

# CALIFORNIA

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## THE DEVIL HATES 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 was a specially constructed substance sent 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 know the right spirit of masculine pride 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 even as architects, soldiers and taxi drivers."

"I am sure, because of this Archbishop Coggan and others like him, my last citadel, the Church of England, is fast 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. 'Who has especially excited the fury of The Devil was Dr Coggan's statement that 'I hope that the Church will decline to be ready and eager to receive from women the duly qualified, licensed, minister 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 more?"

"Comments by Sydney clergymen on the Lambeth decision tend to confirm all that The Devil told 'The Anglican'."

"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 of the role of women in the ministry."

"It is simply unbelievable that women be ministers," he said. "The only instance is that at it is appropriate."

"I am unimpressed that a woman, in normal circumstances not the head of a household, should exercise the function of a minister."

"(Of course I don't)," commented The Devil. "Definitely on your side, without even knowing it. 'I am not to the right word. So are words like 'substituting' and 'impersonating'."

"That way you get people to think

with their bellies, not their brains. The one thing to avoid is any real thought about a thing like this. Instinct and emotion are what's needed."

The Rector of Gordon, the Reverend K. A. W.otton, said "I agree in substance with Canon Robinson."

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

"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 exercise the sacred ministry."

MALE PREJUDICE

"I suppose, really, there is a good deal of male prejudice in the high country and lowlands. My better self tells me, 'I am not to be misled by this.'"

"A bit shaky, that fellow," said The Devil. "But he'll be all right, as he continues to be moved by male prejudice, though I don't much like his revealing it. That's a pity, but he'll be all right, as long as he remembers the sound theological reasons I've pulled over the eyes of you Christians for so long."

The Organising Missioner of the Bush Church Aid Society, the Reverend Bill Rich, said, "I don't think there is any validity in the Scriptural injunction about women keeping silent."

## ARCHBISHOP APPLETON SPEAKS AT HIROSHIMA DAY RALLY IN LONDON

ANGLICAN NEWS SERVICE

The Archbishop of Perth, the Most Reverend 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 Hiroshima.

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

The Archbishop led a hymn at the congregation in the Abbey where the intercession walked behind a cross to the Central Hall opposite.

The Bishop of Crediton, the Reverend Wilfrid Wastell, presided.

Other speakers were the Bishop of Nagasaki, the Right Reverend John Sadler; the Bishop of California, the Reverend C. Kimmer Myers; and the Bishop of Assisi, the Right Reverend Trevor Nield.

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

The Bishop of Crediton said they were meeting in the hope that the three-year suspended judgment of Lambeth Conference, which means settling international disputes as

in the church, as far as I can see there's nothing in the Scriptures which would exclude women from administering the Sacraments.

"It is not a question of efficacy. It's just a matter of God's grace. It's all about us with I suppose it is all bound up with

(Continued on page 11)

## BISHOPS ENDORSE THEIR 1958 RESOLUTION ON BIRTH CONTROL

ANGLICAN NEWS SERVICE

The Bishops at the Lambeth Conference this year, London, August 10, dissent, their 1958 resolution that family planning was a matter of conscience for parents.

The conference had taken notice of Pope Paul's encyclical on birth control and renewed its appreciation of the Pope's teaching on the sanctity of marriage and the integrity of married life.

"Nevertheless, the conference finds itself unable to agree with the Pope's conclusion that methods of conception-control other than abstinence from sexual intercourse or its confinement to the periods of infertility are contrary to the order established by God."

The resolution then proceeded to reaffirm the findings of Lambeth 1958 which are reproduced

The conference rejected the views of the Bishop of Central Brazil and the Bishop of West Missouri who wanted the 1958 decision made even stronger.

They urged that a disciplined use of artificial means of birth control did not necessarily lead to "moral degradation," but rather to a "maturity" of marriage.

Others objected to any reference to population control being brought into a resolution on birth control.

Among these was the Bishop in Polynesia, the Right Reverend J. C. Vealder.

The Bishops have also, without dissent, approved a resolution to press for a treaty which

would conserve the sea-bed as common heritage of mankind.

This was put forward by the Bishop of Norwich, the Right Reverend W. S. Fleming.

It urges that steps be taken to draft a treaty on fourfold principles.

These are that the sea-bed beyond the limits of present national jurisdiction should be

1. Be conserved against appropriations by nations or their nationals, so that the deep ocean floor should not be allowed to become a stage for competing claims of national sovereignty.

2. Be explored in a manner consistent with the principles and purposes of the charter of the United Nations.

3. Be exploited economically or made use of with the aim of safeguarding the interests of mankind.

He conserved exclusively for peaceful purposes in perpetuity.

## 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 Waste" 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 Mr Ramsey and the Bishop of Zululand, and the Right Reverend Alpheus Luu.

## 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 an Assistant Bishop in the Diocese of Lincoln.



—Newcastle " Herald " picture

## THE THIRTY-NINE ARTICLES

ANGLICAN NEWS SERVICE

London, August 9

The Bishop of Durham, Dr Iain 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 and 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, it was felt, would ease the consciences of those who cannot at present make the required subscriptions without mental reservations."

## BISHOP CHOLEN FOR ACCRA

ANGLICAN NEWS SERVICE

London, August 12

The Right Reverend Ishmael Samuel Mills Lomax, 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.

Mr Lomax succeeds the Right Reverend Richard Rosebery, S.C., who resigned earlier this year. Bishop Lomax is a Ghanaian who was trained at St. Augustine's College, Kumasi, Ghana, 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-Chancellor.

## 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.

## BISHOP MYERS

"I do not believe a great nation loses faith by saying to the world, 'We were wrong, I hope America will say this.'"

"In attempting, as our position is, to say that the Right Reverend C. Kimmer Myers are in fact destroying the entire nation.

"This he had lived for twenty years in Asia, and found that Asia had thought Christianity had failed because it had been unable to get Christians nations to give up war.

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 Hiroshima.

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

The Bishop of Crediton said they were meeting in the hope that the three-year suspended judgment of Lambeth Conference, which means settling international disputes as

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

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

He believed the unification of Vietnam was an internal matter which the Name must be allowed to settle itself.

BISHOP MYERS

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## THE GENEALOGY OF CHRIST . . . 28

## 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 sent David, Tekoa, a city about twelve miles south of Jerusalem. There a young woman he knew and sent her to the King, clad 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 if her relatives were determined to avenge her for 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 realized 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 Gethur and brought Absalom back to Jerusalem. David, however, could not bring himself to see Absalom, but his son and sent him a message bidding him stay in his house and not come near him.

## JOAB

For two years Absalom was content to obey his father's orders and remained in his own house with his own family which had consisted of three sons and one very beautiful daughter who he had named Tamar. She later became the wife of his cousin Achishur, 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. Canab., B.Ed.

Absalom then had his servants set fire to Joab's barleyfield which adjoined his own fields. He then sent messengers to see Joab hurrying to enquire about Absalom. When he learned 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 his sins, he allowed him to see him again.

Seeing that Absalom was truly distressed and grieved 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 so generously, Absalom seems never to have forgiven his father, for as soon as he was free to take his place once more among his relations and to be treated 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 two years he employed his time carefully winning over his relations and the people from his father and turning it to his own advantage.

This he did by raising early and imitating to those who gathered round him, and by the long residence, how different his judgment, his counsellors and judges, he treated all his as his equals, re-acted with his six brothers to give him any special honour as the King's son.

The result of all this was that by the end of the four years, Absalom had succeeded in making himself quite strong enough in the favour of the people to be able to overthrow the King and take the throne for himself.

He first approached his father and sought permission to go to Hebron to offer a sacrifice to God, for he had vowed, he said, that he would do this from the country that ever he was to return to Jerusalem and to be reconciled with his father. He was granted his God faithfully the rest of his life. King David believed him and sent him away in peace.

Accompanied by many of the people, most of whom had no 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 Abithophel who had been one of David's privy counsellors. He saw from Gibeon, a city in the mountains part of Judah and was the grandfather of Bathsheba.

Once arrived at Hebron, Absalom was met by his friends and then had himself declared King of Israel and Judah.

When King David heard of this new calamity, he was so distressed that he did not know what to do, nor where he could trust for help who had long been used to have deserted him for Absalom.

Calling together his intimate friends, he told them what had occurred and said he intended fleeing beyond Jordan until he saw how events would shape themselves.

Abithophel committed himself to God's mercy and justice, he then left the Royal Palace, and was followed by ten of his concubines and fled, accompanied by those who remained loyal to him and who likewise fled for their lives.

The 400 handmaids men whom he had been with him since he fled from King Saul's Court did not desert him but went with him into exile.

And so the King fled from Jerusalem, weeping and with his head covered and his feet bare and came to the brook Kidron. There he tried to persuade Ittai the Gittite, the commander of his guard, to return to Gath with his six hundred men and his patriotic, but Ittai refused to leave him saying he was the King's slave and when his master went he and his men would go.

David's heart was filled with gratitude and he bade them come with him, but they refused to do so. The King then bade Absalom and the Levites who had borne the

## 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 many parishes to help them in the field of planning and programming. It is a simple, effective and economical device. The development of the Kit was the result of a study made by a Boston research firm, which found that there was a growing dissatisfaction with the Clergy who were not doing enough for the distribution of Executive Council of the Newsletter, approximately \$100,000 a year will be saved.

## 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 \$100,000 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 Committee for the Study of International Affairs since its foundation in 1948, has retired from his post.

Professor Ulrich Schueber of Bonn University is expected to succeed him.

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

## CANOPY 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 is a past president of the Council of Bishops of the United Methodist Church and of the Northern Californian Council of Churches.

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

He then asked the High Priests to send him any new sword he might have, and he said, would remain at the chopping place by the River Jordan until they came.

As they were ascending the Mount of Olives, he saw his friend Hushai, who was dressed in a blue robe and a white sash, and he said, "I have brought you the news of the King that is against those with Absalom was Abithophel, Bathsheba's grandfather."

## DAVID'S LOSS

This greatly increased David's distress for Abithophel had been his chief adviser and knowing how sagacious a man he was, he prayed earnestly that God would give him some way to get his son for well he knew how to advise anyone to his best advantage.

At the top of the Mount of Olives, David paused while the rest of the fugitives went on ahead, and he saw Absalom seeing the city he loved so much in the distance.

Time and material which come through good financial planning in the parish. Further savings will be made by the distribution of the Kit just to the clergy.

## CALENDAR

The Kit provides a calendar through to June, 1969, for the clergy to use. It lists the materials can be obtained from the publishers for the materials to be ordered.

These materials are available from the publishers, the Anglican Canvass, Church Society Missionary Offering, Advent Communion, Youth Week, and Good Friday, Ash Wednesday, and the principal Church feasts of the year.

The Kit also includes order forms for a number of important dates or events in the Church's calendar year. Supplementary mailings at necessary will be made as the year progresses.

## 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, led by the Reverend David Collyer, the Bishop of Birmingham's chaplain for unattached youth.

Dr. Dwyer admits that it is unusual for a Roman Catholic archbishop to appear on the radio for a club organised by an Anglican. He said that he was pleased to see that 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 attachment to any Church, and in their leather jackets, riding boots, and helmets, they look like the kind of young people who are a vague appeal in the more sedate section of society.

## MOTOR CYCLES

"But," says the Archbishop, "appearances are deceptive." He said that he had seen 1865 in a disused church with twelve motor-cycle enthusiasts, now numbers 1,500 club members.

They have a club programme of dances, coach trips, factory

visiting at his feet, again prayed to God to be with him in the loss of his kingdom.

Handed over to the King's greatest descendant, the Messiah, was to come upon him, and an animal used by King to the same place, where he saw the same city lying before him and wept over it because it rejected its King.

Soon after David's pause on the Mount of Olives, he saw his friend Hushai, who was dressed in a blue robe and a white sash, and he said, "I have brought you the news of the King that is against those with Absalom was Abithophel, Bathsheba's grandfather."

To read the clothes a knifed was taken and with the blade held downwards, a slit was put in the upper garment on the right side and the material sent it landsbreath.

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

When we consider Absalom's character alongside that of Jacob we shall see that Absalom was a man we call "throwback" to his ancient ancestor, so much of their character being alike.

## AUSTCARE HELPS BIAFRA

\$6,000 has been given by the Austcare News Council to help victims of the civil war in Biafra.

Medical relief and food supplies for starving children will be delivered through Catholic Relief Services, the World Council of Churches and UNICEF, which are the three Austcare agencies providing relief in the disaster area.

The three agencies have already expended that of \$100,000 for the emergency and will immediately send \$6,000 more to help supplies with the \$6,000 received from Austcare.

## SCRIPTURE UNION RALLY

FROM A CORRESPONDENT

The Scripture Union is celebrating rally for 1968 will held in Sydney Town Hall on July 21.

On 17th July, the day of the rally which was taken as its theme "Guidelines for Living".

The theme was chosen as a follow-up of the recent Bible Grammar Course.

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

He said that it was a good deal of physical service — an emergency service for the hospitals for rapid transport of drugs and blood for transfusions.

## POLICE RECORDS

It is estimated that three thousand and younger people use any one week to the coffee bar, and it is open to anyone from eleven in the morning till late at night.

Some of them have police records many simply drink, but Mr. Collyer and his voluntary staff are young and are Christians.

They never preach and they do not recruit.

The aim "to show the love of God where it has not been shown", and to give an anchor to the unstable, is commensurate to the lonely and a cause to the drier.

## RED CROSS

## SUNDAY

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

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

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

The address at S. Andrew's will be given by the Very Reverend A. W. 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 BURIED TREASURE

ANGLICAN NEWS SERVICE

London, August 9

A column of what is believed to be a Roman hoard of treasure was found in a friary church in Oxford built in 1244, has been unearthed by archaeologists.

It was found fifteen feet under the present ground level.

## MERIDEN

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St. Hilary's C.E.S.S.,

# 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, preached.

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 Stockdale 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 providing the Church in 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 Constable welcomed Mr. and Mrs. Booth and their family of four boys. Mrs. Constable presented Mrs. Booth with a beautiful bunch of flowers.

The Bush Church Aid Society

### C.E.R.S. TOUR TO WARRAMBOOL

FROM A CORRESPONDENT

Adelaide, August 12

The Church of England Boys' Society in South Australia are organising another interstate 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 large dairying industry 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 organizer is Mr. Bob Brandenburg.

supports a pastoral ministry to the Church in remote areas of Australia and maintains a nursing service, school hostels, and Mill 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 63-862 or at his residence, 809 Danmore Road, Doncaster, East, 844-1553, and is available for deputations on one half of the society.

# NEWCASTLE GIRLS' SCHOOL CELEBRATES GOLDEN JUBILEE

FROM A CORRESPONDENT

Newcastle, August 12  
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 wisdom 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 tastes and talents, and to make the education received of permanent value, both morally and intellectually, so that the 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 progress, 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, was marked by the rapid expansion of knowledge and industry, but labourers to keep abreast of the economic out-reach of modern civilization.

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

The worship was led by the school chaplain and the school chapel prefect, with each member of the Sixth Form participating in accordance with a form of service arranged by the headmistress.

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. N. Falkingham, who took as his text "And the captives that were upon the top of the pillars of the vestibule were of lily-work."

### FINEST WORK

His theme was of the craftsmen working for the glory of man, but for the glory of God; his delicate workmanship was unseen by the workmen in the Temple, but God, to whom it was offered, received the finest work of his hands.

In the same fashion, the Dean declared that the founding fathers of the school prepared a gift to offer to God—their vision to found a school for girls in 1918, at a time when the nation's resources were at their ebb, and four years of war; 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, comparable to the offering of the craftsmen, whose finest work was reserved for "the capital upon the top of the pillars."

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

Following the Dean's address the girls of the school com-



The Women's Inter-Church Council, the Queensland unit of Australian Church Women, held its Fellowship Day in the Salvation Army Temple, Ann Street, Brisbane, on July 30. The presenter is St. John's Cathedral, the Reverend R. L. Burrell, who presided, is seen here with (left to right) Mrs. Gaskill (Salvation Army), Mrs. B. A. Clarke (Anglican), and Mrs. M. Reid (Methodist).

### NEW ADDRESS FOR BISHOP MOYES

The Right Reverend S. J. 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 12 they will go to live at the Mossell Memorial Village where their address will be: Neill Side Lodge, Mossell Memorial Village, Castle Hill, 2154.

### PARISHES JOIN FOR CONFIRMATION CAMP

FROM A CORRESPONDENT

Wynyard, August 12

Several parishes in the Darwin archdiocese on Tasmania'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 came from the parishes of Ulverstone, Penguin, Wynyard, Coe and the Castra Parochial District.

The camp leaders were the Venerable 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 Malanesian Brotherhood and a Bible study.

Each morning the young people were given an assignment sheet to be completed by the camp.

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

### BISHOP RETURNS HOME

ANGLICAN NEWS SERVICE

London, August 9

The Bishop of Riverina, the Right Reverend John Grindrod, returned to his home parish of Anglican, Diocese of Liverpool, at the end of July.

He had in his pocket a cheque to be used in his diocese to allow a married theological student to spend an extra year in his studies.

### AT ALBANY

Alderman Gilroy said that later, in 1926, when it was found that the French would not give a settlement in Western Australia he was sent with a detachment of soldiers to Western Australia to help in the construction of the "Amity" and landed at Albany on December 23.

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

### 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 the 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 on much more variation, shorter or longer, and even including shortened Matins 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 members of the congregation and on the regular provision of a speaker, lessons and Psalms well popular, and their 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 a hall for the whole school, was another suggestion that received support.

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### CAMPERDOWN CEMETERY SERVICE WILL HONOUR MAJOR LOCKYER

FROM A CORRESPONDENT

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

Camperdown Cemetery is the burial place of many famous pioneers of early Sydney and New South Wales and is an unusual sight for visitors from all over Australia.

Each year the trustees hold a historical service and the Royal Australian Air Force Society arranges for one of its members to deliver the oration at the graveside of one of the early pioneers buried in the cemetery.

The Peter O'Rourke, secretary of the Society, will be the orator at the service of the Society, which will be held at 11.30 a.m. on Sunday, August 18, at the graveside of Major Edmund Lockyer.

Alderman John Gilroy, British Crown secretary of the trust, says that Major Lockyer had a distinguished record of service and was a member of the staff of the Governor Brisbane to explore the Brisbane River in September, 1825. This he did for 21 miles and discovered the first coal seam in Queensland.

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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 Parramatta, Principal Surveyor of Roads and Bridges, Sergeant-at-Arms of the Legislative Council, and the first Utsher of the Black Rod.

Camperdown Cemetery is kept in excellent order, a staff of gardeners and it is fitting that the colony's various institutions such as Police Magistrate at Parramatta, Principal Surveyor of Roads and Bridges, Sergeant-at-Arms of the Legislative Council, and the first Utsher of the Black Rod.

Music for the service will be provided by the band of the Matriculation Salvation Army and the trustees expect a good crowd to attend the service.

Dr. T. E. Peacock, with his wife and children, after the service at 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, Jarrow, 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.



**LETTERS TO THE EDITOR**

The Editor does not necessarily reflect our opinions. Requests for publication letters should be addressed to the Editor, 200 Victoria Street, Melbourne. Letters should be typed, double-spaced, on one side of the paper, and must be accompanied by a return address. Letters may be edited, shortened or omitted without notice. Letters may be published at the discretion of the Editor.

**MINISTRY TO YOUNG PEOPLE**

**Y.A.F. DISSOLUTION**

To the Editor of the ANGLICAN  
Sir,—The letter of Miss Val Dyke (August 8) inferred an ambiguity in the report of the National Council of the Y.A.F. which appeared in your previous issue. I would like to clarify this matter.

The National Council did not, as Miss Dyke inferred, confine itself to an examination of the effectiveness of the National Council. It examined the effectiveness of that national organisation known as the Young Anglican Fellowship. The meeting described in the report "to provide adequate assistance at local, regional and national levels", for those engaged in youth work. It recognised that the Y.A.F. as presently constituted is unable to provide this assistance for a realistic approach necessary for the Young Anglican Fellowship to disband by 1970 to make necessary for a realistic approach which provides more adequately for the future.

It is therefore apparent that it is the discontinuing of the Young Anglican Fellowship, as presently constituted and at all levels, which is the probability of 1970. It is being terminated and dissolved. Your report was quite accurate.

Should a more realistic scheme come into being under the Y.A.F. disband, it is quite true to say that a decision was made in time to call any fellowship it may have, Y.A.F. it may call it what it wishes. The fact remains that the national organisation which now exists is not to be dissolved.

As you have already been taken to discover the type of service which most adequately would assist youth workers in the Church, and a conference of organisations and youth workers has been arranged for April, 1968.

The Y.A.F. National Council has tried to make an honest appraisal of the situation. It has recognised its limitations and has shown an awareness of the need for a greater degree of help to be offered to a greater number of people. Can the Church in Australia look more carefully at its ministry among young people? The Y.A.F. has shown that it is possible to do whatever it is needed and whatever the cost.

(The Reverend)  
R. K. KAINIE,  
Executive Secretary,  
Youth Division, G.B.R.E.,  
Melbourne.

**"NEW THINGS OF GOD"**

To the Editor of the ANGLICAN

Sir,—When I read "Anonymous Correspondence" (August 1) my first reaction was: "Give it up! What's the use?" I read further, though, and am sending you this (probably last) point.

I did not deny or even minimise the ability of some Christians to preserve an inner peace in the face of calamity, but being themselves and their dear ones.

My protest was, and is, against the notion—which by which the Reverend A. V. Maddick's devotion to a little story of the boy in the storm-tossed ship—that because God is "Father" each of us will be preserved from personal disaster if we trust Him. I should have thought that the ghastly events which have made headlines every day for decades could have forced even the naïveté represented by "Anonymous Correspondent" to realise that "Pro-

vidence" has to be interpreted in some other way than in A.V.M.'s intended sense.

There should be an end to the coming of human longing with divine collects and hymns and prayers. The fact is that we need to sleep the intelligence and logic of our age. Correspondence and his fellow-trustees are the cry of sensitive human beings who are not content with the situation in a world they know to be unjust. It is all of us in the Church who are called to acknowledge it is that there is no way of escaping how or even sincerely or agonisingly felt.

I expressed, will bring forth from hour to hour on the precipice. We need to learn to live from the edge of ever-possible disaster. We need to be alert and nervous malfunction and all the that flesh is heir to, to say nothing of what the craft and subtlety of the Devil or man work against us."

We "obey God's commandments" by striving to understand the will of God and protect the work, which by the complex universe, and the things we do, we can promote our own growth, health and happiness.

It is the spirit of our doing this, we shall remain, live by our hour, unseeing together and unseeing that, is very obviously, far from being under the absolute direction of God.

Then, if, despite all this, we are still in the "law" by which we live, and by which we can work, and by the things we do, we can promote our own growth, health and happiness.

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scholar as a pastor and not a schoolmaster and thereby put of the question of his vocation?

(E) In the final year, what proportion of scholars would be outside school? Similarly, how would the Church be expected to sleep the intelligence and logic of our age.

(F) Why are weddings solemnised with church chapels when the schools commonly only do so in the boarding schools? Why are parents called to the schools to perform their duties and to what extent are the schools concerned with the individual child? If a child is opposed to forcing him into the heart, would the school and cricket teams to give the headmaster some glory to allow in, irrespective of the interests of the child? If the child has no sporting interest, then he is considered away.

These schools aim to turn out people with middle-class ideas, who will maintain the status quo and dutifully join the Old Boys—a company known for its partiality towards the establishment. They will continue to mix in the same protected society.

Why do we have schools that Church girls' schools is just bad.

ROGER T. WHEATON,  
Ross Park.

**FOOD RELIEF FOR BIARIA**

To the Editor of the ANGLICAN

Sir,—The Australian Council of Churches' Inter-Church Aid Committee has received the following letter, which I thought I should like to acknowledge through your columns. The letter falls, asking him to accept our help in the form of a grant.

"Please find enclosed a cheque for fifty dollars for the relief of Biaria. I would be most grateful if you would channel this through your food or medicines, whichever is most appropriate to your work."

"My heart has been smitten and read and hear about children who are starving and suffering to gain protein.

"I have been fortunate and satisfied, all could not be elected. I did not give the professor my name. I was invited to give a speech on Education at a former meeting of the Council. It is now my fellow teachers held a similar opinion.

Did you check at the Armidale Synod have the right of nominating a candidate for the position? Were the scrutineers honourable? Were all the candidates worthy of the position? Was the best man for the position elected?"

I do not know who were the other candidates but I do know the man who was elected since I was one of his former parishioners. I know that he is a good man, full of the Holy Spirit, that he endeavours to live in harmony with those whose views may differ from his. His new name of "Armidale did train at Moore College, but he spent the rest of his ministerial life in South Australia. He was a very good man. West where he was greatly appreciated. He was a member of the Methodist, Kensington (near Adelaide). Of course, everybody knows that he was a man of culture and experience there should be a candidate for the position.

I have never attended a meeting of a Church Synod but as a member of the Synod of the University of Adelaide I elected. Every member of the Senate has a candidate but we must submit information regarding our candidate's qualifications for the position.

When all nominations have been received all members request that the members and seconders. We have time to consider before we enter the hall for the election, and voting by secret ballot.

Of course, it does happen that the Women Graduates' Association decide as a group to nominate a woman. Their good went poured to exhort all women graduates to vote. Their good was voted plus those of some enlightened men usually elected the women's candidates.

Likewise the Institute of Teachers in the State nominates a graduate teacher.

Kindly, the "Advertiser" de-

**W'D LIKE TO KNOW...**

A Weekly Question Box on Faith and Morals, conducted by the Reverend A. V. Maddick

I've been waiting to see whether the Church is going to make any pronouncement about the transplanting of vital organs, particularly the heart, from one person to another.

Readers are invited to submit questions on faith and morals to the Editor of the "Advertiser" for publication. Questions will be answered by the Editor, unless otherwise specified. Answers are enclosed.

When on June 17 last, West, the first British man to have had a heart transplant, there had been 21 such heart transplants performed. Since then, at the rate of writing, another British patient with a heart transplant has died.

Now West, although he lived for forty-five days after the operation, was the sixteenth such transplant patient to die. Many have been killed by the transplant, but the sure way to die is to consent to a heart transplant operation.

Transplanting and skin grafting have been practiced for some years, but the transplant of human heart differs, according to some authorities, in two basic respects.

First, the heart is associated in the human mind with the personality itself. We know that it is the brain which controls the operation, but when we say that "kind hearts are more than coronets" or that a person is "a warm heart" we are referring to the unconscious transfer, probably in most of our minds, from anatomy to psychology. The question then becomes, what is the transplant of a human heart to another person?

Secondly, and much more important because of its ethical implications, declared that the Institute of Teachers had ganged up against a certain professor who was in charge of the department. There was a large number of suitable candidates, but when we are required, all could not be elected. I did not give the professor my name. I was invited to give a speech on Education at a former meeting of the Council. It is now my fellow teachers held a similar opinion.

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really dead when his heart is transplanted? Will everything be done to enable me to live, or will he be allowed to die? I would like to know, please, how someone else to live? For, after all, when the patient is a potential donor of a vital organ.

"It is certainly of the first importance to allow both professional and public anxiety on this matter. There is much to be said for the entire care of the potential donor being in the hands of the donor when the transplant team until death has been finally diagnosed."

As Professor Wylburn wrote in a Scottish daily, "Ethics can, I am confident, be left to the medical profession. If the profession has a fault, it is that at times they are too hard to be alive, and in this way trespass upon the rights of the patient who is not a lead a useful life."

The "Advertiser" Society engaged a professional Research Organisation to carry out an investigation of the ethical problems raised by the transplant questions were asked of those who were interviewed were in favour of such operations continuing.

"What New Society" found that many were concerned whether because of the publicity the prestige value of the operation might not tend to absorb the attention of the public, and be detrimental to the welfare of the patient.

"Might it not be a race against doctors of another nation, of another hospital, which might tend to absorb the attention of the surgeons rather than the welfare of this particular patient."

Particularly does this become so when in the "Guardian" of January 20 there is this pregnant suggestion from the "Soviet weeklies": The Russian surgeon says that the organs of the donor parts surgery could be stored by freezing them, and that the organs of human "vegetables", that is, patients who, through accident or disease, have lost their functioning life but are otherwise functioning.

Such a suggestion would be entirely repugnant to the Christian concept of the human person.

Decisions on all these matters, particularly the ethical and the moral, must be made promptly. Perhaps it may be some time before the Joint Questions Committee either makes an authoritative statement, or recommends to a Synod the adoption of its report.

**HERALDRY AND ART TALKS**

ANGLICAN NEWS SERVICE  
London, August 12  
Two series of lectures "The Art of Heraldry and the Heraldry of the Church" will be given at Monks, Westminster Bridge Road, during the next academic year.

The first course will cover the whole range of art and architecture which is found and can be studied for heralds and parish churches.

In the first term the architecture will be studied and in the second the specialised subjects such as stained glass, sculpture, woodwork and frescoes.

The lectures will be given by Miss Bridget Cherry and Mr. Richard Morris.

Miss Cherry studied at Oxford and the Courtauld Institute, specialising in the Romanesque and Gothic periods of the twelfth century. She is currently studying at London University extramural department.

Mr. Morris, who read history and fine arts at Selwyn College, Cambridge, has specialised in research into medieval building techniques at the Courtauld Institute.

"The Heraldry of the Church" will examine the arms of the bishops and their sees, and will trace developments in the heraldic crests, whether monastic, collegiate or secular, both before and after the Reformation.

The history of the Papacy will be touched on, and the course will end with a study of Knightly and Religious Orders of Chivalry. The academic year begins on September 23.

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AIR LETTER FROM LAMBETH . . . 2

## BLASTING DOWN THE BROCHURE

BY OUR OWN CORRESPONDENT

SOME of us on our arrival in this country were rather mystified by such questions as "How are you following our woodcock in winter?" or "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 (Smoragbord and a drink for a guinea), Chez Solange (around fifty shillings each) and L'Etrole (one of the most expensive restaurants in London).

The B.B.C.'s first radio programme on Lambeth entitled "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 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 even 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 something last seen heard from the Arch Bishop of Canterbury to say 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 shops lurching on a sidewalk and a cup of coffee in Victoria Street being unable to afford even a 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 and agrees with many of our ideas," said one of them afterwards).

The Bishop of Bristol also met them and took with him a number of bishops from outside England who were able to tell them their views.

### PLAYGROUND PART OF MEMORIAL

ANGLICAN NEWS SERVICE  
London, August 9  
The first venture to be supported by Christian Action's new scheme launched Martin Luther King Memorial Fund was announced on July 29.

It is an adventure playground which has been planned by a group of members of the Society of Friends in Bilington. The area has one of the highest immigrant settlements in London. Two of the helpers are local coloured immigrants. Bilington is reported to have few open spaces for play purposes than almost any other London borough.

This new playground will be open daily, except Sunday, from 10 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 every evening as we are in London.

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

This week we have got too busy in 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 not come to Lambeth because they have thought it is their duty to stay in their own 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 because of racial strife and rioting are responsible for a sudden return to his own diocese.

This same bishop has to spend almost 20,000 dollars a year on a night and day guard on his cathedral church.

It was a constant reminder 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 general.

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 Anglo-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 evangelistic theologian in the group as being "thoroughly scriptural".

It was good too to hear the superb introductory paper on the Faith by the Bishop of Durham followed by a shorter presentation 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 reacting in the false cause 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 the 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 reject them.

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

All in all, apart from the brochure, an exciting week.

## THREE YEARS EXPERIENCE 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 opinion in the M.U. whether to admit divorced women to membership.

The M.U., issued a public statement through its own public relations officer after the World Council conference held here at the end of July.

"The resolution in the New Zealand (August 1).

In her interview with a "Church Times" representative Mrs Holland explained that the issue of 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 existing rules of the M.U.," she said.

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 in the British Isles, New Zealand, and, as the result arises, to the Mothers' Union in any other country retaining 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."

"As in an alternative English diocese, the West Indies and the African vote defeated our resolution by a margin of five votes, much closer than the previous day (62:129), with a number of abstentions.

"This, coupled with the fact that each diocese had three voting delegates and each overseas diocese one, made us feel 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 throw out the question, as we have done, at branch level, so it seemed wise to bring it up here.

"The New Zealand delegates to cut the painter with the worldwide fellowship altogether. "We did not want to go down into the history and details, and indeed one Indian delegate from London pleaded with me 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."

### COMMISSION

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

"Canada and New Zealand, on the other hand, are now free to go their own way."

## BISHOP'S PENCE HELPS

ANGLICAN NEWS SERVICE

Chicago, August 2

A total of \$1,500,000 has been contributed by churchpeople 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 \$53,600 for 145 overseas workers within the diocese.

"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 irregularity programmes, and \$22,971 went for college work.

Grants to social agencies totalled \$146,411, and \$13,520 went to direct clergy assistance.

Grants of \$12,951 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 speedy service of our Church.

"The majority of us who have been divisive, for we have kept the limited contact open, and in these days of divisive division, this is vital.

"I am sure that, by winning support for our resolution on these years' experimentation, we shall give encouragement to Mothers' Union members all over the world."

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 of the resolution until the end of the worldwide conference.

## 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 provided they reach THE ANGLICAN not later than Friday, August 23.

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# HOW AN ABORIGINAL BECAME GOD'S PEACE-MAKER

FROM A CORRESPONDENT

The Clergy of the Bush Church of Aid Society are often called to minister to Aboriginal folk throughout their parishes. The moving story comes from the Reverend Ray New, C.A., who is based at Menindee in the west N.S.W.

It is an one Monday morning the usual activities in the river township of Menindee stopped. The hotels closed as did most of the business places.

Unusual! Yes! Then what brought this about? The funeral of John Morris Kelly, an Aboriginal who passed away at the age of 40 years after a long illness.

Jack, as he was known, had left a wife and eight children, the eldest nearly seventeen and the youngest only a few months old.

His elderly parents live just up the river from Menindee in a small place on the banks of the Darling.

Jack, with his parents and a large family of brothers and sisters have spent most of their lives in the Brisbane-Menindee area.

Jack became well known as a teacher and teacher in his district. Coming from a mission background, blessed with a mother with a zeal and personal faith in Jesus Christ, they were taught the Scriptures and learnt fine Christian hymns.

It was only in later years that Jack himself came into a parish.

## ECUMENICAL PILGRIMAGE

ANGELICA NEWS SERVICE

London, August 12

A party of pilgrims will be sent to England for a week's stay in the Holy Land on October 16.

Arranged by Spes Travel, the official Roman Catholic pilgrimage organisation for "The Seas and Home Words", the parish priests in the diocese will take pilgrims to the many famous holy places, the Mount of Olives, Bethlehem, Jericho—places known to most people only through the Bible.

Although Spes Travel is an official Roman Catholic organisation, it has set itself the task of enabling as many Christians as possible, regardless of denomination, to visit the Holy Land.

Previous pilgrimages have included many Anglicans, who celebrate Holy Communion in some of the Holy Land's Roman Catholic churches.

The spiritual leader of the Anglican party in the first pilgrimage of this season is the Bishop of Zanzibar and Tanganyika, the Right Reverend Yohanna Juma.

## FURTHER AID SENT TO BIAFRA

The Australian Council of Churches Division of Inter-Church Aid has sent additional aid to Nigeria and Biafra to the extent of \$45,000.

This is in response to an appeal for \$3,000,000 by the Fourth Assembly of the World Council of Churches at Birmmgham this month, in addition to an initial amount of \$1,000,000 sent in response to an earlier appeal.

It was reported to the Assembly up to the date of June 30, \$338,818 cash had been received from member churches who had subsequently pledged another \$351,183.

In addition to these cash receipts and pledges, other material aid, food, and medical supplies had already been made available to an estimated value of more than \$3,000,000.

The present A.C.C. gift of \$45,000 include \$41,134 received by the council from firms and private donations in New South Wales. One private donation was for \$2,000.

Reports from World Council sources indicate that though problems remain in getting aid

to some of the places where it is nevertheless still a great need in places where they are accessible to aid, it is being applied.

In order to obtain maximum economy in transport the Red Cross and the Christian Council of Biafra are co-operating in setting up joint stores so that both agencies can use the same lorries for distributing their goods.

## FOOD STORE

A joint central food store has been set up jointly, with 100 tons of food stores have been set up jointly.

Food and drugs are being distributed and a definite basis, e.g. so many bushels of rice for each 500 refugees.

Co-operation and consultation is being maintained between the principal representatives of the relief agencies and government rehabilitation and social welfare officers.

testimony before the community will impress all and win love and respect from many.

What of the family? Jack's wife was not depressed in the least by his "conversion" and, rather than "God's hope", but rather thanked God for those precious last few weeks spent together in local people expressed concern in many practical ways.

The A.I.M. missionary stayed on with us for several days and the day following the funeral he led and spoke at a cottage meeting for Aborigines.

Following this, a younger brother of Jack's, looking many years older than his age because of a life that was being wasted by excessive drinking, indicated he wanted to become a Christian and accept Jesus Christ as his saviour.

Present he is trying to overcome his drinking problems and it is hoped that this life may truly bring to God's glory.

## NEW YEAR FOR PARKER

FROM OUR OWN CORRESPONDENT

Melbourne, August 12

Amongst the clerical group in the Diocese of Melbourne one of the oldest is the Parker family. The family have been in the Archdiocese of Canterbury since the Elizabethan Settlement period.

As membership must be resigned an appointment to a post in the Diocese of Melbourne was made by one of the parish-Rectors.

At Melbourne, the nursing sister read one of the Scripture lessons. At the general procession in the Anglican Mission made a dash of 300-mile odd west roads into the heart of the bush.

Mr. Melrose, a Roman Catholic priest, but two nuns from Parkes, who were at the time of the present. He was due to come to Menindee the following day, but was unable to be present at the funeral service.

## MAN OF FAITH

So the thoughts and feelings of all could be expressed in this manner, the Rev. Canon W. Holt, and an address given by the Rev. Canon J. Harvey Brown, Archbishop of Brighton, based on the theme of the Courts of the Lord.

At the business meeting afterwards, the Rev. Canon A. Massey, who has been Asaph, or Secretary, stepped up to the Chair, and the third member of the Tri, the Reverend R. Mounthey, Asaph. His place was taken by the election of the Reverend G. Phillips.

The retiring President, the Reverend F. Porter, then performed his last official act, and the delivery of his swan song, an interesting account of early life in England, and subsequent arrival in Australia to train for the ministry.

A central store for medical supplies is being set up at Umanah, which is central for those hospitals, both Protestant and Catholic, which the Christian Council has undertaken to support.

Drugs will be available at Provincial stores to all doctors, health sisters, medical teams, and other members of the health clinics in the camps.

Refuges in camps are reported to number four or a half million with tens of thousands of others in private homes or in the bush.

Food and drugs are being made available to institutions as well as orphanages which are also doing relief work in local areas.

Co-operation and consultation is being maintained between the principal representatives of the relief agencies and government rehabilitation and social welfare officers.

## OBITUARY

### THE REVEREND C. R. C. TIDMARSH

We record with regret the death of Melbourne on August 6 of the Reverend Charles Reginald Tidmarsh, aged 67, who was vicar of the Diocese of Melbourne.

Our Melbourne correspondent writes:

"Tidmarsh" as he was popularly known, was "vicar" of the holders of the diocese, for he was vicar of the diocese for the long term of 36 years.

He studied at the former St. John's College, and after completing T.H.L. and was made deacon in 1916, and priest in 1918. Two years later he was appointed to the Christ Church, Brunswick, and then St. John's, Camberwell. There came young experience on Phillip and French islands in Westernport Bay, and in 1920 the growing district of South Melbourne, and then St. John's, to form a new parish of St. Mary's, Camberwell, and the young curate of three years before, the Reverend C. R. C. Tidmarsh.

He was invited to take charge as first vicar. Until his retirement in 1956, he was his only vicar.

He entered enthusiastically into his responsibility, and carefully managed the new vicar, but the depression of the "thirties," and the "forties" frustrated his dream of being a hand over a fully equipped parish, with worthy permanent church, to a successor.

He saw other buildings erected, and experienced the loss of the church through fire, but it was not until Bishop Redgrave succeeded him that the magnificent St. Mary's Church was built and consecrated.

Tidmarsh was a great worker among the parishes, and was active in the C.E.M.S. not only in a live branch in the parish, but also in the diocese. For many years he was secretary of the C.E.M.S. "The Churchman", the C.E.M.S. monthly paper, was edited by him, but he was a prominent member of the Social Questions Committee, and was a member of the Bishop Booth to the Council of the Diocese of Melbourne. For 15 years of active ministry he was Rural Dean of Hawthorn.

A cottage at Rosedale, on the Mornington Peninsula, was his retreat from parish cares, and he was invited to it was that he retired when medical advice compelled him to resign his parish. Some years ago, he retired to Rosedale, to reside in Balwyn. He is survived by a widow and two daughters.

The funeral was on Friday, August 9, from St. Mary's, South Camberwell.

### THE REVEREND D. E. K. BLANCHE

We record with regret the death on August 5 of the Reverend Douglas Ernest K. Blanche, aged 72.

The annual meeting took place on the ministry at St. John's College, Armidale, New South Wales, in 1920 and gained the Th. Schol. degree in 1922.

Ordained Deacon in 1920 and priest in 1921, he spent the whole of his active ministry in the Diocese of Canberra and Goulburn, being vicar of St. Saviour's Cathedral, Goulburn, 1920-22; assistant priest at Wagga Wagga, 1922-24; Priest-in-charge of Delegate, 1924-25; Lake Bathurst, 1925-31; and Koorawatha, 1931-35.

He was Rector of Bradstow, Queensland, 1935-38, and 1948-52, and Barmadman, Wagga Wagga, 1952-58, and St. Saviour's Cathedral, Goulburn, 1958-60.

He lived in retirement, first at Ermington, and after his wife's death in 1964, at the Nullifield in Victoria, where he died. He leaves a family of two sons and one daughter.

## FUNCTIONAL APPROACH TO PATRONAL FESTIVAL

FROM OUR OWN CORRESPONDENT

Sale, August 9

S. James', Traralgon, patronal festival took on a new look this year by separating its planned activities over several weeks and into "categories for action".

On the Sunday after St. James' Day the rector, the Reverend Geoffrey Ross, celebrated the Holy Communion at a parish service, at which 120 women were served breakfast by the men of the parish who acted in this role with skill and enthusiasm.

This gathering was addressed by Mrs. Youana Damm of the Marriage Guidance Council in the Melbourne diocese, whose theme was "Situations of Conflict".

On the following Sunday the

## "FAITH FOR '68"

FROM OUR OWN CORRESPONDENT

Melbourne, August 12

The Dean of Hobart, the Very Reverend K. M. Webster, will be in the parish of St. John's, Footscray, for the week August 18 to 25.

He has accepted the invitation of the vicar, the Reverend R. Durand, to lead a parish mission, under the title of "Faith for '68".

The mission begins with the Choral Eucharist at 9.30 a.m. on August 18, when the Dean will be received as missionary by the Archdeacon of Essendon.

The week's programme that follows is most comprehensive, to provide service and activities for all ages and all interests.

Personal invitations signed by the minister have gone out to all parishioners, along with letters from the vicar and full information about the mission.

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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 and its terrain and its wealth. The great oil producing centres such as Maracaibo, Puerto La Cruz, Cumana and Maturin have brought vast wealth and progress, 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, and there are all.

It 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, the Guianas and a cow line which borders with the

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 leveling off to form a range of mountains to the east and grass-covered plains.

Mining and agriculture, then, are the predominant occupations. As the Anglican Church has responded to Mission in Venezuela, it has become increasingly more constant of the major import factors in whatever portion of the Church's work it makes there.

These factors, largely social and economic ones, would present at once a unique opportunity as 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 1947, the Department of Missions conducted a sociological survey to determine the feasibility of its proposed ministry 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. It was also called for the development of community "centres" for the purpose of which would be to assist the underprivileged to adapt to the modern, material life of Venezuela.

## BISHOP MARSHALL

The leadership for such a bold and challenging venture was to come from Bishop Guy Marshall, a former Missionary to Secular Chaplain in Buenos Aires. Bishop Marshall, 58, first came to Latin America in 1938, serving in various posts in Argentina until called back to England during Christmas, 1952.

Bishop Marshall was consecrated in August, 1947, as Suffragan Bishop of the Diocese of Trinidad and Tobago, jurisdiction in Venezuela.

Recently speaking, Venezuela is not yet a diocese, but it is so imminent that it will soon gain that status, thereby separating itself from Trinidad and Tobago.

It was interesting to note that there is about 100,000 more people larger than the diocese that it is.

Bishop and Mrs (Dorothy) Marshall now reside in Caracas, Venezuela, that has 1,000,000 people travels to numerous points where

Anglicans 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 1941, 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 "Canadian Churchman" pointed out that the average income of his parishioners was \$15,000.

Fr. Collins, in addition to his duties as Chaplain to his 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 serve as 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 centre will be at Puerto La Cruz, about 350 kms. 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 Communions have 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 interesting to note that Bishop Marshall has chosen to use these words on his diocesan stationery, "Iglesia Anglicana de Venezuela — The Anglican Church in Venezuela."

The Bishop himself, having spent many years in Latin America and 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 Australia, New Zealand, Canada and Germany, not one Christian doctor has offered to give two years 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 also Avial Swan coming to do midwifery at Marsabit later this year.

Medical inquiries from people already in East Africa, who would like to work in the remote areas.

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

Makerere, and now Professor of Anatomy at our representative in Marsabit.

During his hectic fortnight, he also flew to Marsabit to see what things were in perspective. We were able to discuss much, and perhaps our main hopes, and the people know that we have come to be identified with them, and not just posted by Government.

One meets all strata of society — gao, police, local government and administrative officials.

There is already the widest contact with the Ministry and other parts of the medical hierarchy.

We hope to have leaflets sent very shortly on opportunities for research in small hospitals by Denis Burkitt, the discoverer of Burkitt's Lymphoma.

He must have a first hand knowledge of almost every Government and Mission Hospital in East Africa, and no one is better qualified to write on the subject.

Next, we hope that Mr Charles Davidson will be writing a detailed financial statement, so that prospective doctors and nurses will have the exact terms of service at their finger tips, and so that supporters will see clearly our financial basis of work.

**RESEARCH**  
Another leaflet will describe the work of the African Medical and Research Foundation, with special reference as to how it influences and aids our work. We hope the founder, Mr Michael Wood will write this.

The last of the next series will be by Dr. Geoffrey Byles on the opportunities for Christian work within the framework of a Government post—a problem on which many will need guidance, either before they come, or before they give.

Do please consider yourself a member of a team—of series with the knowledge of such a scheme as ours is disseminated, we shall be able to get the necessary men on the field!

Part of the money from The Anglican Appeal is to be lent to build a house for the midwife in Marsabit, which is to be paid back over three years by a generous donor in the area.

This will cut down our reserve fund but it will enable Miss Wood to have work.

**VERY WILD**  
It is in Pokot, and close to the B.C.M.S. work in Nakooli. High, excellent farms and 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 badly.

As our experience of Government/Mission partnership goes on, we are firmate difficulties and sorting them out as they occur.

Before long the work will be smooth, and we shall know the difficulties of immigration, official forms, transport, allowances and entitlements.

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Bishop Marshall leaving S. 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 7.30 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:

- "Can there be a God?" by the Reverend K. B. Fager (September 15).
- "Why do people have to suffer?" by the Reverend A. V. Maddick (September 22).

## OPEN TO ALL

- "The Bible—fact or fiction?" by the Reverend J. C. Howells (September 15).
- "Sacramental Magic?" by the Reverend J. R. Kainey (September 22).

"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 just been produced for Inter-Church A.I.F. The cards are 7c each and available for purchase in all cards which reads: "May all the joy and beauty of that holy night be with you Christmas."

"Each card sold helps someone in need," says N.S.W. Inter-Church A.I.F. Assistant Secretary, Miss Dinah Barber. "Each card sold helps someone in need," says N.S.W. Inter-Church A.I.F. Assistant Secretary, Miss Dinah Barber. "Each card sold helps someone in need," says N.S.W. Inter-Church A.I.F. Assistant Secretary, Miss Dinah Barber.

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

## THE ORIGINS OF THE SYNODAL 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 Rooms at the Brisbane Town Hall.

Its president was the Right Reverend Edward Wynne, then Bishop of Brisbane, and its membership comprised 17 clergymen (the best being Archdeacon Benjamin Brisbane and the Reverend George Jones) and 35 laymen. It met for two periods of three and nine days respectively, seven weeks apart, and on June 18, 1848, it formally adopted the Constitution of the Diocese of Brisbane which, among other things, constituted Synod itself.

To some it may seem that the centenary of synod 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 muddle their brains against preparing sermons."

### VARIATION

But it is worth remembering that while meetings of Synod have varied from the exciting to the dull, from the time to the pathetic, and while speeches at synod have ranged from stilted rigidity to tedious repetition, the sessions of Synod itself are one of the most vital ways of ordering the life of a diocese, and it is the total form of synod government of the Church, rather than simply meetings of synod which we have cause to celebrate.

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

Thus for example, the tense session of the Brisbane Synod held in camera at the time when the diocese was on the verge of bankruptcy, the Sydney synod, H. J. Davys, presided a drastic scheme to mortgag the land properties of the diocese for 99 years as the only way to avoid insolvency.

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 trio who were impudently nicknamed "the three blind mice" by the Reverend Peter Bennie, launched their broadsides.

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 in 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!

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

### CIVIL CONTROL

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

The law of Church and State was inter-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.

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

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

taken for granted that the Church was established.

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that letters patent were invalid in self-governing colonies. This meant that the legal basis for the self-governing colonies was to be constituted and bishops were to be appointed by authority was cut away. The colonial church was left in a awkward predicament indeed.

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 of 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, great care was taken not to describe the meeting as a synod or to ascribe to it any constitutional authority.

There was real fear that any claim to synodical authority would be tantamount to lacking by infringing the English statute forbidding the meeting of Convocations without the Royal Man.

By this time it was well recognized that the Church of England was in a vulnerable position in the colonies.

It was not, however, until the meeting at Brisbane in 1850 that the full advantages of establishment, but that with the disadvantage that it had lost any right to ascribe to it any legal way of organization.

### The Problem in Brisbane

When the Colony of Queensland was created in 1859, the Bishop of Queensland was appointed by letters patent, and the Reverend Wymond Tuffnell was appointed first Bishop of Brisbane.

### SEMIOR BIBLE STUDENT

**STUDY NO. 1. THE JEWISH DISPERSION.**  
The Dispersion of the Jews around the world, known technically as the *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 at first in the hands of the Seleucids.

Considerable proportions of the populations of both the East and West were in the Kingdom of the Holy Land had been carried away by Assyrian and Jewish communities, which came though a part of the Babylonian Exile.

They were not, however, on their own land upon the rise to supremacy of Persia, many Jewish settlements in the East and West were in the places of their exile.

The Eastern Diaspora, however, had little or no influence on the Septuagint, the subject of our present series of studies. We are concerned rather with the Jewish communities which came into close association with Hellenic culture and, with the effluxion of time, found a translation of the Old Testament into Greek almost if not absolutely necessary.

### IN EGYPT

Since Egypt was the earliest home of the Hellenistic Jew, it is the natural place to start.

The Jews were permitted to follow their own religion and observe their national customs. Synagogue services were held in the Jewish quarter, but gradually due course the Jews stood so high in the royal favour that they were permitted to wear the Egyptian mantle at Leontopolis.

In 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 about a million.

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### THE SEPTUAGINT

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

Many villages were established. A daughter colony was founded in Cyrene, and at Cyrene, as at Alexandria itself, the Jews formed an important and influential section of the community.

Wherever they lived, they retained their religion, and their loyalty to Jewish institutions. The Temple tribute was collected, and pilgrimages were made to Jerusalem at the great festivals.

In the words of Agrippa, Jerusalem was not only the seat of a single country, but the seat of two countries in the world, through the colonies which she sent forth at various times.

### GREEK-SPEAKING

With the passing of the years, it became impossible for Jews living and working in Greek-speaking areas to retain their own language.

They were not only Aramaic found itself being increasingly rivaled by Greek in Alexandria, the cultural "heart" of Egypt, each year deepened the Jewish familiarity with Greek and weakened their hold on their native tongue.

Dr. Sweet regarded the adoption of Greek in 70 B.C. when the Romans ordered their destruction.

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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 work out in B.C.A. Some of the places where we are tough enough for you. You could read H.S.M. and I could read a bit. I've been quoted that isolated by S. Paul for ages. But I don't seem to be much in Mr Rich's head."

"The Archbishop of Sydney, the Most Reverend M. L. Lyons, told the Lambeth Conference that I believe that if the ministry of the Church of England is not to be thrown open to women, it will be the death knell of the appeal of the Church for men."

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

"The Rector of Lakemba, the Reverend Cecil Kelly, told the ANGLICAN he was 'probably provoked' because he is a bachelor.

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

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

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

"The women are temperamental, unsuited for some of the more appalling work married priests. They are swayed by their emotions."

"On a chap," remarked The Devil. "I'm a site, definitely, to it that it remains a bachelor, though?"

"Canon W. D. Deasey, who is in charge of chaplaincy services in Sydney, said theological content is wider than generally appreciated."

### O.T. WOMEN

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

"Huldah in 2 Kings 22 is perhaps the outstanding woman of the Old Testament. When the male of the species had disappeared from God she was head of a college in Jerusalem to maintain the worship and lordship of God. With the restoration of religion under Josiah, even the high priests came to her as a suppliant and were instructed."

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

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

"Since New Testament times, women have played a significant part. They have been the under-masters of the Church, teaching, preaching, assisting with the sacraments, baptising, but as Missionaries at the Communion service."

"Another substantive, this time, is one of those thoroughly dangerous women who keep the Old Testament in mind. Priscilla, I don't much fancy those parsons, they go round quoting the Scrip-

tures of their own choice. I must prefer them just to use the Holy Scriptures as they are and bind themselves to accept it. In both Australia and New Zealand, and was generally favoured by high churchmen. The Church as a society not dependent on the Diocese or the Province or the State."

"It was the method of construction that was favoured by Bishop Tutwell, and Judge the Diocese of Brisbane, agreed with him: 'What the state can give, the state can take away.'"

"The conference accepted this view, while recognising that it might become necessary subsequently to seek a simple act from Parliament to regulate property matters."

"A committee was appointed to draw up a constitution, and the first Synod was scheduled to meet the following year. So it was that in 1868 the first Synod of the Diocese of Brisbane met, and it formally adopted the constitution of the Diocese on 15 Aug. 1868."

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"What significance did this have? The acceptance of a diocesan constitution and the foundation of Synod is significant in a number of ways."

"It formalised a theology of the Church as the Body of Christ, an independent society of members, who are increasingly more so as dioceses and institutions receive various forms of governmental assistance and correspondingly become wound up with the red tape that goes with government departments."

"In the face of this administrative complexity the ordinary member of Synod feels himself overwhelmed by a brief period with a large number of members, some of whom may be on the executive side of government that they are not used to."

"The system was definitely set up, but it was a constitutional episcopacy. It was the whole Church, as represented by Synod, that 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."

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## SYNOD GOVERNMENT

(Continued from page 10)

has led to the decline of the backbencher in Parliament. 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."

"Today 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 on the twelfth for lack of a quorum."

"The 1869 session lasted for nine days, and the 1870 session, meeting for eleven days, fizzled out on the twelfth for lack of a quorum."

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able instrument for the thinking of the whole Church to find expression."

"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."

"Today 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 on the twelfth for lack of a quorum."

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