

# THE ANGLICAN

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## THE DEVIL EATES DR COGGAN AND SYDNEY PRIESTS

### SPECIAL, EXCLUSIVE INTERVIEW

The Devil has made a biting attack upon the Archbishop of York, the Most Reverend E. D. Coggan; but has expressed great satisfaction with the majority of the Anglican bishops attending the Lambeth Conference.

In a special (and exclusive) interview with THE ANGLICAN, His Satanic Majesty has spoken approvingly of the Lambeth decision to defer for another ten years all consideration of the role of women in the sacred ministry, and has commented on statements by Sydney clergymen on that decision.

"I am very pleased, on the whole," The Devil said last Monday. "The bishops and most of the Anglican clergy throughout the world have stayed firm. They have steadfastly refused to be influenced by rumors, and have been guided by emotion and prejudice. This is just the way I want it."

The Devil told your correspondent who wears a specially constructed asbestos suit during the interview that he was "thoroughly alarmed at the signs of common sense which a minority of Christians are beginning to show."

"For centuries," said H.S.M. "I have succeeded by appealing to 'tradition' and emotion in persuading you Christians to show the right spirit of masculine line and love of power."

"I have kept one half of the human race — the females — in bondage and subjection, and have convinced you all that this is right and proper."

"Regrettably, from the beginning of this century, things have changed."

"You now have females in the law, in medicine and journalism, and as architects, welders and taxi drivers."

"But now, because of this Archbishop Coggan and others like him, my last citadel, the Church of England is threatened."

"This will just not do."

"The Church is the one place where I am determined to fight to the bitter end — and the one place, I know, where I can rely absolutely on the overwhelming majority of bishops and priests to back me up."

The Devil gave a satisfied laugh.

"I am not really worried," he said.

"When the chips are down, all male Christians will rally to me. What I especially excite the fury of The Devil was Dr Coggan's statement that 'I hope that the Church will declare itself as ready and eager to receive from women the duty, quality and licensed, the ministry of the Word and the consecrated elements'."

"SUBVERSIVE"

"Common sense and moderation like that is dangerous," he said. "Subversive, wouldn't you have Dr Coggan in my world any price. The Anglican Church is welcome to him."

Comments by Sydney clergymen on the Lambeth decision tended to confirm all that The Devil told. "The Anglican Church is a special interview."

The vice principal of Moore Theological College, Sydney, Canon D. W. B. Robinson, said last week that he approved the Lambeth decision to defer consideration to the role of women in the ministry.

"It is simply unbefitting that women be ministers," he said. "They are not called to it, it is inappropriate."

"It is unbefitting that a woman, in normal circumstances, not the head of a household, should exercise the function of a minister."

"The sound fellow," commented The Devil. Definitely on the safe side, without even knowing it. "The Devil is the right word. So are words like 'unbefitting' and 'inappropriate'."

"What way you get people to think

with their bellies, not their brains. The one thing to avoid is merely exercising a particular kind of ministry — the sacramental kind."

"Mind you, this business of the head of the household has had it I think that needs to be looked into."

"Of course, we are all ministers in a certain sense. A priest is merely exercising a particular kind of ministry — the sacramental kind."

"There are sound theological reasons why women should not be in the sacramental ministry."

MALE PREJUDICE

"I suppose, really, there is a good deal of male prejudice in the world," said the Devil.

"I suppose, really, there is a good deal of male prejudice in the world," said the Devil. "My better self tells me that there is."

"(A bit shy, that fellow," said The Devil. "But he'll be all right in the end.")

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in the Church. As far as I can see there's nothing in the Scriptures — your own Bible — which excludes women from administering the Sacraments."

"It's not a question of efficacy. It's just a matter of God's will. I suppose it's all bound up with the Sacraments."

(Continued on page 11)

## BISHOPS ENDORSE THEIR 1958 RESOLUTION ON BIRTH CONTROL

ANGLICAN NEWS SERVICE

London, August 10

The Bishops at the Lambeth Conference this week endorsed, without dissent, their 1958 resolution that family planning was a matter of conscience for parents.

The resolution stated that the conference had taken notice of Pope Paul's encyclical on the family, and welcomed its appreciation of the Pope's teaching on marriage and the family.

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—Newcastle "Herald" picture

The Dean of Newcastle, the Very Reverend J. N. Falkingham, and the Headmaster of Newcastle Church of England Grammar School for Girls, Miss Lynette Thompson, discussing arrangements for the School Jubilee service in Christ Church Cathedral, with the School Chaplain, Margaret Falkingham (left), and the Chapel Prefect, Denise Dawson. (See story page 3.)

## THE THIRTY-NINE ARTICLES

ANGLICAN NEWS SERVICE

London, August 9

The Bishop of Durham, Dr. Ian Ramsey, who is chairman of the Archbishop's Commission on Christian Doctrine, presided at a Press conference here last week.

The subject was the "Thirty-Nine Articles", contained in the Book of Common Prayer and the purpose was to discuss ways in which the manner of subscription by the clergy to the Articles might be changed or improved.

Many Anglican churches require ordinands to subscribe before ordination to a belief in the Articles, which date from 1571.

The commission rejected a number of proposals to re-write the Articles and proposed instead a new method of subscription which would "modify the formula of assent", in which the Articles would not be mentioned.

"This is what, would ease the consciences of those who cannot at present make the required subscriptions without mental reservations."

BISHOP CHOSEN FOR ACCRA

ANGLICAN NEWS SERVICE

London, August 12

The Right Reverend Ishmael Samuel Mills Lemarie, Assistant Bishop of Accra, Ghana, has been elected Bishop of Accra.

He was elected at a meeting of the Episcopal Synod of the Province of West Africa held in Westminster on August 2.

He succeeds the Right Reverend Bishop Rosebery, S.M., who resigned earlier this year.

Bishop Lemarie is a Ghanaian who was trained at St. Augustine's College, Kumasi, and has spent the whole of his thirty-two years' ministry in the Diocese of Accra.

At present he is also Archdeacon of Cape Coast and Vice-General.

WOMAN APPOINTED

ANGLICAN NEWS SERVICE

London, August 10

Miss E. Barry, formerly a B.C.M.S. missionary in the Diocese of Rangoon, has been appointed Assistant Home Secretary of the Bible Churchmen's Missionary Society.

## ARCHBISHOP APPLETON SPEAKS AT HIROSHIMA DAY RALLY IN LONDON

ANGLICAN NEWS SERVICE

London, August 9

George Appleton was one of the speakers at a mass rally in the Central Hall, Westminster, on August 6, the Feast of the Transfiguration, the anniversary of the dropping of atomic bombs on Hiroshima.

The subject of the meeting, organised by the Anglican Faith Fellowship, was "Christianity and War-Time for a Change".

The Archbishop of Canterbury, the Right Reverend Geoffrey Fisher, opened the service in the Abbey.

The Bishop of Crediton, the Right Reverend Wilfrid Watney, presided.

Other speakers were the Bishop of Nagasaki, the Right Reverend John Sadiq; the Bishop of California, the Right Reverend C. Kirker Myers; and the Bishop of Hawaii, the Right Reverend Trevor Toddler, C.R.

The Archbishop of Wales and the Bishop of Bradford and Sheffield were also on the platform.

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incompatible with the teaching of Jesus Christ would be carried to its logical conclusion, which would be the complete repudiation of war."

Bishop Kirker Myers of California, spoke, as an American who loves his country, against the war in Viet Nam.

He believed the unification of the Viet Nam was an internal matter which the Viet Namees must be allowed to settle themselves.

DR. GEORGE MYERS

"I do not believe a great nation can be saved by saying to the world, 'We were wrong, I hope America will be wiser.'"

"In attempting, as our politicians have done, to destroy Viet Nam, we are in fact destroying the entire nation."

"I have heard innumerable weapons such as napalm."

"We have destroyed thousands of children and women and men. We are guilty of violating the

principles of the Geneva Convention by many of the ways we have conducted the war... We have violated the cardinal principles of the doctrine of the just war by the indiscriminate attacks upon civilian populations."

The Archbishop of Perth, said it had taken him the best part of a lifetime to come to his commitment as a full-fledged worker for peace.

The first thing that came to him was that, as a disciple of Jesus Christ, he was won by His humility and defencelessness and His cross as well as by His teaching that the way to get a new world was by loving our enemies.

Second was the realisation that the world was too total, too destructive, impersonal and dehumanising.

Third, he had lived for twenty years in Asia, and found that Asian man thought Christianity had been unable to get Christians native to give up war.

## BISHOPS FAST

ANGLICAN NEWS SERVICE

London, August 12

Bishops attending the Lambeth Conference were asked by the Archbishop of Canterbury to go without their lunch last Friday, August 9, and to contribute the money they would have spent towards the Lord Mayor of London's War on Want appeal.

They were also invited to spend part of the lunch-break from conference business at a special service at Westminster Abbey.

This service of intercession for "the poor of the world" was jointly conducted by Dr. Ramsey and the Bishop of Zululand, the Right Reverend Alphaeus Zulu.

BISHOP CLARKSON FOR LINCOLN

ANGLICAN NEWS SERVICE

London, August 9

The Right Reverend G. W. Clarkson, formerly Dean of Guildford, who retired recently, has been appointed as Assistant Bishop in the Diocese of Lincoln.

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# ABSAHON BECOMES KING

By MICHAEL J. LAURENCE

In order to help the King achieve what was obviously his great desire to be reconciled with Absalom, Joab, brother of Telo, a city about twelve miles south of Jerusalem, and a woman he knew and sent her to the King, died in mourning, with a story that she had had two sons who had quarrelled and one had killed the other and she begged the King to save the life of her remaining son for her relatives were determined to avenge the death of his crime, but if he died she would have no one to protect her or care for her in her old age.

When David graciously granted her request, the woman asked him if he would allow Absalom to return home as a proof of his sincerity.

The King then realised it was Joab who had arranged the little tableau and having confirmed his surmise, sent for him and granted his request.

Having thanked the King for his generosity, Joab immediately set out for Geshur and brought Absalom back to Jerusalem. David, however, was not so quick to forgive him and sent him a message bidding him stay in his home house and not come near him.

**JOAB**  
For two years Absalom was content to obey his father's orders and remained in his home house with his own family which consisted of three sons and one very beautiful daughter who he named Tamar. She later became the wife of his cousin Rehoboam, the son of King Solomon.

At the end of the two years, however, Absalom decided to try again to meet his father. He sent for Joab, intending to ask him to effect a reconciliation between them, but Joab did not come.

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Miss H. L. Howard, M.A. Canb., B.Ed.

Absalom then had his servants set fire to Joab's barleyfield which adjoined his own fields. He went to the aid of his friends, seeing Joab hurrying to enquire about the fire, and he told him that Absalom said he had had to do something to bring him since he had ignored his message and bade him go to the King and enquire about the matter, and he allowed him to see him again.

Seeing that Absalom was truly distressed and that he stood at the long estrangement, Joab decided to act as mediator and persuaded David to see his son again and to send a messenger bidding Absalom come to him, who, when he had begged his father's pardon, was forgiven, and the King promised to remember his crime no more.

Although King David forgave his son's generosity, Absalom seems never to have forgiven his father, for as soon as he was able to take his place once more among the royal princes and to be about the royal palace as much as before, he made it his business to procure for himself a bodyguard of fifty armour-bearers and chariots, thereby acting as though he were already King.

For a long time he employed his time carefully winning over the loyalty of the people from his father and turning it to himself.

Now he did by rising early and imitating to those who gathered at the palace to have their wrongs redressed, how different his judgment was from that of the King's counsellors and judges; he treated all his men as his equals, refusing to allow them to give him any special honour as the King's.

The result of all this was that by the end of the four years, Absalom had become a very strong figure in the favour of the people, and he was able to overthrow the King and take the throne for himself.

He first appointed his father and sought permission to go to Hebron to procure for himself the throne of David, for God, for he had vowed, he said, that he would never return to Jerusalem and to be reconciled with his father, he would serve God faithfully the rest of his life. King David believed him and sent him away in peace.

Accompanied by many of the people, many of whom had an idea of any other reason for their going than to assist in the offering of a sacrifice by their presence, Absalom set out for Hebron.

**AT HEBRON**  
Amongst those who did know the true reason for the journey, was Abiathar who had been one of David's private counsellors. He came from Gibeon, a city in the mountains part of Judah and was the grandfather of Absalom.

Once arrived at Hebron, Absalom ordered his servants to kill him and then had himself declared King of Israel and Judah.

When that David heard of this new calamity, he did not want to do nor would he could trust that he would not have been deceived him from Hebron.

Calling together his intimate friends, he told them what had occurred and said he intended to go to him.

fleeing beyond Jordan until he should see how events would shape themselves.

When he committed himself to God's mercy and justice, he then left the Royal Palace, and he took with him his concubines and fled, accompanied by those who remained loyal to him and who likewise fled for their lives.

The high priests, of whom he had been with him since he fled into exile, and the King's son who had fled with him, went with him to Jerusalem, weeping and with his head covered and his feet bare and came to the brook Kidron.

There he tried to persuade him to flee, but the commander of his guard, to return to Gath with his six hundred men and his patriots, but Ithai refused to leave him saying he was the King's slave and where his master went he and his men would go.

David's heart was filled with gratitude and he bade them cross the brook Kidron and follow him. The King then bade Abiathar and the priests, and the Levites who had borne the ark, to follow him.

## RESEARCH BRINGS NEW HELP TO U.S. CLERGY

ANGLICAN NEWS SERVICE

New York, August 9  
The Department of Executive Council of the Episcopal Church in the U.S.A. has come up with something new — a handsome, blue Parish Participation Kit.

It is intended for use by busy priests to guide them through the job of planning and programming in a simple, effective way. The development of the Kit was the result of a study made by a Boston research firm, which suggested that there was a growing dissatisfaction with the Clergy Handbook formerly used for the distribution of Executive Council educational materials.

Clergymen commented that they received much more material than they could use.

**GREAT SAVING**  
The Parish Participation Kit will replace the Clergy Newsletter, and it is estimated that by eliminating the sampling of materials, which was a feature of the Newsletter, approximately \$10,000 a year will be saved.

Other substantial savings are anticipated through an improved order system, eliminating over-production of materials, as well as other hard-to-measure savings.

**SIR KENNETH GRUBB RESIGNS AGAIN**  
ANGLICAN NEWS SERVICE

London, August 9  
Sir Kenneth Grubb, who has been chairman of the Commission for the United Kingdom on International Affairs since its foundation in 1948, has retired from this position.

Professor Ulrich Scheuner of Bonn has been proposed to succeed him.

Last month Sir Kenneth announced at the time of his resignation from the presidency of the Council of the Missionary Society that he intended to withdraw gradually from his various commitments.

**CANONY FOR A METHODIST**  
ANGLICAN NEWS SERVICE

New York, August 9  
On his retirement last month the Methodist Bishop Donald H. Tippett was installed at an honorary canon of Grace Cathedral, San Francisco.

Tippett's service to Christianity spans nearly four decades.

He was a past president of the Council of Bishops of the United Methodist Church and of the Northern Californian Council of Churches.

Ark before him to return to Jerusalem for he trusted God would deliver him out of his hands.

Hundreds of years later, David's greatest descendant, the Messiah, was born upon a donkey, and an animal used by kings to the same place, where he saw the king, crying before him and wept over it because it rejected his Kingdom.

Soon after David's pause on the Mount of Olives, he saw his friend Hushai, whom he trusted completely, coming towards him, his head covered with ashes and his clothes rent as an expression of great grief.

To read the clothes a knife was taken and with the blade held downwards, a slit was put in the upper garment on the right side and the material rent in a landslide.

This was done for a brother, sister, son, daughter or wife, for either or both parents, the rent was made in all the garments and on the left side.

We consider Absalom's character alongside that of Jacob, we shall see that Absalom was what we call a "strong man" in his ancient ancestor, so much of their character being alike.

## AUSTACE HELPS BIAFRA

ANGLICAN NEWS SERVICE

London, August 9  
The Anglican National Council has been given the task of helping victims of the civil war in Biafra.

Medical relief and food supplies for starving children have been provided through Catholic Relief Services, the World Council of Churches and UNICEF, which are the three Austace agencies providing relief in the disaster area.

The three agencies have already expended about \$200,000 for the emergency and will immediately increase their aid to \$500,000 supplies with the \$600,000 received from Austace.

## SCRIPTURE UNION RALLY

FROM A CORRESPONDENT

The Scripture Union is giving rally for 1968 is held in Sydney Town Hall on July 21. It is about 1200 people attend the rally which took as its theme "Guidelines for Living".

The theme was chosen as a follow-up of the recent Billy Graham Crusade.

Mr. Brian Hill, a former I.S.C.F. staffworker and now a senior lecturer in Education at University College, Wollongong, was the speaker.

## DOUBLE ZERO CLUB FOR UNATTACHED YOUTH

ANGLICAN NEWS SERVICE

London, August 10  
The Roman Catholic Archbishop of Birmingham, Dr. Dwyer, last Sunday, August 4, made the B.B.C. "Week's Good Cause" appeal on behalf of the Double Zero Club.

Dr. Dwyer, the Bishop of Birmingham's chaplain for unattached youth.

Dr. Dwyer admits that it is unusual for a Roman Catholic priest to appear on an appeal for a club organised by an Anglican.

But he himself has visited the club and holds in high esteem the work that is being done there.

Most of the club members have no explicit affiliation with the Church and, in their leather jackets, studded with badges, and riding on motor-bikes, look like the kind of young people who are the target of the Mission in the more sedate section of society.

**MOTOR CYCLES**  
"But," says the Archbishop, "appearances are deceptive."

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## RED CROSS SUNDAY

Churches throughout Australia of all denominations have been asked to take some part in observing Red Cross Sunday on August 18.

His Excellency the Governor of N.S.W. Sir Roden Cutler and Lady Cutler, who is President of Red Cross in N.S.W., will attend the service at St. Andrew's Cathedral, Sydney, at 3 p.m.

This service will also be attended by Mr. J. A. Cameron, M.L.A., Minister for Health, and the Hon. A. G. Gago, Minister for Health, together with representatives of the Diplomatic and Consular Corps, the Armed Services, and ex-servicemen and kindred organisations.

The address at St. Andrew's will be given by the Very Reverend W. M. Morton, Dean of Sydney.

A guard of honour prior to the service will be formed by approximately 40 Junior Red Cross members; the Red Cross V.A.D. choir will lead the singing and V.A.s will act as ushers and standard bearers.

## EXCAVATIONS FOR CHURCH

ANGLICAN NEWS SERVICE

London, August 9  
A column of what is believed to be a Roman wall, part of a priory church in Oxford, built in 1244, has been unearthed by archaeologists.

It was found fifteen feet under the present ground level.

## MERIDEN CHURCH OF ENGLAND SCHOOL FOR GIRLS

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## NEW B.C.A. SECRETARY COMMISSIONED

### CANON RICH TELLS OF ITS EXPANDING WORK

FROM A CORRESPONDENT

Melbourne, August 9  
The new Victorian Secretary of the Bush Church Aid Society, the Reverend Ian E. C. Booth, was commissioned in St. John's Church, Toorak, on August 4 by Archbishop J. Henry Brown.

A large crowd of B.C.A. members and supporters attended the service at which Canon C. W. Rich, Federal Secretary of the Bush Church Aid Society, presided.

He spoke of the previous association of the new secretary with the work of the society in South Australia and of his service in the Diocese of Tasmania.

He paid tribute to the years of service to the Bush Church Aid Society of the Reverend John Soukale who resigned as Victorian Secretary earlier this year.

Canon Rich then told of the expanding challenge to the Bush Church Aid Society in its task of bringing the Church to remote Australia, drawing attention to the centrality of Jesus Christ epitomised in the society motto "Australia for Christ".

Assisting Archbishop Brown in the service were the Vicar of St. John's, the Reverend T. C. Gee, and the Reverend A. C. Miles, who has been honorary acting Victorian Secretary.

The ladies of the B.C.A. Central Women's Auxiliary served afternoon tea in the parish hall when the Reverend Eric Booth and his family of four children were welcomed.

Mrs Booth with a beautiful bunch of flowers.

The Bush Church Aid Society

**C.E.B.S. TOUR TO WARRAMBOOL**

FROM A CORRESPONDENT

Aelaide, August 12

The Church of England Boys' Society in South Australia is organising another inter-State tour next January for boys between the ages of 12 and 16 years.

The boys will go to Warrambool, one of Victoria's largest holiday resorts on the south coast, from January 6 to 17.

As Warrambool is in the middle of a dairy producing area they will visit milk and cheese factories, as well as the woolen mills.

Last year the boys toured Gippsland.

The chaplain for the tour is the Reverend Anthony Taylor, the organist is Mr Bob Brandenburg.

supports a pastoral mission to the Church in remote areas of Australia and maintains a nursing service, school hostels, and Mail Bag Sunday School.

The Reverend Ian Booth can be contacted at the Bush Church Aid Society's office, 4th floor, 262 Flinders Lane, Melbourne—telephone 63-8962 or at his residence, 899 Doncaster Road, Doncaster East, 3153, and is available for deputations on behalf of the society.

## NEWCASTLE GIRLS' SCHOOL CELEBRATES GOLDEN JUBILEE

FROM A CORRESPONDENT

Throughout the second part of the winter term the girls of the Newcastle Church of England Grammar School have been participating in a number of special activities to commemorate the golden jubilee of their school.

The school was formally blessed and opened by the Bishop of Newcastle, the Right Reverend John F. Stutch, on July 23, 1918.

The vision of the Bishop and of the Dean, the Very Reverend H. K. Archdall, the practical vision of the Registrar, Mr C. A. Brown, had met with support from the diocese and the synod of that year had passed an ordinance to set up a school "to impart to girls a sound education, with religious and moral instruction in conformity with the principles of the Church of England."

In 1919 the first Headmistress, Miss Margaret Lawrence, was appointed.

**PERSONAL GOAL**

"We are endeavouring to model the school on the lines best calculated to develop individual natures and talents, and to make the education receive of permanent value, both morally and intellectually, so that girls who pass through the school may be well equipped for the battle of life, and able to take their place in the vanguard of their countrywomen in the time to come."

Words written at the close of world war, when great hope was placed upon the value of

education as an instrument of peace, they have not only been the principle, but the personal goal of succeeding headmistresses.

Environmental factors have prevented the school from growing in numbers, but its success in every sphere is beyond the proportion of its size.

From its inception, with depression, war, peace by the rapid expansion of knowledge and technology, has laboured to keep abreast of the economic outgrowth of modern society.

In its actual jubilee week the most significant feature was the Golden Jubilee Foundation Day service, an act of thanksgiving for the dedication attended by parents and girls, past students, community leaders and friends of the school.

The organist and choir mistress was Mrs Ruth Keir, both a member of staff and a former student of the school.

The address was given by the school chaplain, the Dean of Newcastle, the Very Reverend N. P. Falkingham, who took as his text "And the capstone that were upon the top of the pillars of the vestibule were of lily-work."

**FINEST WORK**

His theme was of the craftsmen working not for the glory of man, but for the glory of God; his delicate workmanship was unseen by the worshippers in the Temple, but God, to whom it was offered, received the finest work of his hands.

In the same fashion, the Dean exhorted the founding fathers of the school prepared a gift to offer to God—the vision to found a school for girls in 1918, at a time when the nation's reconstruction was in its infancy, and the school was in its fourth year of work; at a time, too, when a truly comprehensive education was not deemed necessary for girls.

The sacrifice necessary to establish and maintain the school were truly a worthy offering, complete with the capstone of the craftsmen, whose finest work was reserved for "the capital upon the top of the pillar."

This vision and this sacrifice, he maintained, have borne fruit in the fifty years of the school's life.

Following the Dean's address the girls of the school

presented a play, "The Pilgrim's Hymn".

The service concluded with the members of the school proceeding to the west end of the Cathedral during the singing of a festival arrangement of the hymn "Soldiers of Christ Arise," where they repeated together part of the dedication "Spray from St. Patrick's Breastplate."

After the service parents and staff were entertained at a jubilee dinner by the girls, with the Area Director of Education, Mr E. E. Gray, the special guest and speaker.

**FOR SEPTEMBER**

Since the actual Founders' Day celebration in the absence of the Diocesan Bishop, the Right Reverend J. A. G. Henden, a second group of public activities are planned for the end of September when he will have returned.

An Old Girls' Day will be held on Saturday, September 28, and on the following day, the official jubilee thanksgiving service will be held in St. John's Church Cathedral at 3 p.m., with the guest speaker, the Headmaster of The King's School, the Reverend S. W. Kurup.

This will be followed by a social reception at the school.

**CAMPEDOWN CEMETERY SERVICE WILL HONOUR MAJOR LOCKYER**

## NEW ADDRESS FOR BISHOP MOYES

The Right Reverend J. S. Moyes and Mrs Moyes will leave their home at Vaucluse, N.S.W., on August 26 to visit their family and friends in Adelaide.

On their return on September 13 they will go to live at the Mowll Memorial Village where their address will be: Neill Side Lodge, Mowll Memorial Village, Castle Hill, 2154.

**PARISHES JOIN FOR CONFIRMATION CAMP**

FROM A CORRESPONDENT

Wynyard, August 12  
Several parishes in the Darwin archdiocese on Tasmanian's north-west coast joined forces this month to conduct a week-end camp for Confirmation candidates at the Methodist camp at Turner's Beach.

The thirty-seven young people who attended camp from the parishes of Ulverston, Penguin, Wynyard, Coogee and the Castra Parochial District.

The camp leaders were the Reverend A. G. Costelloe and Mrs Costelloe, the Reverend W. R. Paton and A. J. Broadfield and Mr and Mrs Frank Taylor.

**ASSIGNMENTS**

As well as the fun and games which included a treasure hunt and a barbecue, there were lectures on the general theme of "Commitment," a missionary film on the work of the Melanesian Brotherhood and Bible study.

Each morning the young people were given an assignment sheet to be completed by the campers that evening.

This involved using their spare time to answer questions from their Bibles and Prayer Books and the leaders were impressed by the enthusiasm with which the campers participated in their part of their activities.

**BISHOP RETURNS HOME**

ANGLICAN NEWS, London, August 9  
The Bishop of Riverina, the Right Reverend John Grindrod, returned to his home parish of Aungton, Diocese of Liverpool, at the end of July.

He had received a cheque to be used in his diocese to allow a married theological student to spend an entire year in study.

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## FOURTH FORM AND WORSHIP

### SUGGESTIONS COME FROM BOYS

FROM OUR OWN CORRESPONDENT

Melbourne, August 12  
Fourth form students at Ivanhoe Grammar School were recently asked by their school chaplain, the Reverend P. R. Cooke, about the school daily assembly, and to offer suggestions for improvements to its worship.

The results have been summarized, revealing some interesting suggestions.

Very strong opinion was expressed for much more variation, shorter or longer, and even inclusion of shorter Mass sometimes.

Musical aspects included revision of the hymn book, including modern hymns and negro spirituals; leading of singing by choir and orchestra, use of an organ, or any other instrument.

Great emphasis was placed on the regular attendance of all at the assembly, and to offer suggestions of participation and interest. Truly "out of the mouths of babes and sucklings" has perfected praise."

Other suggestions were the regular provision of a speaker, lessons and student prayers, and popular, and the value questioned.

It was felt the service itself should provide for much more participation by the boys themselves.

A celebration of Holy Communion, once each term in the hall for the whole school, was another suggestion that received support.

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Dr T. E. Peacock, with his wife and children, arrived at the service which he preached in St. John's Cathedral, Brisbane, on August 4, before returning to England where he will be in charge of St. Paul's Church, Jerrold, in the Diocese of Durham. The Bishop of Durham wants Dr Peacock to develop the parish as a diocesan centre of Christian Education. In Brisbane, Dr Peacock has been a lecturer in Physical Chemistry at the University of Queensland.

A service to be held next Sunday afternoon, August 18, at the Campedown Cemetery, Church Street, Newtown, Sydney, will be at the graveside of Major Edmund Lockyer.

FROM A CORRESPONDENT

Alderman John Gilroy, official secretary of the trust, says that Major Lockyer had a distinguished record of service and achievement. He had been appointed Governor Brisbane to receive the Brisbane River in September, 1923. This he did in 21 miles and discovered the first coal seam in Australia.

**AT ALBANY**

Alderman Gilroy said that later, in 1926, when it was feared that the French would move a settlement in Western Australia, he was sent with a detachment of soldiers and convicts in the ship "Amity" and landed at Albany on December 25.

On January 21, 1827, he planted the Union Jack and thus made the first official claim of the whole of Australia for the British Crown.

Later, Major Lockyer served the colony in various positions such as Police Magistrate at Perth, Principal Surveyor of Roads and Bridges, Sergeant-At-Arms of the Legislative Council, and the Under-Secretary of the Black Rock.

Campedown Cemetery is kept in excellent order by a staff of gardeners and it is fitting that the colony's various places it is kept in such good condition and that its records are carefully maintained.

Music for the service will be provided by the band of the 1st Battalion, The Australian Army, and the trustees expect a good crowd of people to attend the service.

Descendants of Major Lockyer will be travelling from Queensland to attend the service.











## BOOK REVIEWS

## THEOLOGICAL DEBATE

STUDIES IN LITURGICAL THEOLOGY, edited by Leslie E. Kest and J. Louis Martyn. S.P.C.K., Pp. 146, 56.50.

It is well known to students of the New Testament that in the last few years there has been a great concentration of attention on the Gospel of St. Luke, and the second volume of the Acts of the Apostles. This fashioning of the Acts at its most lush echoes in the English-speaking countries as well.

Up to now it has not been easy for the non-specialist to be sure he knows what the main debated topics are he finds some single book, and wonders how far it is representative.

Here is a collection of nineteen essays, to which the leading scholars involved have contributed. It was assembled in America in honour of Professor Paul Schubert, and contains seven essays from Germany, adequately translated, seven from America, two each from Holland and Switzerland, and one each from Norway and England. It is hard to imagine a better book for anyone who wants to know what the current debate is all about.

Since this is the aim, it is inevitable that some general readers will think that parts of the discussion are a bit esoteric; the main performance seems to share some assumptions which may think doubtful, such as the non-fulfillment of Colossians as well as Ephesians. But this is the price one has to pay for listening in on any such a close-knit debate as this.

The main topics dealt with are what any modern student will expect, and include the distinctive theology of St. Luke, a detailed comparison of the Acts with the

## "WHY WE CAN'T WAIT"

EXPOSITORY TIMES, June, issue, 2, p. 7, C. W. Fiddes.

The opening pages carry a warm tribute to Martin Luther King whose philosophy of non-violent resistance to injustice is shown in a vigorous involvement with men and women in the midst of their misery.

That he angered those who impatiently wanted justice, was a bitter cross he carried but in his generous defiance of violence he followed patiently in his Master's footsteps.

Lengthy reference is paid to his "Why we can't wait" as the best tribute that can be given. Among other articles is one on de Chardin, another on Pope's "Easy Evangelism" and Bridges' "Testament of Beauty". Prof. St. Barclay in his regular "Entre Nous" column gives a warm appraisal of Bibby's "The Essence of T. H. Moxley".

In "The Study" contains an admirable sermon by David Gifford in which he suggests that the modern teenage revolt against the Church is because it tends to be "package" truth, and that Christians should show a pronounced gap between belief and behaviour.

—A.V.M.

## YOUNG PEOPLE'S STORIES

THE CHILDREN OF THE HOUSE. Bruce Fiddes-Lacey and Philippe Pearce. Young People's Books Ltd., 1968, 25.75. NO. 174. 128 PAGES. H.B. Jarrold, Norwich. Young People's Book, Pt. 109.

THESE two books for young people are most attractively presented and very well written. The first is suitable for both boys and girls from, say, the ages of ten to fourteen.

It describes life in a large house in England before World War I at a time "when one's estate and inheritance counted for more than the lives of one's children."

Two boys, two girls, all different and rather bleak lives, only enlightened by adventures of their own making.

The end is sad; three young people, and lonely, are left with an unwanted Stuffed Head found inside a museum for night-seer.

The book pin-points one aspect

of letters of St. Paul, and the stand-point of the author's earlier work, his books, at a date near the end of the first century.

St. Paul's choice of favouritism among such a collection will be a rather surprising discovery, but debate, or is perhaps more concerned to get a picture independent of it.

For the former, he will pick the more technical German essays; if the latter, he will probably get most from Professor C. F. M. Moule's contribution "The Christianity of Acts", and from P. Fitzmyer's "Jewish Christianity in Acts in the light of the Qumran Scrolls". Fortunately, these two are among the longest essays in the book.

Nearly all the essays have an array of notes appended to them in some cases a rather formidable one. But there are no indexes of any kind at the end of the book. The total amount of matter is about 1,000 pages, and there must be nearly 150,000 words getting a good deal for his money.

After this description, a potential reader may rightly gather that it is a book to be read, and that this new collection is one part of the New Testament as well as its more general side.

—A.S.

## VIET NAM NOVEL WRITTEN BY AN AUSTRALIAN SOLDIER

COUNT YOUR DEAD. John Rowe. Angus and Robertson, Pp. 213, 55.50.

MAJOR JOHN ROWE is not only lucky if he gets away from writing this book, but a novel. He probably needs have no fear as far as the Service is concerned, but it is a pretty sophisticated, educated and independent-minded man. If some people think this is a good reason for starting asking awkward Questions about his name, that could become difficult.

There are seven major characters in this novel, but it is portrayed "warts and all" in this novel. It is Major John Rowe, a Bill Morgan, an economics graduate doing his second tour of Viet Nam, who is promoted from the command of a company (after winning a Silver Star) to be the Brigade's Civil Affairs Officer. Morgan's chances of reaching high rank in the U.S. Army are thin; he has an independent turn of mind.

The "villain", in a sense, is the commander of the Brigade, Colonel "Old Leather" Robbins, son of a minor war healer who managed to have him sent to the States, and who is portrayed by good efficiency and energy in his life in imagination and truthfulness.

Around these revolve the highly coloured and colourful lives of a plantation manager, Juncos; Major Frank Meredith, a staff

This book follows the same pattern as the author's earlier work, the same title, "On the Gospel".

It is a book of practical advice on the subject of the Gospel, concerned with the attention which should be given to the beginning of the Gospel, there follow outlines of sermons for each of the four Gospels.

Year based on the Epistle for the Day.

In a few cases, these outlines are expanded to full length sermons, of which that for Easter Day is a notable example.

Your reviewer can only repeat that he said about the earlier volume on the Gospel. If any one expects this to be a source of ready-made sermons he will be disappointed, as he deserves to be.

But as examples of the sort of sermon he should be producing himself, it is one of the best which he has constructed, these are the best.

It may be that a thought in one of these outlines may give a reader's bright idea and start a train of thought which ends in a sermon which is a masterpiece.

No preacher could fail to profit from reading this book.

—A.W.H.

## CHRISTIAN HEROISM

AN UNQUENCHED FLAME, Wendy Mass. Published by the South America

THIS is a short and surprisingly moving book, the kind of thing which is interesting about the history of the South American Mission.

Captain Allan Gardiner was founded the South American Mission to burning zeal for Christ through illness, and as a result founded the South American Mission.

Hereafter he resolved to seek for opportunities where there was the Gospel had previously been made.

With seven companions he laid down his life in Tierra del Fuego (1851), as a result of starvation and exposure.

Interestingly, his son and grandson were but more successful in their missionary endeavours. But as always the day of the end brought forth later fruit.

This Anglican society has had a chequered career for more than 100 years. Gradually it has moved from the South American continent to South America with its aim to make known the Gospel of our Lord Jesus Christ to the Indian tribes and other inhabitants of South America.

Many of the missionary episodes sparkle with a Christian heroism, and of a high quality. Not infrequently has human life been forfeit.

Always there has been a pas-

sional patience, and an increasing belief of souls saved, and saved to society.

The society now has over 100 missionaries in the field, and the Anglican Association is planning a meaningful part with ten missionaries on active service and a vigorous outreach at home.

One cannot help feeling on reading such an account how little we sometimes know of happenings elsewhere which are moving and significant.

—A.J.G.

Copies available from S.A.M.S. office, 25 Alexander Parade, Kewville, N.S.W.

## BASIS FAITH

LIVING WITH GOD, Don Robert Livingston, S.P.C.K., Pp. 48, 8s. BEYOND THE VILLAGERS, Sylvia Barrett, S.P.C.K., 1968, 10s. 6d. BUREAU, Pp. 8, 4s. 6d.

This book sets out the basic truths of the Christian faith in a series of short chapters. Each section is introduced by a series of relevant scriptural quotes.

Lord Jesus Christ is the foundation of the topic under consideration and each section has a prayer for self-examination or discussion.

Although there is some good teaching in this book, the method of presentation is scrappy and unattractive.

It is scarcely more than a series of notes, but useful notes. It could be used as a basis for Confirmation classes or discussion groups.

The second book is an autobiography of a young man in an intelligent, hard-headed and well-read lady learned, over the years, to say the Nicene Creed (to quote her freely) "with her hand on her heart and her heart with her tongue in her cheek".

As the chapters unfold she shows a lively mind, and a keenly to make a good phrase and a knowledge of traditional Christian theology and contemporary writing shared by few.

This is a fine attempt to grapple with the problems of Christian belief in the modern world, and to show how it can be lived by convinced Christians as well as those on the fringes of the faith.

—J.L.R.

## LIVE CURRENT ISSUES

MORAL RESPONSIBILITY, Joseph Fletcher, M.C.M. Press, 25s. 63.5s.

KNOWN especially for his "Situation Ethics", Fletcher, Professor of Social Ethics at an Episcopal Theological School in the States, has collected a series of fourteen papers, all but one of which had been previously published.

His closing chapter, which gives the name to the book, draws together the threads of his argument.

He is in to-day in a spirit; he agrees with the medievalists and their consideration of the "end" of the action, not caring or not responding "The opposite of love is not hate but indifference."

To make this quite clear, he avoids abstract dilemmas and generalizations, and concentrates on a number of live current issues: birth control, euthanasia, business management and sexual offences.

THOSE who have read his earlier book will know that he considers that the Christian is to be made existentially in the light of the situation and not in abstract terms.

So, to take the matter of sex, he stresses the importance of love with its absolutes and universals, cut out the middle ground between right and wrong, and prologues.

He is not a moralist, while it recognizes that the ideal is a combination of marriage and sex, in its own right, and not a sexual act, and the only measure—see no need for the "end" for all—even for Christians.

"No sexual act between persons competent to give mutual consent should be prohibited, ex-

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AIR LETTER FROM LAMBETH . . . 2

## LIVING DOWN THE BROCHURE

BY OUR OWN CORRESPONDENT

SOME of us on our arrival in this country were rather mystified by such questions as "How now are you enjoying your woodcock in wine?" "How many peeps have YOU lunched with?"

One Australian bishop was cutting from "Lambeth" a "Daily Express" whose article on the Lambeth Conference was headed: "It's a Champagne Town."

The cause of all this hoopla is the last page of the otherwise excellent brochure entitled "Lambeth '68".

Entitled "Places to Eat" it lists about ten such places including Claridges (Smoragorsh and a drink for a guinea), Chez Solange (around fifty shillings each) and L'Etoile (one of the most expensive restaurants in London).

The B.B.C.'s first radio programme on Lambeth entitled "Go Hell with Bishops" spent at least six of its thirty minutes on this page of the brochure alone, and both the Archbishops of Canterbury and York and Bishop Ralph Dean have been forced to comment on it to say that the whole emphasis on exclusiveness and expense has made them very angry indeed.

My own opinion for what it is worth is that the last page was put in as a kind of joke which has not flown very flat on its face.

However, by now, it appears that we have lived it down, even though very few people have been told that sometime last week we heard from the Archbishop of Canterbury to say that that entertainment would be cut down to an absolute minimum and would be frugal in the extreme, while the Lord Mayor of London was inviting us to contribute to some of the many schemes for the relief of hunger in return for his reception at the Mansion House.

Perhaps the sight of so many bishops lunching on a sandwich and a cup of coffee in Victoria Street being unable to afford to eat lunch at Westminster School has had something to do with the noticeable change of attitude and a better press.

## "CHURCH" PROTEST

In my last letter I spoke of the demonstrations organised by the group calling themselves CHURCH. They are the people you may remember who have objected most strongly to the reception.

At the Mansion House, for example, they turned up wearing rags and carrying begging bowls as they handed out their leaflets. It is interesting to know that the Archbishop of Canterbury in the three leaders (they were recently arrested in Russia for handing out leaflets) into Lambeth Palace to see him and to talk to him ("he's quite a radical fellow" agrees with many of our ideas). The bishop of them after-wards).

Said one of them: "The Bishop of Bristol also met them and took with him a number of bishops from outside England who were able to tell them that the Church was not what they thought it was."

## PLAYGROUND PART OF MEMORIAL

ANGLICAN NEWS SERVICE

London, August 9

The first venture to be supported by Christian Action's new-launched Martin Luther King Memorial Fund was opened on July 29.

It is an adventure playground which has been planned by a group of members of the Society of Friends in Brighton.

The area has one of the highest immigrant settlements in London, and two of the helpers are local coloured immigrants.

Brighton is reported to have many open spaces for play purposes than almost any other London borough.

This new playground will be open daily, except Sunday, from 9 a.m. to 8 p.m.

Mrs Patricia Woodhouse, wife of the Archbishop of London, is organising secretary of the Martin Luther King Memorial Fund.

that we do not all live in places or bishop's courts nor do we dine with peers on woodcock-in-wine even when we are in London.

I am sorry to have had to point out this, but there is a danger that we would never get through to the press and people here that we were about our Foreign business until the last page of that brochure had been forgotten.

This week we have got down to this business in earnest. The groups of about a dozen have been small enough and diverse enough and the topics serious enough and relevant enough to make us work hard.

At the same time it must be noted that a number of American bishops have been to Lambeth because they have thought it is their duty to stay in their diocese during the long hot summer, while at least one American bishop who should have been chairman of his group was withdrawn in favour of the Bishop of Newcastle, in case racial strife and rioting are responsible for a sudden return to his diocese.

This same bishop has to spend about a year in his diocese a night and day guards in his cathedral church.

As a contrast I have heard of one English bishop who sent a

note apologising for his absence from his study group because he had flown to the U.S.A. to take a funeral.

The Archbishop of Canterbury has made it clear that the observers and consultants from the other churches are here with us not just to look on but to join in.

"You are here because we need you," he said, and from what I see and hear they have taken him at his word.

In one group a noted Anglican Catholic bishop who was hammering the theme of the sacrificial priesthood was somewhat surprised to find that the Orthodox and Roman Catholic Church observers attacked him for "not being catholic".

## PROBLEMS OF FAITH

Instead they supported an evangelical theologian in the group as being "thoroughly scriptural".

It was good too to hear the superb introductory paper on Faith by the Bishop of Durham followed by a shorter commentary by a young Anglican priest, (yes, a priest, not a bishop) with a plea for realisation that the problems of faith in the developing countries are different from those in the West.

Sample quote: "You in the West are rejecting the faith because of your future. We in

Africa are rejecting it because of our past."

By now you should have lost your impression that Lambeth '68 is just bishops talking with one another.

I know of one group who wanted some help and called in a clinical psychologist, and this to deal with the subject matter and not with the men who were dealing with it.

One bishop I know who is attending his third Lambeth says that this is by far the most exciting and the most hopeful.

The change he says even in the last ten years has been revolutionary.

I hear that the group dealing with worker-priests has come out unanimously in favour of them, and it will be interesting to see how this is treated by the conference as a whole in plenary session.

This same bishop has said that this Lambeth is far more ready to try and understand such "strange" manifestations of the spirit as the underground church for example and less ready to condemn them.

There is a realisation that so many of the traditional structures must be the listed bishops as one of them) and a readiness to encourage experimentation, risk and revolution.

It is a far, apart from the brochure, an exciting week.

THREE YEARS EXPERIENT  
FOR THE MOTHERS' UNION

ANGLICAN NEWS SERVICE

London, August 9

A special interview with the New Zealand Mothers' Union president, Mrs Joan Holland, printed in the "Church Times" last week sheds more light on the current official of opinion in the M.U. whether to admit divorced women to membership.

The M.U. issued an official statement through its own public relations officer after the World Council of Churches met here at the end of July.

(The M.U. is mentioned in THE ANGLICAN of August 1.)

In her interview with a "Church Times" representative Mrs Holland explained that the issue of the autonomy and qualifications for membership were taken on different days to clarify debates, the latter being taken first.

There was a day-long debate on the motion for a change of rules concerning membership. Support came from several parts of Australia, the Province of South Africa, New Zealand and some English dioceses.

"The rest of Africa, the West Indies, India and the conservative English dioceses took the opposing view, resulting in an overwhelming vote in favour of retaining the status quo," said Mrs Holland.

She said she herself opened the debate on the second day on the motion that the M.U. constitution "be so amended as to give autonomy to the Mothers' Union of the Church of New Zealand, as the need arises, to the Mothers' Union in any other country containing the three central objects of the society."

## CLOSE VOTING

Mrs Holland, who is the wife of the Bishop of Waiuku, said: "The debate was excellent, and many spoke in favour of autonomy, which would have given us complete freedom to make our own rules of membership within the Mothers' Union."

"Again, the conservative English dioceses, the West Indies and the African vote defeated our resolution, the winds of change were much closer than the previous day (62-129), with a number of abstentions."

"This, coupled with the fact that the English diocese had three voting delegates and each overseas diocese one, made us realise that the winds of change were very real."

"Mention was made of the North India Church Union

scheme that is due in two years' time.

Many English dioceses have to thrust out the question, as we have done, at branch level, so it seemed wise to question of us who were New Zealand delegates to cut the painter with the world-wide fellowship altogether.

"We did not want to go down the road of the divisive agent, and indeed one Indian delegate from Lucknow pleaded with us not to do so."

"It was because of this that I was able to move an additional resolution that the next three years be regarded as a period of experimentation during which methods of association can be decided upon."

It was decided upon.

COMMISSION

Mrs Holland explained that the commission to be set up under the chairmanship of the Bishop of Wilkesdon would examine, among other things, just how the Canadian and New Zealand Mothers' Union could still be linked with the world-wide fellowship.

"Canada and New Zealand, on the other hand, are now free to

make what experiments they will in the matter of rules of membership or anything else to provide a more active service of our Church."

But, at the request of its president, it delayed implementation in order to test the theory of the world-wide conference.

## BISHOP'S PENCE HELPS

ANGLICAN NEWS SERVICE

Chicago, August 2

A total of \$1,500,000 has been contributed by churches in the Diocese of Chicago to the work of the Church through the Bishop's Pence during the past thirty-five years.

The programme, which was inaugurated in the fall of 1933, has enabled the Bishop to make grants of \$53,000 for the construction of churches in the diocese.

In addition to these grants, the Bishop returned \$720,000 to the participating churches where the money was used in a variety of ways, for building maintenance, for rehabilitation and for the purchase of equipment and church school supplies.

A number of congregations use their share to provide their own printing, and some went to direct agency assistance.

Grants of \$1,957 were made to retreat, camp and conference centres, and grants to parishes amounted to \$103,333.

The Cathedral of Altar and Ark received \$8,551, and seminarians received \$1,247.

Of this amount \$366,835 was used to aid mission churches, of whom 34 have since achieved parish status.

Another \$28,001 was used as "seed money" to stimulate missionary programmes, and \$22,971 went for college work.

Grants to social agencies totalled \$14,611, and \$13,220 went to direct agency assistance.

Grants of \$1,957 were made to retreat, camp and conference

make what experiments they will in the matter of rules of membership or anything else to provide a more active service of our Church."

But, at the request of its president, it delayed implementation in order to test the theory of the world-wide conference.

The New Zealand M.U. Dominion Council, said Mrs Holland, would meet in Wellington in November to decide what experiments to make in the matter of rules of membership.

The council passed a resolution over two years ago it was proposed by Mrs Lester, wife of the Archbishop of New Zealand, approving the eligibility for membership of those who had been involved in divorce proceedings.

But, at the request of its president, it delayed implementation in order to test the theory of the world-wide conference.

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## A Modern Liturgy

Orders have now been received for some 2,500 copies of a A Modern Liturgy. These copies will be reprinted, and orders filled, during the present month. Further orders can be accepted and met as they reach THE ANGLICAN not later than Friday, August 23.

Price: 15 cents

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# MISSION IN VENEZUELA: CANADA'S EXCITING RESPONSE TO M.R.I.

By the Reverend Charles A. Moya, Liaison Officer to the Conference of Anglican Bishops in South America

VENEZUELA is often known in Latin America as the "land of the black gold".

It is a land as diverse as its people, its terrain and its wealth. The great oil producing centres such as Maracaibo, Puerto La Cruz, Canaima and Maturin have brought vast wealth and prosperity, but only to a small minority of a massive and fast-growing population.

Alongside of the wealthy few there is a much larger group living in unbelievable poverty, lacking even the most basic things considered essential for life.

Every town and city has a ring of "barrios", that is, centres of population where the normal amenities of light and water and sewage are at a minimum, if there at all.

There is in these areas that the work of the Church must be directed.

Venezuela as a country covers an area of approximately 350,000 square miles on the northern shoulder of South America.

It borders with Colombia, Brazil, Guyana and a coast line which borders with the Caribbean Sea.

Just as the contrast in its standard of living of its people is striking, there is also diversity in its terrain.

## MOUNTAINS

In the Andean north-west the mountains are rugged and heavily forested, gradually inclining out to form a range of mountains to the east.

And behind these mountains are the wooded and grass-covered plains.

Mining and agriculture, then, are the predominant industries. As the Anglican Church of Canada has considered the response to mission in Venezuela was consistent of the many

well as an obstacle to the Church's outreach.

While the government seems increasingly more concerned, it is of vital importance that the present conditions be alleviated now.

During the early months of 1967, the Department of Missions conducted a sociological survey to determine the feasibility of its proposed mission in Venezuela, as well as what form of mission it would have.

The results of the study indicated that there was a great need for a social work type ministry.

The study called for the development of community "centres" for the purpose of providing to be assist the underprivileged to adapt to the modern, industrial life of Venezuela.

## BISHOP MARSHALL

The leadership for such a bold and challenging venture was to come from Bishop Guy Marshall, a former Missions to Seamen Chaplain in Buenos Aires.

Bishop Marshall, 54, first came to Latin America in 1938, serving in various posts in Argentina until called back to England during the Second World War.

Bishop Marshall was consecrated in August, 1967, as Suffragan Bishop of the Diocese of Trinidad and Tobago, with jurisdiction in Venezuela.

Technically speaking, Venezuela is not yet a diocese, but there is no doubt that it will soon gain that status, thereby separating itself from Trinidad and Tobago.

It was interesting to note that Venezuela is about 10 times larger than the diocese that it is in.

Bishop and Mrs (Dorothy) Marshall now reside in Caracas, Venezuela, that has been Bishop travels to numerous points where

Anglicans will live, some of these areas quite distant from the capital.

It is important to mention St. Mary's Church, San Roman, Caracas, which now has the largest congregation within Venezuela, approximately 220 families.

In 1961, a new church building, parish house and rectory were completed at a cost of \$200,000.

The rector, Fr. William Collins, in an article in the "Caribbean Churchman" pointed out that the average income of his parishioners was \$15,000.

Fr. Collins, in addition to his duties as Chaplain to expatriate British and American families, also travels to some interior areas to conduct services.

The emphasis of the ministry at St. Mary's is definitely that of a chaplaincy, and it appears unlikely that it will ever have a strong base for Spanish-speaking work.

During a recent visit to Caracas the Bishop replied to a series of questions. The questions and answers, somewhat paraphrased, are as follows:

Q: Would you be able to describe briefly what the basic missionary strategy of your jurisdiction is at this time?

A: The strategy has various aspects. The emphasis is definitely on social work.

In each place, or centre, a chapel will be opened and regular services conducted.

It is important to mention that each place has a nucleus of Anglicans already "in residence".

DAY-CARE CENTRE

Our first project is to open a day-care centre for infants and small children, and counselling service for mothers on subjects such as hygiene and nutrition.

This first centre will be at Puerto La Cruz, about 350 km. from Caracas.

There is a large Anglican community at Puerto La Cruz, and it is hoped that eventually it will be an obstacle to the Church's outreach.

Q: What are some of the major difficulties you have encountered so far in your work?

A: Perhaps the greatest problem has been the lack of contact and communication. I am trying

hard to do something about that now. Eventually we hope to have a mobile chaplain to minister to the smaller and more isolated groups.

Q: Do you think that the Anglican Communion has a real vocation in Latin America?

A: Yes, very much so. Right here in Venezuela there is an urgent need to apply our resources and man-power to the problems that afflict these people.

We must show a genuine concern for the needs of people. There is a great need for clinics, foster homes and schools.

It was very interesting to note that Bishop Marshall has chosen to use these words on his diocesan stationery, "Ideas Anglicanas en Venezuela" - The Anglican Church in Venezuela.

The Bishop himself, having spent many years in Latin America, is bilingual in Spanish. This will tend to promote Spanish-speaking work.

The basic problem is a lack of priests, and other workers.

At the present time there are

## DOCTORS STILL NEEDED FOR NAKURU MEDICAL MISSION

The Northern Frontier Medical Mission, Diocese of Nakuru, East Africa, for which our Lenten Appeal this year was conducted, has put out a newsletter which gives a general survey of the progress made with this pioneering work.

The secretary, Dr. Peter Cox, writes that although much interest has been shown in various countries including Canada, New Zealand, Canada and Germany, not one Christian doctor has offered to give two years to work in the Northern Frontier District.

There is, however, some progress.

On the credit side, however, we have Maurice Heyman in Marsabit and Peter Cox in Marsabit, both working as full Medical Officers of Health, and Dr. Swan coming to do midwifery at Marsabit later this year.

We have also inquired from people already in the area in the remote areas.

A most important visit took place in April when Professor David Albrecht, former Dean of the Faculty of Medicine at

Makesure, and now Professor of Anatomy at the University of Nairobi, visited our representatives in Australia, and was in East Africa to examine at Marsabit.

During his hectic fortnight, he made Marsabit his headquarters. He also visited to Marsabit to see what things were like in person.

We were able to discuss many and perhaps our main hopes for the future of the mission.

In England, one Church in the north made Marsabit a complete work with model plans, which has stimulated real interest.

At present Graham and Janet Fraser are on the way to Marsabit and will certainly be available to answer questions.

Maurice Heyman goes on leave later this year, and we have an urgent need of someone to take his place at Marsabit—unless we are to engage in an expensive and disruptive game of "Medical Chairs", in which we all move around.

After this, our main needs now are Moysale on the Ethiopian border, and in the Marsabit District; the doctor here would work closely with Marsabit.

Lodwar in Turkana, still has no doctor. It is a huge district and includes the A.I.M. hospital at Lokore.

Breaking entirely fresh fields are Wajir and Mandera. Both isolated, hot and remote, and both in very strong Moslem areas.

Lastly, Kapenguria—a place that might appeal to an older man.

## VERY WILD

It is in Pokot, and close to the B.C.M.S. work in Nakooli. High, excellent climate, about 20 miles from Kisumu.

The area, however, goes right up into the West Pokot District which is very wild and inaccessible.

All these need doctors and need them now.

As our experience of Government/Mission partnership goes on, we are finding that the difficulties are sorting themselves out as they occur.

Before long the pain of the difficulty, and we shall know the smoothness of immigration, official forms, transport, allowances and entitlements.

At present we are "playing it by ear", and taking action as each problem arises.

Having been three months as

no priests working in the inferior, and Fr. Collins is the only priest serving in the capital.

It was heartening to sense the genuine dedication and enthusiasm of Bishop Marshall, despite the seemingly insurmountable problems of the new jurisdiction.

Conscious of the need to have dialogue with other denominations, the Department of Missions is not at all surprised that he has an amazingly good relationship with the Roman Catholic Bishop of Barcelona, who says they must work together as brothers.

## NEW AREA

"Bishop Marshall preached at a Mass in Roman Catholic cathedral during the Octave of Prayer for Christian Unity."

One of the central truths on which M.R.I. is founded is that "Mission is Response", and it is of profound significance that the Anglican Church of Canada has responded, and is responding to the challenge of M.R.I., by its outreach into an entirely new area of Venezuela.

Bishop Marshall leaving St. Mary's Church, Caracas, Venezuela.

TEACHING ADDRESSES

## BISHOP BROUGHTON MEMORIAL

FROM A CORRESPONDENT

Melbourne, August 12

A series of addresses to be given at St. Luke's, Yarraville, Diocese of Melbourne, at 7.15 p.m. on the five Sundays in September are a tribute to Bishop W. G. Broughton, first and only Bishop of Australia.

They are also an attempt to answer some of the matters raised by the Press controversy in Melbourne earlier this year. They are:

1. "Can there be a God?" by the Reverend K. B. Jager (September 15).

2. "Why do people have to suffer?" by the Reverend A. V. Maddick (September 22).

## OPEN TO ALL

3. "The Bible—fact or fiction?" by the Reverend J. C. Howells (September 29).

4. "Sacramental Magic?" by the Reverend J. R. Kainey (September 22).

5. "Can we then believe?" by the Reverend I. N. Herring (September 29).

The addresses will attempt to explain the Church's teaching in simple language. They are open to all interested people.

There will be a question box available. The vicar of St. Luke's is the Reverend E. C. Rowland.

## CHRISTMAS CARDS

Four attractively designed Christmas cards have been produced for Inter-Church Aid. The cards are 7c each with envelopes. There is a message in all cards which reads: "May all the joy and beauty of that holy night be with you Christmas Eve."

"Each card sold helps someone in need," says N.S.W. Inter-Church Aid's Assistant Secretary, Miss Dinah Brown.

Each card is available on a Biblical scene—"Shepherd's Flight," "Holy Family" and an old master Christmas scene.

Cards can be obtained from the Executive Council of Churches, N.S.W. State Council, 3rd Floor, 511 Kent Street, Sydney. Postage should be included when ordering.



## THE ORIGINS OF THE SYNOGAL GOVERNMENT

ONE hundred years ago on this very day the first Synod of the Diocese of Brisbane was in session in the Chamber of Commerce Room at the Brisbane Town Hall.

Its president was the Right Reverend Edward Wynne, then Bishop of Brisbane, and its membership comprised 17 clergymen (the first being Archbishop Benjamin Gleadowe and the Reverend Thomas Jones) and 35 laymen. It met for two periods of three and nine days respectively, seven weeks apart, and on June 18, 1868, it formally adopted the Constitution of the Diocese of Brisbane, which, among other things, constituted Synod itself.

To some it may seem that the century of synodal government is little cause for celebration. Their sentiments are those expressed by the first Bishop of Queensland, G. H. Stanton, who wrote to a friend:

"I am bothered into sheer heresy about Synods and especially think that they are a clever device of the Evil One to keep good men from their parishes, and to addle their brains against preparing sermons."

### VARIATION

But it is worth remembering that while meetings of the self have varied from the exciting to the dull, from the tense to the pathetic, and who speaks at synod have ranged from starchy orators to tedious preachers, the sessions of Synod itself are ordering the life of the Church, and it is the total form of synodal government of the Church that is, rather than simply meetings of Synod that we have cause to celebrate.

It is perhaps also worth remembering that the most exciting and dramatic sessions of Synod have been for the most part at times when things have been going wrong.

Thus, for example, the tense session of the Brisbane Synod held in camera in 1923, when the diocese was on the point of being placed under the dual rule of the Sydney and Melbourne Bishops, the Sydney archbishop, H. E. Davies, sentenced a drastic scheme to mortmain, all the properties of the diocese for 99 years as the only way to avoid intervention of the State.

That was certainly a dramatic Synod. Fortunately the proposal was not accepted.

Again, there was another session in more recent years held in camera, when the legal name of the three blind mice was named the "three blind mice" by the Reverend Peter Bennie, launched their broadsheet.

There was plenty of drama then, too, but it was the drama of tension and strife rather than of healthy progress.

So perhaps it is some consolation when things seem dull at Synod that one possible explanation is that things are going well. (Of course, there may sometimes be other explanations, too.)

**NINETEENTH CENTURY CRISIS.** The middle of the nineteenth century was a time of crisis for the Anglican Church of the colonies.

### CIVIL CONTROL

In England the Church of England was the "Established Church," the term "established" meaning a somewhat technical one, indicating a definite official relationship between Church and State.

The law of Church and State was then related, and the Church was not free to alter its own laws without consent of the State. Bishops were, as now, nominated by the Crown.

When overseas colonies were founded, it was at first taken for granted that the Church of England was "established" overseas, as at home.

In the case of Australia, in the days of penal settlement, the chaplains appointed and paid for by the government.

They were very much under the control of the civil authority, very much as the military chaplain is to-day.

Even when free settlement spread, and some measure of self-support began, it was still

taken for granted that the Church was established.

The Dioceses of Brisbane were created by an act of the Crown, through documents known as "letters patent" which conferred jurisdiction of the diocese and the right to appoint bishops.

Indeed, it was even planned in the 1820s in New South Wales that the Church should be endowed, and one-seventh of the entire land of the colony was to be set aside as an endowment for the Church and Schools Corporation, from which the Anglican Church and the whole education system for which it would be responsible were to be financed.

The scheme was never in fact carried out, but it does serve to show the degree of relationship existing between the Church and the State. The fact was that "establishment" was taken for granted.

From about the 1830s, by a tradition and somewhat arbitrary process, the situation of England in the colony was taken for granted. There were two

First, the majority of colonial Anglicans, were naturally unwilling to accept a position of Anglican inferiority to the English.

In England itself this was a period when liberalism was lacking many of the privileges of the English Church; it was natural that in the new society of the colonies the attack should be made on the Church.

Secondly, the grant of responsibility to the colonies cut across the practice of the Crown's performing acts on its own authority.

### LETTERS PATENT

Over the years doubts began to rise as to the validity, in self-interest, of the letters patent and the authority which granted them to convey to bishops and dioceses.

It was not, however, until the 1850s, when the colonies cut across the practice of the Crown's performing acts on its own authority, that the letters patent came to be questioned.

**SENIOR BISHOP TUNFELL**

When the Colony of Queensland was created in 1859, the first Bishop of the new colony was appointed by letters patent. Edward Wynne Tunfell was appointed first Bishop of Brisbane.

This article was originally given as an address by Dr. K. R. Rayner to the Synod of the Diocese of Brisbane on June 11, 1968.

that letters patent were invalid in self-governing colonies.

This meant that the legal basis by which bishops were appointed to be constituted and bishops themselves were appointed to be constituted was cut away. The colonial church was left in a very awkward predicament: no deed.

The insecurity of the colonial churches in constitutional matters was clear in the colonies long before it was officially admitted in England.

This is why there were moves in the direction of synod government even before the Privy Council judgments of the 1860s.

### BISHOP SELWYN

In 1844 Bishop G. A. Selwyn had called together a Synod in New Zealand, though without any claim to exercise legal authority.

When the historic meeting of the six Australian bishops took place in Sydney in 1850, rather close was taken not to describe the meeting as a Synod, nor to ascribe to it any constitutional authority.

There was real fear that the claim to synodical authority would involve a breach of law by infringing the English statute that forbade the meeting of Convocation without the Royal man.

By this time it was well recognised that the Church of England was in an intolerable position in the colonies.

The problem in Brisbane. When the Colony of Queensland was created in 1859, the first Bishop of the new colony was appointed by letters patent.

Edward Wynne Tunfell was appointed first Bishop of Brisbane.

This kind of discontent caused the Bishop of Brisbane to resign his office, which he held for a short time, and to be succeeded by the Bishop of the Incumbent.

They therefore asked the Governor, Sir George Bowen, to intervene as representative of the Crown, and make the appointment.

Bowen was unwilling, but consulted the Attorney-General of the colony, who advised that letters patent conveyed no power to the Governor to appoint bishops to the congregation.

His legal opinion went on: "It is such a legal power exists anywhere it is to be found in the Statute of the Crown, on behalf of the Crown."

Wisely recognising the anomaly of the situation, Bowen declined to make an appointment and the congregation to acting as mediator between the Bishop and the congregation.

**DISCONTENT.** But the Attorney-General's ruling serves to illustrate the hopelessness of the situation which was tying the hands of the Church from effective action.

Even so, it was widely felt in the diocese in 1864 that the time was not yet ripe for synodical action.

The matter was discussed at a meeting of the clergy and representative laymen during a visitation by the metropolitan, Bishop Barker of Sydney, in that year.

One manifestation of this latter state of mind was the desire to act the "eastward position" at the Holy Communion, as amusingly described in an article in the "Courier" in 1865, headed "St. John's Church, Brisbane."

### BISHOP TUNFELL

"I was, the minister of St. John's Church, in the corner of the table, which he has at length turned round so that the entire Communion service, with the exception of the commands, was performed by him with his back to me, as was the case with St. Stephen's."

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gan to organise petitions against the Bill, and even some of the lay supporters of the Bill began to desert.

Then the news of the Colonies Bill was published, and the Governor decided to have the Bill passed by the House of Representatives, and the constitutional position could be examined by the authorities in England. So this potentially disastrous measure was provided.

**The Formation of Synod.** When Bishop Tunfell returned to England in 1867 (having just missed the first Lambeth Conference) he found wide agreement of the need for synodal government to put the Church's house in order.

The breakdown of the system of letters patent and the authority which they purported to convey was now crystal clear.

The diocese itself was now suffering steadily, and its roll of clergy, parishes and finances were growing steadily.

But, there were now successful examples of synodical government in the southern dioceses, and the diocese's financial state had largely been alleviated.

These two factors, and the fact that the diocese's financial state had largely been alleviated, were still very much as indicated by the report from the Sydney correspondent of the "Moreton Bay Courier" in that year: "The Holiness of the will could form 'more real and uncontrollable power upon Bishop Barker of Sydney, and other colonial prelates than either the Russian Autocrat or the Holiness of Pope possesses'."

In 1867 Bishop Tunfell called a conference to discuss the matter of synodical action.

**UNANIMITY.** All the clergy responded and the lay members called a number of prominent public figures in the metropolitan area, and the colony, Chief Justice Cockle and the Hon. J. H. Holmes, a number of parliamentarians.

It quickly became clear that there was unanimity in the appropriateness of establishing a Synod.

The question was what means should be used? Two possible methods were available, both of which had been used elsewhere. One was the method of legislative enactment, which would have been the colonies' Parliament pass a bill setting up a Synod and constitution.

This method had been used in New South Wales and Victoria, and was the method generally favoured by low churchmen whose arid outlook made them favour acting under specific authority from the State.

The other method was that of consensual compact, whereby members of the Church, through

(Continued on page 11)

## THE SEPTUAGINT

By WINIFRED M. MERRITT

### STUDY NO. 1, THE JEWISH DISPERSION

The Dispersion of the Jews around the world, known technically as the Diaspora, commenced with the conquests of Alexander the Great. The word describes collectively the Jewish communities outside Palestine.

Some of the settlements, those eastwards from Palestine, were those in the city of voluntary settlements.

**ALEXANDRIA** In time, a separate quarter of the city, in the vicinity of the Temple, was set aside for the Jewish community, and the Jews of Alexandria enjoyed the privilege of living under their own "Governor," who exercised complete jurisdiction over Jewish and Gentile.

When Jews were permitted to follow their own religion and observe their national customs, Synagogue service was held, not only in the Jewish quarter, but gradually in the city, and the Jews, in due course the city, stood so high in the royal favour that they were allowed to wear a distinctive Egyptian temple at Leontopolis.

Under the Roman Empire, Jerusalem, Jewish rites being celebrated there until the Fall of Jerusalem in A.D. 70, when the Romans ordered their destruction.

The Jewish population of Egypt rose to over a million.

**IN EGYPT** Since Egypt was the earliest home of the Hellenistic Jew, the Septuagint, the Greek version of the Old Testament Scriptures, the Septuagint, was compiled after the death of Alexander the Great around 325 B.C., the strong Jewish colony at Alexandria had continued to flourish under the Ptolemies, who had taken over the government of Egypt.

The first of these new rulers considerably increased the Jewish

population of Alexandria. His invasion of Palestine and the ensuing capture of Jerusalem gave many Jewish and Samaritan captives, all of whom were taken to Alexandria. Many of them acquired civic rights and reports of the kindly treatment given, and of their growing prosperity, induced other Jews to make their homes in the city as voluntary settlers.

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# MINISTRY OF WOMEN

(Continued from page 1)

the preserves and prerogatives of men in this male-dominated world.

"I don't think women priests would exist in B.C.A. Some of the places where we work are tough enough for men. You could not even be a man in some of them."

"I don't think like that young Reverend KSM, who is talking about it."

"I've been quoted that isolated bit by S. Paul for ages. But I don't mean to be stuck in Mr Rich's head."

"The Archbishop of Sydney, the Most Reverend M. L. Loney, told the Lambeth Conference that 'I believe that the ministry of the Church of England will be the death knell of the appeal of the Church for men.'"

"The Devil commented, 'Sound fellow, that archbishop. A man after my own heart. He is so wrong as well as wrong-headed that I cannot conceal my joy. I hope he keeps up this line.'"

The Rector of Lakemba, the Reverend Cecil Kelley, told the Anglican here was "probably preposterous," because "he is a bachelor."

All the same, I'm inclined to agree with the Archbishop of Sydney," he said.

Women are doing many jobs in the Church, and doing them well. We can't pretend to have a limited ministry of women, but surely there are a lot of problems which women get married to."

"Why should women not be in churches?" he asked. "I suppose it is a matter of the tradition of the Church. I oppose it utterly from prejudice. I suppose, and partly because I feel a traditionalist, I feel that if our Lord had wanted to give women a better place in the Church, He would have made it clear."

Women, women are temperamentally unsuited for some of the more appalling work of the priests. They are wayward by their emotions."

"On the chap," remarked The Devil. "On my side, definitely, I would like to see a woman as a bachelor, though."

Canon W. K. Deasey, who is in charge of chaplaincy services in Sydney, said theological considerations were generally appreciated.

## O.T. WOMEN

In the Old Testament we find women coming to the fore in many occasions. Miriam, the sister of Moses, called a prophetess. Her revolt against the authority of Moses should not be allowed to take away her position as a servant of God," he said.

"Huldah in 2 Kings 22 is perhaps the outstanding woman of the Old Testament. When the body of the species had disappeared from God she was head of a college in Jerusalem to shield of God. With the restoration of religion under Josiah, it was the high priestess came to her as a suppliant and were in."

"In the New Testament many women showed great leadership. Two are perhaps outstanding. The woman of Samaria is the first woman, if not the first person, to preach Christ as the Messiah, and to bring men to Christ. Priscilla, wife of Aquila and friend of S. Paul, did, with her husband, take in hand the eloquent preacher Apollos and protect him more firmly in the faith."

In both Old Testament and New Testament we find women taking the lead and inspiring the church. In God to do this, it is noticed, however, that they did not take a sacerdotal or sacramental ministry."

"Since New Testament times, women have played a similar part. They have been the under-maidens of the Church, teaching, presiding, assisting with the sacraments, baptising, but not as ministers at the Communion service."

"Another substantive, this Canon Jones. The Church is one of these thoroughly dangerous women who keep the Old Testament in mind. Frankly, I don't much fancy these persons who go round quoting the Scrip-

tures of their own choice, I much prefer them just to use the Bible itself. Formally, I said, I've still got this Canon. He does a lot of things for which he has no warrant in the Scriptures, and I should like to see him as long as he doesn't decide to go to the devil."

"The Reverend Rex Deane, the staff of the Australian Council of Churches, said he was 'horrified' by the Lambeth decision."

"It is a typical non-decision," he said.

"The Pope on the Pill was appalling enough. This is just staggering. It shows the retrograde attitudes of the Australian bishops as a whole. It shows the almost complete unconsciousness of the Australian Church leadership to the world and what the world is all about."

"He should be shot," said The Devil. "Another dangerous suggestion. No one will take any notice of it. The Reverend Rex Deane, it is a pity he can't somehow be kept away from the world."

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# SYNOD GOVERNMENT

(Continued from page 10)

taxed by the new national constitution in 1962.

**Synods Then and Now.** There are some noteworthy differences between the Synods of a century ago and those of today.

The size and length of Synod have altered considerably. The first Anglican Synod of 1868 had 50 members, and was a compact, intimate body. It met for twelve days, over a three-week period.

The 1969 session lasted for nine days, and the 1870 session, the first meeting for eleven days, lasted for the twelfth for lack of a quorum.

## MORE COMPLEX

To-day, in contrast, our Synod has more than 400 members and meets for only four days, the first which is taken up with preliminaries.

Heaven forbid that we return to the old duration! And certainly we cannot return to the old number of members.

Obviously, then, there has been a considerable reduction in the proportion of members who speak, and actively contribute to the thinking of Synod.

At the same time, diocesan administration has grown vastly more complex. The early Synod reports contain a fairly brief report from the Diocesan Council, and perhaps a few reports from one of two select committees.

To-day the finances and administration of a big diocese are very complex, and are increasingly more so as schools and institutions receive various forms of governmental assistance and correspondingly become wound up with the red tape that goes with the acceptance of aid.

In the face of this administrative complexity, the ordinary member of Synod feels himself to be a spectator, and there is the same tendency to view the Synod as a purely executive side of government that oversees the work of the diocesan hierarchy.

In Synod they meet together, yet the right to vote is not the same. In Synod they meet together, yet the right to vote is not the same. In Synod they meet together, yet the right to vote is not the same.

Secondly, it provided constitutional government for the diocese. The system was definitely episcopal, but it was a constitutional episcopate.

It was the whole Church, as represented by Synod, which authority resided, and of course it was assumed that it was to be the Holy Spirit, working through the Church, who was the real source of authority.

## INDEPENDENT

Synod as the body representative of the Church expressed this authority, and all other agencies, such as the Diocesan Council, Tribunal, etc., were functions of Synod, and were made responsible to Synod.

Thirdly, the fact that the Church in Australia was organized as a communion, and along the lines of dioceses, each with its own Synod and constitution, had a negative significance for the future of the Australian Church.

The dioceses grew up as in effect independent branches of the Anglican Church, and the old General Synod was really only a federation of independent dioceses.

Although our new national constitution of 1962 has created a stronger national Church, the original independence of the Synod has left many marks to the present.

Finally, the constitution adopted in Brisbane in 1868 tied the Synod to the dioceses, and very much to the status quo.

The Thirty-nine Articles and the Book of Common Prayer of 1662 were fundamental documents of the Communion, and by the dioceses accepted insofar as alterations might be made and the Church of England.

These, and these only, might be altered by the Church of England in a rigid constitutional straitjacket was provided which was only re-

laxed to the decline of the backbencher in Parliament, and the fact that we live in a less leisurely age works in the same direction. In the past there were a number of clergymen, and a few laymen, who lived for Synod. They enjoyed the meetings of Synod in a professional kind of way, and they devoted considerable time to studying the matters that might be discussed.

To-day most members of Synod have little time or inclination for this, and there is the feeling that the administration of the diocese is in the hands of experts anyway, so why question them?

The result is that in Synod there is little real debate on basic policies, and while this may reflect confidence in the administration of the diocese it leads to an attitude of mind that can be dangerous.

This leads to a somewhat deficient sense of frustration among many synodmen about Synod. Part of the problem is that there is not unanimity about the role of Synod.

The early Synods were largely concerned with constitutional and machinery matters. But with the growth of the diocese, it is not so simply or primarily concerned with the inner machineries of the diocese, or it is to be a forum through which the Church speaks to the world.

## A FORUM?

According to our answer to this question will largely depend our opinion as to whether Synod itself is well-structured for this Synod's role today?

As we enter into our second century of Synod government, the time may be ripe to consider just what the tasks of Synod should be today.

One thing seems clear. In our circumstances of a Synod meeting for a brief period, with a large number of members, some of whom may be laymen, the Synod may be made a more re-

liable instrument for the thinking of the whole Church to find expression.

Few members are likely to speak in our Synod as at present constituted and we need to find a method of evoking and drawing together the ideas of those Synod in a professional kind of way, and they devoted considerable time to studying the matters that might be discussed.

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## "THE TOWN AND COUNTRY BALL"

FROM A CORRESPONDENT

WYWARD, AUGUST 12

There will be several departures from tradition at this year's Debutante Ball in the parish of Wyward, Tasmania. For the first time the ball will be a joint effort between town and country centres in the parish and so it is being called "The Town and Country Ball."

As the Bishop is absent at Lambeth, the parish Advocate, His Honour Mr Justice Chambers, will be the first time debutantes.

This is believed to be the first time that a lay official of the Church has been invited to receive the debutantes, and it is perhaps indicative of the increasingly active role of laymen in the affairs of the Church.

The Ball will be on September 4.

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