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BELLS PEAL FOR NEW DEAN INSTALLATION IN S. PAUL'S, MELBOURNE

FROM OUR OWN CORRESPONDENT

Melbourne, February 19

Theatre-going crowds heard the bells of S. Paul's Cathedral pealing merrily on Friday evening, February 16, for the cathedral, too, was packed for the installation of the Venerable T. W. Thomas as Dean of Melbourne.

For half an hour before the service began the peals could be heard over a wide area.

Inside the cathedral, the waiting congregation, representative of the city and Church, listened to Bach's Prelude and Fugue in D, played by Lance Hardy.

The Very Reverend T. W. Thomas succeeds Dr S. Barton Babbage as dean, the latter having acted in that capacity with great distinction for the past eight years, but on a part-time basis, as he is also Principal of Ridley College, Melbourne.

Dean Thomas has been Vicar of S. John's, Camberwell, since 1949, a canon of S. Paul's since 1955, and Archdeacon of Kew for two years.

His new duties as dean will be full-time, but he will also act as chairman of a number of important committees.

He will continue as chairman of the Council for Christian Education in Schools.

Before the service began, the dean-elect was conducted by the senior canon and lay canon to a seat in the nave, and then the choir and chapter entered at the west end of the cathedral.

The precentor began the singing of Evensong, and during the singing of the hymn "Praise the Lord! ye heavens adore Him," the procession moved up the aisle.

Lessons were read by the

Right Reverend Donald Baker (Principal of Ridley College when the dean was a student) and the Most Reverend J. J. Booth, formerly Archbishop of Melbourne.

After the anthem, "Jesu, grant me this, I pray," the Archbishop of Melbourne went to his seat at the chancel step, and the dean-designate was brought forward to begin the installation.

After the advocate read the certificate of election, the archbishop addressed the congregation, asking for prayer for a responsible office, and all knelt for the singing of the "Veni Creator."

THE STATUTES

A prayer was then offered for the dean-designate, who made the customary declaration, received his charge from the archbishop, and had the Book of the Statutes delivered to him.

The archbishop's blessing followed and then the dean was presented to the chapter, who all said together, "Very Reverend Sir, we members of the Chapter of the Cathedral Church, greet

you in the Name of the Lord."

The dean was then led by the archbishop, and placed in his stall, inducted, installed, and invested into the real, actual and corporal possession of the Deanery of the Cathedral Church.

He then knelt for players led by Bishop Donald Redding, and the anthem "Rejoice in the Lord always" followed.

Precentor, organist, choristers, head verger, servers, and sidesmen, all promised their loyalty, and the dean stood and invited all to join with him in the Lord's Prayer.

In his sermon, the archbishop referred to the householder who brought things new and old out of his treasure.

The new dean had a ripe experience as a parish priest and as a leader in temporal affairs.

He came to his task at a critical time for the cathedral, on the eve of the great Restoration Appeal, which was to enable the cathedral to fulfil its true function, the glory of God.

Worship is integral to a cathedral, for only in worship do we reach the height of our humanity, but a pastoral ministry is equally its function.

The new dean, in his cathedral, has a duty to minister to the intellect of people, and to feed their souls with beauty. All need God's grace to answer His call to spiritual height.

The final hymn was "O worship the King," and after the Blessing the procession retired through the great west door, the dean being in his own place.

Dean Thomas preached at 11 a.m. on Sunday, February 18.



The Archbishop of Brisbane and the Dean of Brisbane with the seventeen candidates who are now in training for missionary service. Front row: Judy Hall, the dean, the archbishop, Mr and Mrs Horwood. Second row: Edith and Margaret Parkinson, Christine Cooper. Third row: Mr and Mrs R. Beattie, Mrs Lynes, Eunice Ball, and the Reverend R. Barnes. Fourth row: Alan White, the Reverend B. Lynes, the Reverend I. Lahey, Jeffrey Ackworth. Back row: Mr and Mrs Willmott and their two children.

BRISBANE SENDS SEVENTEEN MISSIONARIES FOR TRAINING

FROM OUR OWN CORRESPONDENT

Brisbane, February 19

The large parish church of S. Andrew, near South Brisbane Interstate Railway Terminal, was filled this month to farewell seventeen missionary candidates from the Diocese of Brisbane.

The candidates were leaving for special courses of training either at the House of the Epiphany, Sydney, or at the Retreat House, Melbourne.

The service was a simple one of Evensong which was conducted by the Organising Secretary for A.B.M. in Queensland, the Reverend Eric Hawkey.

The lessons were read by the Dean of Brisbane and the Reverend Eric Smith, Rector of S. Peter's, West End, the neighbouring parish to S. Andrew's, and the parish from which two of the candidates came.

It was regretted that the Rector of S. Andrew's, the Reverend W. Carter, was prevented by sickness from being present.

The Archbishop of Brisbane who presided gave a simple address based on the words of Isaiah, 69: "Here am I, send me."

Following this the seventeen candidates knelt at the altar rail

to receive the archbishop's blessing.

The congregation then left the church and adjourned to the club room where tea was served by the ladies of S. Andrew's.

In the meantime the archbishop met all the candidates informally

MORE Th.L. RESULTS

Miss J. A. Laurence, of Deaconess House, Sydney, passed the Th.L. examinations for 1961 with first-class honours, coming eighth.

Mr J. B. S. Ozanne, of S. Francis' College, Brisbane, passed in all subjects of Part 2 of the Th.L. examination.

These names were not included in the official class lists sent to us for publication which were printed in our issue of February 16.

and spent a few minutes with each one.

It is estimated that about three hundred saw the party off at the railway station when the Sydney Express departed at 4.40 p.m.

The railway authorities had reserved a whole sleeping car, and reports of the journey are that it was a time of happy fellowship.

On arrival at Central Railway Station in Sydney the express was met by the Reverend Frank Weston (A.B.M. Candidates Secretary) and Mrs Weston, who made arrangements for the journey to Stanmore, where they were welcomed by the warden and the chairman of A.B.M.

The term opened at the House of the Epiphany the next morning with a celebration of Holy Communion and an inaugural address by Canon F. W. Coal-drake.

GIFTS FOR NEW CATHEDRAL

A golden chalice and paten and a ciborium are being made by a London firm for the new cathedral at Bunbury, W.A.

They will be richly chased and ornamented with amethysts.

The chalice and paten are being given by a Bunbury churchman.

The ciborium is being given by the Sisters of S. Elizabeth of Hungary who worked in the diocese for more than thirty years.

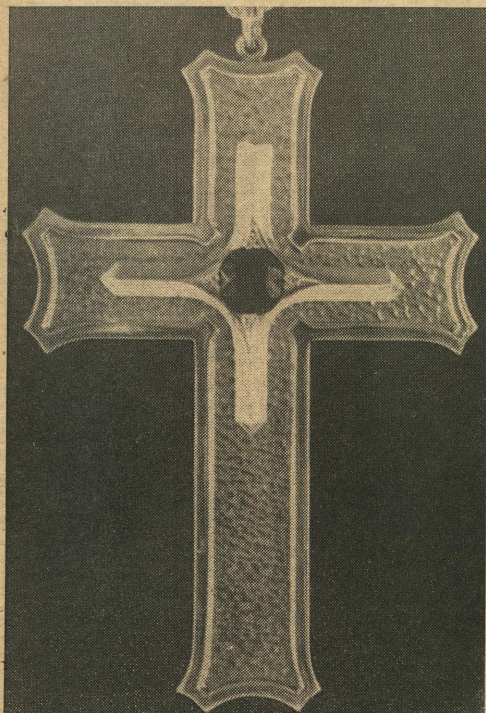
The cross and candlesticks, also being made by a London firm, are to be of silver, the cross to be inlaid with blue enamel.

CHAPEL WINDOW

The cross is being given by a Bunbury parishioner and candlesticks by a Busselton family.

Another gift is a stained glass window which will depict S. Paul and S. David. It will be placed in the chapel and is in memory of Kate Mitchell and her family.

An aumbry for the chapel has been given in memory of Mrs Gibson, the mother of the Rector of Mount Barker, and members of his family.



The pectoral cross which is the gift of past and present members of the household of Archdeacon G. T. Sambell, who will be consecrated the second conductor bishop of Melbourne, tomorrow, February 24, in S. Paul's Cathedral, Melbourne. The cross, which is made of solid silver with a surmounted edge and beaten face, is relieved in the centre with an amethyst, also a personal gift. The bishop's ring, the gift of the staff of the Brotherhood of S. Laurence; crozier, the gift of the clergy of the Diocese of Melbourne; and the pectoral cross are the work of artist craftsmen, J. W. Steeth and Son, of Thornbury, Melbourne.

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THE OFFICE AND WORK OF A BISHOP

BISHOPS: WHAT THEY ARE AND WHAT THEY DO. Edited by the Bishop of Llandoff. Faith Press. Pp. 142 plus xi. 29s. 9d.

THIS is a fascinating, though uneven, collection of essays largely by bishops about the office and work of a bishop. The inclusion of contributions by Roman Catholic and Orthodox bishops and a final comment by a Free Church theologian helps increase the ecumenical interest and concern of this volume dealing with one of the major issues in re-union discussions.

The introductory essay by Dr Simon, the Bishop of Llandoff, opens up the whole field and raises some issues which are pertinent to the life and work of "The Bench" in almost every part of our communion. He asks why it is that bishops seem so irrelevant to the twentieth-century Englishman. (Do we need to add Australian?)

He points out that despite the lucidity of individual bishops the "corporate" utterances of the Bench are couched "in English that people no longer use" (p. 3) "episcopalese," and suggests that this is due to "too great an anxiety to steer a middle course and to avoid extremes at almost all costs," as well as to a "loss of touch with the ordinary contemporary world, which grows sharper as bishops grow older."

A second reason, which, whatever echoes the first may raise, certainly is not true of Australia, "is to be found in the uniformity of their background." It is staggering in 1962 to be told that at Lambeth 1958 of the English bishops 34 out of 44 were educated in English Public Schools and all but three in the Universities of Oxford and Cambridge! This certainly, even if it may be commended, puts the English episcopate in a different milieu than "the immense majority of their flocks" and encourages a certain uniformity of outlook.

This background is reflected in the taking for granted, according to Dr Simon, of a certain standard of living, comfort, and education for themselves and their families, and that this problem is accentuated by the normal Anglican desire for a married episcopate. One is prompted to ask, in Australian terms, whether bishops really desire to live this way or whether this is the way in which our people force us to live. Here is an issue which needs serious and realistic thought indeed!

We all need to face the charge which the Bishop of Llandoff makes that we are, because of the defects he has outlined, "essentially the Church of the middle classes." As he rightly points out of the Welsh bishops, and this is certainly true in Australia and America, where this barrier is lessened, "they still live in houses which suggest something quite different" (p. 4).

The Bishop of Woolwich in his chapter, "A New Model of Episcopacy," has some very trenchant remarks to make on this subject with suggestions about the size and the use of episcopal residences.

As Llandoff urges: "It is not enough that bishops should live simply, as most of them do; they must be seen to live simply. The relation of ecclesiastical status to salary is opened up by Dr Simon, though, of course, in Australia there are very large numbers of parish priests who are very much better off financially than a majority of the Australian bishops."

A theme which constantly occurs in these essays is the old chestnut of episcopal administration. Many of the writers are quick to point out the dangers involved in the paperwork of the modern episcopate and the real need there is to delegate and to preserve a balance for the true episkope.

Yet, as Dr Simon emphasises, a bishop's administrative work is very largely related to his pastoral concern and he will not be more "spiritual" if he shirks administrative details, is careless about the finance or buildings of his diocese or leaves all committee work to others. To your

reviewer the operative word in the last phrase is "all!"

There is an honesty and a realism in Bishop Simon's last words which could well be relished in other Provinces of the Anglican communion — "... the habits of mind and ways of thought which Establishment stamps upon a Church do not easily disappear, and ... we still have far to go before we see a new vision, or rather, see again the apostolic vision, of the office of a bishop in the Church of God" (p. 15).

Dr Morgan, in his illuminating essay, spells out for us the nature of the episcopal rôle in the Church and sets this within the context of a consideration of the nature of religious authority as understood in Anglicanism and of the relation of the ministry to the laity and of the bishop to his priests.

This essay, with its persuasive theological approach, sees the archetype of the episcopal order as the Ascended Christ, King, Priest, Prophet, Mediator and Judge, and ends with an insistent plea for relaxation and devotional discipline to the end that a bishop may have a "life" to give away to others.

It is inevitable in such a series as this that the necessity of bishops should be raised and faced. The theological implications of the episcopal office are clearly investigated by the Right Reverend Oliver Tompkins and the Right Reverend John Robinson.

Each of these writers while unwilling to "un-church" the Free Churchmen sets forth a strong and compelling case for the retention and purification of the episcopal office and the latter has several arresting suggestions to make about the reformation

of the episcopate which win ready support. Mr Huxtable, a Free Church divine, who believes that the time is ripe for a consideration of the corporate nature of episkope as advocated by Dr Robinson.

Mervyn Stockwood, the Bishop of Southwark, deals with the problems of why "The Bishops" are often so unpopular. His chapter could well form a model for episcopal self-examination. Australian and other "overseas" bishops will be amused at his lament that he has "to be content with a chaplain and two secretaries" to cope with his official and administrative work. The cry goes up: "O! si sic omnes!"

THERE is a warning, too, for the General Synod of the Australian Church in Bishop Stockwood's complaint: "It may be necessary for Convocation to argue the rights and wrongs of liturgy, furniture, and dress, but it should try at the same time, to convince the country that its primary interest is in the people who are outside the Church altogether" (p. 38).

Bishop Stephen Neill develops his essay on the historic episcopate by linking it, as is surely right, to the doctrine of the Church. I would wish to add that it cannot properly be separated from Christology. Dr Neill stresses the primary concern of the bishop with or at unity of which he is an embodiment and a symbol and goes on to set out concisely the true character of the bishop's work and office.

There is a scholarly account by the late Dr Sykes (possibly his last written work) of the development of episcopal elections, and notes (p. 64): "Not improbably Churches, like peoples, get the rulers they deserve; and no one method can claim an evident superiority."

The English system he admits is "logically indispensable," although many would feel that to assert that it is "practically serviceable" is not a sufficient defence of it.

Archbishop Heenan's account of the bishop in the Roman Catholic Communion is a valuable insight for many and one especially envies his account of the procedure at a parochial visitation. Similarly Archbishop Konstantinides' contribution throws light on the theology and practice of episkope in Orthodoxy.

Bishop Ramsbotham's article on Sullragans will awaken a response in the hearts of assistant bishops everywhere and would repay study by all concerned with this curiosity. Bishop Scaife writes on the American bishops and fails to justify the curious departure from ancient practice in the office of the Presiding Bishop.

His claim (p. 105) that all the American bishops are pre-eminent pastors and friends to their priests will, surely, not stand too close an examination. Their faults and failings are common to all of us.

Father Roseveare, S.S.M., writes with enthusiasm and insight on the overseas bishops. One could, however, have wished the volume contained an essay by one of the Dominion bishops who was not in a "missionary" diocese. Bishop Legg adds a valuable essay on Bishops in the Church of South India.

His last words sum up a theme which constantly recurs: "Episkope is only fully Christian if it is a form of diakonia. He who called Himself the Good Shepherd also said, 'I am among you as he that serveth.'" (p. 24.)

E.J.C.V.

PEACE WITHOUT CHRIST?

CHRISTIAN ATTITUDES TOWARDS WAR AND PEACE. Roland H. Bainton. Hodder and Stoughton. Pp. 299. 37s. 3d.

THE product of thirty years' research and lecturing, this historical survey, and critical evaluation of war and peace is by the Professor of Ecclesiastical History at Yale Divinity School, U.S.A.

Starting with the New Testament, Bainton recognises that principles rather than precepts are found there. The application of these principles the individual Christian must decide for himself. It is a matter of conscience, and one's conscience must be respected.

The important thing is to recognise how these principles have been applied in the past. For the lines of assault are similar to-day to what they were 2,000 years ago. Implements of war have changed, but not basic strategy. Against the canvas of greater destructive powers these principles must be set and worked out.

Broadly speaking, there are three attitudes to war and peace in the Christian ethic—pacifism, the just war and the crusade. These arose in that order.

Until the times of Constantine, the Church was pacifist. "The pacifism of the early Church was derived not from a New Testament legalism, but from an effort to apply what was taken to be the mind of Christ."

With Constantine, the conception of the just war became prominent. It was fiery indignation against the profanation of the sacred and was manifested against the barbarians. However, there was recourse to war only after efforts to achieve peace by other means were unsuccessful.

This was not dethroning charity. Rather was it charity that drove Christians to involve themselves in maintaining organised social and political life.

The third stage was that of a crusade against the enemies of the Christian Faith.

"Pacifism is thus often

associated with withdrawal, the just war with qualified participation and the crusade with the dominance of the Church over the world."

Bainton then proceeds to treat historically various periods up to the present day. He reviews Augustine's doctrine and the classical doctrine which arose from him: he treats the views of Calvin and Luther and the attitudes of the modern Roman Catholic and Protestant Churches.

This is a thorough work where wide reading and generous thinking are patent on every page. In his closing chapters, reviewing the three attitudes, he comes down absolutely on pacifism as

the only tenable attitude. But does the abolition of war belong to history?

Is there to be peace without Christ? Your reviewer cannot accept that there is. Rather than seeking to abolish war—and Bainton gives a battery of reasons why we should—your reviewer would believe that we would be wiser to subject war to morality.

Let this not deter any from reading a book which is as thorough in its comprehensiveness as it is thoughtful in its presentation. There are twenty pages of notes and a capable working index at the back of the book.

—A.V.M.

O LOVE DIVINE

Resplendent light of holy Love,
Beyond our power to see;
Unfathomed depths to heights above,
A rich immensity.

It binds the passing ages round,
Majestic and secure,
And ever shall with glory crowned,
Continue to endure.

We may not trace with mortal mind
The secret of its ways,
But we in it redemption find
For all our sinful days.

When shadows dim the narrow path,
Where lies our homeward way,
We seek again this Love that hath
The radiance of day.

With shoes removed from off our feet,
We tread on holy ground;
For thus it seems both right and meet
Where such high state is found.

When we the righteous urge fulfil,
This wonder to declare,
Its essence must elude us still,
To rise above compare.

Nor can the earth's ten thousand tongues
Its attributes define;
Yet, do we raise triumphant songs
Of praise, O Love divine!

—G. SMITH-GRAY.

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"PROVIDENCE, POWER AND POLITICS"

BISHOP'S CHARGE TO SYNOD

"The deepest trouble among Christians to-day is that most of them do not really believe in God as active in the Universe, and particularly as active in human affairs," said the Bishop of Armidale, the Right Reverend J. S. Moyes, last Sunday.

The bishop was delivering his Synod Charge on "Providence, Power and Politics" in S. Peter's Cathedral, Armidale.

He said that people "believe there is a God but He is not a force that counts in the kind of world we know."

The bishop emphasised that God is "Almighty Power" and that we have no alternative but to abide by His decision.

We must understand the situation in which He has placed us to-day and "in which He asks our obedient action."

Bishop Moyes said that Christians need to go beyond moral standards and principles and to talk more of the Kingdom of God.

"The sickness of humanity is incurable by human remedies, it can only be healed by God and that probably at the end of history, but our task now is to try and help, with all the forbearance and intelligence we can receive from Him, the nations to live and let live."

The bishop said that the nations, in losing God, have made a god out of their political systems.

"The Church must proclaim God as alone worthy of man's total worship and reduce political loyalty to its proper proportions."

We are being dominated by fear and pride, an inevitable result of the loss of sense of God the Creator.

DEVOTIONAL FOR CHAPLAIN

FROM OUR OWN CORRESPONDENT

Melbourne, February 19

Chaplains from the various hospitals and mental hospitals in Melbourne met together on Monday, February 19, for a Quiet Morning before dispersing to their various responsibilities.

This took place at the Royal Melbourne Hospital, where Holy Communion was celebrated in the lovely chapel by the Director (Chaplain) of the Diocesan Centre, the Reverend W. H. Graham.

After breakfast, meditation and devotion followed, the subjects for meditation being led by the Reverend A. W. Singleton, around the theme, first of Isaiah's scorn for the idols (Isaiah 44), and then the exercise of the positive Christian attribute of love, suggested by the words, "The love of Christ constraineth us." Morning tea brought the gathering to an end.

NEW CHURCH AT COBURG

FROM OUR OWN CORRESPONDENT

Melbourne, February 12

The Melbourne suburb of Coburg is known as the home of Pentridge Gaol, but just outside the gaol walls is the mother church of a large and vigorous parish, Holy Trinity Church, Coburg.

One of the daughter churches of Holy Trinity is S. Peter's, East Coburg, where worship and church activities have been carried on for a number of years in an all-purpose church hall.

On Sunday, February 11, in the afternoon, the Archbishop of Melbourne dedicated the new Church of S. Peter, which now provides a permanent place of worship for this centre.

The planning and building of the new S. Peter's took place whilst the Reverend W. Clayden was vicar of the parish. He was inducted to S. Mark's, Fitzroy, a few days ago, and no announcement of his successor has yet been made.

Bishop Moyes said that "there are three vital principles which as Christians we must note and by which we must live if we are to help our world find peace to-day."

The first is to think in terms of people, not in collective nouns such as "State" and "Society."

The second is to remember that the Universe is still being created and that the "true preaching of the Gospel disrupts the accepted forms of human life."

We should be doing our utmost to help the under-developed peoples of the world to obtain the standard that we enjoy.

The third is to remember that "the unyielding Creator who allows the consequences of human actions to follow these actions however tragic they be is the God who reveals infinite patience and love in Jesus Christ."

"A revival of religious faith and practice may not give us a quick and easy answer to our immediate fears and failure."

"We may indeed have to suffer before we are saved but God's world will only finally work well and peacefully in God's way," concluded Bishop Moyes.

"FOCUS ON MALAYSIA"

LENTEN MISSION

The Director of Christian Education in the Diocese of Newcastle, the Reverend Noel Delbridge, and Mr Ray Kenny are conducting a mission during Lent entitled "Focus on Malaysia."

The mission is limited to two parishes, Cardiff and Merewether.

The people of these parishes will study in detail the countries of Borneo, Singapore, and Malaysia.

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, will launch the mission at the two centres in each parish on the first Sunday in Lent.

Both A.B.M. and C.M.S. are co-operating in supplying speakers, films, and material for group discussions which will be held every Thursday night.

The speakers will include Dr Alan Cole, the Reverend W. H. Newmarch, Canon F. W. Coal-drake, the Reverend B. I. Chiu and the Reverend J. Ely.

AFRICAN BISHOP FOR MELBOURNE CONVENTION

The Church Missionary Society Cathedral Convention will be held at S. Paul's Cathedral, Melbourne, on March 1 and 2 at 8 p.m. and on March 4 at 3 p.m.

The Bishop of Maseno, Kenya, the Right Reverend Festo Olang, and the Reverend Geoffrey Bingham from Pakistan, will speak. The chairman will be the Archbishop of Melbourne.

Three hours of prayer for the convention will be led by vicars at three centres on Sunday, February 25, from 9 p.m. to midnight.

The centres are at S. Thomas, Essendon; S. Mark's, Camberwell; and S. George's, Malvern. Bishop Olang is the first bishop of the newly-formed Diocese of Maseno in West Kenya.

Born in 1914, baptised 1927, and confirmed in 1930, Festo Olang began to show something of the result of the two-way traffic of modern missionary work when he commenced teaching at Maseno Secondary School in 1936.

He had received part of his education at this school before moving on to the Alliance High School in Kikuyu.

Before entering S. Paul's Theological College, Limuru, he taught at the Butere High School for Girls, one of Kenya's best schools.

Made deacon in 1945, he studied at Wycliffe Hall, Oxford, in 1949, and served in a parish in Bristol, England, before returning to Africa to be ordained to the priesthood in 1950.

In 1955 he was consecrated Bishop of the Church of God by the Most Reverend Geoffrey Fisher, then Archbishop of Canterbury in Nampirembe Cathedral, Uganda, to serve as a suffragan bishop of the diocese.

He visited India in 1958 to conduct a series of meetings throughout the country, a further example of the way in which this man of God has been used to repay missionary effort in Africa. He was enthroned as first Bishop of Maseno in January, 1961.

Although he has never visited Australia he knows many Australians, especially missionaries of

the Church Missionary Society working in East Africa.

Having worked with them, he said on arrival in Melbourne, "We want Australians because they are known to my people for their openness, because they speak their minds, because they are not reserved. These things my people understand and love."

THE CANTERBURY FELLOWSHIP

The Canterbury Fellowship will celebrate the twenty-fifth anniversary of its inauguration at Trinity College chapel on February 25 with a Choral Eucharist at 9.15 a.m. and Evensong at 7.30 p.m.

The Right Reverend G. T. Sambell will preach at the Eucharist, which will be followed by breakfast in the college hall.

Dr J. R. Darling will preach at Evensong, to be followed by supper.

DR MACINNES' VISIT

FROM OUR OWN CORRESPONDENT

Melbourne, February 19

The Archbishop in Jerusalem, Dr A. C. MacInnes, will arrive in Melbourne on March 10.

He will preach in S. Paul's Cathedral on March 11, and later at a combined service in the Theatre Royal, Geelong, and also at a diocesan missionary service in S. Paul's Cathedral on March 14.

Dr MacInnes will also preach in the cathedrals of Ballarat, Bendigo and Wangaratta during his visit to Victoria.

G.F.S. GROWS IN NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, February 19

The Girls' Friendly Society had 1,269 members and 63 branches in at the end of last year.

This was reported at the annual G.F.S. meeting last Friday night by the retiring secretary, Miss Pat Scully. She said that 13 new G.F.S. branches had been formed in the diocese during the year.

The society's major project for the year had been an appeal which had raised £434 to build a cottage for Aborigines in the Diocese of Carpentaria.

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, is diocesan president of the G.F.S., and Mrs Housden is chairman.

Other officers elected at the annual meeting are: vice-chairmen: Mrs R. V. Hanington, of Scone, Mrs W. A. Hoare, Braxton, Mrs R. A. Munro, William-

BRIAN BOOTH IN PERTH

SERMON ON APOSTLES

FROM OUR OWN CORRESPONDENT

Perth, February 19

Chance may have much to do with cricket, but we were fools when we let it run our life.

Mr Brian Booth, a member of the Australian Test team said this when he preached in S. Luke's Church, Maylands, on the occasion of his visit to Perth to play for New South Wales in the Sheffield Shield matches.

The Reverend P. S. Lawrence, Rector of Maylands, issued invitations to several sportsmen to attend the service.

THE TEAM

We had Christ, said Brian Booth, and He called us to His team. The first team consisted of the twelve apostles with Judas as twelfth man. All were faithful except one.

Brian Booth asked the congregation to consider in which class they ranked themselves; there were, firstly, the prominent ones who gave a lead; the second, not so prominent, yet faithful, and the third always in the background yet playing their part in prayer and quiet witness — or there was Judas, false to Christ.

The rector believes it to have been one of the best sermons preached in S. Luke's; it had the right pattern of subject, and above all, earnestness and sincerity.

NEWCASTLE C.E.B.S. PROJECTS

FROM OUR OWN CORRESPONDENT

Newcastle, February 19

The Church of England Boys' Society in the Newcastle diocese will launch a campaign this year to make its members aware of the importance of the vocation to the priesthood.

This was one of the two projects announced at the annual meeting of the Newcastle C.E.B.S.

The second project is the adoption of the Mission to Seamen as a mission project.

Officers elected at the annual meeting of the Newcastle C.E.B.S. College of Heraldry are:—chairman: the Reverend Tom Johnstone; vice-chairman: the Reverend Robert Hughes; lay vice-chairman: Mr Jack Jones; secretary: Mr John McLellan; assistant: the Reverend Warren Arkell; treasurer: Mr Richard Face; honorary auditor: Mr Fred Jarvis; chairman of committees: the Reverend Don Allen; leader training officer: Mr Arthur Jolliffe; badge warden: Mr George Cross; shop manager: Mr Brian Stevens; lone membership branch governor: the Reverend Robert Sansom; director of visual education: Mr Brian Spurr; "Yondalo" warden: Mr John Arkell.

THE ANGLICAN

FRIDAY FEBRUARY 23 1962

WE GET WHAT WE PAY FOR

The Church has a miserable reputation in some ways for doing things "on the cheap." We tend to under-pay deaconesses and the clergy. The stipends paid to most missionaries, and to some bishops, are wholly inadequate. We tend to demand far more than is reasonable from professional men like architects and lawyers who voluntarily give of their time (their only income-producing asset) as consultants, chancellors and so forth. One consequence is that some of the work of the Church tends to be inefficiently done, or done in dilatory fashion.

This is not to say that financial criteria alone should be applied, let alone to suggest that the whole organisational structure of the Church would not collapse if we ignored Christian vocation and the way it manifests itself, or if we tried to conduct our work without an enormous amount of self-sacrificial and voluntary work. No one enters the Sacred Ministry, or gives his time and energy in the service of the Church, with any thought of earthly reward. From archbishops to the rank and file member of a vestry or parochial council, however, everyone concerned with the administration of the affairs of the Church recognises that in too many cases where it would be quicker, more efficient and — in the long run — cheaper to employ and pay at the rates of this world for proper skilled work to be done, we have a tendency to muddle through inefficiently by using amateurs or by imposing on the loyalty of busy skilled men.

The effects of this mistaken policy are bad in the parish. They are worse at diocesan level. They are no longer to be tolerated at the national level. If we Anglicans are to make the most of the opportunity presented us under the new Constitution to present a united witness to nominally Christian Australia, then one of the most important tasks of the forthcoming General Synod will be to set up an efficient organisation that end.

A great deal will depend on the powers, organisation and functions assigned to the Standing Committee of the General Synod — by whatever name it is called. The Synod, however, must not dodge the fact that this body, in the nature of things, can never exercise day-to-day executive functions. Some provision must be made for these to be exercised by some person, or smaller body which should be linked to, and controlled by, the Standing Committee.

At the apex of our Church organisation, of course, will be the Primacy. It does not greatly matter for our present purpose who occupies that office, or how he is chosen. What does matter very much indeed is that neither the Primate himself nor his own diocesan staff shall continue to be sweated labour. It is only fair here to point out that, for half a century past, the Sydney Diocesan Registry at all times, and the Primate personally when he has also been Archbishop of Sydney, has carried a burden in terms of finance and hard work which should have been borne by the whole Australian Church. The General Synod has of course voted certain sums for the maintenance of a Primatial Registry, and for Primatial travelling expenses. It may be stated as fact, however, that these sums have been inadequate. The deficiencies have been made up by the Diocese of Sydney, which has never complained or claimed any credit for its generosity, and to which the whole Church is accordingly in debt.

Is it not clear that the increased responsibilities attaching to the Primacy make the job too much for one man — whatever other offices he may hold? Is it not clear that he will need the full-time assistance of a proper Primatial staff of some kind? Is it not unfair to expect any diocesan registry to provide that help at its own expense? As an elementary principle of sound organisation, is it not clear that this staff should be organically linked in some way with the Standing Committee, which represents the whole Church and whose presiding officer the Primate is? If these propositions are accepted by the General Synod, then clear thought must be given to the composition and duties of the secretariat. It is hoped they will be considered in terms of principle; not personalities. There is little doubt that Australian Anglicans do not want here anything like the American system, or the Russian system in the time of Pobedonostsev. Above all, though the Primatial secretariat must be adequate as to numbers and quality, let us remember Parkinson's Law!

Such a secretariat will certainly cost money; but there is no reason to believe that the General Synod will not gladly vote whatever sums may be necessary. The only point on which Anglicans generally will wish to be satisfied is that the form of the Primatial secretariat is sound in the light of the real needs of the Church. This it is unlikely to prove without a lot of careful consideration; and most of us perhaps find this harder to give than money.



"Everything which touches the life of the nation is the concern of the Christian."
—Dr Geoffrey Fisher

Exciting Days In Canberra

The shape of political things to come in 1962 is being revealed in Canberra this week with the first meeting of the almost evenly balanced 24th Federal Parliament.

Government members will certainly need to be sternly disciplined to maintain the majority of one in the House of Representatives over the reinforced and invigorated Labour Opposition.

In the two months that have elapsed since it barely escaped with its life the Menzies Government has had time to work out its tactics and some of its policy. Mr Menzies himself has not lost his poise, and has been behaving with the confidence of a man with a majority of 30 or so still behind him. And in recent weeks this has seemed rather to nonpluss the Labour leader, Mr Calwell.

Perhaps the physical proof of the closeness of the election as the Government sees Labour members spilling over into the places its own supporters once occupied, will slightly chasten Mr Menzies and correspondingly exhilarate Mr Calwell.

The Government has been accused of borrowing Labour's policy to "boost" the economy. But already the Government is showing some uneasiness about the effect of its tax and other concessions on the Budget which will be brought down in six months.

Some predict that this Parliament will be one of the most exciting since Federation because of the closeness of the election result. It could also be one of the most dangerous if the Government feels compelled to introduce measures against its better judgement just to outbid Labour.

Some Reflections On Telephones

Most people, I suppose, regard the telephone as a bit of a nuisance but, on the whole, a desirable convenience. But this week I have heard or read criticism of it under three different heads.

Firstly, a friend of mine, exasperated by what he considered

excessive use of the device in his household the previous evening, growled to me on the morning bus:—"Women don't realise the 'phone is to relay messages not to hold long conversations with people they are going to have lunch with tomorrow, anyway."

Secondly, I read in an English journal a review of "The Political Correspondence of Mr Gladstone and Lord Granville, 1876-1886." The reviewer wrote:—

"The letters reveal how and why energy is dissipated in office, and how and why a multitude of preoccupations upset the best of intentions. They also reveal how different were the modes of political communication before the advent of the telephone. With the telephone, historians would have known far less about the ways in which politics were changing in the critical decade of the late 19th century."

Presumably, for instance, Mr Menzies did not write to Mr Holt the other day, but merely telephoned to say, in effect:—"Oh, by the way, I'll announce those tax concessions." It would have been more interesting, of course, if he had sent round to the Treasurer a note which might be available to latter-day historians of the Ming era!

Lastly, the telephone is likely to be regarded as somewhat of an instrument of the devil by many people if the Askin Liberals win the New South Wales election on March 3 and inaugurate their policy of licensing telephoned betting.

And that brings me to join those who regret that both Liberal and Labour parties apparently contemplate legalising starting price betting (though the details of their proposals may differ). Labour certainly has yet to announce a plan, but all the signs point to something of the nature of betting shops, depending in part on telephones.

It is a weak excuse to contend that betting facilities should be

extended because illegal operators cannot be stamped out. While the N.S.W. Government is being criticised for failing to ensure stricter policing of the law, the Postmaster-General in the Federal sphere must be censured, too, for permitting starting price bookmakers to have telephones to conduct their illegal business.

Finding Happiness In Alaska

I had a brief encounter during the week with an Australian churchman who nowadays wears the purple stock in New Zealand.

He told me how happy he was in his work in New Zealand, but added:—"I would be happy if they sent me to Alaska."

I liked the spirit of that remark and pass it on in case others find encouragement from it. Many of us grumble about our jobs, but very often the fault could be in ourselves in not being as friendly and as helpful as we might be to those with whom we work. And it must be a bleak spot, indeed, where there are no opportunities for cheerful Christian service.

This particular clergyman, I recall, when on a previous visit to Australia, preached to his former congregation from the text:—"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."

And perhaps that points up an even more important attribute for the Christian even than happiness — faith. But the two qualities run well in double harness.

"Christening" Of A Yacht

Several Sydney newspapers have been referring to the "christening" of a yacht which has been built as Australia's first challenger for the America's Cup. This seems to me to be debasing a word of the deepest religious significance. Why shouldn't the yacht simply be named?

Even when mighty liners are launched, and officially named, and a blessing is customarily invoked on all who will sail in them, only the thoughtless or the careless would describe the ceremony as a "christening."

— THE MAN IN THE STREET.

CLERGY NEWS

CAIRNS, The Reverend H. A., formerly Chaplain to the Sunbury Mental Hospital, Diocese of Melbourne, to be Chaplain to the Kew Mental Hospital and Kew Children's Cottages, in the same diocese.

CHANDLER, The Reverend G. C., Assistant Curate at St. Jude's, Randwick, Diocese of Sydney to be Rector of Ingleburn, in the same diocese, as from the end of the month.

CORNISH, The Reverend J. V. K., formerly Acting Precentor of St. John's Cathedral, Diocese of Brisbane, to be Chaplain to The Southport School, Southport, in the same diocese.

COWARD, The Reverend P. B., Assistant Priest at Busseton, Diocese of Bunbury, to be Rector of Lake Grace, in the same diocese.

DARGAVILLE, The Reverend A. D., Leader Training Officer for the Department of Christian Education and Assistant Curate of St. George's, Malvern, Diocese of Melbourne, to be Vicar of St. Thomas', Werribee, in the same diocese. He will be inducted on April 26.

GUNDRY, The Reverend E. A. C., Rector of Carlisle, in the Diocese of Perth, to be Rector of Beaconsfield, in the same diocese.

HOWORTH, The Reverend J. H., Vicar of Edenhope, Diocese of Ballarat, to be Assistant Priest at St. Peter's, Kells, Diocese of Carlisle. He will leave for England on May 1.

HUGHES, The Reverend J. D., Assistant Curate of St. Peter's, Gympie, Diocese of Brisbane, to be Assistant Curate of St. Luke's, Toowoomba, in the same diocese.

LAYER, The Reverend D. E., Assistant Curate of St. Luke's, Ekibin, Diocese of Brisbane, to be Assistant Curate of St. Peter's, Southport, in the same diocese.

ONE MINUTE SERMON

ENTHUSIASM OF PHILIP

S. JOHN 1:43-51

Only two of the twelve do we know as called in person by Jesus. And one of them is Philip ("He findeth Philip") and at once Philip sets off to find Nathaniel. How fascinating is the close connection between being a disciple and being a missionary. We have lost it, haven't we? Far too much we have thought missionaries were specialists for overseas work and the clergy were the only home missionaries. The calling of each disciple to be a missionary where he lives must be revived.

What enthusiasm Philip has, not to be daunted by Nathaniel's doubts. Nazareth! indeed, you'd not expect anything good to come from there. Strange that no one seemed to probe and discover that Jesus was not-born in Nazareth! There is no answer to doubts but "come and see." Test your experience.

Then Jesus gets his opportunity when Nathaniel comes to Him. It would seem that Nathaniel under the fig tree had been wrestling with faith and the problems of the time as really as Jacob had wrestled far back in the years.

Hence Jesus speaks of Nathaniel as "an Israelite indeed but without any guile." Nathaniel is moved! How can you know me and my thoughts? But Jesus knew what was in man!

And His sympathy had reached out to Nathaniel in his wrestlings before ever Philip had time to find him.

Nathaniel is won — and gives Jesus the fullest title of acceptance; not just Messiah — but "Son of God and King of Israel." A really Jewish approach, isn't it, which almost seems to put King of Israel as a completion of Son of God. Already the title is spoken which at the end is set up on the cross.

And Jesus responds to his faith. It is as if He said to Nathaniel, "Jacob wrestled in thought and in dreams with the relationship of heaven and earth, of God with men, and there was revealed to him the connection of a ladder between earth and heaven and God's close touch with men, both having their needs lifted to Him and sending His wishes and will down to them. But greater things are in store and you will see God's Angels coming and going between heaven and earth with the Son of Man, the Messiah, the One where human needs and God's love meet."

Truly, truly, I say this to you. It is the word "Amen!" A strong word of assertion, a strong word as a plea. So we end our prayers with it. "May this be so." So we used to end our hymns with it — a custom unhappily discarded. For how better can we end a hymn of praise and petition than with a great "Amen."

THE CARPENTARIA APPEAL

The following donations (not previously acknowledged) have been received by the Bishop of Carpentaria for Aborigine housing at Edward River, Mitchell River and Lockhart River Missions:

Mr and Mrs O. Muller, £2/2/-; Mrs R. S. Steel, £5/-/-; Parish of Fortitude Valley, £50/-/-; S. Luke's Mothers' Union, Parish of Toowoomba, £2/-/-; Broughton, Parish of Toowoomba, £6/10/-; Parish of Lutwyche, £1/1/-; "Anonymous," S. Paul's, Maryborough, £3/3/-; B.G.S., Gilgandra, £11/15/-; Parish Holy Trinity Church, Surrey Hills, Vic., £317/3/10; Miss Helen Paton, Newcastle, £1/10/-.

MELBOURNE TOUR

FROM A CORRESPONDENT

Melbourne, February 19
The Church of England Historical Society of the Diocese of Melbourne is making a visit to historic Portland for the Labour Day week-end, March 10 to 12.

On the way to Portland a stop for morning tea will be made at S. Paul's Church, Camperdown, and it is expected that at a social evening in the parish hall at Portland on the Saturday night Mr Noel Learmonth will give the historic talk.

CHURCH CALENDAR

February 25: Sexagesima Sunday.
March 1: S. David, Archbishop.
March 2: S. Chad, Bishop.

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 writers' names are appended for publication. Parts of some of the following letters may have been omitted.

THE DAILY EUCHARIST

MINE WHISTLE AND CHURCH BELL

TO THE EDITOR OF THE ANGLICAN

Sir,—The Bishop of Kalgoorlie writes of the Daily Eucharist: "Parishioners soon got to know that this was not just the parson's fad . . . but something that just had to happen every day, wet or fine, working days or holidays . . . for the honour of God."

The parish I have the privilege to serve has had a Daily Eucharist since I became rector, almost five years ago.

I share Bishop Muschamp's conviction that if the Church is to teach her children that worship is paramount in their personal and corporate lives, she must practise what she preaches. With the daily offering of the Lord's Own Service, the Church proclaims to the world that prayer and worship are man's highest activity.

It is a great joy to find increasing numbers of people linking their daily lives with the needs of all mankind, in thanksgiving and intercession. The special intentions of "Missions," "Peace of the World," "The Unity of Christendom," the "Unemployed," "Sick and Suffering," the "Souls of the Faithful Departed" and other great themes, together with the particular requests of parishioners, begins each day with a relevant, exciting act of worship.

When the pit-whistle blows, at the mine, the church bell in this parish rings. The miner is at work, and he knows the Church is at work, through the parish priest and the faithful, as they pray for him, and "The Whole State of Christ's Church."

Every week, at least twelve celebrations of Holy Communion are administered, apart from private Communion to the sick and saints' days thrown in, for good Prayer-Book measure.

The Daily Eucharist is an opportunity and a blessing for the whole parish. It is not an extra privilege for a few; it is an act of worship which enables the Faithful to bring their daily lives into closer touch with Jesus Christ.

Since its inception, parishioners have realised they don't come to church for their own good, but for God's Glory. To-day, in this parish, twice as many people receive Communion on a Sunday as did six years ago.

I should be interested to know how many priests in Australia share with me the view that the Daily Eucharist is indispensable to the building up of the sacramental life of the Church.

Yours sincerely,
(The Reverend)
WILLIAM CHILDS.
Cessnock,
N.S.W.

THE REFORMERS AND EPISCOPACY

TO THE EDITOR OF THE ANGLICAN

Sir,—Surely "Convert" (February 16) means "Oxford Movement" and not "Oxford Group Movement" in his letter on "The Reformers and Episcopacy"?

It might appear to some as a very slight error but the movements were vastly different in character, the latter being a schismatic religious fellowship originated by Frank Buchman.

Yours truly,
L. K. COOPER.
Melbourne.

FOR "AULD LANG SYNE?"

TO THE EDITOR OF THE ANGLICAN

Sir,—I wonder whether there are any of my friends in Australia who would be willing to send a small contribution towards the restoration of our organ.

This Dorset village has a lovely old church, of which I am now rector; it was built in A.D. 1430.

In the last few years our people have been restored and rehung our six bells (two of them pre-Reformation), built and equipped a fine vestry and restored and retilled our roof in stone. Now our 60-years-old organ has to be completely renovated and rebuilt.

To replace it now would have required between two and three thousand pounds. As it is, it will cost us £900 to rebuild it. And our total population is about 700!

Australian churchmen have so many urgent calls on their generosity close at hand that I feel diffident in writing this letter.

But perhaps—for Auld Lang Syne—there are some who would care to lend a hand.

Yours sincerely,
CHRISTOPHER STORRS,
Bishop.

The Rectory,
Hazelbury Bryan,
Sturminster Newton,
Dorset, England.

NEWSLETTER FROM POLYNESIA

TO THE EDITOR OF THE ANGLICAN

Sir,—Could the following be made known through the medium of your paper?

On behalf of the Right Reverend J. C. Vockler, Bishop-elect in Polynesia, Adelaide members of the Order of the Comrades of S. George have undertaken to publish and distribute to the interested a periodical newsletter from the bishop when in Polynesia.

To be issued approximately six times a year, it is proposed to charge £1 a year subscription and, when possible, to include the "Polynesian Gazette." Any money over and above the cost of postage and duplication will go to the Diocese of Polynesia.

If any interested would care to subscribe to this newsletter, could they forward their names and addresses, together with £1, to:

The Secretary,
Comrades of S. George,
C/o Australian Board of Missions,
18 King William Road,
North Adelaide, S.A.
Yours faithfully,
B. H. FINCH,
For Comrades of S. George.

VICAR WANTED FOR APIA

TO THE EDITOR OF THE ANGLICAN

Sir,—Although I have not as yet received my papers by post I have had word that Bishop Vockler, the Bishop-elect in Polynesia, recently wrote asking for a man to replace me here in Western Samoa.

Last year I resigned my parish because I hoped to gain experience and serve in a missionary diocese. I came out here with my wife and young family in all good faith and intention and hoped to serve a term. We have been well received here.

Unfortunately, I now have to return and on medical advice to seek work in a more temperate climate. The trouble has not responded well to treatment in this high humidity; it is partly a recurrence of a complaint I had in the Forces during the war.

I feel it may be of interest to your readers and may occasion some response by a priest if I gave the following particulars.

We have been privileged to be here during Independence. The Samoans conducted themselves very well through all the celebrations. They are, I find, an attractive people, and the children even more so. They live mostly on fruit and fish and are a healthy race living in their villages around the sea front, and working in banana and coconut plantations.

They are a deeply religious

people and the Church is respected.

The European population is small; mostly New Zealanders in public service and administration posts, few English people, and Australians.

Although in past years this has been an Anglican chaplaincy, I am the Vicar of Western Samoa, with a pastoral charge to the Episcopalians in Pago Pago and to Anglicans on the island of Savai'i. There are more and more Samoans coming to our Anglican church and in future years I feel there are great possibilities.

The Mormons and S.D.A.s are pouring money and men into this country, and the Methodists and Romans are very well established.

Our church here is most attractive, built in concrete with open sides for air circulation. It has a lovely window depicting the Last Supper above the altar, and it is well appointed. There is a parish hall, and the church grounds are well laid out with two tennis courts and garden. There are both Scouts and Guides and a keen group of Servers.

The Sunday school comprises both Samoan and European children and has an enthusiastic team of teachers. Vicarage is old but comfortable. Quite close by is Mount Vaea, atop of which is the tomb of R. L. Stevenson and his home, "Vailima," nearby which served until recently as Government House.

Most commodities are available in the township of Apia. Should any priest be interested I would suggest that he should write direct to the Bishop in Polynesia, Box 13, Suva, Fiji Islands, or to A.B.M. for further particulars.

For the special Independence service we had with us Bishop Panapa, a Maori; and Jabez Bryce, a Samoan deacon; and in the congregation some of the invited guests to Samoa, including Sir Francis Cumming Bruce from the United Kingdom and Mr Spence from the United Nations.

The two churchwardens are dedicated Samoans.

Yours, etc.,
(The Reverend)
IAN H. ST CLAIR.
Apia,
Western Samoa.

"THE WAY OF A PILGRIM"

TO THE EDITOR OF THE ANGLICAN

Sir,—The information given in the letter from Walter Standish and Sons regarding the S.P.C.K. edition of "The Way of a Pilgrim" and "The Pilgrim Continues His Way" (THE ANGLICAN of February 9) is of great interest and much appreciated.

The task set me was a review of the American edition, and obviously I cannot enter into a public discussion as between publishers. In fairness to the American publishers, however, you might consider it necessary to advise your readers that the American edition, like the S.P.C.K. one, does include both books in one cover.

The point I was trying to make is that 3.50 dollars (as even 22/6, the S.P.C.K. price) is too high for the public generally to have to pay for a book just in order to be able to read it.

Yours, etc.,
YOUR REVIEWER.

INDONESIA

TO THE EDITOR OF THE ANGLICAN

Sir,—May I try to give you a little history lesson? In your Editorial of February 2 you said: "The issues involved are as clear as over Belgium in 1914, Czechoslovakia in 1938, Poland in 1939."

In 1914, Britain, with the other European Powers, had a treaty guaranteeing the neutrality of Belgium. In 1938, Britain had NO treaty with Czechoslovakia other than the collective security of the League of Nations. "Collective security," mark you, and one nation was in no way bound to act for all nations when the others failed.

France and Russia, on the other hand, had a Mutual Aid Agreement with Czechoslovakia. France, torn with internal dissensions, was in no position to aid. Russia would not move

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.

Do you think that the dog-collar erects a barrier between people and parson?

In a very real sense, yes. Why is it that invariably very many people run a mile rather than sit next to a parson in train or bus? Why is it that a strange silence often falls over a group when a parson draws nigh? Isn't it because the clerical collar represents something which the people themselves repudiate?

Those who counsel potential suicides almost unanimously affirm that the first image they must break down is that the parson is someone who chides and admonishes. Rebuke is his stock in trade. The popular image very often is that the minister of religion is linked with "don'ts" — "don't swear, don't drink, don't gamble, don't be promiscuous." The sight of a clerical collar causes these things to flood into the minds of men and women and they are paralysed either into fright or into most self-conscious small talk.

Recognise, however, that the clerical collar in itself provides many an opportunity for both conversation and active helpfulness. There are some who will approach a clergyman just because he wears his badge of office. They are in need of help and they go to a trusted source. How often a conversation has been fruitful and profitable because it is known it is being conducted with a minister. And sometimes how the man in mufti misses those opportunities and possibly causes acute embarrassment to those who did not realise he was a minister!

The real question is surely not the badge of office, the clerical collar which is after all of modern invention, but the separation between parson and people. The parson may be respected, but he may not be loved.

against Germany, who became her ally shortly afterwards.

Britain did have a treaty with Poland in 1939, and honoured it, but what use that was to the Poles at the time was very little.

Have you assimilated the above? And will you please stop writing blithering nonsense about Chamberlain's betrayal of Czechoslovakia?

You might, for a change, write about Kennedy's betrayal of the United Nations!

Yours, etc.,
F. H. WILLSON.
North Adelaide,
S.A.

THE APOSTOLIC SUCCESSION

TO THE EDITOR OF THE ANGLICAN

Sir,—The Reverend A. de Q. Robin, in his letter of February 9, states: "I hold the episcopacy to be of the *plene esse* of the Church," and further on "But there is a gap in the historical evidence for an unbroken succession between the first and the fourth century."

He concludes by referring to "eyewitness" accounts of the Resurrection (1 Cor. 15) and "the ever-continuing life of the Church and the personal experience of every Christian."

May I state that the evidence for the continuity of the Apostolic Succession is just as strong, historically, as the evidence for the Resurrection? (That is what I meant to imply in my first letter.)

May I quote from "The Catholic Religion," by Vernon Staley? "The Christian Ministry was formed as the divinely-ordered means of applying the blessings of the incarnation to mankind." This is the reason for Apostolic Succession. Mr Staley quotes many of the early Fathers as referring to the Apostolic Succession as essential to the Church continuing to be a Church.

May I conclude that, as with the Resurrection, and in Mr Robin's words, the proof of the fact of Apostolic Succession is

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.

And it is love which converts. The parson stands for something in the social scale, and he is respected for it. But is he loved for his works of self-sacrifice and known for his self-abnegation as, for example, the Bush Brothers? Do men see him clothed not with the authority of the Church but with the authority of a man of God involved with them in their daily life? The worker priest of France was breaking down that barrier — and I want to suggest that it is one of our most urgent needs.

The majority of Australians have a false image of a parson. Unaware of his life from first-hand, they have relied on the faulty image provided by TV screen and cinema. This image must be corrected — corrected through the Press by good liaison and through accurate reporting — and this very often means using professional journalists.

The Reverend Timothy Beaumont, editor of "Time and Tide," gives an example of how we do not speak the same language as the man in the street. The professional journalist recognises it immediately. What is more inspiring as a Whitsunday hymn than Hatch's "Breathe on me, breath of God?" Yet a S. E. Londoner, quite unmoved, said, "Says nothing to me, mate—it's blooming unhygienic." To someone who inevitably sets "breath" in the context of "bad breath," this language offends.

Again, the barrier can be broken down as parsons move increasingly among men. As the parson becomes personally involved in the life of the factory,

in "the ever-continuing life of the Church and the personal experience of every Christian."

Yours sincerely,
W. J. BELL.
Young,
N.S.W.

ORDINANDS FROM STEWARDSHIP

ANGLICAN NEWS SERVICE

London, February 19
Two men now in training for ordination are doing so as a direct result of Christian Stewardship.

The first was a farm student, who was a visitor in a campaign in a country parish in Peterborough diocese in the autumn of 1960.

During his visiting, he became convinced that he ought to be playing a fuller part in the life of the Church.

After acceptance by C.A.C.T.M., and doing some youth work to test his vocation, he entered Lincoln Theological College in September, 1961.

The second is an older man, a leading business man in Margate.

His enthusiasm was kindled at a Christian Stewardship weekend two years ago, addressed by the Archdeacon of Maidstone.

He has since played a leading part in stewardship work in Margate, and has just started his training at Rochester Theological College.

in the Trade Union Movement, in politics, in spheres where men work, he becomes known not only as a man, but as a man who cares.

For example, the Reverend Martyn Grubb, a full-time industrial worker in England, has so won the confidence of his fellow workers that he is a shop-steward in the Amalgamated Engineering Union.

Not all can successfully invade such fields: but as they move into areas where men are, both they and their message become relevant. "I would rather be called Relevant than Reverend," a Canon of S. Paul's Cathedral, London, is supposed to have said to a visiting ecclesiastic as he led him up the steps of the cathedral.

Adam Faith, idol 'rock 'n' roll star of British youth, in a B.B.C. TV interview with Dr Cogan, Archbishop of York, in similar vein says that modern youth does not "dig" the Church because it is not close enough to understand their needs. It is too awe-inspiring and does not supply that closeness for which modern youth craves.

Christlike concern that the grace of God may flow makes for relevance.

I have moved beyond the immediate question to what I hope is the ultimate one — that parsons, living in another world by training, by social conditioning, have aided the erection of a barrier of which the collar is but a symbol; and that that barrier can be erased only by increasing awareness of, and active concern about, the daily lives of the non-churchgoer.

Zoroaster of Persia prophesied a Virgin Birth Saviour. Did any other prophets or persons of countries, other than the Hebrew prophets and Zoroaster, ever make any similar predictions?

Four non-Christian religions advance theories that the birth of their founder was supernatural.

Buddha is represented as a pre-existent heavenly being who became the first born child of a queen when she was 45 years old.

Lao-tze is represented as being born fully matured. He had been carried in his mother's womb for 72 years.

Mahavira is also represented as being pre-existent and having been supernaturally placed in his royal mother's womb.

A virgin birth seems to be intimated in the case of Zoroaster. His mother was supernaturally "glorified" when she was an unmarried young woman of fifteen.

McCulloch in the "Encyclopaedia of Religion and Ethics" declares that, "Virgin Birth certainly does not occur where ancient myths of the birth of heroes, great men or kings are concerned. In spite of direct evidence of true human descent, myths told how the gods were their real fathers. Plato and Augustus were said to be the sons of Apollo: the kings of Egypt were sons of a god and a human mother. In the myths also the mother is already wedded, and the divine parent has a material form, in that form taking the place of a husband."

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ANGLICAN OF THE WEEK



Our Anglican of the Week is a very popular deaconess in the Diocese of Perth who is seen here in action as a member of Western Australia's women's cricket team.

She is Deaconess Joyce Polson who has been in the Parish of Applecross-Mount Pleasant for over six years assisting an over-worked rector in many ways. She teaches eight primary school classes per week, and conducts classes in training lay teachers in religious instruction in schools.

During 1961 she was asked to lecture on this aspect of her work at Graylands Government Teachers' Training College.

She is superintendent of two Sunday schools and conducts classes for teachers in all the four Sunday schools in this large parish.

She is superintendent of two person, loved by many hundreds of children amongst whom she works, being responsible for conducting five youth organisations of the Church of England Girls' Society and the Anglican Youth Fellowship.

PREPARATION FOR COMMUNION

THE CHRISTIAN YEAR. The Prayer Book Collects, with Epistles and Gospels (as translated by J. B. Phillips). Edited with notes by H. W. Dobson. Geoffrey Bles. Pp. 312. 22s. 6d.

INCREASING attendance at the service of Holy Communion is not always matched by careful preparation. One course recommended to new communicants is to read the Collect, Epistle, and Gospel appointed for the Sunday. Archaism of language and the familiar nature of the Elizabethan English prevent this practice from being as valuable as it might.

Accordingly, Canon Dobson has used Canon J. B. Phillips' translations for the Epistles and Gospels (and special translations where the few Old Testament passages are concerned). Each Sunday's notes, which are simple yet sufficiently explanatory, have a title which expresses the teaching for the day.

The 1662 Collects but not the 1928 variants are given. Two 1928 festivals—those for the Feast of the Transfiguration and S. Mary Magdalene—are given.

Sometimes the discerning godparent finds it difficult to find a suitable Confirmation gift. Here is one which cannot fail to make preparation for Communion, from the point of view of the Epistle and Gospel, much more illuminating.

—A.V.M.

BOOK REVIEWS

THE BIBLE AND OUR LITURGY

WHERE OUR BIBLE CAME FROM. J. Carter Swain. Mowbrays. Pp. 124. English price, 4s.

THE DOMESTICAL CHURCH. L. F. Church. Epworth Press. Pp. 62. English price, 6s.

THE LORD'S PRAYER. Walter Luthi. Olive and Boyd. Pp. 103. 20s. 9d.

BASIC LITURGY. George Every. Faith Press. Pp. 126. 29s.

THE two first books are eminently practical handbooks designed for use by lay people, although they can afford some insight for the parish priest who is anxious to provide resource material for Sunday school teachers or Fellowship leaders.

Swain's book sums up the latest in research about the Bible and presents it in clear and concise form: this does not conceal the very great pains that he has taken nor the considerable amount of erudition that he possesses but does not flaunt. Of its kind quite an excellent production.

"The Domestical Church" is a delightfully written imaginative account of the people mentioned in last chapter of the epistle to the Romans. Dr Church has given us vivid portraits, rather after the fashion made popular by Prebendary Mackay and H. V. Morton, of Phoebe, Priscilla and Aquila and the others in that chapter. It will be a useful book for those wishing to obtain background to the Apostolic Church.

The next two books are more for the parish priest and the professional theologian and in their own ways are of great interest.

The Lord's Prayer consists of sermons of the Lord's Prayer delivered by Walter Luthi in 1946 in Berne Minster: they are as beautiful and austere in style and content as the great minister himself.

Swiss and Swedish church life has been much affected by the neutralism that both these countries have experienced in the tempestuous times of two great wars. Your reviewer remembers a long conversation with Ragnar Askmark, docent at Lund University, on this very topic just after the end of World War II.

The pressures exercised by neutralism on the life of the Church are different in degree and effect to those exerted in a society that is fighting for its existence. It would be interesting to compare the courage of Bishops Von Galen and Bell in protesting against Nazism and indiscriminate bombing with the quietism of the Swiss and Swedish theologians. Perhaps this collection of sermons by Luthi illustrates the point.

They are remote from the feverish claims of modern society: they exhort the hearers

to an inward spirituality very reminiscent of Thomas à Kempis. Such a situation occurred in our own Church of England in the period after the Revolution of 1689 when a small, select and saintly body of men formed the Non-Juring Schism.

Luthi has given us all a good deal to think about (and pray about) if not precisely in the manner he intended.

"Basic Liturgy" is by Brother George Every, of the Society of the Sacred Mission, and he is already known to a selective group in England for his historical work on the Byzantine Patriarchate, and to a smaller coterie for his interest in poetry.

Brother George has brought his historian's eye to bear on the central act of Christian liturgical worship—the anaphora.

He is concerned with showing that the action of bringing bread and wine to be set apart, hallowed, and then eaten in a ritual act, cannot be other than an offering.

To this end, and to his secondary end of demonstrating that offering and consecration, he has adduced a wealth of evidence from the first Christian centuries.

Of particular interest to the liturgiologists is his exploding the theory held by Edmund Bishop and others that variety in the various rites did not come into being until the ecclesiastical year was in some measure formed and developed about A.D. 350. He does demonstrate that the search for a universal fixed primitive liturgical form has been abandoned.

This book is a modest one, but it provides ample grounds for thought by all of us. It is probable that this century will see the complete revision of the 1662 Book of Common Prayer—it is already being done by stages in England; and the Archbishop of Sydney has expressed the opinions of many when he said in Islington last month that such a revision was necessary.

Brother George has placed us all in his debt by forcing us to look at the structure of Eucharistic Prayer from the earliest times up to the present. If we are to revise our liturgy then we should see to it that the best brains in our Church are aware of the nature and shape of the Liturgy at all stages in its development.

It is an important book that should be in the possession of every parish priest and theological student: more than this, it could form a useful basis for discussion by parish vestries.

—J.T.

MEDITATIONS FOR LENT

BELIEVING IN GOD. Miles Lowell Yates, Church of England Information Trust. Pp. 64. 8s.

BISHOP John Vockler, who writes the preface to this book, knew Miles Lowell Yates, the author, as chaplain of the General Theological Seminary in New York.

In a very real sense "he being dead, yet speaketh." The author was obviously one who walked close with God.

The book has a sub-title which explains its purpose, "Suggestions for Meditation on the Christian Faith and Life for Each Day in Lent."

The author avoids the pitfalls of so many Lenten writers in that the meditation does not become a peg on which to hang thoughts about subjects diverse and many.

Each week in Lent has its theme, for example, God, God's Kingdom, God's Will, God's Help, etc. The daily portion is based on a short text from Scripture.

He writes in a delightfully simple way, yet it is not difficult to see behind it the discerning and orderly mind of a scholar.

One must be grateful to the Church of England Information Trust for putting this work into

the hands of Australian churchmen.

It is attractively set up and printed by The Anglican Press Limited.

—C.M.G.

GREEK DECLINE IN MONASTIC LIFE

ECUMENICAL PRESS SERVICE

Geneva, February 19

A Patriarchal Commission of the Greek Orthodox Church met at Mount Athos in northern Greece this month to investigate reasons for the decline of interest in the monastic ideal, and ways of rekindling monastic life.

The population of all the monasteries, both Greek and non-Greek, is dwindling and there is great difficulty in recruiting novices.

Unless the situation is remedied, an announcement said, the monasteries are "threatened with extinction in the near future."

The 1,000th anniversary celebration of the establishment of the first monastery on Mount Athos is planned for next year.

THE LENTEN BOOK FOR 1962

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by

MILES LOWELL YATES

Preface by the Right Reverend John C. Vockler.

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PLACE OF THE LAITY IN CONVOCATIONS

DEBATE AT JOINT SYNOD IN MAY

ANGLICAN NEWS SERVICE

London, February 19

The place of the laity in the synodical government of the Church of England will again be debated when the Convocations of Canterbury and York meet in joint synod at Church House, Westminster, on May 16.

Sir Kenneth Grubb announced this on February 12 at the meeting of the House of Laity of the Church Assembly over which he presided.

He was commenting on the number of motions on the agenda, many of which emphasised the need for participation by the laity in the government of the Church.

"I now understand," he said, "that the convocations are meeting in May to bring the important matter of synodical government to a head in the form of concrete proposals."

For this reason he asked that members who had tabled motions on the subject be content not to move them, or, if they did, not to press them.

The "concrete proposals" to which Sir Kenneth referred will be contained in a report submitted by the Bishop of Chichester, Dr R. P. Wilson.

This is a sequel to the publication of the report in 1958 by the commission on synodical government.

The commission proposed a draft canon establishing a house of laity in each of the two provinces, having powers and privileges similar to those enjoyed by the lower houses of the convocations.

The members of the houses of laity in the convocations, they suggested, should be those persons now representing the laity of the dioceses in the Church Assembly.

The working party over which the Bishop of Chichester has presided was charged with the task of recommending what advice the convocations should give to the Church Assembly in the light of the commission's report.

In spite of Sir Kenneth's appeal the House of Laity was loth to abandon discussion on their participation in the Church government.

This was particularly noticeable when the draft canon "of full communion" came before the house for approval.

Major W. F. Batt, Norwich, wanted a request to the convocations to consider amending the canon to provide that any decisions made should be by representatives of the whole Church and not of the clergy only.

When the Church acted it should act as a whole Church

PRAYERS ASKED FOR VATICAN COUNCIL

ECUMENICAL PRESS SERVICE

Geneva, February 19

An appeal that Christians of all denominations unite in prayer for the coming second Vatican Council, as they did for the World Council of Churches Assembly in New Delhi, has been made by Dr J. E. Wagner, retiring president of the Evangelical and Reformed Church in the U.S.A.

Speaking at a meeting of the United Church Women, he said the Vatican Council will be the "big Christian event" of 1962, just as the New Delhi assembly was the major event of 1961.

"If we neglect to uphold this ecumenical council in our prayers we shall not only be something less than Christian, we shall be really un-Christian," Dr Wagner said.

"The New Delhi Assembly," Dr Wagner continued, "was the object of Roman Catholics' prayers, both public and private," adding that before the World Council's Assembly several European Catholic prelates asked members of their Churches to pray for the Assembly."

and not merely a part of it, he said.

Convocations had somehow established a situation that certain matters were the right only of convocations and that the laity had no part in it, he said.

In other parts of the world the laity had their full share in matters of Church government and decision.

It was so in Scotland, Wales, India, Australia, the United States and Canada.

There were appeals from several sides for Major Batt to withdraw his proposal in the light of the forthcoming report to convocations, but he declined.

When put to the vote it was lost.

The house agreed on the proposition of Dr O. Wright-Holmes, Guildford, to ask the convocations to consider removing ambiguities caused by the use of the term "full communion." He said it was unworthy of a most vital subject.

Mr Chancellor Wiggleworth pleaded for a definition of the term "full communion" a plea that several other speakers took up.

Dr Holmes also referred to ambiguity in the canon on the meaning of inter-communion.

Convocations are to be asked to consider amendments in the canon to make it clear.

W.C.C. LEADER ON VATICAN COUNCIL

ECUMENICAL PRESS SERVICE

Geneva, February 19

Dr W. A. Visser 't Hooft, General Secretary of the World Council of Churches, said in Geneva last month that while "the impossible" must not be expected from the second Vatican Ecumenical Council, he hoped the council would point the way towards greater understanding and would "rid the ecumenical scene of elements of distrust and misunderstanding."

Specifically, he said, he hoped it would discuss the problem of religious liberty for "it is high time for the Catholic Church to say officially what many of its best theologians have already said unofficially." He added that he was thinking particularly of the problem of mixed marriages.

"There is an urgency to extend and to examine the dialogue with our Catholic brethren" he asserted. "But dialogue means that the interlocutor takes the other seriously and that both parties are ready to listen to each other."

"I hope," he added, "that the council will give a different accent than the one we have heard recently in the encyclical 'Aeterna Dei Sapientia.' Its polemics with the Eastern Churches places it decidedly in the period of monologue rather than that of dialogue."

The papal encyclical referred to was published late last year and was very critical of the position of the Eastern Churches, particularly of the Ecumenical Patriarchate of Constantinople, in relation to the Roman Catholic Church.

YOUTH CONFERENCE IN GERMANY

ANGLICAN NEWS SERVICE

Leiden, February 19

It is intended to organise an international conference of Old Catholic youth in Germany this summer at Burg Staleck, near Becharach am Rhein. Young Anglicans will be welcome, as has been the case in the past.

SCHOOLS IN CEYLON

EFFECT ON CHRISTIANS

ECUMENICAL PRESS SERVICE

Geneva, February 19

The Ceylon government is gradually implementing one of the major facets of its programme — to nationalise the schools — a ruling that the principal of each school must be of the same religious faith as the majority of its pupils.

The result is an important redistribution of Christian educators, for pupils in many Christian schools are either Buddhists or Hindus.

To meet requirements of the ruling, principals are being transferred to other schools — although only a small minority can be placed in similar positions.

The majority are being assigned as teachers. They continue to receive the same salary as they did as school heads.

This scattering of the Christian community has had serious effects on the life of many local churches, particularly those in the smaller and more remote country villages where school heads often provided church leadership.

At the same time it has great possibilities. "We keep reminding the teachers that the early Church spread because the Christians were forcibly scattered out of Jerusalem," says the Reverend G. B. Jackson, study secretary of the National Christian Council.

Some help is being provided for the village churches, he added, by the Christian Teachers' Guild, an independent, inter-denominational body, which is seeking to keep in touch with isolated Christian teachers in these communities to "help to hold the Christian remnant together."

The programme to nationalise the schools, which was voted into law in December, 1960, also authorises the government to take over school property without compensation, although the law stipulates that at any time the buildings are not used for educational purpose they will be returned to the Churches.

Teaching of religion is compulsory in the schools. Each child is instructed in the religion of his parents, and is examined in the subject at the end of his school career. The syllabus for the examination for Christian students is prepared by the National Christian Council.

OFFICIAL REPORT OF NEW DELHI

ECUMENICAL PRESS SERVICE

Geneva, February 19

The official report of the Third Assembly of the World Council of Churches is now available in English and German.

The book contains the reports of the three sections — Unity, Witness and Service — and the Assembly Message.

English language copies are available from the S.C.M. Press, London, at 2s 6d each.

The full official report of the Third Assembly, containing a narrative account of the day to day proceedings and all important documents will be published in June.

ANGLICAN BISHOP IN NETHERLANDS

ANGLICAN NEWS SERVICE

Leiden, February 19

During his visit in January of this year to the Netherlands the Bishop of Fulham, the Right Reverend R. N. Coote, visited the various Anglican communities, and also had contact with the Old Catholics, as in many places the Old Catholic churches are used for Anglican services.

In Rotterdam the bishop celebrated Mass in English but according to the Rites of the Old Catholic Church in the Netherlands and in this way emphasised the full communion which exists between the Old Catholics and Anglicans.

OLD CATHOLIC SYNOD

A DISCUSSION ON LANKA

ANGLICAN NEWS SERVICE

Leiden, February 19

The Archbishop of Utrecht, Dr Andreas Rinkel, spoke at the Old Catholic Synod at Utrecht about the increase in foreign contacts.

Within the Old Catholic communion as well as with the Anglican and Eastern Orthodox Churches, personal contacts, between bishops, and international theological conferences have been necessary and essential, even though this creates problems of available time, persons, and finance.

A visit to the Patriarch of Constantinople is scheduled for the near future.

At the same time the archbishop referred to a consultation in writing with the Sees of Canterbury and York concerning the Church of Lanka, and relative developments.

The problems which the Anglicans have here are shared by the Old Catholics, according to the archbishop.

A definite "no" might cause considerable harm to the work of reunion; an unconditional "yes" cannot be given either, owing to the many anomalies, and the consequences which such a positive answer could have in other places, in Asia and Africa.

At the synod it was also discussed how "oecumene" can be given expression, and how the ecumenical idea can be brought to life locally.

The financial report showed that there was a noticeable increase in offerings of the faithful.

CHILD HUNGER ATTACKED

ECUMENICAL PRESS SERVICE

Geneva, February 19

A frontal attack on child hunger in Hong Kong aimed at providing every child now unable to find adequate food with at least one hot meal a day has been announced by the Reverend Elbert E. Gates, Hong Kong Church World Service director (U.S.A.).

In response to a request from the Hong Kong Department of Education, C.W.S. is setting up the programme to provide a daily hot meal to approximately 70,000 children.

The meal will consist of rice and "snug" (a bit of meat and vegetable) and will be sent in large containers to schools where it will be served to children designated by school authorities.

Foodstuffs are being provided by the U.S. government from surplus stocks, and by C.R.O.P., the Christian Rural Overseas Programme.

Two central food kitchens, each with a capacity of 20,000 meals daily, are being built with funds provided by the U.S. government.

Operational costs are being underwritten by Hong Kong Church World Service, the British Council of Churches and the Reformed Church of the Netherlands.

In addition, the Dutch Church will provide a grant of 50,000 dollars a year for three years and furnish a staff person to administer the programme.

The Hong Kong Rotary Club recently donated the first of a fleet of trucks which will be required to carry out the programme.

Operation of the programme will be overseen by a committee of which the bishop, the Right Reverend R. O. Hall, is chairman.

OLD CATHOLICS AID ANGLICAN MISSION

ANGLICAN NEWS SERVICE

Leiden, February 19

Old Catholics in Germany, Holland and France have sent medical instruments to the All Saints' Hospital in the Diocese of St John's, Kafraria (Anglican).

The Dutch Old Catholic Mission, "S. Paulus," has decided to give financial help to build a church there at S. Mark's Mission.

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MUSICIANS OF THE CHURCH . . . 23

BEETHOVEN TO WAGNER

BY THE REVEREND EDWARD HUNT

IN concluding the list of Church musicians, it may be of interest to give more detailed reference to some of the composers already mentioned and to give more facts concerning others.

Ludwig van Beethoven, 1770-1827, for instance, merits consideration as "the Shakespeare of music," who reached the heights and plumbed the depths of the human spirit, a "tone-poet" to use his own expression.

He came of a famous musical family, and at 13 was a court musician of the Elector of Bonn who sent him at 17 to Vienna where he received teaching from Mozart and Haydn, the latter describing him as his "most unruly pupil!"

From the age of 22 Beethoven remained in Vienna, and although deafness overtook him at the age of 30, eventually becoming total, this affliction did not prevent his career of genius or interfere with his activity as composer.

As an artist he stands supreme in several departments.

Composing the world's finest symphonies, overtures, string quartets and piano sonatas, while as a Church musician his great "Mass in D" has no rival in power and feeling but the one in B minor of Bach.

Johannes Brahms, 1833-97, son of a humble orchestral player, was trained in Hamburg by good teachers, and at 20 was helped by Joachim, Liszt and Schumann who extolled his talents highly.

Finally settling in Vienna he spent there the last 35 years of his life. Germany's outstanding classic romantic, his influence enriched the music of the Church, his choral works, such as German Requiem, being of a high standard.

Franz Joseph Haydn, 1732-1809, was the son of a musical village wheelwright married to a musical cook.

Starting as choirboy in Vienna Cathedral from 1760-90 he was Kapellmeister to the Esterhazy family, controlling the orchestra and choir, and became recognised as the greatest composer of the period.

He spent two periods in London, both visits being highly remunerative and successful, and was made Hon. D. Mus., Oxford, 1792.

At his death memorial services were held in all the principal cities of Europe.

ABBE LISZT

His style of composition was initially based on Bach, and his numerous compositions include the famous oratorio "Creation," 1798, "Masses," "Seven Last Words," and fine symphonies.

Michael Haydn, 1737-1806, brother of Joseph, did even more for Church music, composing over 350 Church works of considerable merit.

Franz Liszt, 1811-86, deserves mention because from his fiftieth year he made Rome his chief centre, taking minor orders and becoming known as Abbe Liszt, devoting himself mainly to composition of Church music.

Admired by Beethoven, he was feted in Paris and London at the age of 13, and as a young man was influenced by members of the French romantic school, Hugo and George Sand in particular.

Musical Director to the Prince of Weimar, 1849, he revived the cultural fame which the city had enjoyed under Goethe and became Wagner's warmest champion, conducting the first performance of "Lohengrin."

As pianist he held a supreme position and young pianists flocked to Weimar from every country, being taught gratuitously by Liszt.

He represented "The Music of the Future," introducing the "symphonic poem."

With 400 original compositions and 900 transcriptions to his credit he greatly influenced the music of Germany, Russia and France, but his compositions have never occupied the pedestal his admirers prepared for them and his fame rests more on his ability as organiser than as creative artist, and it was as Abbe Liszt that he composed his large amount of Church music.

John Ambrose Lloyd, 1815-74, may be mentioned as an interesting musical personality. A commercial traveller by profession he composed many popular hymn-tunes and anthems and the cantata "Prayer of Habakkuk," the first such work produced in Wales. He also edited collections of hymn-tunes.

Wolfgang Amadeus Mozart, 1756-91, had a brief but brilliant career, dying of typhus at 35. At six he was a clever harpsichordist, from six to 10 he toured the courts of Europe and at 25 settled in Vienna, where he was intimate with Haydn who fully recognised his genius.

As Church musician he is famous for many fine Masses.

John Christopher Pepusch, 1667-1752, born in Berlin, settled in London, 1700, where he became a church organist of repute.

A learned theorist and brilliant teacher of composition, he was F.R.S. and D. Mus., Oxford, 1713.

He earned fame by choosing Gay's "Beggars Opera," 1728, the pioneer Ballad opera of England. It is still popular and was re-arranged by Benjamin Britten, 1948.

HORSLEY

Pepusch married the famous singer, Margarita de l'Epine.

William Horsley, 1774-1858, noted London organist and friend of Mendelssohn, is well-known for his setting to "There is a green hill far away," besides being one of the founders of the Philharmonic Society, but his son and pupil, Charles Edward Horsley, 1822-76, is of special interest to Australians as he settled here in 1862, later going to U.S.A.

In earlier years a London organist of repute, his other teachers included Moscheles (1794-1870), brilliant pianist of Leipzig Conservatory, and Mendelssohn. He composed oratorios and Church music and wrote an excellent text-book of harmony.

Franz Peter Schubert, 1797-1828, son of a poor musical schoolmaster, was admitted at 11 to the choir of Vienna Royal Chapel.

A NEW DAY FOR AFRICA

BY THE BISHOP OF MASENO, THE RIGHT REVEREND F. H. OLANG'

SATURDAY, January 28, was a wonderful day for me and for my family. That was the day in which I was enthroned as the first Bishop of Maseno, in the pro-cathedral Church of S. Stephen, Kisumu.

The day began very early as we prepared to go to Kisumu, twenty miles away, for the early morning service of Holy Communion.

We got into the car, but before I switched on the ignition to spark the engine, we bowed our heads in prayer and committed this new day into the hands of Almighty God.

Then we sang a hymn praising God for His goodness — Tuku-tendereza!

Halfway through the song I let in the clutch and we moved off, still singing, joyfully to meet this new day. The sun was just beginning to colour the eastern sky with a bright fringe of orange.

The heart of this day was the act of the Archbishop of East Africa, when he took me by the hand and led me to the bishop's chair in S. Stephen's Church and placed me in the chair.

This act was a sign that I had now been given by the Church full authority as the Bishop of Maseno. Previously, I had been "suffragan" bishop, that is, I was acting on behalf of the Bishop of Mombasa.

MATURITY

But now I was given full authority, under God, to act in His Name in this new Diocese of Maseno. It means that the Church here in Nyanza has taken a big step towards full maturity in Christ Jesus.

When the Church spreads to new lands across the globe it is necessary that the missionaries have to guide the new, young Church at the beginning, but there comes a time when the new Church can begin to stand on its own feet. That time has now come. This is what the service of Enthronement stands for.

Now, we did not have to break away from our parent Church in order to gain this fuller maturity. On the contrary, we gained this

Bishop Olang' at present visiting this country at the invitation of the Church Missionary Society. He is addressing meetings in all States and will speak at the C.M.S. Cathedral Convention to be held in S. Paul's Cathedral from March 1 to 4.

This is a broadcast talk given soon after his enthronement on January 28, 1961.

new authority with the full blessing of the world-wide Anglican Church.

On the occasion of the Enthronement I sent my greetings to the Archbishop of Canterbury. I told him that we are going forward grateful for all that the Mother Church has given us.

We go forward not with any sense of loosening of fetters that have bound us, but simply with praise in our hearts to God for this new thing that He is doing amongst us.

No, we are not a breakaway Church, for God has enabled us still to be walking in the light with the rest of the Church. There has come no shadow between us and the Mother Church.

We are grateful for this, because we know that when a shadow comes between Christians then that is the dwelling-place of the Devil. Then, Christians look at their own path and see that it is light.

They look at their brother's path and they see only darkness — for the Devil is dwelling in that place of shadow between them. No, this has not happened between us and the Mother Church. We walk in the light with the world-wide Church.

God's loving plan for His Church is shown very clearly in the fact that the Man Whom we follow — Jesus Christ — was a Jew, born of the Jewish race, the chosen people. This means that Jesus was not a European.

Also, it means that He was not an African. Neither was He an Asian. But He was from God's chosen people. Therefore He is for all men everywhere regardless of race. That is the Man we follow.

A Man, indeed, and yet much

A fluent and prolific composer he was known to have written eight songs in one day and 144 in a year, and would only set good poetry to music.

He also wrote many Masses and choral works and his early death at 31 was a sad loss to music in general.

The popular violin solo "The Bee," often attributed to him, was by his lesser namesake, Franz Schubert, of Dresden, 1808-78.

It is fitting to conclude this detailed list of Church musicians with the name of Richard Wagner, 1813-83. Dabbling in rebellious politics as well as composition, he led a stormy and varied life and was often deeply in debt.

He was an original composer, aiming with Gluck, 1714-87, "one of music's heroic figures," to unite upon equal terms the literary, musical and scenic arts, desiring not "opera" but "music drama."

As Church musician he is famous for his "Biblical Scene," "Love Feast of the Apostles."

In conclusion of this series we may agree with Wagner's ideals by saying that all the musicians of the Church in their various ways have endeavoured to unite the literary, musical and scenic arts to the praise of God and the eternal glory of His Name.

more than a man, for He was also God's Son. In His spirit of mercy, love and sympathy Africa's wounds will be healed and a new Africa will be born. It will be a new day for Africa.

The service at S. Stephen's Church brought back many memories of childhood for me. My father lived just two miles from that spot.

And it so happens that the first school I ever attended was in the building of S. Stephen's Church. I remember the teacher at that Primary School. He used to set us children to race from the church to the present pastor's house.

SCHOOL FEES

The prize was a sort of biscuit. My father was not keen on my going to school because he thought I would be taken away from my own people. But my mother used to pay my school fees secretly at that time.

Then, one day, at a beer drinking party, the Government receipts for taxes came in. No one could read out the names in our village so a certain little boy was called in to read the names on the papers.

Everyone thought this was marvellous. They thought the little boy was reading the English language! So my father's opposition was overcome, and he took me aside and said that he would pay the fees for whatever education I wanted.

I used to choose out three bullocks from my father's cattle and sell them for my school fees.

These thoughts about the past show that there have been many changes even since my childhood. The people today in Nyanza are very different even within the last twenty years. There is a new spirit in the land.

Changes are happening much more rapidly. We are learning many new things. The people must learn to live together in peace and friendship. No one race, tribe, or clan can build up a new Africa alone.

We all need each other. We must go forward in fellowship together. In building this fellowship a strong, healthy Church is essential.

GREEK CHURCH ELECTS NEW PRIMATE

ANGLICAN NEWS SERVICE

London, February 19

Bishop Chrysostomos, eighty-two year old Metropolitan of Cavalla and dean of all Orthodox prelates was on February 14 elected Archbishop of Athens and All Greece.

The new Primate was chosen at a four-hour conclave of fifty-seven bishops who constitute the hierarchy of the Church of Greece. All but three votes went to Bishop Chrysostomos.

As the gates of Athens cathedral were unlocked and opened the archbishop emerged wearing the gold-braided mantle of his new office.

Church bells rang and, in keeping with the old Byzantine tradition, the white-bearded Primate stood on the marble steps of the cathedral to be proclaimed publicly head of the Church of Greece.

Throng of priests and laymen who had patiently awaited the announcement rushed towards him shouting, "Worthy, worthy!"

The solemnity of the occasion was in sharp contrast with the tumult and hesitation which greeted last month's election of Bishop Iakovos to the archiepiscopal throne.

He had been accused of unbecoming conduct and his election in disregard of the public feeling unleashed a major ecclesiastical crisis.

Public pressure forced the Greek Government to demand his abdication twelve days later.

The ex-archbishop, whose private life is still being investigated by the Church, has since been confined to his home suffering from circulatory trouble and acute depression.

The new Primate, in his election message on February 14, said the Church of Greece was confronted with many difficult problems. He hoped to solve them with the help of the hierarchy, the State and the Christian flock.

NEW BISHOP OF CHELMSFORD

ANGLICAN NEWS SERVICE

London, February 19

The election of the Very Reverend J. G. Tiarks to be Bishop of Chelmsford will be confirmed on February 22 in S. Mary-Le-Bow.

He will be consecrated by the Archbishop of Canterbury in Westminster Abbey on S. Matthias' Day, February 24.

SORE FEET?

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ALGERIA'S BISHOPS WARN AGAINST O.A.S.

ECUMENICAL PRESS SERVICE

Geneva, February 19

Church authorities have cautioned Roman Catholics in Algeria to be wary of propaganda of the Secret Army Organisation (O.A.S.).

Propaganda by the organisation of right-wing extremists causes "troubles of the conscience," a statement by the hierarchy said.

The statement referred in particular to claims by the underground movement of European extremists to have the support of Catholic priests.

An unidentified "chief chaplain" of the Secret Army Organisation is quoted in clandestine broadcasts and leaflets as endorsing the rightist fight for a "French Algeria" and its violent methods.

The hierarchy's declaration recalled that "only the bishops and the Pope can confer on a priest any pastoral charge," such as a chaplaincy in a military or paramilitary formation.

In another message, read from the pulpits in all churches during Sunday Mass, the Most Reverend Leon-Etienne Duval, Roman Catholic Archbishop of Algiers, urged congregations to pray for an end of violence and for protection from "contamination by evil."

With a clear allusion to the terrorism waged by European extremists against Moslems, the

archbishop asked Catholics to pray to God "to save our honour as Christians, to prevent the irreparable, to help us build peace in justice."

In some churches in greater Algiers, rightist sympathisers were reported to have walked out after the archbishop's appeal had been read.

In the cathedral of Algiers on the lower fringe of the Moorish Casbah, many persons in the congregation appeared moved by the message. No disturbances occurred.

ANGLICAN TRUTH SOCIETY

FROM A CORRESPONDENT

The Reverend J. H. F. Brady has resigned as a member of the executive committee of the Anglican Truth Society.

Mr Brady, who has been on the committee for more than two years, has resigned as assistant priest of St. Paul's Church, Burwood, Diocese of Sydney, to become assistant chaplain at Trinity College, University of Melbourne. He is a Bachelor of Science of the University of Sydney.

Mr Charles Stokes, of Darling Point, Sydney, has joined the executive committee.

Mr Stokes worked with the "Daily Telegraph" and the "Sydney Morning Herald" before joining the staff of the Talks Department of the Australian Broadcasting Commission. Before moving to Sydney four years ago, Mr Stokes graduated in Arts from the University of Adelaide, and then joined the staff of News Limited, Adelaide.

He was for four years correspondent for THE ANGLICAN in the Diocese of Adelaide.

Mr Stokes was invited to join the executive committee of the Anglican Truth Society after the resignation last year of Dr K. C. Westfold, who left the staff of the University of Sydney to accept the Chair of Mathematics in the Monash University, Melbourne.

THE CHURCH OF SOUTH-EAST ASIA

"WE, the undersigned Bishops of the Holy Catholic Church, meeting in Council at Cathedral Heights, Quezon City, Philippines, on February 6, 1962, do hereby constitute a Regional Council of the Church of South-East Asia; and we, being clerical and lay representatives of the dioceses of South-East Asia, sitting with the Bishops, do concur in this action."

This declaration, unanimously agreed to by the bishops and other representatives of the Anglican dioceses of Borneo, Hong Kong and Macao, Korea, the Philippines, Rangoon, Singapore and Malaya, and Taiwan, was the most important business of the Quezon City Conference of the Church of South-East Asia, held from February 1 to 7, 1962.

Behind it lie seven years of meetings of an informal council of the bishops of the area, sometimes with clerical and lay assessors.

In the immediate background is the resolution passed at Rangoon in 1961, asking that the ecclesiastical authorities concerned would organise the council as an episcopal synod, to which some measure of authority could be transferred.

CONSTITUTION

To this request encouraging replies were received, and the setting up of a Council of the Church of South-East Asia with a formal constitution is the result. According to this constitution it is proposed to include at least one clerical and one lay representative from each diocese, as well as the bishops.

The council would have power to confirm the election of bishops, when so requested; to act as Trustee for the Constitution and Canons of Chung Hua Sheng Kung Hui (Anglican Church of China) in relation to Hong Kong and Macao diocese, or similarly for other dioceses that might so desire; and to exercise general responsibility for the government, discipline, worship and life of the Church in the region.

The Constitution will need the approval of the Archbishop of Canterbury, the Presiding Bishop of the Episcopal Church in U.S.A. and the Metropolitan of India before it becomes effective. It will come into force in each diocese, as it is ratified by the competent body, whether diocesan synod, council or convocation.

The representatives from Borneo (soon to become two dioceses), Rangoon and Singapore and Malaya were encouraged to explore further the possibility of a province for their dioceses within the context of the council. If achieved, this would give full self-government to the Church in an area where the concept of Greater Malaysia is assuming great political importance to-day.

Increased manpower, additional finance to meet the expenses of Chinese work, and the provision of vernacular literature — these are the three urgent needs of the present situation in the Chinese diaspora, as reported by Canon John Lee, the council's liaison officer.

The Chinese Church is not sufficiently strong to provide all the clergy needed to meet the great opportunities now offering for evangelism, and for some time to come missionary priests will be needed who are prepared to learn Mandarin or one of the Chinese dialects.

Recommendations were made for the allocation of 50,000 U.S.A. dollars available from the U.S. China Fund in 1962 to three of the dioceses represented in the Council, Borneo, Rangoon and Singapore and Malaya.

The Right Reverend Victor Shearburn, C.R., Bishop of Rangoon, was elected by the bishops as chairman of the council and presided at the meetings. He succeeds the Right Reverend R. O. Hall, who this year completes thirty years of service as Bishop of Hong Kong, and who has been chairman of the council hitherto existing since its inception.

Bishop Stephen Bayne, the Anglican Executive Officer, the Reverend Gilbert Baker, Secretary of the Overseas Council of the Church of England, and Canon Ivor Church of the Australian Church attended the Council meetings.

The Pastoral Message issued by the bishops of the Church of South-East Asia read:

We who are bishops of the Church of God in the dioceses of the Anglican communion in South-East Asia meeting at Quezon City, Philippines, in February, 1962, together with a clerical and lay representative from each diocese, send you our brothers and sisters in Christ our greetings.

RESPONSIBILITY

We believe that under the guidance of God we have been led to a new development of the Church's life in this area of the world. At the present time there are in Asia new movements of national and regional life and towards responsible leadership.

Similarly, we believe the time has come for the ultimate responsibility for the Church's life and work in South-East Asia to be transferred to an authority located in South-East Asia.

To this end, with the encouragement of the Archbishop of Canterbury, the Presiding Bishop of the Protestant Episcopal Church in U.S.A. and the Metropolitan of India, we have taken steps at our meeting to constitute a Regional Council of the Church of South-East Asia and we commend to you for study the Constitution which we are submitting to these authorities of the Mother Churches from which we have sprung and to which one or more of our dioceses belong. The competent authority of your diocese, whether synod, council or convocation, will also be asked to endorse that Constitution.

Within the wide area of this council it may well be desirable that some dioceses with closer local ties and interests should combine into a province, but we believe that such a province should be established only within the context of the wider council.

Meanwhile, we ask that you will remember the work of the council in your prayers that we may be guided aright in all the constitutional ordering of the Church's life and witness in this region.

We have already found through our annual meetings a deep fellowship among ourselves and have profited by the opportunities given us of praying, thinking and planning together in regard to the work of the Church in South-East Asia.

Our primary concern must always be for the proclaiming of the glorious Gospel of Christ to the millions who do not know Him, for the building up of the Body of Christ in each place, and for the increase of His Kingdom in our different lands.

May God give us all the spirit of wisdom and understanding, of counsel and spiritual strength, that we may be the better equipped to serve Him and minister to those for whom Christ died in this new era in Asia.

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REGIONAL COUNCIL FORMED



A group of the bishops who attended the South-East Asia Council meeting in Manila, the Philippine Islands, this month: Front row (left to right): the Right Reverend A. E. Chadwell, J. C. S. Daly, S. F. Bayne, V. Shearburn, R. O. Hall, N. E. Cornwall, F. Ahmya, I. Molina and J. W. C. Wong. Behind Bishop Shearburn is Bishop L. C. Ogilby; behind Bishop Hall is Bishop C. K. Sansbury; behind Bishop Cornwall is the Assistant Bishop of Burma; behind Bishop Ahmya is Bishop Cabanban.

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Details of examination requirements, entry forms of both examinations and scholarships may be obtained by phoning the Organising Secretary, BU 4206

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CONSERVATORIUM OF MUSIC.

THE THIRTY-NINE ARTICLES . . . 28 (PART 1)

OF THE LORD'S SUPPER

BY FRANCIS JOHN BRERLY

THE Twenty-seventh Article of Religion tells us what the Church of England teaches regarding the Sacrament of Holy Baptism. The Twenty-eighth Article tells us what is taught about the Most Blessed Sacrament which it calls by the term, "The Supper of the Lord."

The Article is divided into four parts. The first was written to refute the doctrine taught by Zwingli and other Continental Reformers; the second, to refute the doctrine of Transubstantiation as taught by the Church of Rome; the third, affirms and explains the doctrine of the Real Presence and the fourth discourages certain practices and misuses of the Sacrament which had crept into the Church.

The first part of the Article says: "THE SUPPER OF THE LORD IS NOT ONLY A SIGN OF THE LOVE THAT CHRISTIANS OUGHT TO HAVE AMONG THEMSELVES ONE TO ANOTHER; BUT RATHER IS A SACRAMENT OF OUR REDEMPTION BY CHRIST'S DEATH: INASMUCH THAT TO SUCH AS RIGHTLY, WORTHILY, AND WITH FAITH, RECEIVE THE SAME, THE BREAD WHICH WE BREAK IS A PARTAKING OF THE BODY OF CHRIST; AND LIKEWISE THE CUP OF BLESSING IS A PARTAKING OF THE BLOOD OF CHRIST."

Zwingli held that the Sacraments are only signs or tokens which distinguish the Christian from the non-Christian. He taught that the Lord's Supper was a gathering together of people united in love to Our Lord who met together to recall with gratitude Our Lord's Death upon the Cross, and to pledge themselves anew to Him and because of His love for men to renew their fellowship one with another.

THREE WAYS

The Article does not deny that Christians ought to have love one to another when they come to the Eucharist, but it says the Eucharist is much more than just a sign of charity among Christians and refutes the doctrine that it is only a service of commemoration in three very important ways.

First, it says, "The Supper of the Lord is . . . a Sacrament of our redemption by Christ's death."

It is called "a" Sacrament of our Redemption because Baptism, too, is a Sacrament of our Redemption. In Baptism we are born to God; in Holy Communion we are fed by God; both Sacraments are the outward and visible signs of our Redemption by the Death of Christ.

Redemption, the dictionary tells us, means "The deliverance of mankind from sin and misery by Christ." We may understand what that means more easily if we think of a boy who runs away from home with two and threepence halfpenny in his pocket. By stealing rides on trains, he may get quite a long way from home, but he cannot live on two and threepence halfpenny and sooner or later, someone must go to fetch him and bring him home again.

But he can be brought home only at a cost. It may be an important appointment has to be put off or a day's work may be lost and a day's pay sacrificed and always there is the worry and anxiety in the boy's home. Whatever form it takes, the boy can be brought home again only at a cost.

So it was with man. Man turned his back on God in his first sin and every sin after that took him further and further from God till man was lost in sin. Someone had to come to save man and bring him home again and man could be brought home only at a cost. No man could save man. Only God could save man, so God became Man that God might save man and bring him home again. The price He paid was His Death upon the Cross. God died to redeem man and save him from the misery of sin.

Secondly, the Article says, "The Supper of the Lord is . . . a Sacrament of our redemption by Christ's death in so much that to such as rightly, worthily, and with faith, receive the same."

The words rightly, worthily and with faith are very important. Rightly means with the right matter and the correct form of words and refers to the Consecration. Worthily means in a right spirit or in a state of grace.

With faith means believing that God the Father by the power of God the Holy Ghost makes the bread and wine become the body and blood of

God the Son; and that in the making of our Communion, we feed on Him; He dwells in us.

The Puritans in England who followed the teachings of Zwingli, held that the efficacy or virtue of the Sacrament is in the Act of Communion and that it is according to the faith in the heart of the Communicant that our Lord is present within him.

These four words, rightly, worthily and with faith, prove that the Church of England believes and teaches what the Catholic Church has taught from the days of the Apostles, that the virtue of the Sacrament is in the Consecration and that important though our personal faith is, it can no more affect what is done in the Consecration than the personal worthiness or unworthiness of the priest can affect the validity of the Sacrament.

NOT LIMITED

The Sacraments are the way God has chosen to convey Himself to man. God cannot be limited by man. So long as the right matter is used and the correct form of words employed in the Consecration, God the Father by the Power of God the Holy Ghost makes the bread and wine become the Body and Blood of God the Son; and if the communicant is in a state of grace (that means, has repented of his sins, intends to amend his life and is in love and charity with his neighbours), and believes that Our Lord will do as He has promised, then in His Communion he feeds upon Our Lord and Our Lord dwells in him.

Thirdly, the Article then uses S. Paul's words, "The Supper of the Lord is . . . a Sacrament of our redemption by Christ's death; inasmuch that . . . the bread which we break is a partaking of the Body of Christ; and likewise the cup of blessing is a partaking of the Blood of Christ."

When S. Paul wrote to the Church in Corinth to explain that the Rites of the Jews were types or foreshadowings of the Christian Sacraments, and to urge them to flee from all temptation and to keep themselves from all form of idolatry, he added, "Judge ye what I say. The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?"

"For we being many are one Bread and one Body; for we are all partakers of that one Bread . . . Ye cannot be partakers of the Lord's Table and of the

Table of Devils."

The Table of Devils refers to the altars on which sacrifices were offered to the demons. The Lord's Table, therefore, refers to the altar upon which the Church offers Our Lord's Sacrifice for us under the forms of bread and wine, in accordance with His command.

We must notice S. Paul does not say, "The Bread which we EAT" but "The Bread which we BREAK," and he refers likewise to the cup which we bless, thus showing that from the earliest days the Church taught that the efficacy or virtue of the Sacrament is in the Consecration, not in the Communion, though the spiritual state of the communicant is, of course, very important. "Ye cannot be partakers of the Lord's Table and of the Table of Devils."

In our Baptism we are made members of Our Lord's Mystical Body the Church. In our Communion we, who are of the Mystical Body of Christ, are fed by and made partakers of Him who is the Bread of Life and in whose Blood is our eternal life.

So then, this first part of the Article, not only refutes the Zwinglian doctrines of Receptionism, as it is called, but proves in these three very important ways that the Church of England continues in the Apostolic Doctrine which declares that the virtue or inherent power of the Sacrament is in the Consecration and that what God has promised He will perform.

BISHOP'S BOOK CHOICES

ANGLICAN NEWS SERVICE

London, February 19

Two new books dealing with vital issues of the day are recommended by the Bishop of Bristol, the Right Reverend Oliver Tompkins, in the latest issue of the Bristol Diocesan Gazette.

One is "Equality and Excellence, a Christian comment on Britain's life" by Daniel Jenkins (S.C.M. Press, 21s), which the bishop describes as a study of "how to combine our very proper determination to spread privileges like wealth and education as widely as possible without debasing our standards in doing so."

The other is "God and the Rich Society" by D. H. Munby, Professor at Nuffield College, Oxford (O.U.P., 25s).

Of this the bishop says that it is "a refreshing book because the author is not only a convinced Anglican layman but also that rare bird, an economist who can write in a way that ordinary people can understand."

DOROTHY KERIN JUBILEE SERVICE

ANGLICAN NEWS SERVICE

London, February 19

The thanksgiving service to commemorate the golden jubilee of the miraculous healing of Dorothy Kerin by Our Lord in 1912 was held at 3 p.m. on Sunday, February 18, at St. Martin-in-the-Fields.

Miss Kerin's cure is recorded in her book "The Living Touch" as having taken place on February 18, 1912, up to which time she had suffered a large number of illnesses including advanced tuberculosis and diabetes.

Since then she has conducted healing services throughout the world.

FLOATING CHURCH'S CHAPLAIN

ANGLICAN NEWS SERVICE

London, February 19

An ex-Durham miner plays host to seamen of many nations on the world's only floating church and club.

He is the Reverend Frederick Laight, chaplain of the 60-ton Missions to Seamen vessel "John Ashley," whose parish extends from Tower Bridge, London, to the Medway and Blackwater rivers.

"Our job is to look after seamen awaiting berths in the Thames," Mr Laight explains. "We are out in all weathers and, as there are up to three ships tied up to a set of buoys, the men clamour from them on to our deck."

Below deck is a recreation room, with TV, cinema, piano, library and a "shop" where emergencies can be brought.

Behind the screen is a small church, complete with altar, where Holy Communion, Confirmation classes and seamen's Baptisms are held. "It is not unusual for seamen to be baptised at sea," said the chaplain.

FIVE CHURCH PILGRIMAGE

ANGLICAN NEWS SERVICE

Leiden, February 19

During the Week of Prayer for Christian Unity in January, members of the various churches in Rotterdam went in procession to two Calvinistic churches, a Congregationalist, an Old Catholic, and ended in the Roman Catholic cathedral.

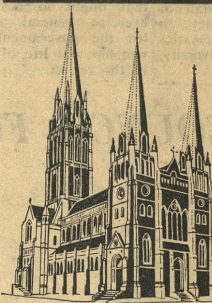
A short service was held in each church in accordance with its liturgy.

During the procession through the town, church bells rang, and all the churches proved too small to seat the pilgrims, who were approximately 2,000 strong.

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RELIGIOUS BROADCASTS

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

SUNDAY, FEBRUARY 25:

* **RADIO SERVICE:** 9.30 a.m. A.E.T. Luton Industrial Mission. Preacher: the Reverend William Gowland.

DIVINE SERVICE: 11.00 a.m. A.E.T. St. Brigid's Roman Catholic Church, Marrickville.

RELIGION SPEAKS: 4.15 p.m. A.E.T. "Education and the Papuan Church." Mr Robert Beavers.

PRELUDE: 7.15 p.m. A.E.T. Leonine Consort, Sydney.

* **PLAIN CHRISTIANITY:** 7.30 p.m. A.E.T. The Reverend J. Newton Bagin.

PLAIN CHRISTIANITY: 10.30 p.m. A.E.T. The Reverend Frank Hamblin.

THE EPILOGUE: 10.48 p.m. A.E.T. Corpus Christi.

MONDAY, FEBRUARY 26:
FACING THE WEEK: 6.15 a.m. A.E.T. The Reverend Daniel Conquest.

WEDNESDAY, FEBRUARY 28:
RELIGION IN LIFE: 10.00 p.m. A.E.T. "God in my day" — "At the shop" Mr G. I. Brooks.

FRIDAY, MARCH 2:
* **EVENING:** 4.30 p.m. A.E.T. St. Andrew's Cathedral, Sydney.

MONDAY, FEBRUARY 26 — SATURDAY, MARCH 3:
READINGS FROM THE BIBLE (not Saturday): 7.00 a.m. A.E.T. Dr A. C. Watson.

PAUSE A MOMENT (not Saturday): 9.55 a.m. A.E.T. The Reverend R. H. King.

DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

Monday — Mrs M. Hook.
Tuesday — The Reverend Edwin White.

Wednesday — School Service — "God with His people" — "God chooses a Leader for His people."

* Thursday — The Reverend Vernon Cornish.

Friday — The Reverend E. J. Storrison, S.J.

* Saturday — Canon L. E. Raven.

EVENING MEDITATION: 11.15 p.m. A.E.T. The Reverend Samuel Miller.

SATURDAY, MARCH 3:
SATURDAY AFTERNOON TALK: 5.20 p.m. A.E.T. Book Review.

"Men of Unity" by Stephen Neill is reviewed by the Reverend Edwin White.

TELEVISION:

SUNDAY, FEBRUARY 25:
ARN 2, SYDNEY:

11.00 a.m. "Divine Service" from St. Clement's Church of England, Mosman. N.S.W. Preacher the Right Reverend F. O. Hulme-Moir, Bishop of Nelson, N.Z.

5.15 p.m. "Sunday Special" — "Tracks and Trails." Clive Smith.

6.30 p.m. "Paul of Tarsus" — "Simon Peter."

10.30 p.m. "The Man in the Smog." The Reverend Bernard Kennedy.

ABV 2, MELBOURNE:

11.00 a.m. "Divine Service" from St. John's Church of England, Horsham, Victoria.

5.15 p.m. "Sunday Special" — "Know your Next-Door Neighbour."

6.30 p.m. "Paul of Tarsus" — "Hered the King."

10.30 p.m. "This Present Age."

ABQ 2, BRISBANE:

11.00 a.m. "Divine Service" from Salvation Army Citadel, Brisbane.

5.15 p.m. "Sunday Special" — "Davey and Goliath" — "Sudden Storm."

6.30 p.m. "Paul of Tarsus" — "Dianna of the Ephesians."

ABS 2, ADELAIDE:

5.15 p.m. "Sunday Special" — "Davey and Goliath" — "On an Island."

6.30 p.m. "Paul of Tarsus" — "Greece."

10.30 p.m. "Epilogue." Monsignor Bernard Bogan.

ARW 2, PERTH:

5.15 p.m. "Sunday Special" — "What shall we Read?" The Reverend Keith Sanders.

6.30 p.m. "Paul of Tarsus" — "To the Gentiles."

10.30 p.m. "Meeting Point" — "Rescue — The Story of the Samaritans."

ART 2, HOBART:

11.00 a.m. "Divine Service" from St. Clement's Church of England, Elsternwick, Victoria. Preacher: The Reverend G. J. Cohn.

5.15 p.m. "Sunday Special" — "Davey and Goliath — The Wild Goat."

6.30 p.m. "Paul of Tarsus" — "From Saul to Paul."

10.30 p.m. "How sinful can we be?" The Reverend Douglas Cole.

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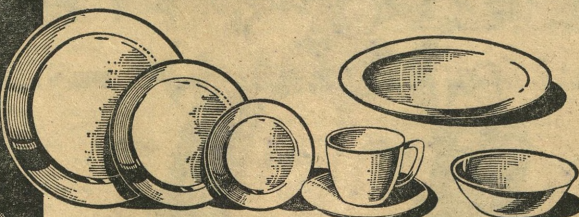


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The Cathedral of S. Mary and S. John in Manila, Philippine Islands, which was consecrated by the Presiding Bishop of the Protestant Episcopal Church in the U.S.A., the Right Reverend Arthur Lichtenberger, this month ("The Anglican," January 16).

HALL DEDICATED AT MANNUM

FROM OUR OWN CORRESPONDENT

Adelaide, February 19

S. Andrew's Church, Mannum, was crowded on February 11, for the Festal Evensong to celebrate the official opening of the new church hall.

Evensong was sung by the rector, the Reverend Peter W. Patterson; the second lesson was read by Mr Keith Gohbett, the lay reader at S. Andrew's.

The Archdeacon of Strathalbyn, the Venerable J. L. Bond, in his address stressed the importance of gratitude and thanksgiving in the life of Christians. On this occasion he said that the people of S. Andrew's had great cause for gratitude and rejoicing because of the completion of their very fine hall, which was the result of unselfish work and generous giving in the past, and of the leadership of their parish priests and especially of their present rector.

Another cause for gratitude is that there will be no delay between the departure of the present rector and the induction of the new rector, the Reverend Peter D. Fisher, who will be instituted at S. Andrew's on Friday, March 2, the same night that Mr Patterson will be instituted into his new parish of Gawler.

At the conclusion of the address the congregation was led in procession, during the singing of a hymn, into the new hall which is connected to the porch of the church by an enclosed cloister.

In the hall the Dedication ceremony began with the prayers led by the rector, and the official opening and dedication were performed by the archdeacon acting on behalf of the Bishop of Adelaide.

FACILITIES

Some one hundred and fifty people remained for the afternoon tea which was served in the hall after the ceremony.

The admirable kitchen facilities and the efficiency of the hall for the purposes for which it was designed by Mr Brian Vogt, the architect, were well demonstrated at this function.

Among the guests were Mr Bywaters, M.P., and his wife, and a number of past-parishioners of S. Andrew's, as well as people from other parts of the

united parish of Mannum-Mount Pleasant.

The new hall has been skilfully designed, not only to cater for the teaching and social needs of the Church, but also to weld the church, hall and rectory into a pleasing unity of appearance.

The concrete brick construction is the colour of "desert sand" which serves to blend with the red brick and local limestone colours of the church and rectory.

Across the front of the new hall, connecting it with the rectory, is a perforated screen-wall of the same colour.

This "motif" of the screen-wall will be taken up in the bell-tower which will soon be constructed, and which will appear to rise from the cloister which forms the entrance to both the church and the hall.

With the completion of the landscaping and the planting of lawns and shrubs on the lower levels between the elevated site of the buildings and the main road the whole site will be aesthetically pleasing in appearance and will enhance the entry into the main street of Mannum.

YOUTH CONFERENCE HELD NEAR AUCKLAND

MAIN SPEAKER WAS BISHOP KOH OF SINGAPORE

FROM A CORRESPONDENT

The Province of New Zealand held a youth conference last month at the Admore Training College, twenty miles from Auckland.

Every diocese in the Province was represented, including Melanesia and Polynesia. Six Australians and one Nigerian also attended.

The Bishop of Auckland, the Right Reverend E. A. Gowing, chaired the conference, the theme of which was "Who is my neighbour?"

The principal speaker was the Assistant Bishop of Singapore, the Right Reverend Roland Koh, who gave a most valuable insight into the Church's work in South-East Asia.

Other speakers and leaders of the conference prayers and worship included the Bishop of Wellington and the Dean of Dunedin, together with a number of leading clergy and lay people from various parts of New Zealand.

Bishop Koh, in his three main addresses, started by pointing out that the Church's missionary work in Asia had long been handicapped by the tendency to underestimate the people and their ancient religions.

Learning to know the people and their needs, the Church can find the best ways of humbly and patiently helping them, through medicine, education and the other channels through which God's love for men can be shown forth.

Bishop Koh's own conversion from Buddhism had taken ten years, the seed having been sown in a Christian school, so patience and understanding were necessary in missionary work.

In discussing "What of the Future" Bishop Koh stressed that partnership and not paternalism was the modern approach. The mission of the Church is not only overseas, so each diocese must receive as well as give, new and old alike.

Other main addresses linked the conference theme with such topics as "Christian Reunion," "Family Life" and "Christians in the Community."

WORKSHOPS

Bible studies followed on from each of the main addresses, exceptionally clearly and lucidly by Canon M. Paston, Vice-Principal of Christchurch College, who set questions for discussion in small groups.

Fifteen "workshops" then examined particular aspects of the theme.

Problems of communication were studied by several groups, "Prayer and Worship," "Sunday School Teaching," "Audio-Visual Aids" and "Religious Drama."

The latter group provided an excellent item for the concert at the end of the conference.

Likewise the "Church Music" group sang anthems at some of the conference services.

The group interested in "Lay Visiting" were given the chance of using the skills they had learnt, for it was led by the

local vicar who organised some practical work.

One of the most popular workshops was that discussing "Missionary Work," led by Dr Paul White, the "Jungle Doctor," from Sydney.

New Zealanders are very conscious of the several "missionary dioceses" in the province and of their responsibility for helping them.

Each conference day started with a celebration of the Holy Communion in the main meeting hall of the college. Though quite voluntary, most members of the conference attended daily.

After breakfast the morning was devoted to prayers, Bible study groups and workshop groups.

Each afternoon was left quite free for sport, swimming or sleeping or often sitting talking to one of the conference leaders. Then followed a devotional address and the main address after dinner.

AFRICAN FILM

On Saturday there was a launch trip round Auckland Harbour, and an excellent new religious film set in Africa, "The Mark of the Hawk."

On Sunday evening the whole conference attended Evensong, held in the beautiful new parish church at Papakura, at which the Archbishop of New Zealand, the Most Reverend N. A. Lesser, preached.

The conference closed with the Communion Service. At the offertory £250, collected on the previous day for Bishop Koh's diocese, was offered at the altar.

Bishop Koh had said that the money, together with other gifts promised, would be used for land and equipment to set up an agricultural research station, to improve the low standard of peasant farming.

One very interesting feature of the conference was the participation of twenty Maoris; half of them were clergymen. Two of these, canons, helped entertain us by leading community singing before the main address each evening, in a delightfully humorous fashion.

The conference proceedings opened with a "Maori Welcome"—commonly the case at New Zealand gatherings.

It took the form of songs and speeches of welcome from the Maori members of the conference, concluding with a haka, or war dance (intended now as a gesture of goodwill).

This happy co-operation between the Maori and the "Pakeha" (white-fella) is not universal in New Zealand and one workshop concerned itself with the problems of "Race Relations."

The group was led by an ex-Hollywood film star (but with only one film to his credit), the Reverend Kingi Ihaka, who is Maori Missioner in Wellington, and a regular broadcaster on Maori Affairs.

Many Maoris in country districts still speak the Maori language fluently, so there is a number of churches where the services are completely in Maori.

The conduct and singing of the services are more in accord with the Maori temperament than in the more hurried Pakeha services.

The group contained members of several different races, and gained a most useful insight into general racial problems through the discussion of race relations in New Zealand.

It appears that the Maori-Pakeha situation, not entirely a

satisfactory one, is very similar to that in parts of Australia where there are concentrations of the semi-Europeanised de-tribalised part-Aborigines.

Australia and New Zealand thus have much to learn from each other about race relations, although the tribal Aborigines are undeniably much more primitive than the Maoris with their traditional village life.

CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 6d. per word (payable in advance). Minimum 4/- per advertisement. A special rate of 3d. per word (minimum 2/6) is charged for "Positions Wanted" insertions.

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RADIO OPERATOR needed capable of maintaining and operating communication network with Church of England Flying Medical Service. Opportunity for Christian service. Details from The Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Rathurst Street, Sydney, (telephone 26-3164), or Allan's Building, 276 Collins Street, Melbourne, (telephone 63-8962).

A.B.M. YOUTH Adviser for Victoria required for May 1. Apply in writing, with references, to The State Secretary of A.B.M., 201 Flinders Lane, Melbourne, C.I.

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CANON WARREN FOR SOUTH AMERICA

ANGLICAN NEWS SERVICE

London, February 19

The general secretary of the Church Missionary Society, Canon M. A. C. Warren, will leave London next Thursday by air for Buenos Aires, Argentina.

He has been invited by the Mission Board of the Methodist Church of the U.S.A. to attend a consultation there in connection with the overseas work of the Methodist Episcopal Church in Latin America.

Canon Warren expects to return to London on March 5.