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SYNOD AT IPOH TOLD OF MANY CHANGES SELF-GOVERNMENT IN CHURCH AND STATE

This year was of special significance for the Diocese of Singapore and Malaya, the bishop, the Right Reverend Kenneth Sansbury, told his synod meeting at Ipoh on April 17.

The Federation of Malaya was expected to be established by August 31. This would involve the question of religious freedom.

As well, the diocese, from February this year, was now a part of the Council of the Church of South-East Asia.

This year also the Diocese of Singapore and Malaya is calling all its parishes to make a special effort to bring the Gospel home to those for whom it is not a living reality.

Bishop Sansbury said that, on Malaya and Religious Freedom, he felt the synod would agree with the resolution passed by the Malaysian Christian Council which met in February at Kuala Lumpur.

He also declared the members of the M.C.C. declared their belief that Malaysia on the basis of the free decision of the territories concerned... will be for the good of the peoples of these territories and expressed support for the Churches in Borneo in their efforts to safeguard full religious liberty.

CONSTITUTION

Parallel problems of self-government of the Church in the same area were discussed by the bishops of the Council of the Church of South-East Asia in February last.

The Metropolitan of the diocese concerned has approved the constitution. The bishop hoped that the synod would approve it, too.

He had written of the council more fully in his letter in this month's "Diocesan Digest", saying of the constitution:

"It is flexible, not too detailed and with freedom for development."

As time goes by, we can think of the Archbishop of Canterbury handing over an increasing share of his responsibility to this regional council.

A PROVINCE?

"Within the far-reaching area of the council, however, we in this diocese will naturally find ourselves developing closer links with other dioceses of Malaya—Kuching and Jesselton. We have the potential of a province, to which we should perhaps think of Burma being added."

With a province we could be fully self-governing in Church as well as in State, but we must ignore the fact that even with the other dioceses around we should scarcely be strong in numbers, scholarly or spiritual experience to be completely independent.

BISHOP'S ACCIDENT

ANGLIAN NEWS SERVICE
London, April 22

The condition of the Bishop of Guildford, the Right Reverend George Reindsford, who has been detained with wife in hospital after a collision between his motor bike and a car on April 16 on the London-Winchester road, is reported to be satisfactory.

The bishop has suffered a knee injury and is likely to be in hospital for some time.

Mrs Reindsford suffered minor cuts and her three children were unharmed.

dependent. Membership of the larger council would obviate this danger...

"With this constitutional development at both the regional and the local level, we should be in a much better position than we are now to enter with proper maturity into negotiations for Christian unity."

This year's "Call to Evangelism" issued a call to look outward, the bishop told Synod. He asked each parish to undertake some particular evangelistic piece of work.

He pointed out that there were other methods besides a "set method" with a visiting evangelist. The bishop suggested monthly guest services, house-meetings or lay visiting.

"The method is secondary, the call to fulfil Our Lord's command 'to make known His Gospel to every creature' is essential," he said.

DIVERSITY

Bishop Sansbury told synod he felt "imelled" to speak on Anglican unity and diversity.

To proclaim the Gospel effectively the "diocese must be united in the essentials of faith and yet ready to accept diversity in some matters both of belief and practice."

He asked the diocese not to be diverted from its missionary task by "internal dissensions," particularly by those who put controversies in the West and do not necessarily accept the same light in modern Malaya.

Sometimes it was suggested that to be a loyal Anglican one had to hold firmly to some particular viewpoint, for example, the teaching of Archbishop Cranmer or the rule of Confirmation before Communion.

"I would remind you," the bishop said, "in the face of such declarations, that our feet are planted on a living rock."

"Unlike others who call themselves Anglican, we have a particular rule in the Reformation period, we have no Reformation day, we have no Reformation

leader whom we regard as authoritative."

"The Thirty-Nine Articles contain great principles, but they also contain things which are phrased in terms of sixteenth century controversies and are sometimes one-sided."

The Confirmation rubric is quite right for our domestic discipline, but in Malaya much wider hospitality to members of other Churches is called for than in England, 300 years ago.

"Episcopal ordination is our normal rule and we believe it right to urge it as the regular practice in a united Church, but that does not necessarily rule out the acceptance of other ministries in a united Church, as happened in the Church of South India."

The unsearchable riches of Christ we need to remember are greater than any one individual can see, greater than the Church of any one era can grasp."

The bishop concluded his address by calling for tolerance, warning against dogmatic insistence of one view, and asking that the major emphasis should be always on things that unite.

ARCHBISHOP SAYS NURSING IS THE "GRANDEST PROFESSION" FOR WOMEN

FROM OUR OWN CORRESPONDENT

Rockhampton, April 19

Most Reverend Philip Strong, here on April 6.

He had just opened the new nurses' quarters at St. John's Hospital.

The two-storey building, costing £20,000, has, on the lower floor, a nurses' flat, upstairs 14 nurses' rooms, a kitchen, a lounge, a dining room, a bathroom, a kitchen and a bathroom. There is also a large lounge, a kitchen and a bathroom. Furniture has been built in.

Clear glass floor-to-ceiling win-

dows with aluminium frames have been fitted along most of the 96 feet by 30 feet building. A larger than life-size mural of St. John on the wall near the entrance is a striking feature of the building.

During the dedication ceremony, Archbishop Strong moved through the building and said prayers at the threshold and in

the bedrooms, sitting-room and hall. "At the front door, he said: 'To the glory of God, the Father of all, we dedicate this house for the use of the nursing staff of St. John's Hospital and make herein the sign of the Cross in token of its consecration. When old, he was known as the Apostle of Love.'

"He has a special application for nurses," he said. "If they are to be good nurses, they must not only be efficient, but they must have character."

CONFIDENCE

It was the spirit that counted. Nurses sometimes had an opportunity to win the confidence of patients and influence them, he said.

The nursing staff of St. John's Hospital stood in line in front of the platform during the ceremony.

THREEDOLL

It concerned the threefold nature of man. Educational and medical work were vital assignments to winning souls for Christ.

Archbishop Strong said that people could better fulfil the requirement in Church hospitals than in any other spiritual work. This was a true fulfilment of the work imposed on the Church by St. John the Evangelist, the official saying: "I am come that they

might have life, and that they might have it more abundantly."

This summed up the whole of what Christ came to do, the Archbishop said.

He said that St. John—the youngest of the Apostles—had shown health and vigour. When old, he was known as the Apostle of Love.

"He has a special application for nurses," he said. "If they are to be good nurses, they must not only be efficient, but they must have character."

With the archbishop were the Bishop of Rockhampton, the Right Reverend T. B. McCall; the Dean of Rockhampton, the Very Reverend J. Hazlewood; the Mayor, Alderman R. B. J. Pilbeam; Maroon A. Pitt; and Mr. P. Cheney, the architect.

The Archbishop of Rockhampton, the Venerable J. B. R. Grind, the Bishop of Rockhampton, the Venerable M. R. Meaker, and nine clergymen from Rockhampton were also present, the official saying: "I am come that they



—Rockhampton "Morning Bulletin" picture.

The Archbishop of Brisbane, the Most Reverend P. M. W. Strong, speaking at the opening of the new Nurses' Quarters at St. John's Hospital, Rockhampton, this month. Officers in the picture are (left) the Registrar of the Diocese, Mr. N. R. Meaker, and the Very Reverend J. Hazlewood.

THE TRUST SEEKS SPEEDY CO-OPERATION

The Church of England Information Trust this week asked all clergy and lay church officers, who have not yet returned "Who's Who" forms and Parish Index forms for the Anglican Directory, to send them in quickly.

Most of the clergy, parochial and other (including retired clergy), have helped the Trust by completing and returning forms promptly.

Forms have not yet been received from four parishes, including Sydney and St. Arnaud, in order to ensure a steady flow over a given period. The remaining forms will be posted out within a few days.

The Year Book, to be published next June or July, is the largest of the Trust's publishing programmes, for which the Trust has launched an Appeal for a capital sum of £60,000.

The fund stood at £340 this week. There are two ways to help the Appeal:—

By making outright gifts or bequests.

By becoming a member of the Trust.

Membership is open to all members of the Church of England in Australia. There are four benefits of membership, namely:—

Life Membership (£50). This involves a subscription to THE ANGLICAN, and entitles members to a discount of 15 per cent. on all publications by the Trust.

Life Associate Membership (£10). This entitles members to the special discount of 15 per cent. on Trust publications for life, and all other benefits of membership save subscription to THE ANGLICAN.

Ordinary Membership (12/10 p.a.). This includes an annual subscription to THE ANGLICAN, book discounts and all other benefits of membership save subscription to THE ANGLICAN.

Associate Membership (10/6 p.a.). This does not include subscription to THE ANGLICAN, but entitles members to book discounts and all other privileges of the Trust.

ROCKHAMPTON MEETS ITS METROPOLITAN

CALL FOR MORE DEVOTED CHRISTIANITY

FROM OUR OWN CORRESPONDENT

Rockhampton, April 19

An appeal for more wholehearted and devoted Christianity was made by the Archbishop of Brisbane, the Most Reverend Philip Strong, when he preached at S. Paul's Cathedral here on April 19. His liturgical expression marked his first visit to the diocese as Metropolitan.

Although he was enthroned only a week before, His Grace consented to visit Rockhampton in order to dedicate new nurses' quarters at S. John's Hospital on Saturday afternoon.

A congregation, estimated at 750, attended the liturgical service and Evening Prayer. When the choir, servers and clergy took up their places in the chancel the west door was shut.

The Bishop of Rockhampton, the Right Reverend T. B. McCall, knelt in the door, which was opened by the dean, the Very Reverend J. Hazlewood, who was accompanied by the archdeacons, the Venerable J. R. Grindrod and the Ven. A. Fellows, to admit the two bishops.

Following the singing of the Veni Creator Spiritus, the archbishop's procession entered the main aisle, as the procession moved off a fanfare of trumpets was sounded.

Visiting clergy, canon, archdeacon and wardens were followed by the dean, then Bishop McCall, who had chapeau on his head.

The Reverend A. D. Soares, of Winton, carried the Metropolitan's crozier. The Archbishop of Brisbane, the Archbishop and his chaplains.

NOMINAL

The archbishop referred to the second lesson from II Timothy 3: "Australia is known as a Christian country," he said, "but what of the Christianity in Australia? It was the nominal Christianity of the day that crucified Christ."

He urged upon Christians to regard wholeheartedly, "if they were more completely hearted in their cause they would have a greater impact on the community," said Archbishop Strong. "The world would be a better place."

For twenty-six years, he continued, "I have been a missionary bishop in New Guinea. Usually it is the home Church sending missionaries to the younger Churches, and it may seem strange that I have been called from missionary service to the home Church here. However, I do not intend to cease to be a missionary."

His Grace appealed for the people of his province to give more complete devotion to the worship and service of God. This was the appeal of the year when Christ gave Himself unreserved for all men on the Cross.

"There were no half measures with Him," he said. "There was no nominal religion with Him. Jesus gave Himself out of love and we should respond wholeheartedly in gratitude and love."

SOCIAL WELCOME

The Dean of Rockhampton, the Very Reverend J. Hazlewood, presided at a social function in the chancel hall following the liturgical reception.

Representatives of the churches, the Government and the community extended a welcome to the Archbishop Strong.

The mayor, Alderman R. B. J. Pitbeane, welcomed the archbishop on behalf of the citizens of Rockhampton; Mr G. H. W. welcomed him for the Federal Government.

The Reverend K. Delbridge, of the Ministers' Fraternal, said he first met Archbishop Strong in St. James' in 1945 when he was a member of the R.A.A.F.

He had not seen him since and was delighted to welcome him to Rockhampton.

The Right Reverend F. R.

Rush, the Roman Catholic Bishop of Rockhampton, extending a welcome to his people. He said that Archbishop Strong had exemplified the highest qualities of a gallant missionary for 26 years.

"A Christian missionary needs to have sympathy for the people amongst whom he works," Bishop Rush said. "He needs to have a knowledge and appreciation of all that is sound in their native customs and traditions."

"It is true of a missionary, even among unbelievers, it is even truer of us Christians among our fellow-men in other."

Archbishop Strong, returning thanks said it was not the first time he had been in Rockhampton. As Bishop of New Guinea he had visited the city several times and was grateful for the fact the diocese had done to help New Guinea missionary work.

NEW GUINEA

He said the new Bishop of New Guinea, the Right Reverend David Hand, was born in Rockhampton, and it was for that reason the diocese was so grateful for his aid him in his missionary task.

The archbishop spoke briefly about great joys and sorrows and the suffering and sacrifices of missionaries who had seen death during his 26 years in New Guinea.

"But," said the archbishop, "there have been triumphs, too. Out of the destruction by the Japanese came great triumphs. Truly, 'the blood of the martyrs is the seed of the church.'"

HOLY WEEK MISSION HELD AT MORPETH

FROM A CORRESPONDENT

A parish mission was held during Holy Week in the lovely old Church of S. James, at Morpeth, Diocese of Newcastle.

A parish mission may not be new, and indeed it has, anything new or novel but in this instance it was a most successful, prayerful consideration and success by the parochial council.

This particular body of men is concerned with the administration of the Church's mission. It was also a most effective way with the real work of the Church.

So it was that after careful thought and discussion there came a decision that the true purpose of God could best be served by the holding of a parish mission.

Much thought and prayer was given both to the choice of a conductor and to the most suitable time. The result was that the Reverend J. H. V. Pickett, Accidental Chaplain of the Diocese, was invited to conduct the mission during Holy Week. It was a most suitable choice in both respects.

Owing to the mission all normal services at out-centres were cancelled so that parishioners could attend the mission.

JAZZ MUSIC

FROM A CORRESPONDENT

The Royal School of Church Music will be holding a course on Monday, April 29, at S. Andrew's Cathedral Choir School. The course, which is an 8 p.m. entitled "The Place of Jazz Music in Worship."

Recorded by several types of jazz music currently being used in worship and used with general discussion will ensue.



The Bishop of Tasmnia, the Right Reverend G. F. Cranwick, with the seven deacons and six priests he ordained in S. David's Cathedral, Hobart, on February 23. It was the bishop's last ordination before his retirement. In this picture, taken in the grounds of Bishopscourt, he is in the centre of the back row.

"FORTH" ENVOYS MEET

FROM OUR OWN CORRESPONDENT

Brisbane, April 22

Envoys from last year's planned mission programme "Forth" and clergy met at S. Michael's parish hall, New Farm, last week to hear Archbishop Strong and to discuss the findings of their reports and to attempt to answer the question, "Where do we go from here?"

The Bishop Coadjutor, the Right Reverend John Huston, was in the chair, and introduced His Grace, who spoke on the suitability of the term "Forth" to express the nature of the Christian revelation.

In the Old Testament, Abraham, Moses and the Prophets were sent forth by God, as our Incarnate Lord claimed to be in the New Testament, though in a more special way.

Christ's Mission was accomplished by Identification and sacrifice, which brought the rising of the dead. The archbishop said that in his mission to New Guinea he had seen the same pattern in all good missionaries.

A Christian's great identification

TEACHING

We have all the means of grace which God gives us in His Church and need to bring men to use them.

Lively discussion groups followed under the direction of the envoys, who presented to the envoys reports on their findings.

This showed that while interest was aroused knowledge of the Church's mission was poor. The groups also pointed out that those contacted by the campaign already had association with the Church.

Several priests who had recently been on duty with the mission, underlined the gravity of the situation with regard to evangelism outside Church membership.

ASSETS OF CHOIR

FROM OUR OWN CORRESPONDENT

Melbourne, April 22

After a long period of absence in the Diocese of Melbourne, the choir of the Victorian Demonstration Choir returned to Melbourne in circumstances made it advisable to disband.

The choir was held at Holy day, was held at the home where the choir had been accustomed to meet.

As it is considered unlikely that the choir will re-form alone similar line within the immediate future, it was decided that the choir should be disbanded.

There are twenty seats available to use them, and several are have been secured in this way. There remain a number of casualists, all of whom are parish desiring them in order to be able to sing in the choir to come to have them. Mr. A. W. McHugh, of the Melbourne Road, Melbourne (9242), may be contacted for details.

There are twenty seats available, comprising six cassocks and white surplices, and several aged 8-13. In addition to the choir, a cupboard which has been used for their storage may also be had.

CROWDS HEAR ORATORIO

FROM OUR OWN CORRESPONDENT

Melbourne, April 13

Crowds were waiting to gain admission to S. Paul's Cathedral when the doors opened on Good Friday evening, an hour before the choir was scheduled to sing Stainer's well-known and popular oratorio, "The Crucifixion," which has been sung at the cathedral each Good Friday for many years.

Wearing cassocks without surplices, the full choir was preceded by the processional cross, and was followed by the precentor, Mr. J. H. H. H.

In a short introduction from the pulpit, the Very Reverend T. W. Thomas, Bishop of the diocese of Jesus Christ as the supreme revelation of the God of love.

Where there is rejection of love, it means suffering, and so the fact that Christ died on the cross does not upset faith, but confirms it. Suffering love is part of our human experience.

Calvary declares the misadventure of living mercy of God the Father and the Son, and the Holy Spirit, our Lord, who has been with us, and who will be with us, and who will lead us forward to the joy of Easter.

The congregation which filled the cathedral joined in the singing of the hymns.

MAUNDY THURSDAY SERVICE

FROM A CORRESPONDENT

Clayton, April 22

A service which attracted a great deal of interest was held at All Saints', Clayton, Victoria, on Maundy Thursday evening.

On entering the church those attending found that all the adjustments to Christian worship had been removed, relegated to a minor position and all ornaments and banners taken away.

The celebration of Holy Communion was held at the front of the nave of the church, and the altar was covered with a plain cloth as usual.

As far as possible, the atmosphere of the original institution of the Lord's Supper was reconstructed. Two of the burning lamps gave soft light, the pews had been arranged in a half circle around the altar.

The vicar, the Reverend W. J. Mitchell dispensed with the usual eucharistic robes and wore only a plain black cassock for the service.

Prayers for The Queen, and other modern parts of the service were omitted.

The offering of bread and wine was received by the student, Mr. C. Wood, on behalf of the parishioners.

It was felt that this service was very impressive by the simple and sober atmosphere which was achieved.



A scene from the Passion Play, "And It Was Night," performed during Holy Week at S. Andrew's, Longmore, Diocese of Rockhampton. The play was written by the rector, the Reverend John Barker, and the characters "responsible" for the Passion, such as Caiaphas and Pilate, the narrator was Andrew.

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

CHILL himself, before 1939, placed the national interest as they conceived it above the Official Secrets Act. As all as Christians, is the brutal and frankly admitted revelation that the ordinary individual in England has to-day precisely the same voice where his life and very survival are concerned as the individual Russian. That is the State's supreme task. That the individual is no longer ultimately concerned is the State's no longer ultimately concerned is the individual, or that it exists only to serve the sum of individuals as *they themselves decide*, is a threadbare fiction: it is lamentably clear that England, in seeking to preserve both Christian and democratic ideals, is in a position where it must choose between the two. With their use by other nations, it makes Russia

Should Television Be Nationalised?

But while any purely commercial interests (newspaper otherwise) are able to get the valuable licences there will remain the great danger that private profits will be set before public interest in their operation.

The world thought it was judging Jesus when Caiaphas rent his clothes and Pilate handed Him over to die. But as we look back we know that they were under judgement and Satan himself was judged.

righteousness when we give "ourselves, our souls and bodies to be a reasonable, holy and lively sacrifice" to God.

We should pray "Come, Holy Ghost" (Hymn 157, A. & M.) with sincerity and honesty, realising the depth of our need and the possible hard road to righteousness. We must want above all His will not ours, and that in

This is our hope of being cleansed from pride and self-complacency, this is the road to the Christ-like life. "Walk in the spirit and ye shall not fulfil the lusts of the flesh."

EDWARDS, The Reverend R., Rector of Cathedral-Market, Diocese of Perth, to be Rector of St. Mark's, Bessenden, in the same diocese.

WAGSTAFF, The Reverend A. J., to be Vicar of Holy Advent, Malvern, Diocese of Melbourne. He will be inducted on May 9 at 8 p.m.

WARRINGTON, The Reverend D. W., Rector of St. John's, Minnipa, Diocese of Adelaide, to be Rector of Scotsdale, Diocese of Tasmania, from the

ANGLICAN NEWS SERVICE
London, April 22

The Bishop of Ripon set off on April 13 for Prague on a three-week tour in which he hoped to meet leaders of the Eastern Orthodox Church and to renew contacts which he made while he was at the Vatican Council where he was one of the three Anglican observers.

He hoped also to be able to visit Istanbul to see the Ecumenical Patriarch.

April 28: Easter 2.
May 1: S. Philip and S. James, Apostles and Martyrs.
May 3: Invention of the Cross.

Social Security

to take care of the bills rendered by doctors, chemists and hos-

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

SUNDAY, APRIL 24: 6:30 p.m. "Meet Father Vothke"

* 4.45 p.m. "Sunday Special," "Signs and Wonders," The Reverend Huft
Clem.

10.40 p.m. "New Testament Manuscripts—Fun?" The Reverend W. Ellis.

APT 2, HOBART:

11.10 a.m. "Divine Service" from Mark's Church, South Hurstville Sydney. Preacher: The Reverend

Clergyman Flays The Litter-bugs

A clergyman who admitted that he was a comparative newcomer to Australia wrote in the Sydney newspaper the other day to deplore the litter he had seen at the Easter Show, particularly half-consumed food, and urged a vigorous campaign to stamp out this piggyish

A typical Australian reaction would be to chastise the man for finding fault with people whose habits so soon in his residence here. But I admire him for his courage in putting his name to the rebuke which is well-merited.

The litter habit seems to be all States. I have seen beer bottles on such unlikely places as the heights of Mt Buffalo, Mt Donnabuang, in Victoria as well as on Sydney beaches (although, since Sydney has come more "cultured," one is apt to be affronted as much by empty beer cans floating on tide as by broken bottles on sand).

A Perth woman with whom I was talking this week told me that the West also has its litter bugs. But she felt some expression was being made inculcating tidiness among children by decorating rubbish with pictures of story-book characters. Children were encouraged to go to the receptacles to see the pictures and, at the same time to dispose tidily of ice-cream cartons, sweets, wrappings, lemonade bottles and so on.

Similarly, I feel that the Mayor of Sydney, Mr. Jensen, had something when he caused garbage receptacles in some Sydney parks to be painted yellow to attract attention.

But many people need help to teach them tidiness, I feel, and we are unlikely to improve our public behaviour in that respect any more than we can eliminate illegal car parking without restrictions and penalties.

—THE MAN
THE STREET

be relatives to Him that really we may be free. Only as the prayer has it can we find righteousness when we give "ourselves, our souls and bodies to be a reasonable, holy and lively sacrifice" to God.

We should pray "Come, Holy Ghost" (Hymn 157, A. & M.) with sincerity and honesty, realising the depth of our need and the possibility of our redemption.

We must want above all His will not ours, and that in God's world we may travel God's way.

This is our hope of being cleansed from pride and self-conceit: this is the road to the Christ-like life. "Walk in the spirit and ye shall not fulfil the lusts of the flesh."

CLERGY NEWS

EDWARDS, The Reverend R., Rector of Camden-Meckering, Diocese of Perth, to be Rector of St. Mark's, Essendon, in the Diocese of Melbourne.

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BISHOP'S TOUR
ANGELIC NEWS SERVICE

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CHURCH CALENDAR

April 28: Easter 2.
 May 1: S. Philip and S. James, Apostles and Martyrs.
 May 3: Invention of the Cross.

CHRISTIANS IN CHINA

By WU YAO-TUNG, CHAIRMAN OF THE THREE-SELF MOVEMENT COMMITTEE OF THE PROTESTANT CHURCHES OF CHINA AND MEMBER OF THE STANDING COMMITTEE OF THE NATIONAL PEOPLE'S CONGRESS.

CHRISTMAS, 1962, was joyous. Many churches in Shanghai were decorated with Christmas trees, holly and glimmering stars. Large crowds of Christians gathered to sing Christmas carols and listened reverently to the nativity sermons.

Some churches held Baptisms and Confirmation, while others had Communion services. Reports from churches in other cities tell of similar activities by Christians during the Christmas season.

The joy was markedly in the rural areas, because of their harvest last year. Christians in the minority areas also enjoy full religious liberty. The following were impressions of several of our colleagues who visited the Lahu, Kawa and Litu nationalities in South-west China.

"Christmas celebration began on December 23. There was carol singing, musicals, prayer, worship and social gathering. At sunset, on December 24, bells began to announce the coming of Christmas.

"Circles were sung. Early on Christmas Day, in the midst of ice-free rivers and a clear atmosphere, Christians streamed to church to participate in services celebrating the birth of Christ. "During the Christmas season, on the grounds around churches according to local custom, there were athletic contests, theatrical performances, dances, games and fairs.

"All were full of thanksgiving, for the joy which Christmas brings, for the religious freedom which they enjoy and for the greatly improved life they now have.

"The villages of these minorities presented a scene of plenty. Crows of children, new dresses, new houses, holiday delicacies—all testified to the people's happiness.

"Our Christian brothers, besides being pious believers, are hard-working people. In sharp contrast to the times when they were kept under the thumb of local chieftains who bled them white, they were now enjoying the fruits of their labour."

SUNDAY SERVICES

Christians carry out religious activities freely in New China. Churches hold regular Sunday morning services. Pastors tend their flocks, visiting the sick, helping church members and ministering to their spiritual needs.

Parishhouses in some of the churches have groups, activities and discuss church affairs and current events. In nice weather, they arrange outings and excursions. The Nanking Union Theological Seminary is training new church workers. Since 1954, a number of young graduates have been ordained and are doing good work in their parishes.

Editions of the Bible have been printed in recent years. A Christian periodical, "Tien Feng" (Heavenly Wind) is published in Shanghai and circulated throughout the country.

Freedom of religious belief for Christians and followers of other religions is guaranteed in New China.

In 1949, the Common Programme promulgated by the People's Political Consultative

Conference, which consisted of representatives of political parties and people's organisations, including religious groups, guaranteed full liberty of religious belief.

The Constitution of the People's Republic of China adopted by the National People's Congress in 1954 has a social

article with the same provision. Serious efforts have been made by the Government to implement these provisions.

The social and political status of religious believers in New China is the same as that of all other people.

A large number of followers of religions, including

Christians have been elected to people's congresses or serve on the People's Political Consultative Conferences, on the national provincial level.

In employment, education and in social activities, believers and non-believers are treated alike, with no discrimination against any religious belief.

VATICAN COUNCIL COMMISSION

ECUMENICAL PRESS SERVICE

Geneva, April 15
The co-ordinating commission of the Second Vatican Council met in its second session on Tuesday, April 15, 1963, at 10.30 a.m. in the Apostolic Palace, Rome. The first session was held on January 21 to 27.

Sessions were closed, but the Vatican radio, in providing a general outline of the work, said that the Council's deliberations consisted of two parts—one regarding the constitution of the Council and the other the specific forms it takes.

It said discussions on the bishops and government included relations between bishops and the Roman Curia and diocesan episcopal conferences, parochial structures and the care of souls.

In later sessions the commission studied a new draft of a schema on the sources of revelation. Vatican radio said that the schema consisted of an introduction and five chapters dealing with the vision of God, inspiration and interpretation, the Old Testament, the New Testament and the Church's sacred writings.

THE SCHEMA

As written, the schema represents a complete break with the Dogmatic Constitution for Faith and Morals, headed by Alfredo Cardinal Ottaviani, and the Vatican Secretariat for Promoting Christian Unity, headed by Augustin Cardinal Bea.

One of the highlights of the council's first session was the rejection of the first schema on the sources of revelation.

During Commission sessions Pope John XXIII announced establishment of a Pontifical Commission for the revision of the Code of Canon Law, the "common law" of the Roman Catholic Church.

APPROACH TO ATHEISM

ECUMENICAL PRESS SERVICE

Geneva, April 22
The future of Christianity and Atheism was the theme of a study meeting held at the Evangelical Academy at Wiesbaden, Berlin, this month.

Taking part were young Orthodox theologians studying at the Kiev Theological Seminary, doing a period of work in Germany, and some German Protestant theologians who had studied in Greece with Bishop Demetrios of Athens. Bishop Demetrios brought the participants to the Constantinian, of which he is representative of the world Council of Churches' headquarters in Geneva, and gave an address on subjects of contemporary thinkers and writers.

Archbishop Stephanos, Exarch of the Moscow Patriarchate for Russia and Central Europe, who stressed the urgency of realising the strength of atheism at the present time, said that it should be dealt with theologically and philosophically, rather than from a political angle.

The participants agreed in discussions that the Church must not remain passive in face of atheism, whose main characteristics they described as the rejection of the supernatural, the attempt for traditional values, severe criticism of the establishment of religions, and the rejection of metaphysical norms, but should seek to establish a genuine dialogue with the atheists and to find new forms of witness in the modern world.

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The choir at the Nanking Union Theological Seminary: a picture taken last Christmas.

THE MUSIC OF THE CHURCH . . . 47

SOME MUSICIANS OF MERIT

By THE REVEREND EDWARD HUNT

ALTHOUGH it would require more than a series of articles to deal faithfully with every Church musician, so that none of the reader's favours may have been omitted, a detailed reference to several musicians of merit may be of general interest.

Some are less well-known than others, but each well deserves mention.

Alfred Deller, for example, is a modern Church musician who rose "the hard way." Born at Margate, England, 1912, and member of the local parish, he was self-taught, and is by Lay Clerk of Canterbury Cathedral, 1940-47, and of Bath Cathedral choir from 1947.

He is frequently heard as soloist in broadcast concerts and specialises in music of the sixteenth and eighteenth centuries. "Any musician may well be encouraged by Deller's love of his Church and his splendid musical gifts."

Frank Kilson (1855-1926) is an interesting personality.

An author on one of Leeds poetry, he is even more famous as the owner of an unrivalled collection of some old music, and as a member of the little group of pioneers in the scientific

collection of English folk songs and to publication. His "British Music Publishers" (from Elizabeth to George IV) remains indispensable to the student wishing to trace the date of any publication, Church or secular, of that period.

The musical side of Søren Kierkegaard (1813-55) is often overlooked. This great Christian philosopher, in a short life of 42 years, did as much for the music of the Church as he did for its theology.

His book, "Either/Or," includes a whimsical but psychologically profound essay on the theme that music's function is to express emotion.

He quotes Mozart's operas as a supreme example. It is equally true, however, to say that the music of the Church is the soul's expression of religious emotion, expressing faith that nurtured in the worshipper's love for God.

MANY-SIDED

Johann Matheson (1681-1764) was a many-sided man, being singer and composer of opera, a friend and colleague of Handel, minister of the parish of St. Andrew's Cathedral, and secretary of the Admiralty.

He also published many compositions and innumerable books on various aspects of music, including that of the Church.

Domenico Mascocchi (1792-1867) was a lawyer, a Roman, a friend and colleague of Handel, minister of the parish of St. Andrew's Cathedral, and secretary of the Admiralty.

He is said to have been the

first to use the accepted signs for crescendo and diminuendo.

His brother, Vigor (1797-1860), composer of St. Peter's Rome, conducted the first comic opera (1639), and much Church music.

Benvenuto Marcello (1686-1759) was a Venetian of many parts, being lawyer, poet, violinist, vocalist and composer of celebrated settings of the first 50 psalms, in six volumes, 1724-1727, for one to four voices, with figured-bass accompaniment.

Cristoforo Marconi (1500-53), of Seville, priest and singer in the Sistine Chapel, Rome, later held important positions in Spain.

Highly merited as a composer of Church music, his works are in vogue in many of our cities and held in great esteem.

Francis Pilkington (1562-1638) was in orders and a minor count of Chester Cathedral.

He is remembered for ayes in 1629, and for Church compositions. Henry Pierson (1815-77) was in orders and a minor count of Chester Cathedral.

The Dean of Salisbury (1815-77) was a lawyer, a Roman, a friend and colleague of Handel, minister of the parish of St. Andrew's Cathedral, and secretary of the Admiralty.

His music to the second part of Goussier's "Faust" is still popular as is his part-song "Ye Mariners of England."

St. C. Terry (1809-1867) was an organist, a composer, and an ardent chorister (of St. Paul's) who rose to fame, becoming Pro-

ANZAC DAY — S. MARK'S DAY

Here the loud cry (undimmed despite the years)

Of the Man of Sorrows, afflicted high;

Piercing, pleading, appealing: "My God why

Hast thou forsaken me?—I feel thee none my

Of mothers, fathers, children; wrung from tears

Of unknown dangers, grief, loneliness; by

Countless throngs of men, who have seen me

Who feel passionately, here hope appears,

See how the only Son of God must die,

Passing through this via dolorosa, yet

Opening wide the doors of Heaven. Draw nigh

And see the Cross of Calvary, the awe

Through death to life, Through distant now they lie,

On this proud day, who can't who does?"

—STANLEY GADEN.

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A LITURGICAL THREE HOURS SERVICE ON GOOD FRIDAY

By ARCHDEACON A. W. HARRIS

IN 1955, I read (possibly in *THE ANGLICAN*) a reference to a Liturgical Three Hours Service, held in St. Peter's Cathedral, Adelaide. Those who were interested were invited to apply to the Bishop of Adelaide (Bishop Robin) for further details. This I did and received from the bishop a printed leaflet setting out the time-table for the service.

Shortly afterwards, I left parish work to become a diocesan registrar and have since lacked opportunity to test such devotion. This I did and received from the bishop a printed leaflet setting out the time-table for the service.

A printed leaflet was distributed to the congregation and is reproduced below. The hymn numbers are from the Book of Common Prayer.

My own judgments, and I write as one who has several times conducted the traditional Three Hours Service based upon the Seven Words, are:

1. that this form allows a greater measure of congregational participation;

2. that it imposes a lesser degree of physical, mental and spiritual strain on the conductor;

ADVANTAGES

3. that it requires less sustained concentration on the part of the congregation. This judgement is based upon the comments of members of the congregation;

4. that it allows a more effective participation on the part of those who come for only one hour out of the three.

The order of service is capable of some improvement. A little more time (say, ten minutes) should be allowed for Matins and the subsequent times should be adjusted accordingly. The third address should be placed either after the Creed or before Evensong. The lines "for quiet prayer and meditation" could be used, if desired, for intercessions or guided meditation.

THE THREE HOURS DEVOTION

This Devotion is based on the services provided in the Prayer Book for Good Friday. The congregation is asked to take part throughout, following the services in the Prayer Book and the Scripture readings in their Bibles, as shown in these directions.

Any who wish to leave the church should do so during the singing of a hymn.

As you leave the church, please make a generous offering for the Church's missionary work.

12:00—Introductory Address.

12:10—Hymn 138.

A time for quiet prayer and meditation. Let each one sit or kneel as is found most helpful.

12:45—Hymn 593.

The Liturgy (To be found in the Prayer Book after Morning and Evening Prayer).

1:10—Hymn 457.

A time for prayer and meditation.

1:25—Hymn 241.

The Apostles' Creed: The Epistle is from Hebrews, Chapter 10. All should sit or kneel as is found most helpful.

1:40—Hymn 277.

The Passion (St. John, chapters 18 and 19: 1-57). The people following the reading in their Bibles will remain seated. But at the words—"He bowed his head and gave up the ghost"—all will stand in reverent silence and remain standing until the end of the reading of The Gospel.

The Creed will be said by all.

2:05—Hymn 140.

The Prayer for the Whole State of Christ's Church, and other prayers.

A time for silent prayer and meditation. Let each one sit or kneel as is found most helpful.

2:35—Hymn 384.

Evensong: Psalm 40 (let all be seated and say the psalm quietly to thyself).

The First Lesson (Isaiah, Chapter 50, verses 4-10).

The Magnificat (sing by all, standing).

The Second Lesson (St. John, Chapter 19, verses 38-40).

The Nunc Dimittis (sing by all).

The Creed, Lord's Prayer and Collects.

2:55—Hymn 128.

The Blessing.

S. MARK'S, CAMBERWELL—THE FIRST FIFTY YEARS

By A CORRESPONDENT

A PARISH which has in its first fifty years of its life built one of the loveliest churches in the Diocese of Melbourne fostered the incorporation of two grammar schools, pioneered the establishment of one of the first post-war residences for elderly people, and has given through its Opportunity Shop the sum of £44,000 in the last ten years to Church work.

With services commencing on April 28 (jubilee of the first service) and culminating on May 26 (jubilee of the first celebration of Holy Communion) the parishioners of St. Mark's, Camberwell, will offer thanksgiving to God for His continued blessing on the parish since its foundation in 1913.

GIRLS' SCHOOL

Lady Dixon, wife of Sir Owen Dixon and daughter of the first vicar, the Reverend H. A. Brooksbank, will open the new grammar of the Camberwell Girls' Grammar School at 2.45 p.m. on Sunday, May 26. When the building will be dedicated by the present vicar of the parish and chairman of the council, Canon Wilfrid Wood.

Previous incumbents have been the Venerable J. A. Schofield, well-known for his leadership in education and in the building of the church. Canon P. W. Robinson, former chairman of the Church of England Boys' Society, who enjoyed the friendship and loyal support of

an amazingly large number of people within the parish and outside; the Venerable Mervyn W. Britton, Archdeacon of Geelong, former secretary and chairman of the National Council of C.E.B.S. who died on January 10, 1961.

The prospects of the parish history which has been brought out for the occasion notes that the sound of the workman's hammer has been heard since 1913 on new buildings and extensions in the two grammar schools, at Brougham Hall, and at the parish church where the extensions to the parish hall, to be known as the M. W. Britton Services Chaplain. Memorial Building is rising from its foundations.

NEW ARRANGEMENTS FOR BAPTISM IN A SYDNEY PARISH

By A CORRESPONDENT

AT St. John's, Balmalm, Diocese of Sydney, new arrangements for baptism have proved most successful. Instead of "coming along" on Sunday afternoon baptisms are all celebrated at Morning or Evening Prayer.

This has been the practice for the past four years and parishioners have learned to appreciate the richness of the whole family joining together rather than "secretly" on Sunday afternoon.

This year a further innovation has been to group the celebration of Baptism round the great

festivals, about six times in the year. The Annunciation, Easter, Ascension, Pentecost, Trinity and Christmas have great services of Baptism arranged on a Sunday near the feast.

Three weeks before the Baptism, invitations are sent to parents and godparents to come to the parish hall the week before to meet the clergy, see a film and ask any questions they wish, and the whole ceremony with a cup of sin is accomplished within an hour.

The following Sunday morning at 10.15 the families are met at the door, as old friends, and shown to seats near the font. During the service the cross, lights and clergy proceed to the font and the parents, godparents and whole congregation turn to face the west.

The Baptism is a thrilling service and many worshippers have come to appreciate the value of this sacrament restored to its dignity as one of the great sacraments of the Gospel.

The organisation of the service is open to adaptation but the experience at Balmalm is that after the initial order and instruction to godparents the service itself and the genuine welcome from other members of the Christian Family are the words

"THRILLING"

of one father summed it all up: "It has been a grand day."

But His son had picked the family of God.

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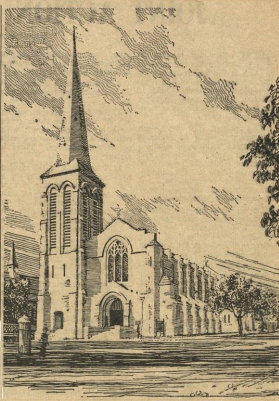
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of one father summed it all up: "It has been a grand day."

But His son had picked the family of God.



S. Mark's Church, Camberwell, Diocese of Melbourne.

GREETINGS FROM RUSSIA

The Bishop of North Queensland, the Right Reverend Ian Shevell, on Good Friday morning received the following cable from the Church in Russia:

"Many happy returns of Holy Day of Resurrection of Christ. We wish you success in your church service—Bishop Alexy, Archbishop Mstislavsky."

Bishop Shevell has replied: "Your welcome greeting was read in my cathedral Easter morning. Reciprocal greetings—North Queensland."

ORTHODOX AT COUNCIL?

ECUMENICAL PRESS SERVICE

Geneva, April 22.

The Ecumenical Discussion Group sponsored by the Evangelical Academy here will ask the autocephalous Orthodox Churches of the East to send Orthodox observers to the second session of the Vaicau Council. The discussion group consists of Evangelical, Roman Catholic, and Orthodox laymen from Hamburg.

In late 1962 this group sent a letter to the Ecumenical Patriarch of Constantinople, asking him to send observers to the second session of the Council. His initiative was warmly welcomed at the time by Cardinal Her, head of the Vaicau Secretariat for the Promoting of Christian Unity.

GALLIPIOLI: 1915

Fading now, into the gray of memory, the fading battle of that narrow peninsula.

Fading, the women and horror of men's antagonism; but remaining, the memory of a trace.

Remembered, the armistice for burial of the dead, the few hours of May 24, and the small plateau where we blanketed on the Turk, and his muffled words, conveying goodwill.

Remembered, these decent, swarthy men, stooping in friendly haste to fill their hands with tinder for our later comfort; remembered, the meagre kindling of straw sticks gathered as it were.

Where was then the bitter Cause setting each at other's throat? Where the accustomed tokens of resentment;

Of Crutiner grief, while we looked, for the last time, on the faces of our loved ones dead?

Where was the flag-marched line, dividing opponents, while their warily men filled their hands with incense scrub sticks? They were men.

They are not.

—L. M. HOWELL.

The rector, the Reverend Robert Brown, with families and babies at a typical baptismal service in the Parish of St. John's, Balmalm, Diocese of Sydney.



