

SYDNEY'S BISHOP ASK MANY QUESTIONS MUCH DEBATE ON BUDGET

FROM A CORRESPONDENT

Revolt flared in the first session of the thirty-third Synod of the Diocese of Sydney last week. It broke out on the very first day, Monday, October 14, and continued intermittently for five long days until after 11 p.m. on Friday, October 18.

As you would expect in any Christian assembly, it was a very polite revolt, and there were no fistfights; but it was clear, and definite—and it produced equally clear and definite results.

Perhaps the best thing about the revolt was that it had nothing whatever to do with "churchmanship." It was seen quite to have occurred for sort of nonsense. It cut completely across those fading "party" lines, and based itself firmly upon principle.

The principle, in a nutshell, was that which is alleged to have led to the Boston Tea Party: No taxation without representation!

It all arose out of a little item of £15,000, out of a total budget of £70,000.

The item was labelled "Department of Promotion Salaries," and it touched off the liveliest and most constructive synod that the Diocese of Sydney has seen in many years.

Not that anyone in the synod was opposed to the expenditure as such, or to the splendid work done by Sydney's Department of Promotion!

What the synod would not tolerate was being denied precise information about how the money was to be spent.

Perhaps, for the benefit of those who are not members of the synod, a word on the background might help.

Each year in Sydney synod the "General Assessment Ordinance" is brought forward at the request of the Standing Committee.

One of these is called the "General Assessment Ordinance," the other the "Special Purpose Assessment Ordinance."

The General Assessment Ordinance covers the bigger amount of money—nearly always some £60,000 to £70,000. It covers expenditure on such things as the diocesan contribution to the Australian Council of Churches, Immigration, Promotion, General Synod, Public Relations, and a host of other things which are regarded by our friends of the diocesan bureaucracy as being in no derogatory sense) as absolutely necessary if the diocese is to do its job.

The point about the General Assessment Ordinance is this. It provides for a tax on each parish of 10 per cent. on net income this year—and if it is not paid, then the parish committee loses its right to take part in the appointment of a rector, that is the main sanction, but there are others.

AGAINST PLAN

In the case of the Special Assessment Ordinance, no sanctions are attached; but it is subject to a very real and quite rightly—parishes do not make their assessed contribution each year.

The Special Purposes Ordinance provides money for clerical widows and children, new housing, television, the Moore Theological College, and religious instruction in schools, to mention a few special disciplines.

The total budget proposed this year was about £44,500. Moore College took £12,500 of this, and religious instruction in secondary schools amounted to about £15,000.

At the close of the synod is, of course, to pass the General Assessment Ordinances first of all. When that is out of the way, the House then goes on to

the Special Assessment Ordinance.

This year nothing went according to plan.

An archdeacon rebel himself. Mr Stacy Atkins, was charged by the Standing Committee of the synod with the responsibility of introducing those Ordinances.

The most sensible of men, absolutely first-class at figures and accounts generally, a keen cleric, with the very best of intentions, and a very good

disarming appearance in debate, Mr Atkins was perhaps better qualified than any other member of the synod to get this Ordinance through.

He failed.

Archdeacon Creel, Canon J. R. L. Johnstone, had carried the synod with him, and he was able alteration to our Standing

Ordinance. This provided that immediately after the second reading of any ordinance a period would be made during which members could ask questions about anything in the ordinance which was clear.

NEW MEMBERS

Now, some 200 members of a total of 450 in the synod were there this year for the first time. A number of them, not un-

naturally, made the most of their opportunity to ask questions.

After all, when they get back to their parishes, they themselves have to face questions, and they thought, no doubt, that it was as well to arm themselves with the answers.

There was another factor: the Reverend W. B. Robinson, who is Vice-Principal of Moore Theological College, had put them well in advance a column in the following terms:

THANKSGIVING SERVICE HELD BY ANGLICAN CREED UNIONS

The six Anglican Creed Unions in the Diocese of Sydney held a joint service this month in thanksgiving for many blessings received during the past year.

The credit unions are associated with the parishes of St. Marys, Granville, Dew Way, West Maitland, Balmain, and St. John's, Balmain.

The service was held at St. John's, Balmain, on Sunday, October 13. Members of the unions, and a very large number of parishioners joined the congregation of St. John's for Evensong.

The occasional sermon was preached by the Reverend Alf. Clift, vicar of St. John's, for the A.B.M.

He spoke of his recent visit to the headquarters of the credit union movement in Nova Scotia and of the work of the Young Workers' Movement (a Roman Catholic credit union) in Melbourne.

After the service the congregation, in a simple and informal manner of mutual interest in their credit unions.

A credit union is an association of people having some com-

mon bond who assist each other by saving their money and lending it to one another.

Parishes with credit unions find them a great boon. At Balmain, for example, members may borrow money at 5 per cent, a rate much lower than that charged by finance companies.

They may borrow for such things as buying household items, house repairs, etc., and on doctor's and dentist's bills, and so on.

SAVINGS

Members who save money through a credit union are paid 5 per cent. on their savings for administrative expenses.

Each credit union is governed by a board of directors, elected by the members. The members of the board are elected for an honorary capacity, of course, and the whole affairs of

the union are conducted in the atmosphere of service and concern for others.

The chief secretary's Department of the N.S.W. Government maintains a full-time office to advise on the establishing and running of credit unions and he has been most helpful and co-operative in guiding the work of the Anglican credit unions in Sydney.

If members of any parish would like further details about establishing an Anglican credit union, they may care, in the first instance, to get in touch with Mr Harvey Dickinson, c/o St. John's Rectory, Balmain.

That, in the opinion of this synod, the Anglican assessment of the parishes of the diocese should be made only in the support of objectives or organisations for which the synod is directly and constitutionally responsible.

Since it appeared high up on the order paper, Mr Robinson's motion came on soon after the synod assembled.

(Continued on page 12)

THE FOURTH BISHOP OF WANGARATTA ENTHRONED

FROM OUR OWN CORRESPONDENT

Wangaratta, October 21
The close of Holy Trinity Cathedral was a perfect setting for the enthronement of St. Luke's Day, October 18, of the Right Reverend T. B. McCall as fourth Bishop of Wangaratta.

The bishop's procession assembled in Bishop's Walk and moved towards the West Door of the Incomplete cathedral.

The three knocks upon the door were followed by the clear voice of the bishop-designate ringing through the vast arches of the unfinished nave at the emblem of his episcopal office.

The procession moved into the screened-off chancel while Psalm 122 was sung.

The certificates of consecration, election and confirmation by the bishops of the province were read by the Chancellor and Registrar respectively.

The Declaration having been made by the bishop, the Administrator conducted the bishop by the right hand to the throne and intoned and enthroned "Throne and Altar."

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The upper third Hall, Perth, set up ready for the three-day Book Exhibition arranged by the G.B.H.B. Bookroom this month. Mr D. M. Richards, manager of the bookroom, displayed the co-operation of the publishers, the G.B.S. and the Mothers' Union in staging the display, which attracted more than 300 visitors. In opening the exhibition the Archbishop of Perth, the Most Reverend George Appleton, said: "It is good to see that the Church realises the need to cater for the whole man in his provision of literature."

A.B.M. WOMEN'S CONFERENCE

The Women's Auxiliary of the Australian Board of Missions is holding a two-day conference in Sydney on November 1 and 2.

Delegates will be attending from nearly every Australian diocese.

The chairman of A.B.M., Canon F. W. Coaldrake, will celebrate the Holy Communion in St. James' Church, King Street, on November 1 at 10 a.m.

This service will be followed by breakfast in St. James' Hall, Phillip Street.

At 11.15 a.m. Canon Coaldrake will speak on "What Lies Ahead." He will be accompanied by the Reverend Dudley Tait and the Reverend Leonard Alford, assistant bishops-designate of Melbourne.

At 2 p.m. the A.B.M. home secretary, the Reverend Denis Taylor, will speak.

The Central Council of the Women's Auxiliary will meet at the board's offices in Starnmore on November 2 at 10 a.m. Other w.a. representatives may attend as observers.

Business will include the federal secretary's report on November 2 at 10 a.m. Other w.a. representatives may attend as observers.

The afternoon will be given over to discussion of ideas and suggestions. The conference will close with prayer at 4 p.m.

VICE-PRINCIPAL OF
RIDLEY COLLEGE

The Principal of St. Paul's Theological College, Limuru, Kenya, the Reverend E. K. Cole, has been appointed Vice-Principal of Ridley College, Melbourne.

Archdeacon Cole was educated at the University of Sydney and trained for the ministry at Moore College.

He has been in Africa since 1959.

RECTOR TO RETIRE

The Rector of Christ Church St. Laurence, Sydney, the Reverend John Hope, told his congregations last Sunday he intended to retire next Easter.

He has been Rector of Christ Church since 1926.

At the conclusion of the Eucharist the procession moved through the Armstrong porch to the open-air altar.

The bishop stood to give his blessing to the people who knelt on the cathedral lawn.

The bishop preached from the sanctuary step.

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Junior and Intermediate Girls' Friendly Society members who took part in the annual rally in the northern part of the Diocese of Grafton for the A. E. Singleton Memorial Shield last month. This shield and the runner-up shield are in the front row.

SHOESTRING SURVEY . . . 9

LOYALTY AND DEVOTION AT SAWSTON

By ELIZABETH ROBIN

THE village of Sawston, about 10 miles from Cambridge, is according to a local tradition, "older than England itself" and indeed the cave-dwelling pre-historic left their flints here; the Romans, their gold coins and the Anglo-Saxons a "hundred stone" were smelted in this place.

The village, which remains in this twelfth century, is a charming mixture of the old and new (according to the standards of age), and is usual with the English village of the eleventh century parish church built from the local flint stone is the heart of the settlement.

Right next door to the church is the present Sawston Hall, most beautiful Tudor house and the home of the Huddleston family for nearly 500 years.

The first hall was mentioned as being issued in the twelfth century day Survey, and was said to have consisted of 600 acres and two mills.

Later, in the days of political unrest, it became the scene of the Princess Mary Tudor's escape from the troops of the Duke of Northumberland.

This all-powerful duke had married his son to Lady Jane Grey, when he hoped to put on the throne of England and in effect, to rule the country himself.

The Huddleston family of Sawston were loyal Mary's men and one was in her small train of gentlemen whilst the princess was in virtual confinement at Hunsdon.

When her brother Edward VI died, Mary became the rightful Queen, but because of her religious beliefs was not universally popular, and the Duke of Northumberland, ambitious for himself, raised troops against her.

He plotted to lure Mary to the tower and imprison her there, but this plot was foiled. Nevertheless, her life and her reign were in great danger and it was at this point that Sawston Hall offered to her as a refuge place as she moved away from London towards her home at Kenninghall in Norfolk to rally her own folk about her.

There was little rest at Sawston for Mary however. News came to her that a large body of Northumberland's troops were coming to capture her person; and tradition says that, after attending Mass, the Princess Mary was disguised as a dairy-maid and left the house riding pillion behind a man-servant and escorted by her host.

"A BETTER HOUSE"

A humble style of travel than this much neglected princess could have foreseen! On reaching the high ground a little distance from the house, party looked back and saw the medieval, manner house on fire; flames; the princess had escaped him in time and the house had been fired by her frustrated pursuers.

Mary, so the story goes, said to her sister: "Let it burn. When I am Queen I shall build Huddleston a better house." It is to her credit (or whom much discredit) has been written that after her accession to the throne she did not forget her friends at Sawston and John Huddleston was knighted and appointed a year later vice-chamberlain to King Philip of Spain and Captain of his Guard. She also authorised him to build a new house with the stones of Cambridge Castle.

In 1557 Sir John began to build the new Sawston Hall. The Huddleston family, adherent to the Church of Rome throughout the Reformation and with the accession of Queen Elizabeth I their wealth began.

They were hunted and persecuted, driven from their home (finished until 1541) he impoverished by heavy fines for non-attendance at church.

Rain followed rain and the family fortunes rose and fell. Known for their loyalty to the King Charles I, the family was exterminated; one member was Keeper of the Royal Forest at Newmarket, and during the civil

war, his brother, who succeeded him, was one of the leading supporters of the King.

But when the Protectorate was established, his lands were sequestrated; he was outlawed and fled to Spain.

The year that the family was protected by a cousin of the family, John, a Benedictine monk, who had saved the King's life in the oak after the battle of Marston.

When Charles II was restored to his throne, and Parliament questioned him to issue a Royal proclamation, banishing all Roman Catholic priests from the country, he had Father John Huddleston excepted for "he did eminently serve us in our escape from Worcester."

The years that followed continued to be hard and difficult for the Huddleston family and the fines and penalties continued; but in our generation should be grateful not due to the fact that the family was so impoverished, but because we see it today is unpolluted and unaltered by the passing generations; it is the home of the Huddleston family.

THE MUSIC OF THE CHURCH . . . 55

SOME UNUSUAL MUSICIANS

By THE REVEREND EDWARD HUNT

THERE still remains several Church musicians worthy of consideration. It is not always easy to find a musician of this kind (1819-61), was an accomplished composer of Church music.

He was well trained in music generally, and a proficient organist.

As "Royal and Noble Director" he was also known for his famous programmes for "Concerts" and "Festivals" and his famous subscription series which flourished from 1780-1849.

"DE ECCLESIA"

DISCUSSION

ANGELICAN NEWS SERVICE

London, October 21

Discussion of the draft decree, "De Ecclesia," was resumed at the Vatican Council meeting on October 14.

The substance of this debate turns on the views on the status of Peter among the other apostles as a means of defining Anglican episcopal responsibilities with regard to the papacy.

The conservative outlook was put forward by Monsignor Pappalardo, of the Holy Office.

It was true, he said, that all the apostles were equal, but the foundation of the Church, provided that the other apostles were equal to him.

The Bishop of Segni said the term college did not seem properly applied to either the apostles or the bishops. It was based on no solid scriptural basis.

The title of episcopal consecration was not an inviolable demonstration of collegiality.

A broader interpretation was put forward by Cardinal Frings, Archbishop of Cologne, who stated that the doctrine of the collegiality of the bishops was founded on no clearly in primitive tradition than was that of the primacy of the pope.

It was true, he said, that the idea was not found expressed with the precision of later centuries. Nevertheless it was not to be false to the existence of the concept.

Practical difficulties were heard on the proposed revival of the diocese. The Bishop of Mostar (Yugoslavia) said that he was not without the obligation of practical difficulties.

Among the problems found in churches of the clergy married were "the support of the family" and the example by the children of ministers."

Tutor's reign, a place of charity, distinction and beauty. The Tutor's Bedroom, which is said to be haunted, is the room in which Queen Mary Tudor slept on the night of her escape in 1553 (the whole house was not burned down in the configuration); and the room is hung with tapestries depicting scenes in King Solomon's life.

LONG GALLERY

Along a corridor is the Long Gallery, a feature of all large Tudor houses. One can just imagine the Tudor ladies pacing up and down in the Long Gallery, their dresses and their delicate complexion would not be assailed by the hazards of the weather.

One other of the many fascinating aspects of Sawston Hall is the medieval tower which contains the priests hiding hole. The tower was built to provide these places of concealment for priests during the religious persecutions.

At Sawston this hole is hollowed out of the thickness of the wall.

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war, at the top of the tower, and the entrance, just large enough to admit a man, is concealed beneath the floorboards and the hole itself is at one corner of the high and a yard wide, but for most of its nine foot length it is as narrow as a coffin and only high enough for a man to crawl.

Sawston Hall's hiding hole is described as the finest hiding place in the country. It is a small room of breathing in the hiding hole is by no means a post-mortem many times never have dared to move it.

A touch of modernity was provided by the air raid shelter for the present day residents of Sawston Hall during the last war as a refuge from acute danger of death, and a modern "hiding hole."

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A HOLIDAY FOR THE URBCHINS

THE slums of Naples are perhaps the worst in Europe. And the worst-off people are the young boys who are left to roam the streets and live in the gutter.

Banded together in small gangs, they live in the streets from five to fifteen, they beg, steal and tout to secure together a wretched existence. They sleep wherever slight warmth or shelter can be found.

Several years ago a Roman Catholic priest, Father Borrelli, saw the plight of the children, and gaining their confidence through the help of the school, eventually managed to win enough support to open a home for 80 boys centred in a disused and empty church.

It was here, some months ago, that a party of British boys from Queen's School, Hildencliff, attached to B.A.O.R. Headquarters in Germany, saw what was being done for the boys and met Father Borrelli's urchin.

As a result of their visit, under the leadership of their Anglican schoolmaster, Mr. Weston, the H. Sallers, they sought for some way in which they might help the boys of Naples.

A fund was opened to which donations were sent by garbages, schools and private individuals; and as we drove away from it, a garden fee were organised, and during the course of the year more than £1,000 was raised.

Part of the money has recently been sent on taking 20

of Father Borrelli's boys on a camping holiday, accompanied by boys from Queen's School. A bus, costing £70, camping equipment and clothing were purchased, and the boys taken on a journey which included visits to the Bay of Naples, Sorfatore, Rome, Herculaneum and Pompeii.

During the two weeks' holiday, a sea trip to the island of Ischia, the west coast of Italy, was also fitted in.

When not travelling, the party engaged in wrestling, boys' football. In the evenings they exchanged songs around a campfire, made tape recordings or learned Italian variations of the folk.

Mr Sallers comments on the holiday: "Our Italian friends not only shared the camp, but they positively protected us. Pity the wine vendor who tried for a quick 100 lire!"

"Have reason the lot who sought to please his own folk by calling the British 'idiots.' For the horrors of the campus bursarum."

Even in the midst of a free-for-all in the camp, when custodians and furious visitors braved and trusted, even in this enticing moment the camp boys held.

"Before we left Rome we had the pleasure of a brief visit from Father Borrelli. We were glad he was able to see the camp."

SALESMAN

Energetic and intelligent salesman is required for the commercial branch of the MISSIONS TO SEAMEN, Sydney.

THE APPOINTMENT OFFER GOOD PROSPECTS. Previous experience not essential for suitable applicant. CHARACTER REFERENCES REQUIRED. ONLY CHURCHMEN NEED APPLY. See BUL24 (Sydney) for appointment with Section Chaplain.

LADIES! . . .

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