference whatever to what is called "the north-end position" for the celebrant of the Eucharist. His words, in the booklet referred to, are:

"Liturgists have long asked when the decisive change came about, which led to the present arrangement outside Rome, when the priest was transferred from the back to the front of the altar . . . We now know that the celebration with the priest's face averted from the congregation became the general rule outside Rome c. A.D. 1000."

The so-called north-end position is the monopoly of Protestant extremists.

Yours truly,  
(The Venerable)

JAMES NORMAN,  
Longford,  
Tasmania.

## CLERGY FROM OTHER CAREERS

TO THE EDITOR OF THE ANGLICAN

Sir.—I should like to endorse the letter entitled "Clergy from other careers" (May 3) and to make some additional comments. I, too, am alarmed at the little training that is required of older men entering the ministry. Many of these men complete only one year of training in a residential college. The Th.L. (which can only be regarded as a minimum qualification for ordination) is rarely required. It seems incongruous that these men who are expected to carry out the same functions as their younger contemporaries, are not given the same training.

"Fair Play" assumes that these older married men have not entered the ministry earlier because of financial insecurity. It is quite probable that many men do not begin till late in life because the Church and clergy of the Church of England to-day so lack vitality and commanding personality that young men are

not attracted to the idea of identifying themselves with them. If now they are ordained without training, this seems unfair to the younger men.

But it might not be fair to attribute such motives to the older men. Many of them have received an unexpected call late in life, and when they do embark on their new calling, suffer extreme financial difficulties in supporting their families. They often give up high salaries and prospects of material success.

Added to this is the difficulty of beginning academic work afresh at this stage of their life. It is not desirable for men to start too young. Students fresh out of school or university have no understanding of how the working man lives and thinks. Men who have shouldered the responsibility of providing for a family and been involved in the "rat race" of trying to hold down a job in to-day's society are far better equipped to minister to people who are in just that situation.

The average theological student in colleges in Australia to-day does not fit "Fair Play's" description. Just as the older man, he too has embarked on, and in most cases completed, a trade or profession before entering college. Generally, these students fall back on their savings over that period to finance their way through.

But as a student from this group, I can say from experience that we do not suffer the same degree of hardship, financially or academically, as the older married man.

It is time the Church accepted her responsibility in regard to theological training. Too many dioceses expect young and older men who are established in business and professions to enter their training without adequate financial aid. Men are asked to contribute to their fees, and in some cases pay all of them, as well as their living expenses. Then engaged and married men are asked to embark on a long period of training with no possibility of financial support or facilities for married students.

Sacrifice is a very emotive but useful word for those who sit in comfortable seats. But not very realistic.

Yours sincerely,  
P. CORNEY.

Ridley College,  
Melbourne.

## Y.A.F. WEEK

FROM OUR OWN CORRESPONDENT

Brisbane, May 14  
This week is a special week for members of the Young Anglican Fellowship in Brisbane.

It is their Y.A.F.F.A.Y. Week (Young Anglican Fellowship For All Youth) when as many members as possible come together for various activities throughout the week.

It began on May 12 with a barbecue at the Enoggera Boys' Home (which is to be the object of the Y.A.F. Home Mission project this year). Members were able to meet the boys and see where the money they will raise will be used.

Corporate Communion were held yesterday in the various parishes where the Y.A.F. operates. A drama festival on Thursday and Friday will bring several branches to compete against each other.

A gala dance will be held on Saturday and the whole week will culminate in a thanksgiving service at St. John's Cathedral, preceded by a Procession of Witness from All Saints', Wickham Terrace, to the cathedral.

During the service, the sermon will be preached by the Right Reverend David Hand, Assistant Bishop of New Guinea.

The new Y.A.F. diocesan banner will be dedicated.

## BIBLE SOCIETY COMPETITION

The British and Foreign Bible Society is conducting a Colouring-In competition for girls and boys in four age groups.

Entry forms are free on application to Bible House, 95 Bathurst Street, Sydney. All entries must be at Bible House by 10 a.m. on May 31.

## C.E.M.S. EXPANDS IN BATHURST

FROM A CORRESPONDENT

Orange, N.S.W., May 14  
Following the formation last year of a Diocesan Council of the Church of England Men's Society in the Bathurst diocese, a great forward move is now being experienced by the society.

When the diocesan council was formed there were in existence six branches—Bathurst, South Bathurst, Forbes, Carcoar, East Orange and Orange.

Since then, Gilgandra parish has formed a branch, and further branches are being formed at Cudal and Dubbo.

Other parishes which are showing keen interest in C.E.M.S. are Blayney, Eugowra and Coolah.

The evening of May 4 saw a great witness to C.E.M.S. when members of the mother branch, Orange, and members of the newly-formed Gilgandra branch descended on the Parish of Dubbo for a propaganda visit.

About 40 men were present at the meeting, at the conclusion of which the rector, Canon W. McAlister, received a unanimous vote from his men that a branch of C.E.M.S. be formed at Dubbo.

During the evening, the Reverend G. Smee, Rector of Orange, admitted the Reverend J. Green and eight Gilgandra members into C.E.M.S. at a short but impressive service in Holy Trinity Church, Dubbo.

## LENTEN OFFERING SERVICE

FROM OUR OWN CORRESPONDENT

Brisbane, May 14  
Children will bring their Lenten offerings to St. John's Cathedral on Sunday, May 20, for their annual Children's Lenten Offering service.

Bishop George Ambo of New Guinea will preach. The Right Reverend David Hand will preach at Evensong.

## MAY DAY ON THE COALFIELDS

BY A CORRESPONDENT

ONE of the great complaints too frequently levelled at the Churches of this country concerns the matter of "witness" . . . to be active in the affairs of the working Christian or to stand aloof, looking down a classic nose at those who feel it important to identify themselves with three-quarters of a normal church congregation, the working man and woman.

The cry of "politics" and "communism" may be heard from many points of the Commonwealth, when one dares say that the Church, and notably the Anglican Church, was actively represented in certain May Day festivities in the coalfields area of New South Wales. But, let us see, first, what this activity consisted of, and then, having seen why, judge the matter.

The week-end began, on the Sunday, with a seminar "Peace, Industry, Our Australian Minority and Politics" . . . sponsored by the very active Social Questions Committee of the Diocese of Newcastle, who had invited the Venerable G. A. Lupton, of Carpentaria, the Honourable W. McMahon, Federal Minister for Labour and National Service, Dr. Brennan, a Research Physicist at Sydney University, and the Labour Member for the Federal seat of Hunter, Mr. A. Jones, M.H.R.

The seminar was held at the Conference Centre, Morpeth, at which sixty laymen and clergy were present.

On the Monday, there were processions in Newcastle, Kurri-Kurri, and Cessnock. "Queens" were a feature of the processions this year for the first time, thus shifting the traditional emphasis from politics to a more charming and worthwhile goal.

The "queens" on the coalfields were all raising money for the Crippled Children's Association in Cessnock, which, over the years, has done so much for the less fortunate in the community. One of the Cessnock lasses

## I'D LIKE TO KNOW . . .

A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE REVEREND A. V. MADDICK, CHAPLAIN OF MENTONE GRAMMAR SCHOOL, VICTORIA.

Isn't worship really flattery? Does God really want our worship? If so, why?

This question has been put much more unkindly throughout the ages. Hume, the sceptic philosopher, said: "It is absurd to believe that the Deity has human passions, and one of the lowest of human passions, a restless appetite for applause."

Worship is instinctive. The poet Wordsworth noted that "We live by admiration, hope and love." In his "Excursion," he describes the impression made on one who has grown up under Nature's influence:

*In such access of mind, in such high hour  
Of visitation from the living God,  
Though was not: in enjoyment it expired.*

*No thanks he breathed, he proffered no request;  
Rapt into still communion that transcends*

*The imperfect offices of prayer and praise  
His mind was a thanksgiving to the power  
That made him: it was blessedness and love.*

Wordsworth indicates that true worship has two elements—adoration of transcendent worth, and a response of dedication from the worshipper.

In worship we recognise the supreme reality and worth of God. Having caught but a glimpse of the graciousness and mercy of God as seen in the person of Jesus Christ, our hearts give themselves in worship. We can no more dam back this instinctive desire to praise any more than the lover can stifle his protestations of undying affection, the poet his outpour-

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor. Questions marked "not for publication" will be answered by post if a stamped and addressed envelope is enclosed.

ing of his soul in verse, or the composer his sense of oneness with the eternal in music.

For in worship we enjoy a foretaste of the fruition of life. It is for that that we are created; to have fellowship with the living God. Worship thus becomes what William Penn the Quaker called "the supreme act of a man's life."

May it not be said that God does not want our worship, but that He recognises the part it plays in human life. Nature abhors a vacuum. As Augustine found, "When I turned away from the one, I melted into the many."

In fastening our eyes upon God, worship takes our eyes away from the world which is too much with us. Life distracts us. Worship lifts us above the difficulties of our divided lives. So Dr J. S. Whale would say, "We have to learn on our knees to evaluate this world against the background of its impermanence, and to discover again that our citizenship is in heaven."

It used to be said that the pearls of the former House of Austria frequently lost their lustre. Only as they were returned to their native element, did they recover their lost beauty. As we immerse ourselves in God's redeeming love in worship, our balance and poise are restored, and our sense of values corrected.

There are some valuable by-products in worship.

We become like what we worship. Appreciating what is best,

we unconsciously strive towards it. We fashion our lives by the worshipped and are moulded in its spirit.

Nor should we forget that worship keeps us humble. The universal tendency is to think too highly of ourselves. We are not the centre of life. On our knees we see ourselves and our ambitions in their right perspective.

God does not want our worship that we might flatter and applaud Him, but that in our exercise of faith, we move beyond ourselves, catch something of the vision of heaven and become more like what He intended us to be.

Is there any better definition of worship than Archbishop William Temple's? "To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God."

Isn't worship, then, "the supreme act of a man's life?"

## Why the variation in the use of the Ten Commandments?

A correspondent says that in two dioceses she has found different usages where the Ten Commandments are concerned. In one, the Ten Commandments are read in full; in the other, only the Lesser Litany is used. She wants to know why the variation.

Reference to the rubrics will elucidate the problem. The 1662 Prayer Book rubric reads:

"Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS: and the people, still kneeling, shall after every Commandment ask God mercy for their transgression thereof for the time past and grace to keep the same for the time to come, as followeth."

The 1928 Prayer Book has these rubrics:

"The Ten Commandments may be omitted provided that they be rehearsed at least once a Sunday in every month: and when they are so omitted, then shall be said in place thereof our Lord's Summary of the Law."

"Or else the following may be sung or said:

Lord have mercy  
Christ have mercy  
Lord have mercy

or  
Kyrie eleison  
Christie eleison  
Kyrie eleison."

"The Ten Commandments or else the Summary shall be said on Sundays. At other times, instead thereof, the following may be sung or said (and there follows): "Lord have mercy . . ." and "Kyrie eleison."

In one diocese, the prevailing use is strictly that of 1662, in the other, the variations permitted by 1928. I recollect reading a synod address of the former Archbishop of New Zealand in which he drew the attention of his clergy to the rubric which says that if the Summary is used, once a month the Ten Commandments must be rehearsed in full. My correspondent would probably query whether this is being done.

## THE ARCHBISHOP OF BRISBANE

The Archbishop of Brisbane, the Most Reverend R. C. Halse, leaves to-day for London, via Singapore and Rome.

His Grace will be invested with the Order of Knight Commander of the British Empire at Buckingham Palace on June 26.

On May 25 he will attend the consecration of Coventry Cathedral.

The annual Queensland Festival will be held at St. Matthew's, Westminster, on June 20.

He expects to return to this country, via Canada, on August 5.

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## BOOK REVIEWS

## A NEW BIOGRAPHY OF CRANMER

THOMAS CRANMER. Jasper Ridley, Oxford University Press, Pp. 450, 59s. 3d.

FEW characters in history have aroused as much controversy as Thomas Cranmer.

For four hundred years he has been bitterly attacked and ardently defended by biographers and historians as if the righteousness of the English Reformation and the justification of the Church of England depended on the moral probity of the archbishop who guided its destiny in the most critical period of its history.

Protestant historians from Foxe to Pollard have interpreted Cranmer as an honest man who advanced from Papistry to martyrdom, whilst Catholics from Sanders to Belloc have seen him not only as the heresiarch who led England into heresy but also as a lascivious hypocrite and careerist who was not even sincere in his heresy.

Both interpretations at least do Cranmer the justice of recognising that he is the key figure to understanding the course of the English Reformation.

At a time when the learning of the English episcopacy was mainly centred on Canon Law, Cranmer was one of the few leaders who fully understood the theological issues at stake and one who used his position to push forward the "new learning" as quickly as he dared without risking the displeasure of the

monarch whom he served so faithfully.

From the time that he was Henry VIII's ambassador to Charles V at Ratisbon in 1532, Cranmer was imbibing Lutheran theology and was continually reading books sent to him from the Continent.

If Henry asked Cranmer overnight to provide him with a summary of the opinions of the theologians on some particular point of doctrine, Cranmer could always assemble by next day a summary of the opinions of some thirty, forty or more authors.

The fruit of this learning found its main expression in the drafts of the Prayer Books of 1549 and 1552, for which Cranmer was chiefly responsible.

The key to understanding the essential difference between the two books is the change which Cranmer underwent in his doctrine of the Eucharist shortly

before 1549 and in his desire to gather around him an association of such international Protestant theologians as Bucer and Martyr.

Historians have pointed out that in order to remain at Lambeth throughout Henry's reign Cranmer must have had to modify or suppress his theological "opinions" from time to time and the inference is left that he was a time server.

Yet as Jasper Ridley shows, Cranmer was not afraid to disagree with the King privately, though he always supported him publicly and very often at no small financial loss to himself.

Ridley finds in Cranmer a consistent personality, one who dreaded revolution and disorder, one who believed that his primary duty as a Christian was to strengthen the power of the King and who was prepared, if necessary, to sacrifice all his other doctrines to accomplish this.

These two factors explain, though they do not altogether excuse, his part in such religious persecutions during his episcopate as the burning of Frith and Lambert.

Only when "the godly Prince" ordered him to sin could Cranmer refuse. It was as an order to sin that he interpreted Queen Mary's demand that he should believe in Papal Supremacy and Transubstantiation, and after some hesitation he chose to die for his convictions. In the words of Foxe, "dying in such a cause he was to be numbered among Christ's martyrs."

This biography represents an attempt to break through traditional interpretations of Cranmer and the author has presented a considerable amount of new material which is included in an impressive bibliography covering twenty pages. As such it is indispensable to serious students of the Reformation.

—A. de Q. R.

## A FASCINATING STUDY

FLAME FROM AN OXFORD CLOISTER: The Life and Writings of Philip Napier Waggett, S.S.J.E. John Nias, Faith Press, Pp. 224, 29s. 9d.

FOR one removed from him by two generations, the life of Philip Napier Waggett holds a compelling fascination.

This remarkable person was at once a luxurious man of the world and a member of one of England's stricter Religious Orders.

His many-sided character, and abilities continued to open up avenues normally beyond the scope of a religious.

It is a measure of his stature that his society (S.S.J.E.) made him available not only for a chaplaincy in France in World War I, but later for an important diplomatic post in Palestine, in addition to a wide variety of mission work, both at home and overseas.

His lecture tour of the U.S.A. in 1924 came at the height of his powers.

Father Waggett was born in 1862 and died, after a nine-years' illness, two months before the outbreak of World War II. His acutely brilliant mind led him to a First Class in Natural Sciences at Oxford (1884) and a Second in Theology.

He became a much-sought authority on the relationship between Science and Theology, and made many important contributions to the field, including "Is There a Religion of Nature?" (1902), "Religion and Science" (1904), and "The Scientific Temper in Religion" (1905).

He delivered the Hulsean Lectures at Cambridge in 1921, and was awarded an honorary D.D. at Oxford in the same year.

He was the intimate friend

of the great, and was counted an acquisition at the gatherings of society. His friends included George Romanes, Scott Holland, Charles Gore, G. K. Chesterton, and others.

But the accomplished scholar, poet and orator was only part of the man. His retreats, especially for various communities of sisters, and for ordinands, were greatly prized, and many of his insights became memorable phrases for his listeners.

Two quotations from the biography must suffice: "We are here to follow after and possess God: working hard by the way if possible, but not finding satisfaction and a home or success lest we should grow happy with something short of God. The most terrible of all fates would be to get satisfied away from God."

And this "If you have not a sense of God's presence, thank heaven you have got a sense of His absence; the only desperate people are those who have no sense of darkness at all—they are so blind that they don't even know that they can't see."

We must be indebted to John Nias for his careful study of this quite amazing personality. "Flame from an Oxford Cloister" is not an easy book to read, because each lengthy quotation develops its own line of thought, and there is little opportunity for settling the mind into one avenue before the reader is carried on to the next.

But it is a study which amply repays a careful approach, for it effectively introduces us to

one who must surely be an outstanding example of that wide-spread sympathy which Anglicanism at its best fosters so well.

—G.B.N.

## WORSHIP

CHRIST IN ME. Derrick Greeves, Epworth Press, Pp. 139, English price 5s.

THE PATTERN OF PRAYER. W. E. Sangster and Leslie Davison, Epworth Press, Pp. 128, English price 3s. 6d.

THE writer of the Methodist Lent Book for 1962, the Reverend Derrick Greeves, is minister of the Central Hall, Westminster.

He sets himself the task of investigating the mind of Christ as it is seen in Paul's Epistles.

By a series of twelve essays—My Kinsmen, My Body, My Saviour—he gathers together the threads of arguments which the Apostle is considering.

Here is judicious quotation. Writing of man's attempt to help himself, he quotes C. E. M. Joad, "To me, the view of evil implied by Marxism, and expressed by Shaw and maintained by modern psychotherapy, a view which I adopted unthinkingly as a young man, which regards evil as the by-product of circumstances, which circumstances can therefore alter and even eliminate has come to seem intolerably shallow, and the contrary view of it as endemic in man, more particularly in its Christian form, the doctrine of original sin, to express a deep and essential insight into human nature."

Not so turgid is his own style. "Our worship involves God's coming down to us and our reaching up to God. Those in the ordained ministry know something of what this means."

"A minister of Christ must be a man of God and a man of the world. He must be a good mystic and a good mixer. He must be holy and hearty."

"He must be 'insulated,' in the sense that his power and effectiveness depend upon his keeping uninterrupted contact with spiritual resources."

"Yet he must be earthed, in the sense that his feet are on the ground and his sermons down to earth. He must be equally at home on the mount and with the multitude."

To have read through this devotional work on Paul's theology, is to have grasped something effective of the great Apostle's highest theme—the knowledge of Christ.

The second book, equally suited for Lent, owes its origin to the late Dr Sangster when he was President of the Methodist Conference.

While Sangster's ideas are here, the completed work is that of the Reverend Leslie Davison of their Home Missions Department.

Quiet and conservative, it grapples with the Church's greatest problem—its own neglect of persevering prayer.

—A.V.M.

## MORAL THEOLOGY

GUILT AND GRACE. Paul Tournier, Hodder and Stoughton, Pp. 224, 31s. 9d.

Dr Paul Tournier is the leader of the "Bossey Group" which holds international conferences concerned with Christian faith and medical practice at the Ecumenical Institute in Switzerland.

He is a recognised authority on psychotherapy and has been interested for years in the relationship between religion, medicine, and psychology.

This book consists of twenty-four papers which he gave at the "Séminaires Médicales" at Bossey in 1957.

He applies the practised eye of the psychiatrist to the problem of guilt and has much to say that is of the utmost importance.

He is himself a convinced Christian, deeply versed in the Scriptures, and this gives him an approach and insight that will be of importance to the parish priest or Christian doctor in Australia.

It is a valuable addition to the realm of moral and pastoral theology.

—J.T.

## TOPICAL CRITICISM OF THE REFORMERS

THE COMING REFORMATION. Geddes Macgregor, Hodder and Stoughton, Pp. 160, 22s. 6d.

THIS is one of the most exciting books that your reviewer has read in years: he was so impressed with it that he read it straight through from cover to cover and then read it in slow time to digest its critical approach which strips contemporary Protestantism of its massive facade and reveals it as a movement that is failing.

Macgregor is himself a minister of the Church of Scotland, with an Oxford Doctorate in Divinity and a Sorbonne Doctorate in Letters and is at present Dean of the Graduate School of Religion in the University of Southern California.

He is, therefore, qualified as a member of a Church whose main distinction has been the literacy of its ministers to speak out on Protestantism. This he does with a lucid and compelling pen.

His main theme is that the Reformers set out to reform the corrupt Church of the Medieval Papacy and their motto was *ecclesia reformata, semper reformanda*.

The reformers had a tremen-

dous vision of the indivisible Church of God but their work was betrayed by second generation reformers who accepted the title "Protestant" and also the tenet *culius regio eius religio*, which left the Western world with a situation which the Reformers would have found both intolerable and unscriptural.

This acquiescence accepted the co-existence of what were, in effect, two Christian families, both reformed, though each according to different principles—the Roman family on the one hand, and on the other the Protestant ecclesiastical family.

This has led to a situation where the Roman Church has continued her reformation according to principles which the Reformers would have found unsatisfactory, and has entrenched the Protestants in a position where their theology and practice have ossified.

The heirs to the Reformers lost their conception of the Church.

He then goes on to cast a critical eye on the performance of the Protestant sects of the

twentieth century, and his words will bring but cold comfort to us all.

He is convinced that it is not enough to go back to the teaching of the Reformers and adjusting it to the circumstances of to-day.

He believes that the best programme for the revival of the Reformed Church must include as essential a revival of discipline, a revival of the spiritual life, and a revival of liturgy.

Anglicans will find in this book much to amaze them, much to astound them, and much to encourage them.

In particular, when there is so much discontent with the relevancy of the 1662 Book of Common Prayer to the needs of this generation, they will find in Macgregor's model Communion service an idea of the Liturgy that is primitive, scriptural, and thoroughly liturgical.

The Church owes much to Macgregor for his brave words and your reviewer hopes that every parish priest will buy a copy so that he can "read, mark, learn, and inwardly digest it."

—J.T.

## FLORIST

MISS J. CLARKE, MANLY WHARF

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Applications are invited, preferably from men in ordained status, for the position of State Secretary in Queensland. It is desired that the selected applicant should take up his duties in September or October, 1962, in order to familiarise himself with the Society's work and functioning prior to the retirement of the present occupant of this post. The closing date for application is Saturday, 9th June, 1962. Terms and conditions of appointment will be supplied on request to . . .

The General Secretary,  
Canon H. M. Arrowsmith,  
Bible House, Civic Centre,  
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Spotlight on . . .

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## GENERAL SYNOD ASKED FOR IN ENGLAND

### MERGER OF CONVOCATIONS AND ASSEMBLY

ANGLICAN NEWS SERVICE

London, May 14

A scheme which, if accepted, would give the laity a place as of right in the whole range of Church business is to be put before the full synods of the Convocations of Canterbury and York on May 15.

It would mean the integration of the Convocations and of the Church Assembly in one system. One General Synod would have the final decision in legislative and similar matters.

The Church Assembly as a separate body would cease to exist.

Joint committees for each of the Convocations have prepared reports on the scheme which will be presented to the synods.

While the Canterbury committee was strongly in favour of the reform, a majority in favour of it in York was gained only by the chairman's casting vote.

The reports note that "the present system gives to the York Convocation an importance which it might easily lose altogether if the two Convocations were simply to be amalgamated in the Church Assembly."

### PRIMATE'S GIFT TO PATRIARCH

ANGLICAN NEWS SERVICE

London, May 14

The Archbishop of Canterbury on May 3 in Istanbul presented the Ecumenical Patriarch, Athenagoras, with a silver sanctuary lamp "as a token of our great love and friendship."

The two leaders conferred in private. The ceremonial luncheon was attended by about forty people.

Dr Ramsey said: "We Anglicans hope and ardently pray for unity with the Holy Orthodox Church."

He suggested that a joint Orthodox and Anglican Commission should be set up to strengthen links between the two Churches. (This commission is to begin its work soon.)

The Patriarch said that the Primate's visit marked "the beginning of a new spiritual spring that may lead to . . . the creation of new backgrounds for greater rapprochement and the closer collaboration of all Churches."

### LAMBETH DEGREE AWARDED

ANGLICAN NEWS SERVICE

London, May 14

The first degree awarded by Dr A. M. Ramsey as Archbishop of Canterbury was conferred on April 30 upon the Reverend R. Somerset Ward in recognition of his "long service to pastoral science in the cure of souls." It was a doctorate of divinity.

The Primate drove to Dr Somerset Ward's home to confer the degree, since Dr Ward is 81 and his health prevented him from coming to London to receive it.

Although he held various appointments, Dr Somerset Ward's main work has been that of spiritual direction, to which he has given himself exclusively during the latter part of his ministry.

### HOSPITALITY

ECUMENICAL PRESS SERVICE

Geneva, May 14

Leaders of the Lutheran Church of Hanover, Germany, have asked Protestants to take as guests into their homes Roman Catholics attending the 79th German Catholic Day Congress (Katholikentag) to be held there from August 22 to 26.

Recalling similar aid received from Roman Catholic parishes on the occasion of the German Evangelical Kirchentag congresses, Lutheran authorities urged their Hanover flocks to remember the words of Paul: "Be given to hospitality."

## A COMMON ENTRANCE?

### PRESBYTERIAN SUGGESTION

ANGLICAN NEWS SERVICE

London, May 14

The Moderator of the General Assembly of the Presbyterian Church of England, the Right Reverend I. R. N. Miller, put forward the idea of a "common entrance" into the Christian Church when he addressed the assembly in London on May 7.

If, he said, those who are instructed in the meaning of the Christian life and the responsibility of worship and witness could be received into the Christian Church and then be allowed to graft themselves into the particular pattern of worship that would meet their spiritual needs, and through which they could express their witness, then so many of our divisions would be to the enrichment of the Church, symbols of its vitality rather than the ground for arguments leading to ineffectiveness.

The Bishop of London, the Right Reverend R. W. Stopford, told the assembly that there was a special significance in his speaking, both as bishop of the diocese in which it was being held and as representing the Church of England in the year when they remembered the passing of the Act of Uniformity 300 years ago.

"We all look back to-day on the events of 1662 with a certain sadness," he said.

"In 1662 it is clear that both members of the restored Church of England and the Presbyterians wanted a single established Church."

Dr Stopford believed that "Our Lord will in his own time heal our divisions."

### AVENUE HONOURS CHRISTIANS

ANGLICAN NEWS SERVICE

London, May 14

Christians who befriended Jews in Nazi-occupied countries planted on May 1 the first eleven carob saplings in the projected "Avenue of the Righteous Gentiles" in Jerusalem.

The avenue on Har Hazikaron (the Mount of Remembrance) leads to the museum of Yad Veshem, the memorial institute for martyrs of the Nazi holocaust.

It is hoped that all approaches to the memorial will eventually be lined with trees, to be planted by Gentiles who saved Jews from the Nazis.

Among those honoured on May 1 was Marja Babicz, aged 76, a Ukrainian peasant who hid a Jewish girl from the Germans and who is now living with the girl and her father in Jerusalem.

Five others are visiting Jerusalem as guests of those they helped during the war.

The ceremony was a new feature of the annual Heroes and Martyrs' Day, held on the twenty-seventh day of Nisan to commemorate the millions slaughtered by the Nazis.

### RUSSIAN CHURCH PROTESTS

ECUMENICAL PRESS SERVICE

Geneva, May 14

Patriarch Alexei of the Moscow Patriarchate of the Russian Orthodox Church has sent a message to President Kennedy, urging that he suspend the new U.S. nuclear test series.

The Patriarch said: "We are deeply grieved by the decision of your government. You are aware of how inhuman is a policy of intimidation which leads to the frightening nuclear armaments tests, and you know also how contrary this is to the commands of Christ, our Saviour."

He added that the U.S. "resumed its tests at the very moment when many governments are seeking to conclude an agreement on total disarmament."

## DR RAMSEY ON UNITY

### ON "BASIS OF TRUTH"

ANGLICAN NEWS SERVICE

London, May 14

The Archbishop of Canterbury, Dr A. M. Ramsey, said on May 2, as he left for a week's visit to Turkey and Greece, that his trip was a follow-up to the one made to Rome by his predecessor.

"It is part of the same process of looking for a reconciliation between parts of Christendom which have long been divided," he said.

"I am confident that there will result a deepening of the friendship between the Orthodox Church of the East and the Anglican Churches."

"More specifically, I am hoping we shall re-establish a definite contact in doctrinal discussion, which went on before the war and was very fruitful."

Asked to comment on the statement by the president of the Baptist Union, who seemingly rejected the possibility of union with the Anglican and Roman Churches, Dr Ramsey said:

### "NOT TYPICAL"

"I think it was one of the unhelpful things. We have many of these. I don't think it is in the least typical of the English Free Churches. There is a strong desire for unity."

Asked about steps for unity between the British denominations, he said: "On a practical level there has been an immense change of outlook as regards uninhibited friendliness and urgent recognition of the call for unity."

"In specific practical plans the most hopeful is the discussion going on now between us and the Methodists, out of which I hope something will come."

Asked when he foresaw intercommunion coming into effect between various denominations, Dr Ramsey replied:

"I think in some cases within the present century. In other cases, like ourselves and the Roman Catholics, it must happen because I think it is the will of God."

"There is a tremendous amount of matters of truth to be tackled first. We have to have unity on the basis of truth."

### YOUTH CONTACTS

ECUMENICAL PRESS SERVICE

Geneva, May 14

A series of ecumenical youth conferences to foster contacts between Roman Catholic and Protestant youth will be sponsored by the Catholic Youth Council of the Netherlands.

The council has also announced it will open a centre where youth of the two confessions can meet.

Dutch Roman Catholic and Protestant youth met together officially for the first time at a meeting held by the Ecumenical Youth Council (Protestant) in Eindhoven in February.

Nearly 200 Roman Catholic youth joined the 800 Protestant youth for the sessions after the Catholic youth organisation had urged their attendance.

It was the first time the Roman Catholic group had given official recognition to the Protestant body.

### INTER-COMMUNION

The Nippon Seikokai (Holy Catholic Church in Japan) has announced that it has established a limited measure of intercommunion with the Church of South India.

It has also proposed a status of full communion with the Philippine Independent Church.

The House of Bishops of the Japanese Church has also agreed to recognise the proposed Church of Lanka, if it is organised on the basis of its proposed constitution, and declared itself then prepared to enter into full communion with it.

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## THE MUSIC OF THE CHURCH . . . 12

## THE NATIONAL ANTHEM

BY THE REVEREND EDWARD HUNT

ALTHOUGH we are well used to hearing the National Anthem sung in church on special occasions, and are proud to have it included in many church hymnals, many people are unaware of its long and noble history.

Since, to quote the Oxford Dictionary of Music, "The tune of the National Anthem must long have been the best-known in the world," a few facts concerning this famous song may be of interest and benefit.

It is not essentially British, some 20 countries having adopted it, at various times, as their official national song.

The popularity of the words and tune in Britain seems to date from the time of the landing of the Young Pretender in 1745, when they were introduced in London theatres and widely taken up by the people at large.

But there is evidence that they had been previously used in 1688, "when the Prince of Orange was hovering over the coast."

The authorship of both words and tune is obscure. The common attribution to Henry Carey (c. 1690-1743) is quite untenable.

The tune is in rhythm and style a Galliard, that is in simple triple time, rapid, and as the name implies, gay.

A Geneva tune of this type, with phrases resembling some in "God Save The King," was introduced in 1603 at a banquet celebrating the unsuccessful attempt of the Duke of Savoy to seize the city.

## MUSICAL MERIT

An English Christmas carol printed 1611, "Remember, O thou man," shows similar resemblance.

Much stronger resemblances are seen in a keyboard piece of John Bull (c. 1562-1628) and his name is sometimes attached to the tune.

However, so many other tunes also have similarities of metre and rhythm with common melodic phrases, that it seems as if the origin of this "universal anthem" will ever remain shrouded in mystery.

The tune itself is of high musical merit, although our familiarity with it has perhaps clouded our appreciation of its stirring harmony.

Many famous composers, however, have appreciated its work,

and have introduced the tune into their compositions or based compositions upon it — Beethoven, Brahms and Weber in particular.

As for the words, the cry "God Save The King!" is found in the A.V. in connection with three personages, Saul, Absalom and Jehoshaphat, and it goes behind this version to the Coverdale version of 1535.

The prayer appointed to be read in churches on the anniversary of the Gunpowder Plot, 1605, contains passages which might be the origin of part of the second verse of the "Anthem," and there are other loyal phrases in English literature which suggest themselves as the source of portions of the poem.

Once again we see how the English genius has seized upon a universal theme and made it especially its own.

In the American colonies and U.S.A. the inspiring tune has been no less popular and has at different times been sung to many different sets of words, such as "God Save America," "God Save George Washington," and "God Save the Thirteen States."

It may well be said that no other tune has ever been sung by so many different nations on behalf of so many different people.

## "AMERICA"

The words of the present American anthem "My Country, 'Tis of Thee," date from 1831, and are the work of the Reverend Samuel Francis Smith, a noted composer of Church music.

The name usually given to the tune is "America," although it is fundamentally the same as the

one we sing.

In A. and M. the tune is attributed to "Thesaurus Musicus," a work published about 1743, and the words are ascribed "Anon. c. 1743," so that even here the musical historian finds scanty information.

However, the text above the hymn "All the people shouted and said 'God Save the King!'" sets the tone for the famous anthem, and though the second verse is now usually omitted, the third verse in particular remains a worthy expression of national feeling.

Indeed, if all world rulers of today gave heed to the words of the anthem as a noble prayer, and pledged themselves "to defend God's laws," the famous song might well become an International Anthem of "Peace on Earth and goodwill to all men."

## "AUSTRALIAN FRONTIER" PLANS

THE name at first sight may not clearly reveal the purpose of the enterprise, which is to make a contribution of thought and knowledge to the creation in Australia of a truly responsible society.

Many Christians all over the world, and not least in Australia, have for some years, recognised that there is a failure on the part of institutional religion to bridge the many gaps which divide our society, and particularly the gap between the religiously-minded and the purely secular.

Thus the secular is denied or denies himself the help which could come from the religions and the Church finds itself more and more being turned into a minority group too much concerned with its own inward-looking activities.

With the guidance and blessing and, in its initial stages, by the direct action of the Australian Council of Churches, Australian Frontier has come into existence.

Its object is to find out ways and to seek means by which the Christian in the community can be linked with secular activity, may learn from the world on the one hand, and on the other can make the special contribution which he believes it is not only his desire but also his bounden duty to make.

The chairman of the Australian Frontier Commission, Dr J. R. Darling, outlines here the reasons for the foundation of the commission and the task before it.

The Christian starts from a different premise to the secular, and does not seek to impose his views on society but he does seek to ensure that his contribution to the solution of problems shall not be neglected or lost sight of.

Australian Frontier exists to make it possible for him to do this with greater efficiency than at present.

The task, therefore, is primarily one of learning rather than teaching, of conferring rather than pronouncing, of research rather than preaching.

Its aims, rather tentative at first because the Commission knows that it will only learn its true aims as it develops the work, have been stated as follows:

1. To meet non-Christians on the basis of our common responsibility as Australians in an attempt to solve some of the social and political problems of our age, and in this process to show the relevance of Christian beliefs and teaching where it infringes upon these problems.

2. By study and teaching to help Christians to understand the relevance of their faith to the modern world and to seek out new and better means of communicating the understanding of this relevance to others as well as learning to act themselves more responsibly in their secular vocations.

3. To promote research where necessary and to provide the means for disseminating the results of studies and research by the establishing of a monthly newsletter or some similar publication.

The Commissioners believe that not only does society as a whole lose as a result of the virtual divorce between secular and religious activities, but that individual men and women, whether believers or unbelievers, suffer severely from the failure to reconcile in themselves the immediate and the ultimate purposes of life.

Thought and study which will lead to such reconciliation will release assets inherent in many personalities, but at present inhibited from full activity.

To accomplish the above aims, the Commission has decided that the employment of a full-time director of very high intellectual and other qualities is essential as soon as the right man can be found.

It is its intention to associate with him an assistant director as the work proceeds. There will need to be an office in which the director works.

There is, therefore, need for financial assistance in order to get the enterprise under way, and until such time as it can be financially based on a large number of subscribers.

A most generous gift from Brisbane has given Australian Frontier a start, and it is hoped that there may be other similarly inspired to give of their capital in order that the hopes of the founders of this enterprise may be soon realised.

## OLD CATHOLICS AND ORTHODOX

ECUMENICAL PRESS SERVICE  
Geneva, May 14

The possibilities of establishing joint communion between Orthodox and Old Catholics will be studied by a study commission of the two Churches.

Plans for the study were announced in Istanbul following a visit to the Ecumenical Patriarch Athenagoras I by Old Catholic leaders, Dr Andreas Rinkel, the Archbishop of Utrecht, and Dr Urs Kury, the Bishop of Switzerland.

## DR RAMSEY LECTURES AT ATHENS UNIVERSITY

ANGLICAN NEWS SERVICE

London, May 14

The Anglican Church, while rejecting the claim of the Church of Rome to be the whole Catholic Church in the world, could learn from the lives and spiritual teaching of Roman Catholics, the Archbishop of Canterbury, Dr A. M. Ramsey, said at a lecture at Athens University on May 7.

"We should strive to learn from S. Teresa, S. John of the Cross, and many others in the life of prayer, and from the self-sacrifice and love of Roman Catholic missionaries," said Dr Ramsey.

"If we are less at home with Latin scholastic theology, we feel kinship in the patristic strain in Roman theology and in the inner life of liturgy."

"We thank God for the recent awakenings of charity and friendship fostered by His Holiness the Pope. We pray that the forthcoming Vatican Council may serve charity and may serve truth."

"We do not, of course, expect that the dogmas of the Roman Church will be altered."

"Yet we may pray that in proportion and perspective those dogmas may stand out which belong to us also, and which

make for peace as Christendom faces the powers of unbelief."

Dr Ramsey said it would be premature to speak of the discussions being held with the Methodists in England.

The separation in the eighteenth century, when the Church of England was cold and formal, was sad; there was a great longing for unity.

"In our striving for unity with all the non-episcopal Protestant communions," he said, "we have to combine the recognition of the divine grace manifested in them with fidelity to that which we have received as having an authority, not merely Anglican but Catholic."

Turning to relations with the Orthodox Church, the archbishop said: "Many hearts were stirred by the great conference in Rhodes in September, 1961, when the west looked and saw Orthodoxy reasserting its own unity . . ."

The archbishop expressed his joy at the entrance of more parts of the Orthodox Church, including the Russian Church, into the World Council of Churches in Delhi last November and the vigorous participation of the Orthodox there.

## COMMONWEALTH YOUTH SUNDAY

FROM OUR OWN CORRESPONDENT

Melbourne, May 7

Special services were held at S. Paul's Cathedral, and in various suburban centres, for Commonwealth Youth Sunday on May 6.

The Message of Loyalty submitted to the Queen was chosen by the Governor-General from a selection of messages received from the schools. A student from Melbourne High School prepared the one chosen.

It reads as follows: "To Her Most Gracious Majesty Queen Elizabeth the Second."

"In these times, when the world is on the brink of despair, and when nations are forming new alliances, this island continent, Australia, remains truly loyal to Her Majesty."

"The younger generation of Australians, comprising all races and creeds, sing the National Anthem with a burning love for our Queen and Motherland, God save our Gracious Queen."

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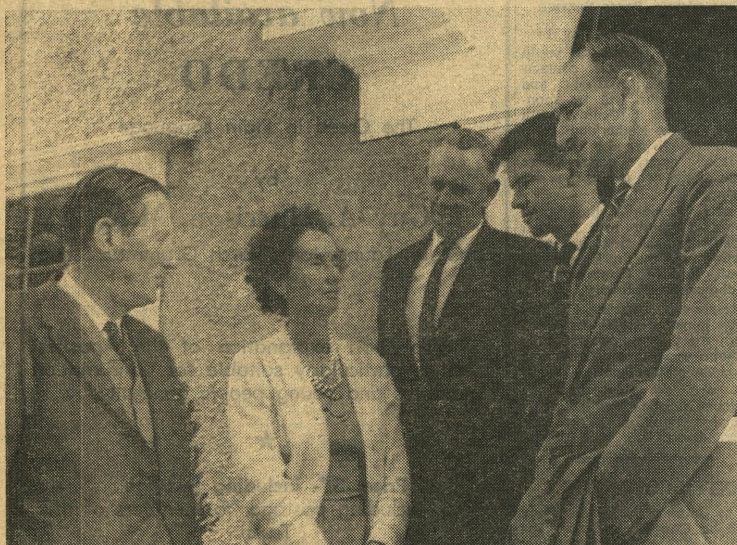
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Dr J. R. Darling (left) discusses with members of the Australian Frontier Commission plans for this new venture. Left to right: Miss M. D. Roberts, Dr J. W. Staines, the Reverend J. A. Garrett and Professor W. F. Connell.



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# MELANESIAN CHURCH CONSECRATED IN POLYNESIA

THE story of the Melanese in the Diocese of Polynesia goes back over a hundred years, and the many Anglicans overseas who support the Diocese of Melanesia have perhaps little knowledge of the Melanese for whom our Church is responsible in the neighbouring Diocese of Polynesia.

Our Melanese in Fiji are the descendants of the people who were brought here in the cruel "blackbirding" days to work under conditions little removed from slavery.

The martyrdom of Bishop Patteson was in fact an act of revenge for the seizure of five Melanese in the Solomon Islands by white traders for work in Fiji.

Many of these people never returned to their own islands, so little groups of people of Melanesian descent are to be found in several areas of these islands.

The majority of them today are Fijians in all but name though amongst the older folk, a few pure Melanese are to be found.

For this minority race in Fiji, the Anglican Church long ago made itself responsible.

Indeed, they represent almost the only Fijian work (apart from the odd few worshipping in our other churches) at present in the hands of our Church.

Our Melanese have a great love for the Anglican Church, especially as they owe their present settlements to the Church.

One of these settlements will be found a few miles out of Suva on the road to the Suva airport of Nausori at a place called New Town, Nasinu.

Here on the top of the highest hill in the village, Bishop Kempthorne set the foundation stone of the Church of S. Mark in September, 1960.

For seventeen months since that day, the villagers have been building their church.

## HARD WORK

Up the hill from the main road in all weathers — and those who know Suva weather will appreciate the state of that mile-long road up the hill after heavy rain — the villagers have carried every block of stone, bags of cement, loads of sand, timber and all the other necessities.

Sometimes the people have been keen — one remembers on one lovely Saturday afternoon, when men, women and even children, toiled up and down that hill carrying the blocks of concrete — and sometimes they have needed much encouragement.

After all, when most of the men of the village are out of work, and there is no unemployment benefit in Fiji, it is ask-

ing a great deal to expect such people to build a church for themselves with no expectation of material reward.

Yet now that the church is at long last completed — there is the reward of possessing a house of God in which every stone, every piece of wood has been laid and fixed by themselves.

But who will ever forget Easter Monday, 1962, when the Bishop in Polynesia, the Right Reverend John Charles Vockler, consecrated the Church of S. Mark.

For three days previously it had rained continuously, and although it was not actually raining on the morning of the Day of Consecration, the ground was in such a state that even the bravest of the diocesan bishops in England (or New Zealand or Australia) might have quailed if he had been asked to walk in solemn procession up that hill to do what only a bishop can do — consecrate a church to the Service of God.

## MANY PRESENT

However, our new and young bishop, like Elijah, girded up his loins (at least his alb) and together with his domestic chaplain, the Reverend Jabez Bryce, a Samoan, who is to be priest on Rogation Sunday, and the Diocesan Registrar, Mr Geoffrey Evans, a Welshman, preceded by the Cross of Watloku (our chief Melanesian settlement), carried by the Melanesian Catechist of Watloku (Tome), slowly proceeded up the hill to the church.

About 400 people were assembled inside and outside the church, consisting of Melanese, Europeans, New Zealanders, Australians, Tongans, Samoans, Fijians, all there to witness the consecration.

The former bishop in Polynesia, the Right Reverend L. S. Kempthorne, was present and sat in the sanctuary.

The two leading Methodist ministers in Fiji were sitting amongst the people.

The Superintendent of the Melanesian Mission, the Reverend John A. Pittman, together with the Turago ni Koro (Village Head Man) and the lay readers, waited for the bishop behind the closed door of the church.

In the porch a great changing of garments and shoes had to take place before the ceremonies could proceed.

The shoes worn by the bishop and other members of the procession on their way up the hill were by now completely discoloured by thick, red mud.

The bishop having donned cope and mitre then knocked at the door demanding entrance.

The superintendent then peti-



The Bishop in Polynesia, the Right Reverend J. C. Vockler, helped up the muddy path to the new Church of S. Mark by the Boy Scout leader and followed by Mrs. Kempthorne, wife of the former bishop. On the left is the Reverend J. A. Pittman, wisely wearing gum boots.

tioned the bishop to consecrate the church. After the usual questions as to the land, and costs of the church being met, the bishop then acceded, and walked round the building, knocking at doors on the south and north sides, and finally at the main door.

The bishop traced the signs alpha and omega on the floor of the entrance, and having been presented with the key of the church, proceeded to the altar whereon he laid the key.

The dedication of the church and of various ornaments and furniture followed. The crucifix is particularly interesting as the figure is that of a Melanesian.

After the dedications the great moment for which we had been waiting for so many months arrived, when the bishop consecrated the church and for ever set it apart from all profane and common use.

The act of consecration by the bishop was repeated in both English and Fijian.

Finally the Deed of Consecration was signed by the bishop on the altar and taken to various witnesses for their signatures.

The Holy Eucharist said partly in Fijian and partly in English was celebrated by the bishop who also preached the sermon in which he emphasised that more important even than the building now consecrated, was the fact that the people of New Town, Nasinu, who will use this new church, are themselves the Church of God in that place.

The hymns sung at both the consecration and Eucharist were sung unaccompanied in Fijian as only Fijians can sing. Few of us will ever forget the inspiration of the Easter Hymn sung by the Melanese and their friends — "Sa Tu cake to Jisu, Alaluya!" ("Jesus Christ is risen to-day"). Truly Easter Monday, 1962, at New Town, Nasinu, was a Day of Resurrection. May the villagers long continue to live and worship as those who are already "risen in Christ."

After the consecration of the church and the Eucharist we sat down to a Fijian feast after the bishop had been welcomed by the Turago ni Koro and other chief men of the village, and from them had received the Tabua (Whale's Tooth) — this is the greatest honour Fijians can pay.

The Tabua is held in such reverence that it is illegal to take

one out of Fiji without special permission which is rarely granted.

The Mekes (Fijian dances) were much curtailed owing to heavy rain.

Nevertheless, April 23, 1962, will long live in the memories of our Melanese at Nasinu, Fiji. It was only two days before S. Mark's rightful commemoration.

## S. MARK'S DAY

By a curious trick of ecclesiastical calendars this year poor S. Mark misses his commemoration — even S.P.C.K. is hard put to it this time to fit him in, and has had to allot him a share of S.S. Philip and James' Day.

However, one feels sure that S. Mark in the courts of Heaven was with us on Easter Monday 1962, at Nasinu, and rejoiced that his little Melanesian church near Suva in the Pacific Islands was consecrated and dedicated to his name only two days before his rightful day, and within the glorious Feast of Easter.

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## THE THIRTY-NINE ARTICLES . . . 34 (PART 2)

## AGAINST PRIVATE JUDGEMENT

By FRANCIS JOHN BRERLY

THE first part of the Thirty-fourth Article of Religion states that it is not necessary for traditions and ceremonies to be utterly alike in all places, for at all times of the Church's history they have been changed to meet the needs of the times and may still continue to be so long as nothing is done contrary to the Word or Will of God.

The Article continues, "WHO SOEVER THROUGH HIS PRIVATE JUDGEMENT, WILLINGLY AND PURPOSELY, DOOTH OPENLY BREAK THE TRADITIONS AND CEREMONIES OF THE CHURCH, WHICH BE NOT REPUGNANT TO THE WORD OF GOD, AND BE ORDAINED AND APPROVED BY COMMON AUTHORITY, OUGHT TO BE REBUKED OPENLY (THAT OTHERS MAY FEAR TO DO THE LIKE), AS HE THAT OFFENDETH AGAINST THE COMMON ORDER OF THE CHURCH, AND HURTETH THE AUTHORITY OF THE MAGISTRATES, AND WOUNDETH THE CONSCIENCE OF THE WEAK BRETHREN."

The common order means the established rules of the Church.

The authority of the magistrates. When this Article was written, the State not only sanctioned the ordinances of religion, but also enforced them.

In the sixteenth century, when this Article was written, there were no Nonconformists or schismatic sects as we know them to-day.

There were the Papists who wanted the Church brought completely under the domination of Rome; heretical bodies like the Anabaptists who wanted no authority in either Church or State; and the Puritans, who wanted the doctrine of the Church changed to take away its catholicity.

Among the Puritans there were, unfortunately, some who were determined to stay within the Church to try, if they could, to change its doctrines from within.

This Article safeguards those traditions and ceremonies of the Church which have been ordained and approved (allowed) by the Church as a whole and are not repugnant either to the Word or the Will of God.

Before the Reformation, for instance, it was the custom for women to wear a white veil at the Churching which followed the birth of a child.

The Puritans objected to this, but we find one of the questions asked in each parish in Archbishop Laud's Visitation Articles, was whether when women came to the church for their Churching they wore "the fair white veil of lincen cloth."

## DISOBEDIENCE

In the reign of James I, a woman in Norwich refused to wear the veil and was excommunicated for contempt of the ordinance.

She took the matter to court but the judges refused her petition on the ground that they were assured by the bishops that the order she had disobeyed was in accordance with the ancient use of the English Church.

In his "Holy Living," Jeremy Taylor writes, "And he that ever felt or saw, or can understand, the miseries of confusion in public affairs, or amazement in a heap of sad, tumultuous or indefinite thoughts, may from thence judge of the admiral effects of order, and the beauty of Government. What health is to the body and peace is to the spirit, that is Government to the society of men."

And, he adds, "Thousands have been damned merely for following their own will, and relying upon their own judgement . . . for if we begin with ourselves, whatsoever seems good in our eyes is most commonly displeasing in the eyes of God."

When men start exercising

their own private judgement regarding the ordained and approved traditions and ceremonies of the Church, the result is "the miseries of confusions," and "a heap of sad, tumultuous and indefinite thoughts," but where men are in accord with the established order of the Church, there is within the community "what health is to the body and peace is to the spirit."

The Church is the Mystical Body of Christ and as that Mystical Body must suffer whenever men exercise their private judgement.

It is just as if one of our limbs or organs determined to act of its own accord instead of following the dictates of the brain and the rules of nature.

When the Church suffers the whole world of the weak brethren (that is, the heathen, the undecided and the seekers) suffer because where there should be a whole Body there is a divided Body and as Our Lord Himself said, "A kingdom divided against itself cannot stand," so the Church, instead of walking

through the world whole, gathering all men in, must limp through it broken, and from broken things there are always those who will turn away.

There is no necessity for men to exercise their private judgement regarding the traditions and ceremonies of the Church, for God the Holy Ghost dwells within the Church to guide it and to lead it into all truth and He will make no mistakes.

## OMISSION

In Malaya, a Christian white woman had for an amiah for her child a native woman who was a heathen. She did not teach the woman about Christianity or even discuss it with her because, she said, the white nominal Christian women living round about her lived such entirely un-Christian lives.

After she left Malaya, the woman wondered whether she had done what was right, but argued that the heathen woman lived such a good life she considered it better to leave her as a good heathen rather than try

to explain that all Christians do not live Christian lives.

That woman exercised her private judgement and the heathen woman suffered as a result. There is no word in Holy Scripture which says there must be a time of probation before Baptism, but it has been the tradition of the Church since its earliest days that the candidate for Baptism spend a certain time called the Catechumenate in preparation for the Sacrament of Baptism.

The heathen woman was deprived even of that time of trial and probation because of the private judgement of a laywoman of the Church.

The Church needed a new Christian who had been such a good heathen. Instead of her helping the Church to walk through the world, the Church was deprived of that help.

So the "weak brethren" of the amiah suffered, the Church suffered, because of one woman's exercising her private judgement about a matter the Holy Ghost could have guided and directed to the glory and praise of God.

## CARDINAL BEA SPEAKS ON UNITY

ECUMENICAL PRESS SERVICE

Geneva, May 14

Cardinal Bea, head of the Vatican Secretariat for Promoting Christian Unity, told a meeting in Rome this month that the unity of all Christians will be facilitated by the fact that the Roman Catholic Church views all persons baptised in the Christian faith as brothers — although "separated brothers."

"Those separated from us by differences of faith, sacraments and refusal to recognise the authority of the Church and the pontiff of Rome make these differences certainly very serious, but they do not destroy or limit the certain affiliation to Christ and His Mystical Body, the Church, already affirmed," he said.

Asked about the possibilities of overcoming these difficulties, the cardinal replied:

"Sometimes one might be tempted to answer with the words of Our Lord in S. Mark: 'To men this is impossible, but not so to God, for to God all is possible.'"

"We are, however, convinced that God desires union as Christ wished it, that His Divine Spirit works to realise it. And we can, in fact, note some progress."

The 80-year-old German-born Jesuit cardinal made the remarks in a Press conference on the forthcoming Second Vatican

Council before 50 newsmen from 34 countries at the Foreign Press Club of Rome. His talk is considered the fullest authoritative statement from the Vatican to date on the council.

The cardinal told the meeting that the Roman Catholic Church is willing to make considerable concessions on practical grounds to meet the "separated brethren" half-way in achieving Christian unity.

However, he said, the Church could not make any concessions in doctrine because "the Church is not the master of the doctrine received from Christ. It has been received in trust and must be spread intact. The truth is one."

As an example of a practical matter on which the Roman Catholic Church might make concessions, the cardinal mentioned the differences that exist between the liturgical rites of Eastern and Western Roman Catholic Churches.

The Eastern rite uses language

other than Latin in the Mass and does not impose celibacy upon the clergy.

Cardinal Bea said that the council would represent "an extraordinary event not only to Catholics, but to the whole of humanity." Further, he said, it is designed "to prepare the way — though only in the long run — for the union of all those who have been baptised, of all Christians."

He estimated that there are in the world some 900,000,000 Christians of whom nearly half are Roman Catholics. "Try to imagine," he said, "what significance it would have for humanity if all Christians approached in complete unity the question of nuclear armaments, of disarmament and of peace."

## "SOUNDINGS"

The cardinal said that representatives of non-Roman Catholic Christian Churches who wish to attend will be invited and that "soundings have been taken."

In recent months Monsignor Jan Willebrandts of the Vatican Secretariat for Christian Unity has visited the Ecumenical Patriarchate, the Archbishop of Canterbury, and leaders of the World Council of Churches and confessional bodies.

"We already have a good idea of who will wish to be invited," he said. He added, however, that no invitations have been sent out yet.

## ANGLICAN SOCIETY IS ACTIVE IN SYDNEY

The Sydney University Anglican Society reports that its activities for the year are now well under way.

During Orientation Week several enquiries were received from intending new members; the total membership is now fifty.

A combined service was held

## "FREEDOM FROM HUNGER"

A Commonwealth-wide appeal with a target of £1-million will be held early next year in support of the Freedom From Hunger Campaign.

This was announced on May 1 by the president of the Australian National Committee of the Freedom From Hunger Campaign, the Reverend W. J. Hobbin, following a meeting of the national committee in Sydney.

The meeting was attended by divisional chairmen from all parts of Australia except South Australia and the Australian Capital Territory, which have not yet formed campaign committees.

Mr Hobbin said that the appeal will be spread over three months, starting in February and will feature a nation-wide door-knock drive which will be conducted by scores of thousands of voluntary workers.

He explained that the February starting date had been chosen to avoid clashing with the Commonwealth Games in Perth at the end of this year, and to allow time for the South Australian and Capital Territory committees to be organised.

He said that donations to the appeal would be allowable as tax deductions. The tax concession applied to the current financial year as well as to the year ending June, 1963.

## KARL BARTH HONOURED

ECUMENICAL PRESS SERVICE

Geneva, May 14

Professor Karl Barth, the eminent theologian, has received an honorary Doctor of Divinity degree from the University of Chicago at a special convocation called for him alone.

He was cited as the creator of a new epoch in Christianity and a fearless fighter against totalitarianism, whose "concern was to reassert the centrality of God over against the centrality of man in the methods and messages of theology."

Professor Barth, who is 75 years old, is making his first visit to the United States. He delivered five lectures under the auspices of the University of Chicago's Divinity School and is now in Princeton, N.J., where he is speaking in connection with Princeton Theological Seminary's 150th anniversary celebrations.

with S.C.M. to welcome new students to the university.

The society's ex-president, John Campbell, is now a student at S. John's College, Morpeth.

The main activities of the society within the university consists of the weekly Corporate Communion services and lunch-time addresses every Tuesday and Friday.

On Tuesdays there is a visiting speaker and on Fridays Dr A. Capell, the chaplain, conducts a series of studies on the Prayer Book.

Every Thursday morning a Corporate Communion service is held at S. Barnabas' Church, Broadway.

Next term it is hoped to hold this service every Tuesday at lunch-time at S. Paul's College Chapel, to enable those students to attend who have to travel long distances.

A very successful house-party was held at "The Oaks," Clarence, from April 27 to 29.

The Reverend Neville O'Brian, from the House of the Epiphany, gave a very interesting series of talks on baptism.

During second term it is hoped to hold a week-end retreat.

## YOUTH CAMPS EXPAND

## SYDNEY APPEAL

The three organisations in the Diocese of Sydney concerned with youth camping facilities are uniting this month in a special appeal to Church organisation, parish councils, etc., for support in their overall plan of development.

The Church of England Youth Department has expended a considerable amount of money on its property "Rathane," at Port Hacking, during the last twelve months and further improvements to the dining hall and increase in sleeping accommodation are planned for the near future.

## FOR C.E.B.S.

At Springwood the Church of England Fellowship, Diocese of Sydney, acquired a fine property in 1958 known as "Blue Gum Lodge." Inadequate bathroom and toilet facilities, however, have necessitated a considerable programme of work which it has already commenced.

A more active outside camp life is envisaged by the Church of England Boys' Society in the lovely bushland valley known as Wanawang, at Loftus.

Here, however, water and electricity have been brought to the campsite at considerable cost, and the C.E.B.S., who are developing the camp are planning the erection of a recreation and dining hall in the near future.

It is hoped that churchpeople throughout the diocese will consider the importance of this very vital aspect of the Church's work.

## CHRISTIAN CONCERN FOR ALL MEN EMPHASISED

ECUMENICAL PRESS SERVICE

Geneva, May 14

The universality of the Christian concern for man was the subject of addresses delivered by two prominent ecumenical leaders during the first week of Princeton Theological Seminary's one hundred and fiftieth anniversary celebrations.

Dr W. A. Visser 't Hooft, Geneva, general secretary of the World Council of Churches, said the Church must make it "unmistakably clear" that it is concerned not only with Christians but with the "whole of humanity."

"The more seriously we take our centre, Christ, the more truly universal the Church becomes," Dr Visser 't Hooft said. "Christian ecumenism is an ecumenism concerned with humanity."

Dr D. T. Niles, Jaffna, Ceylon, general secretary of the East Asia Christian Conference, said there is no such thing as non-Christians if that term means "people who are outside of God's love, beyond the purposes of Christ."

"The people we approach are men and women already chosen by Jesus Christ, already betrothed to the One Lord; men and women with whom we will inherit what eye hath not seen nor ear heard," he added.

Dr Visser 't Hooft also warned against drawing "an artificial line between those who call themselves religious and those who do not."

The World Council official said that in some instances agnostics or humanists represent a conception of man that is "closer to the Christian view than that of superstitious cults."

He emphasised that the Christian unity sought by the ecumenical movement is a "Christocentric unity." While Christians must always be ready to engage in dialogue with members of non-Christian religions, they must not "give up that centrality of Jesus Christ."

The seminary's 150th anniversary celebrations will run for 14 months through to June, 1963.

The programme includes two major lecture series, scholarly conferences, musical and dramatic programmes, and the publication of anniversary volumes and papers.

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## OBITUARY

## THE REVEREND R. ST GEORGE

We record with regret the death on April 27 of the Reverend Roy St George at his home at Indooroopilly, Brisbane.

The late the Reverend R. St George was admitted to the diaconate in 1919 and ordained priest in 1921.

He was trained at S. Francis College, Nundah; his training was interrupted for four years whilst he served with the 1st A.I.F. in France.

He served curacies at Nambour and Milton and later was appointed as vicar of the Noosa parish. In 1930 he was elected as Rector of S. Andrew's, Indooroopilly, where he remained until his retirement in 1959.

During his long rectorship he built S. David's Church, Chelmer, other buildings in outside centres of the parish and his crowning achievement was the building of the sanctuary of what will be later a new S. Andrew's.

In this east end there is a columbarium and chapel which Mr and Mrs St George furnished in memory of their son, Flying Officer Harold St George, who was killed in action in World War II.

At the outbreak of World War II the late Canon Garland was Director of the Soldiers' Church of England Help Society, which immediately went into action. Unfortunately, the canon died in October, 1939, and at a subsequent meeting Mr St George was elected director, which position he held until his death.

Mr St George also served as Chaplain to the Army from 1939-1945 and did splendid work in camps and hospitals in the South Queensland area. For this he was awarded the Efficiency Decoration.

Some years ago the late director was honoured by Her Majesty the Queen for his work for Service personnel by being made a Member of the British Empire and had the distinction of receiving his medal from Her Majesty herself when here.

In his retirement he gave valuable assistance to parish priests when on holidays or when ill and his services were very much appreciated by those to whom he ministered.

There was a very large congregation in S. John's Cathedral on the day of his funeral; His Grace the Archbishop, the Very Reverend the Dean of Brisbane, and the Reverend George Wells assisted at the service; the Venerable Archdeacon William Hoog preached the panegyric. These two latter priests also conducted the service at the crematorium.

The very large congregation and the profusion of floral tributes were an evidence of the love and esteem in which this departed priest was held by parishioners and friends. To his wife and son, Peter, we extend our sympathy in their sorrow.

## YOUTH SUNDAY AT NAVAL DEPOT

FROM A CORRESPONDENT

Melbourne, May 14  
British Commonwealth Youth Sunday was observed in the R.A.N. Memorial Church at Flinders Naval Depot on May 6. The special order of service, drawn up for the occasion by the B.C.Y.S. Council in Victoria, was used, with three sailors and a Wran taking part.

The introduction was read by E.A.5 John Greasy, the responsive Bible reading was led by E.A.5 John Asplin, and R/ME Jim Bull took the prayers.

The Queen's Vow was very well read by Wran S.A. (V) Joan Edwards.

The Commodore Superintendent of Training of F.N.D., Commodore R. Rhoades, read to the congregation of about 300 the chosen Message of Loyalty to the Queen, and Her Majesty's reply.

The ship's Anglican chaplain, the Reverend R. C. Lovitt, gave the address.

He reminded those present that they had come to give thanks to God for the heritage they possess, being grateful to those who were the pioneer Empire or Commonwealth builders, to acknowledge and confess faults and failures of the past, and to ask for God's blessing on the future of the British Commonwealth of Nations.

He stressed the point that, because the young people had made a profession of their loyalty to the Queen and to God, they should therefore, "Never Break a Promise" but "Give due honour to everyone: love to the brotherhood, reverence to God and honour to the Sovereign."

Visitors attending the service were the local Cubs and Scouts and members of the Young Anglican Fellowship of S. Cecilia's, West Preston, the former parish of the Reverend R. C. Lovitt.

## MOTHERS' UNION RE-DEDICATION

FROM OUR OWN CORRESPONDENT

Melbourne, May 14  
The Mothers' Union Branch at S. Aidan's Church, Box Hill South, this month held a service of re-dedication, which was attended by a good congregation of members.

The form of service was one prepared in 1947 as a Service of Re-Dedication and Affirmation, including a recital of the objects of the Mothers' Union, and the M.U. prayer.

The service was conducted by the vicar, the Reverend R. M. Southey. S. Aidan's is part of the Parish of S. Peter's, Box Hill.

## DIOCESAN NEWS

## MELBOURNE

## APPRENTICESHIP SERVICE

The annual Apprenticeship Commission service was held in S. Paul's Cathedral on Sunday morning. The Governor was present and read the second lesson. The first lesson was read by the Apprentice of the Year 1961, Mr Leslie Eveleigh. The Industrial Missioner, the Reverend L. E. Styles, preached.

During the service, six apprentices came forward, each carrying a tool symbolising his trade and requesting a blessing on the craftsmen they represented.

One hundred apprentices from Balcombe Military Camp were present. Their band played before the service.

## ASCENSIONIDE RALLY

The Australian Board of Missions' Ascensionide Rally, "Spotlight on Black and White," will be held in S. Paul's Cathedral on Wednesday, May 30, at 8 p.m. The speakers will be the Bishop of Cotenaria, the Right Reverend John Matthews, and the Minister for Territories, Mr Paul Hasluck.

## NEWCASTLE

NEW CHURCH  
The Bishop of Newcastle, the

Right Reverend J. A. G. Housden, will set the foundation stone of a new church at Toukley next Sunday. The church, which is being built largely by voluntary labour, will be valued at £6,000 when it's completed.

## ORDINATION

The bishop has announced that he hopes to ordain two deacons to the priesthood on Saturday, June 16. The two candidates for ordination are the Assistant Priest at Wyong, the Reverend Charles Taylor, and the Deacon-in-charge of Gundy, the Reverend Reginald Hardy.

## BULAHDELAH ANNIVERSARY

Bulahdelah Church celebrated its 50th anniversary last Sunday. The bishop celebrated the Holy Eucharist and preached at 10 o'clock in the morning to mark the anniversary.

## FAITH AND ORDER

The third of a series of three addresses on the pattern of eucharistic worship in Western Christendom will be held on Thursday night. The lecture, on "The Anglican Tradition," will be given in S. George's Church Hamilton South, by the priest-in-charge of the Wickham parish, the Reverend Rex Davis. The previous two addresses have been on "A Free Church Tradition" and "The Roman Catholic Tradition."

## SPECIAL SPEAKERS

The Parish of Adamstown has invited three special speakers to preach at the morning services in connection with the third stewardship campaign which has just been launched. The preacher last Sunday was the Rector of East Maitland, Canon Milton Williams. The second and third speakers will preach next Sunday and the Sunday after.

## CHURCH 90 YEARS OLD

S. James' Church, Wickham, was exactly 90 years old last Wednesday. The church was dedicated by the first Bishop of Newcastle, the Right Reverend William Tyrrell, on March 9, 1872.

At the other end of the scale, S. Aidan's Church, Argenton, will be five years old next Saturday. The late bishop, the Right Reverend Francis de Witt Batty, dedicated the church on May 19, 1957.

## PRAYERS FOR PRIEST

The bishop has asked all faithful Anglicans of the diocese to pray for the Assistant Curate at Singleton, the Reverend Robert Hughes, who was seriously injured in a motor accident earlier this year.

He was appointed to Singleton from Merewether only a few days before the accident.

## CHAPLAIN'S DEGREE

The Academic Chaplain, the Reverend Victor Pitcher, has graduated as a Master of Arts of the University of Sydney.

## DEBUTANTE BALL

The annual Faterston Parish Ball will be held on Friday night. Bishop Housden will receive debutantes at the ball.

## WANGARATTA

## CLERGY CONFERENCE AND RETREAT

The clergy conference and retreat was held at the Retreat House, Community of the Holy Name, Cheltenham, from April 30 to May 4, the two first days being given to matters relative to the well-being and work within the diocese under the chairmanship of the Bishop of Wangaratta.

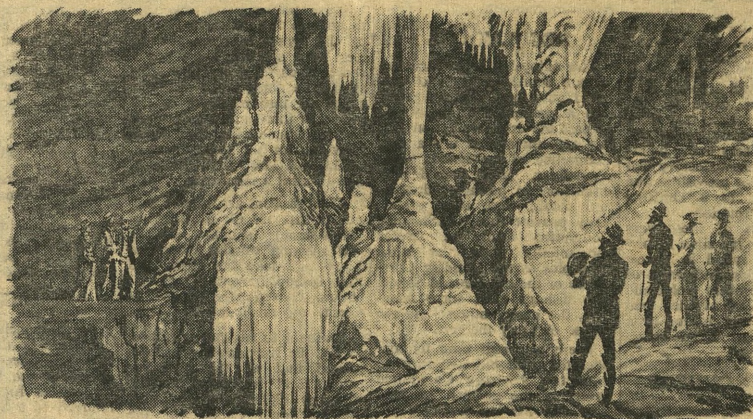
The retreat conductor was Father Anthony Snell, S.S.M., of S. Michael's House, Grafters. The conference and retreat were well attended by the clergy of the diocese.

## G.F.S. RALLY

The annual rally of the Junior G.F.S. in the Diocese of Wangaratta was held on April 28 at Rutherglen, S. Stephen's being the host branch.

A service conducted by the Rector of Rutherglen was preceded by a procession of banners. The bishop gave the address. After service the sports programme was held on the oval. The winners of the Sports Trophy were Holy Trinity, Benalla, with S. Dunstan's, Violet Town, as runners up.

## Chateau Tanunda "Historical Firsts"

No. 96\*  
(May, 1962)

The Exhibition, Cathedral Cave.

## First to Jenolan Caves

The Jenolan Caves in the Blue Mountains, 113 miles by road west of Sydney, were found about 1840 and are today among the best-known tourist features in New South Wales, attracting about 150,000 people yearly.

The discoverer is uncertain, but a runaway convict turned bushranger named James McKeown is often given credit for finding them.

There is also a story that one of the caves was first seen by James Whalan, of the Oberon district, in 1838 while searching for McKeown with some troopers. James Whalan allegedly told his brother Charles about what he had seen, and the latter then visited the area and found the caves.

The special defect of these stories is that there is no known record of any bushranger named McKeown. The facts that the watercourse through the Devil's Coachhouse is known today as McKeown's Creek, that there is a McKeown's Valley and that a large cave in the mountainside is called McKeown's Hole are therefore to be regarded more as concessions to a colourful legend than as memorials to a real person.

The name Jenolan Caves dates from August 19, 1884. "Jenolan," the aboriginal name of a mountain in the area, was recorded on a map in 1833.

The first newspaper description of the caves appeared in the "National Advocate," Bathurst, in 1848. When the Lucas Cave was discovered in 1860, moves were made to preserve the area and in October, 1866, a little more than six square miles round the caves were created a government reserve.

A little later, Jeremiah Wilson, a nearby farmer who had acted as an unofficial guide to the caves for some years, was appointed their "Keeper." He held this post until 1896.

Visitors to the area at that time did a great deal of damage to the spectacular limestone formations and

not until 1872 did the N.S.W. Government take steps to curb the vandals.

Although there are many limestone caves throughout Australia, those at Jenolan are especially rich in the variety and splendour of their formations. Stalactites (pendant from cave ceilings) in tapering columns and delicate "straw" structures, stalagmites (built upward from cave floors) in columns and terraces, "shawls," "snow drifts," helictites, or "mysteries" (which grow horizontally from cave walls), "canopies," "cascades," "fortifications" and an amazing array of other calcite fantasies offer displays of unending variety.

The assorted dripstones, flowstones and pore deposits are sometimes colourless, but many have iron tints ranging from reddish brown and orange to yellow. Deft use of electricity has added to their dazzling beauty.

Early illumination of the caves was provided by torches and candles. One cave was temporarily lit with electricity in 1880 and this innovation was so popular that, when the Right Imperial and Left Imperial caves were opened, they and the other caves were permanently illuminated with electricity.

Seven of Jenolan's dark caves are now available for inspection and others have yet to be opened. There are also three open archways—Grand Arch, Devil's Coachhouse and Carlotta Arch.

Early visitors to the caves had to journey via Oberon, but with the extension of the railway and the construction of a road down the Five Mile descent, travel became direct. Accommodation for visitors was first provided (by Jeremiah Wilson) in the early 1880's.

More than 2,000,000 people have visited Jenolan since the caves were first opened. Their appeal is evidence that whether a bushranger was involved in their discovery or not they have an enduring fascination.

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## BREAD FOR THE WORLD

## Christian Aid Week

3rd to 9th June

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INTER-CHURCH AID, REFUGEE AND WORLD SERVICE  
Australian Council of Churches

511 KENT STREET, SYDNEY



# THE GENERAL SYNOD IN SESSION

(Continued from Page 1)

There was some discussion about the personnel of the committee; but in the end Mr St John's motion was passed in its original form. The result, when it comes formally before the synod, is going to alarm members with any regard to economy, because this can all be a very expensive business.

Up to this time, the synod had not even decided on the hours during which it was to sit.

The Bishop of Armidale accordingly moved that the timetable of synod be—

10.00 a.m.-12.30 p.m.; 2.30 p.m.-3.45 p.m.; 4.15 p.m.-5.30 p.m.; 7.30 p.m.-9.30 p.m. or later.

There was a bit of discussion about this; but in the end the House committed itself to a solid seven-and-a-half hours of actual work each day if this might seem moderate to Anglicans who put in their eight hours, your correspondent hastens to point out that, for many members, these hours represent a considerable burden, since they also work in committees and in other ways during their purely nominal recesses.

The last matter to be dealt with on the morning of the second day was the draft of the Standing Orders of the synod which had been put forward by the Advisory Committee to the bishops. As will appear later on, the synod came to the tacit conclusion that this draft was a hopeless mess, completely unsatisfactory from many points of view — so unsatisfactory that some of its major provisions had to be referred to a Drafting Committee for revision.

Consideration of these very Standing Orders has since involved the whole synod in almost endless frustration and waste of time, which members feel could easily have been avoided had they been properly drafted by a paid professional hand many months ago.

## STANDING ORDERS

Of this, however, more later. Immediately on the resumption after lunch, the Bishop of Armidale induced the House to set up a Drafting Committee charged with the responsibility of considering and collating all the amendments to the Standing Orders of the House which were obviously going to come up.

Messrs A. B. Kerrigan (Newcastle), W. S. Gee (Sydney), G. E. H. Bleby (Adelaide) and the Reverend J. R. L. Johnstone (Sydney) were "drafted" to do the necessary work.

During the rest of the afternoon the House underwent the utterly boring and tedious experience of going through some of the provisions of the draft

Standing Orders; but only a fraction of them was completed before the House rose for its short tea break. After tea, and right up to the adjournment at 5.30 p.m., the House waded in committee through the jungle of its proposed Standing Orders. The Bishop of Armidale, as Chairman of Committees, must have been sorely tried; but he remained unperturbed to the end, without even a sign of testiness.

All the knotty questions of redrafting were then referred to the Drafting Committee. The Bishop of Armidale reported progress, and a bemused House knocked off for Evensong and a meal.

They needed both!

The evening session, starting at 7.30 p.m., was enlivened as soon as the House met by an address from the Reverend Peter Harvey, who is Editor of "Anglican World" and "Church Illustrated."

Mr Harvey's name was of course well known to the synod most of whose members had at one time or another read the publications through which he is making so distinguished a contribution to the life of the Anglican communion.

## REGULATIONS

This enjoyable experience was all too short: by eight o'clock the House had resolved itself into a committee of the whole to pass the draft regulations for the appointment of a Standing Committee of the synod. These regulations, after considerable discussion on points of drafting and detail, were duly passed. They provide that the Standing Committee shall be elected substantially upon the same principles as the Standing Committee of the old General Synod. The bishops elect some members, the clergy others; and the House of Laity the rest.

There was still time to consider the draft bill sent forward from the Advisory Committee governing the conduct of elections and Mr W. S. Gee (Sydney) secured the approval of the House to treat this as a matter of urgency.

There was only one substantial amendment in principle suggested, namely, that a system by either proportional representation or preferential voting should be used, instead of the antiquated "first past the post" system provided in the Bill.

The House was too tired, and there was too much else to do, however, for this suggestion to receive much consideration. In the event, it was decided that elections should continue to take place in the same way as before, however antiquated some people might consider that system is.



The Venerable R. G. Porter of Ballarat (right) talks with guests at the General Synod reception at the Trocadero last Friday afternoon.

It became necessary after that to arrange for the three Houses of the synod to meet and to elect their officers. There was a short discussion on how this should be done, some members suggested that members of the House of Laity, although bred in an Anglo-Saxon tradition which provides for all these matters, might not know how to meet and to elect a chairman!

The President accordingly suggested that Dr G. B. Bearham (Melbourne) should convene the meeting of the House of Laity and take the chair, and that Bishop Barrett (Tasmania) should convene the House of Clergy and do likewise.

Pursuant to his earlier notice, Mr A. B. Kerrigan (Newcastle) moved that all the bills for canons sent forward from the Advisory Committee, including the additional Canon for the Election of the Primate introduced by the Bishop of Armidale, should be declared matters of urgency and included on the agenda.

The House unanimously approved of this, whereupon Mr Kerrigan, Mr Gee, the Bishop of Adelaide and Bishop Barrett, each of whom had been charged with the introduction of one or other of these important measures, introduced each respective measure and saw it through its first reading.

Your correspondent should perhaps explain here that the procedure under which the General Synod deals with these mat-

ters is identical with that of the House of Representatives or any other Parliament.

Briefly this means that the person introducing a bill (which, if passed, later becomes a "canon," or "act" as it is called in Parliament), first seeks leave to introduce it.

It is then put on the Order Paper.

It is then "read" a first time. This is a formality.

Next, it is given a Second Reading. It is during the Second Reading stages that the bill is discussed in principle, and that the major speeches are made.

## PROCEDURE

At the conclusion of the Second Reading, the bill is referred to a committee—usually a Committee of the Whole House. It is possible for the Bill to be referred to a Select Committee, or to another committee smaller in numbers than the Committee of the Whole House; but for some reason or other the synod has not yet hit upon this useful and time saving expedient. In the House of Commons, it is the usual thing for bills to be dealt with in the committee stages, not by the whole House, but by one or other of the committees of the House of Commons.

It is during the committee stages that the hard work has to be done. Amendments of all kinds are then put forward on

matters of detail—and an arduous business it is, going through each bill clause by clause.

It is during the committee stages that the synod is seen at its best or at its worst. Impatience and irritation are not infrequently seen; but it must be said that the general atmosphere of tolerance and seriousness is more marked than you find in Parliament, and this is after all only to be expected from a body of Christian men.

It is useless for a member to "waffle" and make vague suggestions about each clause as it comes up for consideration. He must then think it out very carefully in advance, and put it in writing ready to be handed to the secretaries.

If he fails to do this, then he is given short shift indeed not only from the House as a whole; but from the Bishop of Armidale, in particular!

Following this committee stage, the bill is "reported" back to the full synod, either with or without amendments.

It is then given a Third Reading—a formality, after which it becomes the Law of the Church.

It will be quite obvious from this broad outline of the procedure followed that General Synod makes very severe de-

mands upon the concentration of its members.

It will be equally obvious, because of the procedure involved, that every member must be thoroughly aware of that procedure if the synod is to get through its business efficiently.

Now, there is only one way in which any synodsman can know the procedure in detail; and that is by consulting the Rules and the Standing Orders which set it forth. It is a lamentable fact, which your correspondent feels it his duty to mention, that at the moment this despatch is being written—no less than seven full sitting days after the synod started work—no copy of these Rules and Standing Orders is available to any member.

The President has a copy of sorts, mostly in manuscript form, and this is of course available to the Bishop of Armidale as the Chairman of Committees and to other officers of the House. But it must make things extremely difficult even for them since, instead of a clearly printed and plainly set out document, they are compelled to refer to bits and pieces of manuscript and typed matter containing the amendments to the Standing Orders upon which the House finally agree.

For the ordinary member, seriously interested in proper forms of procedure, and anxious to do his duty in the right way, the position is almost hopeless.

Although the hours of sitting of the synod had been fixed in such confusion that the House would adjourn at 9.30 p.m. "or later," the synod has in fact adjourned shortly after ten o'clock on each night.

They adjourned after the second day at 10.10 p.m.

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## R.S.C.M. SERIES OF LECTURES

FROM OUR OWN CORRESPONDENT

Melbourne, May 14

In connection with the visit of the Director of the R.S.C.M. to Melbourne, the Victorian branch arranged a series of lecture-demonstrations of "Practical Church Music" in the Chapter House, S. Paul's Cathedral.

Clergy, choirmasters, organists, and choir members were all invited to attend, and a varied group has been present at each session.

On Monday, April 30, the topic was "Chanting the Canticles and Psalms," in which the principles of speech rhythm, as applied in the Parish Psalter, were explained and demonstrated.

Some present felt that this session would have been more helpful if greater use had been made of practical work, as many are already using the Parish Psalter, and understand its principles, but feel the need for attention to the finer points. All agreed that the discussion was most helpful.

On Friday, May 4, Dr Knight first spoke about the music of the Litany, which has musical settings going back to 1544.

He recommended the Cranmer Version as being probably the best for parish use.

He also mentioned the revival of the Litany as a prelude to Holy Communion, and its suitability for a procession when used in this way.

Music for the Parish Com-

munion followed, with special attention being given to Merbecke, in the various versions in which it has been published.

The growth of the Parish Communion, at the expense of Matins and consequent missing of the psalms, suggested that a psalm could well be used as an introit or gradual.

The choice of Communion hymns was a local matter, and much depended on the chancel, and how softly the choir could sing.

The final hymn of a Communion service should always be on a joyful note. Questions revealed a deep interest in this particular topic.

Monday, May 7, brought a rather more specialised subject for discussion, namely, "Anthems for the Church's Year," and this was considered in conjunction with the Church Anthems Book.

The two final topics will be "Hymns and Hymn Accompaniment," and "Church Music: What of the Future?"

Dr Knight is to be accorded a reception in the Chapter House on Tuesday, May 15.