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POLYNESIA'S THIRD BISHOP ENTHRONED IN SUVA

PEOPLE OF MANY RACES AT IMPRESSIVE CEREMONY

Indian, Fijian, Melanesian, Tongan, Chinese, Australian, New Zealand and English people were present in the congregation which packed the Cathedral of the Holy Trinity, Suva, Fiji, on March 21 for the enthronement as Bishop in Polynesia of the Right Reverend John Charles Vockler.

Bishop Vockler, formerly Bishop Coadjutor of Adelaide, became the third diocesan of this, the largest diocese in area of the Anglican communion.

Its people, inhabiting the several coral and volcanic islands scattered over eleven and a half million square miles of the Pacific Ocean, live under six flags.

The Archbishop of New Zealand, the Most Reverend N. A. Lesser, enthroned Bishop Vockler in the cathedral which is still very much incomplete and as yet has no nave.

The other bishops present were the Right Reverend L. S. Kempthorne, for thirty-nine years Bishop in Polynesia; the Bishop of New Guinea, the Right Reverend Philip Strong; and the Bishop of Nelson, New Zealand, the Right Reverend F. A. Hulme-Moir.

The first procession consisted of the eight theological students of S. John's House.

Psalms 121 was sung while the second procession, consisting of the clerical and lay members of the General Chapter, entered and proceeded to the West Door.

The third procession of the bishops proceeded to the sanctuary.

Meanwhile Bishop Vockler and his attendants had proceeded to the West Door.

GENTLE KNOCKS

"West Door" in Suva, however, is different from the meaning of the term in, say Sydney or Canterbury! In Suva if the bishop knocks too hard the door will collapse as it is a very old portion of the original pro-cathedral doing temporary service until the nave can be added.)

After the customary ceremonies, the bishop entered the cathedral, being welcomed by the Archdeacon of Fiji, the Venerable C. W. Whonsbon-Aston.

Meanwhile the Archbishop of New Zealand had left the sanctuary. The two processions met face to face at the centre of the present area of the cathedral where one day the High Altar is to be built.

APPOINTMENTS IN BRISBANE

Two additional appointments have been made to the administrative staff in the Diocese of Brisbane.

Mr N. C. Reid has been appointed Assistant Registrar of the diocese as from April 30.

Mr R. Voss has been appointed Accountant in the Home Mission office as from May 21.

Mr Reid is a qualified accountant and is continuing his studies at the University of Queensland towards the degree of Bachelor of Commerce.

He holds the Th.L. diploma, is a diocesan lay reader and parochial councillor and Sunday school teacher at Christ Church, Yeronga.

Mr Voss has been connected with churches in Rockhampton and Brisbane since his boyhood. He is at present treasurer of S. Andrew's Church, Indooroopilly.

Here the mandate for appointment was read and the bishop made his oath of canonical obedience to the archbishop who then led him westward to the throne (a gift of the Diocese of Auckland), where he was installed and enthroned.

The trumpeters of the Fiji Military Forces sounded a joyous fanfare composed for the occasion by Professor T. V. Griffiths of Christchurch, New Zealand.

The congregation then sang the *Te Deum Laudamus*.

TRIPLE BLESSING

Homage was then offered to the new diocesan by the Archdeacon of Fiji, on behalf of the clergy; and by the senior lay member of Synod, Mr K. M. Stuart, on behalf of the laity.

The order of Evensong followed; after the third collect, and the singing of the hymn, "City of God," the bishop preached, taking his texts from Psalm 31:9 and Psalm 16:7 (THE ANGLICAN, March 23).

The service ended with a triple blessing. First the archbishop blessed the new Bishop in Polynesia who in his turn blessed the congregation.

The final blessing was given from the roof of the Chapter House which overlooks the city of Suva and further still out beyond the thundering reef to the vast expanse of this scattered diocese, a blessing for all people, those who care and those who do not, Christians and non-Christians.

GOVERNMENT'S ATTITUDE ON WEST NEW GUINEA DEPLORED

FROM OUR OWN CORRESPONDENT

Newcastle, April 2

The Bishop of New Guinea, the Right Reverend Philip Strong, said in Newcastle last Sunday that it would be a tremendous shock to Papuans in Eastern New Guinea if the United Nations and Australia did nothing while Indonesia took West New Guinea by force.

He said the Papuan people, who had great trust in Australia, were watching the situation closely, and their trust would be seriously weakened if Australia did nothing to stop an Indonesian invasion.

Bishop Strong said he was very anxious and disturbed at the

attitude of the Australian Government.

The Government had at first stood firm on the principle of self-determination for all the peoples of New Guinea, and had taken a firm stand against any attempt to take West New Guinea by force.

For some reason or other, there seemed to have been a weakening of that attitude, and this had undoubtedly encouraged Indonesia to go ahead with her plans.

MORAL PRINCIPLE

The bishop said: "There seems to have been a weakening because there was not perhaps the support that was expected from other countries."

He thought it was wrong that the Australian attitude had weakened, because it was a matter of moral principle.

He added: "Right is right, and

there are no grounds for aggression or for taking another country by force."

BISHOP OF KYOTO

FROM OUR OWN CORRESPONDENT

Kyoto, Japan, March 21

At the diocesan synod, held at Holy Trinity Cathedral, Kyoto, Japan, the Reverend William E. Kwan was elected as Bishop of Kyoto.

He is an authority on the Barthian theology, and is one of the most distinguished theologians in Japan.

After graduating from Kyoto University, he studied at Episcopal Theological School and Harvard University.

He is professor emeritus at S. Paul's University, Tokyo, after serving as dean of the department of literature there.

He once taught at St. Augustine's College in England.

PLEASE HELP NAKURU QUICKLY!

£1,476/7/0 had been received by last Monday afternoon for our Special Appeal for £5,000 for the Diocese of Nakuru ("The Anglican," March 16).

The appeal was launched to give the Bishop of Nakuru, the Right Reverend Neville Langford-Smith, the minimum amount he needs to begin three essential projects.

The immediate response has been very encouraging. However, there are only three weeks left before the bishop returns to his diocese—with more than £3,000 yet to come.

He needs the money at once. "He who gives quickly gives twice," is more than usually relevant for this appeal.

Please send your gifts addressed personally to the Bishop of Nakuru, the Right Reverend N. Langford-Smith, c/o "The

Anglican," G.P.O. Box 7002, Sydney.

The following donations, not already acknowledged, have been received:

S. Paul's, Canberra, £12/10/-; G. Gwynne, £5; The Reverend L. J. Harris, £2; Mrs P. W. Parsons, £5; B. M. Dane, £5; P. W. Connor, £10; C. G. Sowell, £5; A. H. Body, £5; Mr and Mrs G. B. Cundell, £5; G. C. Smith, £2/2/0; A. N. Beaumont, £1/10/0; Mrs L. E. Hewgill, £50; The Reverend N. W. S. Chambers, £20; Holy Trinity, Concord West, £5; Anon., Willoughby, £15; Mrs J. Shaw, £5/5/0; Anon., £5; Miss M. Ritchie, £5; W. V. R., £1/1/0; S. Luke's, Clovelly, £3/10/0; Anon., £5; Mrs E. J. Ashton, £2; B. Lung, £2; Mrs J. T. Perry, £4; The Reverend G. T. Farr, £5; Mr and Mrs A. G. Salisbury, £5; L. C. Woodland, £1/1/0; Anon., Brisbane, £1; Mrs L. Dowling, £5; S. Slater, £20; R. White, £5; Mr and Mrs J. Hanlon, £5; S. Mark's Opportunity Shop, Canterbury, £25; Mrs G. N. Watkins, £12/12/0; R. M. Brown, £5;

Anon., Tumut, £20; R. M. Standen, £5; Anon., Kew, £5/5/0; Y. A. F. Mont Albert, £10; Mrs C. G. Nicholls, £1; A. M. H., £1; Mrs F. R. Jodland, £2/2/0; Miss E. Maloney, 10/-; H. F. Hudson, £10; Anon., Nambucca Heads, £1; Mrs I. V. Cocks, £5; Stuart Braja, £10; C. N. Turner, £5; The Reverend N. Crawford, £2; Anon., Hornsby, £1; J. R. Wood, £2; Mrs M. Cooper, £10; Mr J. Holland, £2/2/0; Anon., Menangle, £2; Anon., Maitland, £5; The Reverend H. J. H. Lofis, £2; The Reverend C. Cooper, £3/14/0; E. F. Little, £20; Anon., Luncheon, £1; Mrs R. J. Davies, £2; Y. A. F., Mildura, £5; J. Barber, £5; Mrs E. Austin, £7; Anon., Parkes, £2; The Reverend J. S. H. Carole, £14; "Newtown," £20; A. B. M., £10; F. Gillott, £1/1/0; Mrs M. Hobson, £10; V. de Burgh and V. Woods, £4; The Reverend D. and Mrs. Blanche, £10; O. Branch, £1; The Bishop of Gippsland and Mrs. Garney, £2/2/0; Mrs C. M. Brimacombe, £5; D. G. B., 10/-; Deaconess H. M. Kent, £5; D. W., £5; L. L. Muecke, £10/10/0; Anon., Moorvale, £5; Miss M. Ellis, £5.

Total: £513/7/0.
Grand Total: £1,476/7/0.



The retired Bishop in Polynesia, the Right Reverend L. S. Kempthorne, signing his oath under the supervision of the Registrar of the Diocese, Mr Geoffrey Evans, before the new Bishop in Polynesia, the Right Reverend J. C. Vockler, issued Bishop Kempthorne with his general licence to officiate in the diocese after the enthronement service on March 21. Bishop Vockler is wearing the pectoral cross which formerly belonged to the late Bishop of Newcastle, the Right Reverend F. de Witt Batty.

NEW BISHOP OF SHEFFIELD

AUTHORITY ON REUNION

ANGLICAN NEWS SERVICE

London, April 2

The Reverend Francis John Taylor, Principal of Wycliffe Hall, Oxford, since 1955, is to succeed the Right Reverend Leslie Hunter as Bishop of Sheffield.

A leading Liberal Evangelical, Mr Taylor is well-known in the Convocation of Canterbury as an authority on the issues connected with reunion.

He has assisted the Bishop of Winchester in putting before the Convocation two of its major controversial schemes — one touching Ceylon and the other North India and Pakistan.

He has also been concerned in reunion discussions with Presbyterians and Methodists in England.

He accompanied the present Archbishop of Canterbury and other churchmen to the first Anglo-Russian talks in Moscow in 1956.

Mr Taylor is a graduate of Queen's College, Oxford, where he took a first in modern history, and a second in theology.

He has been closely associated with the Parish and People Movement.



Bishop Vockler, before his enthronement, kneels at the foundation stone of Holy Trinity Cathedral, Suva, to take his oath of canonical obedience to the Primate of New Zealand. Attending the bishop is his Domestic Chaplain, the Reverend Jabez Bryce, from Samoa.

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THE ALL-AGE SUNDAY SCHOOL . . . 22

THE FIFTH COMMANDMENT

By WINIFRED M. MERRITT

IN the sixth chapter of Ephe-
sians, St. Paul refers to the
relationship between children
and their parents. "Children," he
says, "obey your parents in the
Lord; for this is right. Honour
thy father and mother (which is
the first commandment with
promise), that it may be well
with thee, and that thou mayest
live long on the earth."

He calls children to be
obedient as part of their duty
"in the Lord." Their obedience
is a religious duty first and fore-
most. Among the Jews, obser-
vance of the fifth commandment
was essentially a religious
requirement, and that is its
foundation still.

Children are also to show
honour to their parents in the
context of the promise (or is it
a threat) implied in the words
"that it may be well with thee
and that thou mayest live long in
the land." In other words, the
prosperity and permanence of
the nation is bound up with the
observance of the natural law of
obedience to those from whom
life is derived.

St. Paul's reference to this
commandment as that "which is
the first commandment with
promise" is not entirely accept-
able, since the fifth command-
ment contains neither more nor
less of promise than does the
second. There is in it, in fact,
more of warning than of pro-
mise.

"That thy days may be long
in the land" is not a bribe —
it is a law, written into the
nature of things. It has been
said "it is a sure sign that a
nation is going down and is on
the way to ruin if parents and
elders and those in authority are
not honoured and treated with
due respect." This is a thought-
provoking statement.

Nor is respect for parents a
virtue merely within the family
circle. It should extend itself
to all parents, as such, express-
ing itself from day to day in
courtesy and consideration to
those around. Parents are the
"Vicegerents" of God to child-
hood.

It is "through them He sup-
plies our necessities, defends our
feebleness, and pours in light
and wisdom upon our ignorance."
"By them our earliest knowl-
edge of right and wrong is im-
parted, and upon the sanction
of their voice it long depends." All
parents share this high privilege.

Again in Colossians 3, St. Paul
urges children: "Obey your
parents in the Lord." And then
he passes from the duty of the
child to that of the parents. Fathers
are exhorted not to irritate their
children or make them bad-tempered (a strange re-
versal indeed!).

BROKEN SPIRIT

They are not to provoke their
children, or, as the word may
perhaps be translated, over-
stimulate them so as to lead to
their becoming disheartened.

A broken or sullen spirit is a
tragedy in a person of any
age, but most tragic of all in a
child. This, of course, does not
mean that young people are not
to be disciplined, as so often
explicitly claimed to-day.

Obedience in the home is at
somewhat of a discount in most
types of homes nowadays. Parents,
wealthy as well as poor, are
very commonly disposed to
make schoolmasters and school-
mistresses do the work of dis-
cipline for them while, as has
been aptly and not inaccurately
said, they retain for themselves
the privilege of spoiling their
children.

A magistrate not long ago put
the matter very forcibly in re-
ferring to the parents of some
juvenile offenders: "Parents are
an obsession of mine, and they
would be of yours too if you
had to sit on the bench. I'd
love to see parents charged with
being rotten parents, and to have
them before me charged for not
doing their job. Until you get
better parents, you are not go-
ing to get better children."

The obligation is heavily upon
the parents to see that their
children find something worthy
of respect in them.

The moral and spiritual wel-
fare of the family should be the
most important of all the con-
siderations of parents, and is
probably the most neglected in
many homes.

The "family altar has been
broken down" by the secularist
spirit of the time, and the res-
toration of the atmosphere of
true religion within the home is
of the very first importance.

Ask yourself, you who are
parents, Is there anything at all
in your home which is calcu-
lated to convey to visitors the
impression that yours is a
Christian home? Even more to
the point, Is there anything
conducive to conveying such an
impression to your children?

The intimacy of home life is
far too close for successful de-
ception by parents, and the great
guiding influence in religious and
moral education in the home
must always be the moral
quality of the parents.

To try to teach children re-
ligion by sending them to Sun-
day school, and never to wor-
ship God oneself, or discuss
religion as a family, is a grave
dereliction of duty and responsi-
bility. All too frequently the
end of such a course is to make
the children as secularised as
their parents.

There are many children like
the boy who said, when his
teachers and minister spoke to
him about following Christ: "I
shall follow my father."

The extremely weak dose of
religion which many parents
give their children, someone has
said, is just about enough to in-
oculate them against the real
thing.

Our prevalent lawlessness
springs not simply from a break-
down of authority in the State
but from its breakdown in the
family. "There is just as much
authority in the family as there
ever was, only the children exer-
cise it!"

Our days when rudeness
to parents, neglect of their com-
fort, and open disregard of their
wishes, are common. In Deute-
ronomy 21, verses 18-21, we read
of the severity with which the
breaking of the fifth command-
ment was treated by the Jews.

FIVE THINGS

A son who was wilfully and
persistently rebellious and dis-
obedient was to be stoned to
death. Christians have not so
learned Christ.

Our Lord gave an example of
honouring parents from the
time when He "went down to
Nazareth and was subject unto
them" to His latter moments on
the Cross when He entrusted His
Mother to the care of St. John.

A writer on the religious
education of children has stated
that for balanced growth every
child must have five things —
love, something to love, some-
thing to worship, opportunity for
achievement, and limelight.

If a child is deprived of any
one of these, he will obtain it

by some outside and perhaps
less wholesome means; and
when he disappoints his parents
by disobedience, evasiveness or
over-aggressiveness, parents
might think over this list and
ask themselves whether they
have failed him in some way.

In 1930, some significant
words were uttered at Lambeth.
"We believe that the youth of
this generation is sound at heart.
It has admittedly struck its tents
and is on the march, and
although it does not always
know in what direction it is
moving, it is looking for leaders
and will follow them if they give
a lead which is both sane and
daring." The leadership which
our youth requires to-day is pre-
eminently the leadership of the
home.

Life without religion has been
tried, with perilous results.
Those who profess to live their
lives without religion are either
living on someone else's capital,
modelling their ideas on lines
and living in accordance with
codes which are an inheritance
from generations of Christian-
living forebears, or they are
travelling blindly.

It is, of course, not possible
for parents to pass on to their
children a ready-made and per-
fected faith. The knowledge of
God must be a growing,
dynamic, personal thing in the
life of each individual, and
parents can but set their child-
ren's feet in the Way and walk
with them. Their culpability lies
in their doing less than this.

A JOURNEY TO PORTLAND

By A SPECIAL CORRESPONDENT

WHEN the Church of England
Historical Society for the
Diocese of Melbourne received
an invitation to make a visita-
tion to historic Portland, some
of our members and also some
of our friends doubted if this
was feasible.

Portland is 220 miles by road
from Melbourne and, with a con-
templated tour of the district on
the Sunday afternoon of the
weekend, this meant a journey of
500 miles before the bus pulled
up at the Cathedral Close in
Melbourne on the return
journey.

And some of our members are
not young. We had made visits
to Geelong, Leopold, Ballarat
and Bendigo, but these had been
only for the day. A visit to dis-
tant Portland was quite another
matter as it involved a weekend
visit and a Monday holiday, with
the accompanying accommoda-
tion problem.

But all these doubts and
difficulties had been swept away
when a party of 24 members
and friends set off at 8.30 a.m.
on March 10, to make the return
journey on the Labour Day holi-
day, March 12.

Perhaps the fact that we had
a couple of priests on board was
a guarantee that all would be
well with us on the way out
and on the way home.

The priests were the society's
permanent chairman, the Rever-
end Sydney Smith, and the Rever-
end M. E. De Burgh Griffith,
also a retired priest, but hono-
rary chaplain to Ellerslie, a home
for elderly people in Auburn.

Although retired, the Rever-
end Sydney Smith is the
librarian in the Mollison Library
in St. Paul's Cathedral.

On the outward journey we
made our lunch stop at St. Paul's
Church, Camperdown, the parish
hall of which was placed at our
disposal and where we were for-
mally welcomed by the Vicar of
St. Paul's, the Reverend George
E. Mutton, and the president of
the Camperdown and District
Historical Society, Mr R. A. Mc-
Alpine, who is also a vestryman
of St. Paul's Church.

By the way, St. Paul's Church
celebrates its centenary in 1964.

We also made a short stop for
an inspection of Christ Church,
Warrnambool, and then pro-
ceeded to our destination, where
the Vicar of St. Stephen's Church,
the Reverend R. H. Pidgeon,
awaited us.

Up to 17 people were to be
billeted with parishioners of St.
Stephen's, and any misgivings
about those billeting arrange-
ments vanished into thin air in
a matter of moments — the
parishioners and those they were
billeting were on the way within
a matter of minutes — and those
who preferred to arrange their
own accommodation were soon
ensconced in their hotel or lodge.

Together with many of St.
Stephen's parishioners, we
gathered in the parish hall at
night for a talk on the long
history of the Church of Eng-
land in Portland.

The lecturer was Mr Noel E.
Learnmonth, author of "The
Portland Bay Settlement" and
"The Story of St. Stephen's."

On November 19, 1834, Ed-
ward Henty landed in Portland
Bay with stock, seeds, imple-
ments and cattle and established
the first permanent settlement in
what is now the State of Vic-
toria.

HENTY FAMILY

He was followed by his three
brothers, Francis, Stephen and
John.

The family were staunch sup-
porters of the Church of Eng-
land, and from the time of their
arrival, held Church of England
services in their home, following
the order of the Prayer Book,
and in which the house servants
joined.

So the history of the Church
of England in Portland runs in
an unbroken line from 1834 to
the present day.

The visitors attended Holy
Communion at 8 a.m. in St.
Stephen's Church on the Sunday,
and were also present at Even-
song. Some also attended Mat-
ins, and three of the members
of the society sang in the choir.

In the afternoon Mr Noel
Learnmonth was our guide when

the visitors and some of the
parishioners of St. Stephen's,
to the tune of a full busload, jour-
neyed to Bridgewater.

There we saw standing stark
and lonesome in a paddock the
Church of St. Peter, which was
built in 1884 but which has not
been used for about ten years.

Some Church of England
families moved from the district,
mainly because of the havoc
wrought by rabbits, and this led
to the cessation of services for
the few Church of England
families remaining.

But the people of Portland and,
presumably, of Bridgewater too,
are not satisfied that this state
of affairs should continue, and
it is expected that services will
be resumed in this building of
silent witness at no distant date.

Some of the old families or
their descendants are returning
to the district. We saw no rab-
bits in our tortuous journey
through the Bridgewater Hills.
Myxomatosis has apparently
done its work here.

We were entertained for a
second time in the parish hall
after evensong and we were bid-
den farewell on the Monday
morning by the vicar, Mr Lear-
month, and some of St. Stephen's
officials and parishioners. We
were given a warm invitation to
make a return visit.

On our journey home we stop-
ped for half-an-hour to inspect
the beautiful Church of St. John
in Port Fairy, which, in the
pioneering days, it was expected
would become a cathedral
church. It is not a cathedral
church even now, but it could,
from a spacious and architectural
point of view, easily fit into that
picture. It, like Portland, is in
the Diocese of Ballarat.

It was a pleasure to see a
noble church and its memorials
so well cared for, and its gar-
dens so trim and tidy.

It was a memorable weekend
for all of us. We felt that some
links were formed with an early
church in Portland which will
remain unbroken in this life,
and, we firmly believe, also in
the life to come.

Some of us will assuredly go
back to St. Stephen's some day.

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The school will welcome all enquiries
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CHRISTIAN FAMILY YEAR BEGINS

M.U. SERVICE IN MELBOURNE

FROM A CORRESPONDENT

Melbourne, April 2
1,600 members of the Mothers' Union in the Diocese of Melbourne attended the annual Quiet Day service in S. Paul's Cathedral on March 26.

The Archbishop of Melbourne, the Most Reverend F. Woods, celebrated the Holy Communion. He was assisted by ten priests.

Special prayers of dedication were offered for all M.U. office-bearers and speakers in their efforts to promote Christian Family Year.

The M.U. choir, under the direction of Mrs Rettick, led the singing.

The Dean of Melbourne, the Very Reverend T. W. Thomas, preached the sermon, which centred around the responsibilities of parenthood.

To-day, said the dean, we recall a young Jewish maiden who, over 1,900 years ago, received the awe-inspiring news that she was to be the human mother of the son of God.

Her answer to the greatest news for mankind was one of sublime simplicity and perfect obedience to the will of God. "Here am I; I am the Lord's servants; as you have spoken, so be it."

And because it is her day, it is a day of special significance for the members of the Mothers' Union, and particularly so in this Christian Family Year.

How awesome it is to be a parent, and how important it is for every parent to realise how many standards are set in the three first years of a child's life.

"GO IN FRONT"

The dean spoke of parents whose children are unwanted or rejected, and those who "smothered" their children and enjoyed them as personal possessions.

Every time a child comes into the world God comes, too, in some small way, even if unwanted or imperfect.

Therefore every child is precious, but yet frail and vulnerable and so parents must be willing to "go in front" in important things, leading the way. In the adventure of serving and finding God, do we go in front?

Or do we, like the Duke of Plaza Toro, stay behind, sometimes shrinking from the leading way, or at other times content ourselves with being stimulating pushers?

Children are very imitative and will follow unquestioningly those whom they trust, but are very quick to detect hypocrisy. Jesus, in His ministry, had always experienced the tasks He gave to His followers.

If God is in each child, then surely they, too, are agents to open our eyes and to help us along the way of life.

Just as the jungle holds noisy beasts, and sly, deadly, subtle beasts, so within the maze of our souls there lurk unpleasant characteristics, such as greed.

FAREWELL TO WARDEN

FROM A CORRESPONDENT

A large number of well-wishers attended the House of the Epiphany, Stanmore, on Thursday afternoon, March 29, to bid farewell to Miss Gwydir Robertson on the eve of her retirement as warden of the house for the past five and a half years.

The House of the Epiphany is the training college for the Australian Board of Missions.

When Miss Robertson commenced there were only a small number in training, but now there are 33.

The chairman, Canon F. W. Coaldrake, presented Miss Robertson, on behalf of friends, with a travelling clock and cheque.

Other speakers included the Reverend W. J. Siddons (Candidates' Commission), the Reverend Robert Barnes (Students), and Miss R. Muir (house management).

Miss Robertson will leave by plane on April 16 for overseas.

secret pride, love of power and a possessive instinct.

And so God sends little children to us, and if we observe their simplicity, their innocent pleasures and their frailties, God will do something to us through their eyes, bearing out the truth, "A little child shall lead them."

The true success of Christian Family Year will depend on the dedicated witness of the ordinary member in her own family life, and to each member there comes a call just as it came to Mary many years ago.

May the reply of each member be, "Here am I; I am the Lord's servants; as you have spoken, so be it."

BISHOP STRONG SPEAKS AT RECEPTION IN NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, April 2
The Bishop of New Guinea, the Right Reverend Philip Strong, said in Newcastle last week that he hoped New Guinea would one day become the seventh State of Australia.

Bishop Strong was speaking at a civic reception held to welcome him to Newcastle, where he conducted a ten-day mission in the Parish of Adams-town.

He said that because of the problem of Indonesia, the people of Eastern New Guinea were looking more and more to Australia.

He said Australia was very lucky to-day because, unlike most other countries, it had an opportunity to build up a new civilisation.

He hoped that Australia would make New Guinea a pure Christian civilisation, not an adulterated one like that which had grown up in Australia.

Australia had a civilisation which was Christian in name, but there were many people here who were only nominal Christians.

For this reason, he felt justified in coming down from New Guinea to conduct a mission in Australia.

Australia would have to purify its own civilisation if it was to establish a pure Christian civilisation in New Guinea.

The bishop said it was up to the churches in Australia to pour money into New Guinea for its spiritual development.

He said that when the Romans had landed in Britain, no one could have foretold the ultimate benefit which was to come from the island. In the same way, no one could tell to-day what good might come from New Guinea in the future.

Bishop Strong said that the first evangelistic mission in which he had played a part had been 42 years ago in his undergraduate days, when he had assisted in a mission at South Shields, Tyneside, near Newcastle's namesake town in England.

He had noticed in this industrial community that there was a vitality about the people. He had noticed a similar vitality about the people of Newcastle, Australia.

VITALITY

There was a certain vitality about the Church in Newcastle — a greater vitality than in many other dioceses which he had visited.

The bishop said that one of the reasons he had agreed to take a mission in Australia was that Australia had done much for New Guinea, and he felt that New Guinea had to do something for Australia.

"Australia needs New Guinea, and New Guinea needs Australia," he said.

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, said he was pleased that the Church in New Guinea had such a distinguished leader as Bishop Strong.

He said that if the white representatives in New Guinea

had been weak, the territory might have been lost to Australia and the people abandoned to their fate.

Welcoming Bishop Strong, the Lord Mayor of Newcastle, Alderman Purdie, who is a Methodist lay preacher, said the bishop had served New Guinea in an outstanding way since he had become bishop in 1936.

His outstanding feats of courage and leadership during the difficult war days in New Guinea were well known. In 1940 the military authorities had suggested that he should leave, but the bishop, and those supporting him, had elected to stay, and some had lost their lives during that time.

The Lord Mayor said that in his long experience in public life, he had become increasingly appreciative of the contribution of the Church to the development of the city by leading and guiding the people.

He said that when he travelled on the Newcastle Flyer, he was always impressed by the illuminated cross shining clearly from S. Stephen's Church, Adamstown.

He hoped Bishop Strong's visit would stimulate the people of Newcastle to a far greater appreciation of that which shone out so clearly.

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THE ANGLICAN

FRIDAY APRIL 6 1962

A SIGNIFICANT WARNING

It is highly significant that THE LORD BISHOP OF NEW GUINEA, THE RIGHT REVEREND P. N. WARRINGTON STRONG, should have felt impelled to speak as he did in Newcastle last week about the attitudes and policies generally of the Federal Government towards New Guinea. BISHOP STRONG happens to be one of the really heroic figures in the Church. No arm-chair soldier of Christ, he is universally respected as a bishop who, regarding a one hundred mile trek as a city clergyman might regard a walk of a mile in his parish, has enjoyed unusual opportunities during his episcopate of getting to know and understand the viewpoint of Papuans of all kinds, whether our brothers in Christ or not. The bishop also knows and understands the policies and attitudes of the Administration in New Guinea, and of the Government in Canberra. Knowing so much, from so many angles, the bishop rarely in consequence makes pronouncements upon matters of higher political policy, even in his capacity as a Member of the Legislative Council in Port Moresby.

Because of his vast knowledge of New Guinea, and because he so rarely raises what is basically a political issue, Anglicans everywhere will be the more inclined carefully to examine the implications of what he has now said in public.

If the Bishop of New Guinea is "anxious and disturbed" at the attitude of the Federal Government, then every Anglican in this country should share his apprehension.

If the bishop discerns a "weakening" in the Federal Government's support of the principle of self-determination for New Guinea people, then every Australian Anglican should mark this well, and back him up in all he does and says to rectify the Government's obvious disregard of moral principles.

If the bishop states that in his opinion the trust of the Papuan people in Australia will be "seriously weakened" should we do nothing to avert an Indonesian invasion of West New Guinea — and this is precisely what he has said — then we must grasp the fact that Papuan confidence in us will be utterly destroyed if Australian policy continues along the disgraceful lines of the past six months.

The Sure Way to Unanimity

Last Monday's unanimous decision by Sydney Synod, to accept in principle the splendidly imaginative proposals laid before it for the development of the S. Andrew's Cathedral site, shews what can be done if a proposal of any kind is frankly and fully canvassed, on its merits, in advance.

No such scheme, however intrinsically sound, has much chance of getting through the mangle of synodical discussion unless every possible detail about it is disclosed. Right or wrong, desirably or otherwise, the majority of Australian synodsmen refuse to take on trust the recommendations of "authority" in fiscal matters of this order. This is not at all the same thing as mistrusting duly constituted "authority." It amounts only to that same sober, jealous concern for its privileges in a clearly defined sphere which marked the Elizabethan Parliaments. Immediately after the scheme was first publicly announced, there was a spate of criticism, nearly all uninformed, in the correspondence columns of the secular and religious Press. Little blame can fairly be laid upon the early critics: they could comment only upon what they had been allowed to know, and that was clearly not enough. It says much for the common sense of the diocesan authorities that they arranged for all synodsmen to be given the fullest opportunities of examining the proposals informally, in some detail, before the synod met. Even at these informal meetings there was a tendency on the part of the diocesan authorities, at first, quite unnecessarily to withhold specific pieces of information until they were hard pressed for it. To be sure, some of the information was of a confidential nature. Prematurely for it to have been made public could well have prejudiced negotiations with the civic authorities which were in train; but synodsmen are not "the public."

The synod having spoken, it is now the turn of Sydney's civic fathers. "To-day in Sydney," the Archbishop told his synod, "there is an iron fence between the Cathedral and the Town Hall. I want to see it down!" In this "age of Iron Curtains and Colour Bars," His Grace urged that "Church and City together work for the good of the whole community." These are sentiments which deserve a quick and sympathetic response. The Church, even in Sydney, may in times gone by have appeared slow and behind the times. No such reproach can be levelled here at those who formulated and have put forward this plan. Let us hope that neither dilatoriness nor timidity will prevent Sydney's civic fathers from approving the scheme so that it can be completed in 1968.

CHURCH AND NATION

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

A Triumph For Organisation

The speed with which a special sitting of the Sydney Diocesan Synod adopted in principle this week a big plan for the redevelopment of S. Andrew's Cathedral site was a triumph for organisation.

Just who were the "back-room boys" behind this feat has not been disclosed, although the identity of some can be guessed. But the important point is that this imaginative plan was brought forward in a way which suggests that a new order of enthusiastic and businesslike co-operation is at work at the headquarters of the diocese.

The first asset in the cathedral redevelopment plan has been a young dedicated architect, who seemed to leave nothing to chance. He could even tell one inquirer that the shadow of the proposed office tower at the rear of the site would fall on the cathedral between 3.30 p.m. and 4.30 p.m. in the summer!

Then, to make the details of the plan as familiar as possible to synodsman, four regional meetings were held a week or two before synod, when the architect and others spoke and many drawings and perspectives were shown.

A few days before synod met all members received in the post a comprehensive record of questions and answers from these meetings.

Thus when synod met it was a dull member, indeed, who did not already have most of the relevant facts. But the architect spoke for an hour there to make the points crystal clear with the aid of screened illustrations.

What remained then to be done? Mr Norman Jenkin, Q.C., sponsored the motion, seeking the synod's endorsement of the plan. He spoke for half an hour. Bishop Kerle, who seconded the motion, "sensed the atmosphere," as he put it. He was satisfied to speak for less than ten minutes and to challenge the synod to pass the motion there and then — unanimously.

Synod did just that. It was a thrilling moment, especially bearing in mind the wreck of

the 1936 scheme and the quarter-century "stay-put" since then.

The City Council, a necessary partner in the redevelopment scheme, based on a square between the Cathedral and the Town Hall, has yet to decide its attitude.

But, whatever happens, this striking action by the Sydney Synod after only three and a half hours of consideration (mostly listening to the architect and Mr Jenkin) is a splendid demonstration of a new spirit of accord.

The Standing Committee in particular deserves hearty commendation for its bold leadership.

The General Synod, meeting next month for the first time under the new constitution, may see in this exciting event in the Mother Diocese a splendid augury for a militant Church here in Australia.

What About Checking The Facts?

A Sydney evening newspaper last week ran a page one story, headed in big type: — "Dragged Into Forest: Sex Attack on Girl, 11." The story said the girl had been shockingly assaulted on her way to school at French's Forest. The word "Rape" was used on the billboard — a word, I suppose, which is calculated to sell papers in the street faster than most others.

In a brief back page report in a newspaper next morning the police were reported to have said that a man "ripped part of the girl's clothing but did not criminally assault her."

One can appreciate the dreadful shock the girl experienced. One trusts the man concerned will be brought to justice.

But surely there should be some greater degree of newspaper responsibility to ensure that the truth is not so roughly handled.

One can be amused at the differing emphasis given by newspapers to speeches, say, by Mr Menzies and Mr Calwell, according to their political

views. But there should be no scope for that sort of thing in reporting crime. The public is entitled to expect a thorough check of information before it is published — not sheer irresponsibility strongly suggesting that any story that sells papers, regardless of the facts, must be run.

Restoring Values On Our Own

Those who find spiritual satisfaction from retreats and other quiet periods for self-examination are supported in views expressed at a talk in Manchester a week or two ago by Mr Francis Chichester, who should be remembered in this part of the world because in 1931 he made the first east-west solo flight across the Tasman Sea in a single-engine Moth, fitted with floats and bearing the Biblical name of Elijah. He made stops at Norfolk Island and Lord Howe Island (a long one because of a mishap to his aircraft).

In 1960 Mr Chichester came again into the news because of a solitary 40-day voyage he made in a sailing craft across the Atlantic. He plans to make another lone Atlantic voyage in his 13-ton sloop next June, and hopes to make the crossing in 30 days.

Mr Chichester said in his Manchester talk that loneliness resulted in the senses becoming more acute. Excitement, pleasure and fear were magnified. There was also a far greater appreciation in a lone-handed voyage of the beauties of sky and sea and bird and marine life.

"I felt as I drew near to the end of the voyage that I could understand why people used to go into retreat for long periods," he said. "You have a true sense of values and appreciate the really good things of life. Your sense of humour is restored and you have a natural enjoyment of things."

On those specifications a long sail alone might do many of us a lot of good. The trouble is that so few of us have either the Chichester know-how or the Chichester courage!

United Worship On Anzac Day

It is good to see that a form of Anzac Day service has been arranged in Sydney which will permit Anglicans, Roman Catholics and Protestants to attend together for the first time.

It was incongruous that war veterans should march together but, with other citizens, go their separate ways after that for religious commemoration services.

One newspaper reports that the main factor leading to the agreement was earlier discussions between Archbishop Gough and Cardinal Gilroy. If that is so, the outcome does both distinguished prelates much credit. It is in line with the new climate of charity among all Christians, which was strikingly exemplified only last week in the courtesy call made by the Moderator-General of the Church of Scotland on Pope John.

—THE MAN IN THE STREET.

GREAT CHAPTER AT KELHAM

The Provincial of the Society of the Sacred Mission at S. Michael's House, Crafer, S.A., Fr Nicholas Allenby, will leave for England on May 12 to be present at the Great Chapter at Kelham which opens on July 30.

The first business of the Great Chapter will be to elect a Director of the society.

The other two representatives from Australia have already left for England. They are Brother Geoffrey Calf and Fr Kenneth Fraser.

ONE MINUTE SERMON

A PERSONAL TRUST

S. JOHN 3:18-24

What is belief? It is not mere opinion, not indeed acceptance of a faith. It is personal trust! And this, of course, includes acceptance of the facts of the truth involved. And it is important that we should hold the faith in a true balance. So many sects are built on some portion of the faith and the denial of other portions. And this produces unbalanced lives.

But we who trust in the Name — that is the character and person — of the Son of God come not under judgement. It is the language S. Paul copied (Romans 8:1). It implies a full and complete trust. Few of us have such a faith — we have a mixture of belief and unbelief and we swing between the two poles.

If we refuse to believe in God as seen in Jesus, we are judged already. Our attitude to God has shown us guilty. The offer of salvation includes judgement. Remember the severe words of S. John 1:10-11. Remember what S. Paul has to say, I Cor. 1:18. "The word of the Cross is to them that are perishing foolishness, but to us who are being saved it is the power of God."

No greater gift can be offered us than the light which gives meaning to life. If we love darkness and refuse Him, there is nothing worse that can happen to us.

The Presence of Christ issues in the judgement of a world which refuses Him. This Gospel for all its love is a Gospel of judgement. It should startle us to think more deeply. "For everyone that doeth ill hateth the light. It is not only the fear of being discovered but of the contrast between him and true goodness."

But he that doeth truth — he that lives in the real world of God's rule, lives an open and straightforward life guided by the Spirit of God.

All this time since Jesus came to Jerusalem and cleansed the Temple, He has been preaching and teaching in Jerusalem and then in Judea. This Gospel gives us more of His Jerusalem ministry than do the others (the Synoptists — same point of view).

It was this Jerusalem ministry which built up the opposition of the Jews and brought Him finally to the Cross. As yet we see but the beginnings of it all.

CLERGY NEWS

GOODWIN, Canon C. A., Rector of S. Mark's, Darling Point, Diocese of Sydney, has been appointed Archdeacon of Camden with Wollongong.

HAWKES, The Reverend P. J. E. J., formerly Anglican Chaplain at the university of Tasmania, has been appointed Anglican Chaplain at Monash University, Diocese of Melbourne, as from April 1.

JACK, The Reverend W. G. A., Anglican Chaplain at Monash University, Diocese of Melbourne, has been appointed Assistant Chaplain at the Royal Melbourne Hospital.

WHITE, The Reverend C. J., Assistant Curate of Holy Trinity, Fortitude Valley, Diocese of Brisbane, to be Assistant Curate of S. Matthew's, Groveley, in the same diocese.

OBITUARY

THE VENERABLE J. HARDINGHAM

We record with regret the death of the Venerable James Hardingham, Rector of Mildura, Diocese of St Arnaud.

His burial took place at S. Margaret's, Mildura, on February 23.

Archdeacon Hardingham was Rector of Mildura for sixteen years. He became an archdeacon of the diocese in 1950.

CHURCH CALENDAR

April 8: Passion Sunday.

RELIGIOUS BROADCASTS

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

SUNDAY, APRIL 8.
RADIO SERVICE: 9.30 a.m. A.E.T. Highgate Congregational Church, Victoria. Preacher: The Reverend Graham Beece.
* DIVINE SERVICE: 11.00 a.m. A.E.T. S. Paul's Church of England, Wollongong. Preacher: The Reverend D. R. S. Begbie.
RELIGION SPEAKS: 4.15 p.m. A.E.T. "What Jesus Did (Ransom)" The Reverend J. E. Northcutt.
PRELUDE: 7.15 p.m. A.E.T. S. Gregory Choral, Sydney.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. The Reverend Julian Miller.
THE EPILOGUE: 10.48 p.m. A.E.T. Passion Sunday.
MONDAY, APRIL 9:
FACING THE WEEK: 6.15 a.m. A.E.T. The Reverend Edwin White.
WEDNESDAY, APRIL 11:
RELIGION IN LIFE: 10.00 p.m. A.E.T. "Fasting in Lent." Mrs Norma McAuley.
FRIDAY, APRIL 13:
* EVENSONG: 4.30 p.m. A.E.T. S. Paul's Cathedral, Melbourne.
MONDAY, APRIL 9 — SATURDAY, APRIL 14:
* READINGS FROM THE BIBLE (not Saturday): 7.00 a.m. A.E.T. Major-General the Reverend C. A. Osborne.
PAUSE A MOMENT (not Saturday): 9.55 a.m. A.E.T. The Reverend Alan Dougan.
DAILY DEVOTIONAL: 10.03 a.m. A.E.T.
Monday — Mrs Norma McAuley.
Tuesday — The Right Reverend J. J. Booth.
Wednesday — "School Service" — "God With His People" — "God's People in Captivity."
Thursday — The Reverend A. P. Campbell.
Friday — The Reverend George Nash.
Saturday — The Reverend A. R. A. Freeman.
EVENING MEDITATION: 11.15 p.m. A.E.T. The Reverend J. B. Moroney.
SATURDAY, APRIL 14:
* SATURDAY AFTERNOON TALK: 5.20 p.m. A.E.T. Jim Bishop's "The Day Christ Died" is reviewed by the Very Reverend E. M. Webber.

TELEVISION:
SUNDAY, APRIL 8:
ABN 2, SYDNEY:
11.00 a.m. "Divine Service" from the Methodist Ladies' College, Kew, Victoria. Preachers: Dr A. Harold Wood, S.15 p.m. "Sunday Special" — "Commissioned for Service." The Reverend Eric Derbyshire.
6.30 p.m. "Paul of Tarsus — Jerusalem."
10.30 p.m. "New English Bible Readings" No. 14.
ABV 2, MELBOURNE:
11.00 a.m. "Divine Service" from S. Patrick's Roman Catholic Cathedral, Melbourne.
5.15 p.m. "Sunday Special" — "The Trial and Death of Jesus."
6.30 p.m. "Paul of Tarsus — To Rome."
10.30 p.m. "What Causes War?" The Reverend T. F. Keyte.
ABO 2, BRISBANE:
5.15 p.m. "Sunday Special" — "Keeping At It." The Reverend Keith Sanders.
6.30 p.m. "The Way of the Cross." Dominican Priory, Wollongong, N.S.W.
10.30 p.m. "New English Bible Readings" No. 16.
ABS 2, ADELAIDE:
11.00 a.m. "Divine Service" from S. John's Presbyterian Church, Wollongong, Sydney.
5.15 p.m. "Sunday Special" — "Davy and Goliath: The Kite."
6.30 p.m. "The Passion of Christ in Italy." Introduced by Dr Grove Johnson.
10.30 p.m. "Plain Christianity." The Reverend Austin James.
ABW 2, PERTH:
5.15 p.m. "Sunday Special" — "The Trial and Death of Jesus."
6.30 p.m. "Meeting Point" — "New Debit." Episode 2.
10.30 p.m. "According to S. Mark." Read by the Reverend George Woolcock.
ART 2, HOBART:
* 11.00 a.m. "Divine Service" from S. Anne's Church of England, Ryde, N.S.W. Preacher: The Reverend R. N. Langshaw.
5.15 p.m. "Sunday Special" — "The Trial and Death of Jesus."
6.30 p.m. "Meeting Point" — "New Debit." Episode 1.
10.30 p.m. "What We Believe."

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point.

Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters have been omitted.

NEW GUINEA

MORAL ISSUES

TO THE EDITOR OF THE ANGLICAN

Sir,—I should like to support most strongly your Editorial, "Australia Gently Slumbers." Quite irrespective of what anybody thinks about Dutch occupancy and administration of West New Guinea, the Soekarno claim is utterly unbased, hypocritical and immoral, and the "West's" reaction, ranging from a sort of gently-smiling "tut, tut" to a Pilate-like washing of hands, places our government and those of our "great (?) and powerful allies" in a position to merit exactly the same three adjectives.

One hears again the words of Albert Einstein: "The pillars of human civilised existence have lost their firmness. Nations . . . bow down before tyrants who dare openly to assert: 'Right is that which serves us.' The quest for truth for its own sake has no justification and is not to be tolerated." . . . And the rest of the world has slowly grown accustomed to these symptoms of moral decay. One misses the elementary reaction against injustice and for justice . . . that reaction which in the long run is man's only protection against a relapse into barbarism."

Your nearest Sydney rival in fearless journalism has, it is true, maintained a desultory mumble of guarded disapproval for our betrayal of truth and justice in this thing; but it has had to be left to THE ANGLICAN to point our political amorality in the terms it merits.

I hope your Editorial stirs up many Anglicans; and perhaps even leads Church spokesmen to some pronouncement, so far dodged, on the moral issues. Congratulations!

Yours, etc.,

N. GOULD.

Killarney Vale,
N.S.W.

FELLOWSHIP OF RECONCILIATION

TO THE EDITOR OF THE ANGLICAN

Sir,—We write as representing a Christian world-wide society, working constructively for peace and the reconciliation of peoples, classes, races, and ways of life and thought, through Jesus' only way of Love. This way is probably as much as ever "despised and rejected by men," even by those who call themselves Christians.

It includes humble sharing by man with man of Christ's message and of service; and rules out arrogance, self-sufficiency and hate. The failure of these hostile ways is writ large in the perilous and ruthless condition of the world to-day.

God has sent many prophets to warn us. In the report of the Archbishops' Committee of 1919 on Christianity and Social Problems, William Temple of Canterbury wrote, "One of the fifty years that laid the foundation of modern England the witness to social righteousness of the Church was negligible."

Dr J. H. Oldham, one of the most influential Christian thinkers of this last half-century, pointed out that "the great pioneers of atheism were born and bred in the Western tradition. It is not professing atheism that is important; such men may be rejecting false conceptions of God and man."

By His prophet, God called the heathen Cyrus his Messiah (Is. 44, end, 45:1, et passim) and used Voltaire, the atheist, to clear France of much superstition and consecrated injustice.

In taking man seriously in His

sordid earthly existence, and in urging radical social service and reconstruction, such men may be following the True God more nearly than professing Christians who have erected their unnoticed negation of God into a system.

Dr Donald Soper, a recent President of the British Methodist Conference, warned us that if we allow the Church to be transformed into an anti-communist society we will be changing its whole purpose and nature.

John Lawrence, the editor of "Frontier," our most significant British Missionary Review, pointed out in 1961 that it is not the East-West controversy that is now most important but co-operative aid to and development of the under-developed peoples. Amongst these most world opinion reckons our Australian Aborigines, especially in Queensland. In any case the official estimates that half the folk of the world and two-thirds of the children have not enough to eat leave us with sufficient to do that is positive and constructive.

In the "Manchester Guardian" there have been articles on the present murderous hostility and propaganda of French against French, which warn us that the stirring up of hate against differing parties may grow to dissolve human relations poison political life, and make violence between citizen groups an accepted thing. The grave restriction of civil liberty in "disunited America," in thought, study, and employment, by Rightist intimidation and action is another warning.

In view of such considerations, and the teaching and life of Jesus, is it not obvious that the methods of stirring up hostility and hate, used by the recently begun "Christian" anti-communist "crusade" (but they reject the way of the Cross) in Australia are really anti-Christian?

We understand that a speaker typical of American propaganda for such work is coming here soon; and the circular already sent out about his city-hall meeting urges on clergy and Church organs great variety of advertisement of such meetings. We hope that you will not feel this a Christian duty! There are better and friendly ways of countering the materialism, both communist and capitalist, so widespread among us. We can meet materialists in Love, and unite with them in service.

JESSIE M. FERGUSON,

Secretary.

The Fellowship of Reconciliation.

Brisbane.

TRAINING FOR THE MINISTRY

TO THE EDITOR OF THE ANGLICAN

Sir,—Apropos of the Bishop of Adelaide's questionnaire about the re-establishment of S. Barnabas' Theological College (March 23) it may be of interest to quote the Bishop of Southwell ("Vocation and Ministry") on selection of men for training, under the Central Advisory Council of Training for the Ministry of the Church of England.

Bishop Barry says (p. 100), "What is wanted is a general assessment of character — is the kind of man who, given training and a chance to learn will develop along the right lines. Here the lay judgement must carry great weight. I should, I confess, feel even more confidence in it if there were sometimes a woman among the selectors." This constitutes at least one possible answer to question (8c).

With regard to question 15, Bishop Barry has this to say concerning the Order of the Laity: "But the word 'layman' requires nearer scrutiny. It is commonly used to-day in the negative sense to connote a Christian who is not a clergyman. In the scriptural meaning the laity are the Church — the people of God, the Christian community . . . the Ministry is the ministry of the whole Church, and it is to be exercised by the whole Church" (p. 41).

Clearly, Bishop Barry, an acknowledged expert on selection and training of men for the sacred ministry, believes that the laity should, as a duty and not just as a right, actively support and interest themselves in this

important section of the Church's work.

A study of this book by those concerned in the re-establishment of S. Barnabas' may be of benefit to the college, as well as making their own task easier.

Yours sincerely,

(The Reverend)

J. A. DOBBS.

Thursday Island.

CRITICISM OF CHOIRS

TO THE EDITOR OF THE ANGLICAN

Sir,—Criticism has recently been levelled at certain members of Anglican choirs. Unfortunately much of it is only too true.

Many suburban churches have shockingly poor choirs, organists doing double duty as choir masters too with no special knowledge of voice quality or correct diction. Suburban choir broadcasts are often unintelligible with word distortion and wrong dragging note values as many choristers are untrained, unable to read music and inclined to "follow the leader."

Preference for solo parts is often given to the wife of the most financial and important member of the church. Many of these worthy ladies have untrained reedy voices although they may know the music thoroughly. This discourages the younger trained singer who gives up and leaves the choir.

The excuse for poor choirs is that God looks for sincerity before perfection, but if the Queen were to visit a suburban church the city would be combed for the best singers. Why then should God not be offered our best?

If the Anglican Church appointed a Master or Board of Church Music and trained choir masters and organists and formed choirs to visit suburban churches, many devout Christians who prefer home worship to the irreverent and undignified services in many churches would return to the church.

Yours faithfully,

(Mrs.) G. SHEEN
Baglowah,
N.S.W.

ARTICLE 28

TO THE EDITOR OF THE ANGLICAN

Sir,—I write to ask your contributor, F. J. Brerly, where in the Bible is to be found any adequate support for the two statements in his exposition of Article 28:

"The Element of Bread is the Body Our Lord has ordained to contain Him and His eternal Life" and "He prepared the Body of Bread and the Blood of Wine to contain Him, Who is the Lamb of God and His eternal Life."

Yours faithfully,

(The Reverend)

C. W. T. ROGERS.
Surrey Hills,
Victoria.

F. J. B. writes:
First statement: (a) S. John 6:33, "For the bread of life is He which cometh down from Heaven, and giveth life unto the world." (b) S. John 6:35, "I am the Bread of Life." (c) S. John 14:9, "I am the Way, the Truth and the Life." (d) S. Matt. 26:26, "Jesus took bread and blessed it and brake it and said, 'Take eat; this is My Body.'" (Also S. Mark 14:22 and S. Luke 22:19) We cannot separate Our Lord from His eternal life and we cannot separate Him and His eternal life from the Element of Bread after the Consecration, for it is the Body He has chosen.

Second statement: (a) Hebrews 10:5, "A Body hast Thou prepared Me." (b) S. John 1:29, "Behold the Lamb of God Which taketh away the sin of the world." (c) Rev. 5:6, "And beheld and, lo, in the midst of the Throne stood a Lamb as it had been slain." (d) Rev. 1:8, "I am He that live, and was dead; and behold, I am alive for evermore." (e) S. John 6:53, "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you." (f) S. Matt. 26:28, "Jesus took Bread . . . and brake it, and said, 'Take eat; this is My Body.'" And He took the Cup . . . and gave it . . . saying, 'This is My Blood . . . which is shed . . . for the remission of sin.'"

One meaning of prepare is to make ready beforehand; another is to set or appoint and a third is to provide. Our Lord appointed the Element of Bread and Wine to be the means by which He would convey Himself sacramentally to the faithful that we might live in Him and He dwell in us. We do not speak of the Flesh of Bread or the Blood of Wine but we do refer to the Body and Blood of a Lamb. Our Lord is the Lamb of God Who came to take away the sins of the world. He said "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you." The Son of Man is also the Lamb of God.

I'D LIKE TO KNOW . . .

A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE
REVEREND A. V. MADDICK, CHAPLAIN OF MENTONE GRAMMAR SCHOOL,
VICTORIA.

Is Archaeology a pipe-dream, or does it really substantiate the Bible?

Archaeology is the science of the excavation and examination of ancient things — the centuries B.C. and the first century A.D. It is a comparatively recent science for although the ancients found plenty of evidence of past civilisations, and built their cities on the rubble, they seemed to possess no real desire to investigate them.

Whether archaeology supports the Bible or not depends very much upon the point of view from which it is viewed. If some fragment of confirmation is looked for, and no awareness of conflicting things taken, the answer would be positively in the affirmative.

W. F. Albright has a story of an Illinois farmer who was the superintendent of the Baptist Sunday school. His neighbour was superintendent of the Methodist Sunday school.

One day they had a discussion about the baptism of the 3,000 on the day of Pentecost. With great glee the Methodist clinched his argument by saying that there was no place big enough for them all to be baptised by immersion inside the city.

The Baptist, not to be outdone, at great expense, and no small cost to his own health and security, investigated the matter at first hand.

Eventually he returned to tell his neighbour that the Mamilla Pool in Jerusalem could easily have accommodated the entire number. Albright added that it

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor. Questions marked "not for publication" will be answered by post if a stamped and addressed envelope is enclosed.

was no use telling him that the pool was a medieval one!

Certainly archaeology cannot either refute or confirm the religious teaching of the Bible. All that it can do is to throw light on the languages, the social customs and generally provide background material.

Two examples of refutation and confirmation of factual knowledge are these. C. H. Dodd in his "Authority of the Bible" published in 1929 wondered whether Abraham was the name of a deity, a prehistoric tribal chief, the personification of a clan.

Archaeology can say little about this great pastoral nomad, but much about the culture and social customs of Ur of the Chaldees. It cannot say anything of the statement that he was the friend of God.

The most that it can do, as Miller and Miller indicate in their most valuable "Encyclopedia of Bible Life" is that Abraham is not just folk lore, but an actual historic personality.

In the 1930s, largely as a result of the researches of the late Professor John Garstang, the ruins of Jericho were uncovered. He found the double wall fallen flat just as the Bible said. A fierce fire had devoured everything. Calcinated grain and earthenware jars told the tale.

BISHOP WRITES ON DUTY AT "EASTER WEEK-END"

FROM OUR OWN CORRESPONDENT

Adelaide, April 2

The Bishop of Adelaide, Dr T. T. Reed, has spoken in his April message to the diocese of the conflict between sporting activities and religious duties at Easter.

"There seems to be a growing tendency in some quarters," he says, "to hold competitive and organised sporting activities over what is called the Easter week-end."

"The consequence is that many good and loyal churchmen are faced with the choice between loyalty to a sporting club, in whose team they are, and their religious duties."

"For such men there can be but one answer—my religion must come first."

"OPEN HOUSING" CAMPAIGN

ECUMENICAL PRESS SERVICE

Geneva, April 2

A committee of Protestants, Roman Catholics, Orthodox, and Jews has been formed in Buffalo, New York, to campaign for "open" housing.

The committee says that "freedom of choice" in housing, consistent with the teachings of Christianity and Judaism, should be the rule in Buffalo and its growing suburbs.

It adds: "We believe that every person has a moral right to rent, buy, or build a home anywhere without restrictions based on race, religion, or national origin."

"We believe it to be in the best interest of our Buffalo metropolitan area (which includes Niagara Falls) that all persons of goodwill take an active role in bringing about this freedom of opportunity in housing."

The committee will conduct an educational campaign in Erie County, which includes Buffalo, for widespread acceptance of the principle of freedom of choice in open housing. Plans are being made to carry this programme into independent churches and synagogues.

Earlier, 21 white Protestant pastors of eight denominations in suburban Buffalo signed a declaration that "too often churches, the very Body of Christ, reflect an almost total absence of racial integration."

"This conflict of loyalties was faced in far more ways by Christians in the first two centuries of the Church's life."

"Living as they did in a heathen society, they could have no part in the theatre, the public games, the army, social gatherings, and very many other normal activities of the people amongst whom they lived."

"They were a very insignificant minority—merely tolerated by the State, when they were not persecuted for being Christians—their only protest against the immorality, cruelty and wickedness of those about them could be their refusal to join in what they deemed wrong."

"Their consistent witness bore its fruit and won thousands to the Faith."

"We are called upon to act in the same way to-day."

"Those who are loyal and practising churchmen must be prepared, not to write letters to the papers or to take part in processions of witness, but merely to refuse to take part in what they know to be wrong — to refuse to let any other loyalty come between them and their loyalty to God."

"They must undoubtedly take a stand against the desecration of Good Friday, and this is best done by refusing to desecrate it themselves."

His evidence was so complete that his date of 1400 B.C. was used as a date on which other dates were patterned.

Today, however, as the result of Dr Kathleen Kenyon's researches all is altered. Garstang's Jericho was one century before Joshua's day. Of Joshua's Jericho, little remains. The complete destruction and the long delay before it was rebuilt (by Ahab about 850 B.C.) have eroded signs of it.

Nevertheless, while hasty conclusions either way are inadvisable, Albright, one of the foremost archaeologists, writes that the most brilliant and searching scrutiny of science has not lessened the pre-eminence of the Bible as a masterpiece of literature and an absolutely religious document. "No major contention has been proved un-historic."

Archaeology is a fascinating subject. There are many fine books, some rather expensive; but two I would heartily recommend for general background are "The Bible Companion," edited by Dr William Neill (57/9), published by Skeffington, and "Archaeology," edited by Leonard Cottrell (64/-), published by Hutchinson.

How do we know that the Jews are God's chosen people?

In the twelfth chapter of Genesis, God called Abram out of Ur of the Chaldees to be the father of a nation. "I will make thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing."

When he arrived in the promised land of Canaan, he was told, "Unto thy seed will I give this land." Then later in Genesis 17:7-8 God says, "I will establish My covenant between Me and thee and thy seed after thee throughout their generations for an ever lasting covenant to be a God unto thee and to thy seed after thee . . . and I will be their God."

At the very outset when Abram first encounters God, a special kind of relationship is established. He is to be the father of a great nation; and there is to be a covenant between God and that nation.

Its future, its destiny, its purpose, its sufferings are all foretold. It finds, as a nation, repeated calls from God. Moses is called to lead the people out of Egypt back into their own land. Joshua and the Judges are called to build up righteousness. The prophets call upon Israel to be faithful to their trust to spread the knowledge of the true God.

"For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy upon thee." (Isaiah 54:10).

There is an interesting sidelight upon the persecution that has devastated this people. In the Museum of Cairo is a stone of black granite dating back to 1400 B.C. bearing the words of Rameses II: "Israel is annihilated; Israel will have no posterity." Yet the world to-day knows that God still looks over His people and that substantially three things are still true:

- (i) Israel will be blessed.
- (ii) All who bless her will be blessed.
- (iii) Israel, when blessed, will be a blessing.

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ANGLICAN OF THE WEEK



Our Anglican of the Week claims that she is not as active and well-instructed an Anglican as she should be, for a somewhat interesting reason.

She is Miss Felicity Ruth Baker, of Parramatta, N.S.W., who is at present a teaching fellow in the Department of French in the University of Sydney.

Miss Baker suffers from a handicap which she says wryly, only other sons and daughters of the clergy will understand: her father is a clergyman, the Reverend H. W. Baker, Chaplain of The King's School, Parramatta.

Her theory is that a higher standard of conduct, religious knowledge and attainment is automatically expected of the children of the clergy than of others. A minority react by becoming rebels; most of them go through at least their early life in a kind of daze, doing their best to live up to the standard they are thought effortlessly to attain.

The clergy, Miss Baker suggests, tend on the whole to take it for granted that their children are born with a sound knowledge of Church history and doctrine and practice, or that they will "absorb" it unconsciously as they grow.

Thus, she says, is only half true — as any son or daughter of a clergyman will attest.

Clergy children grow up in an atmosphere of private family devotion, Bible reading and so on — but not more so than the children of lay Anglicans. They tend in truth to gain no more knowledge of conventional theology, or Church history and practice, than others; but everyone expects them to have this, including their parents.

Miss Baker thinks that in consequence many of the children of the clergy are "late starters" in showing any real interest in theology or the doctrine of the Church.

However, Miss Baker is in that tradition of learning which has distinguished the children of Anglican clergy for hundreds of years, and which has resulted in more than one-half of the entries in the Dictionary of

National Biography relating to clergy sons.

Educated at S. Mark's Kindergarten, Darling Point, Tara School, Parramatta, and S.C.E.G.S., Darlinghurst, she went on to the University of Sydney, whence she has now graduated with First Class Honours in French and the University Medal in that subject.

She hopes to study for a doctorate in France at the end of this year.

NEW BOOKS REVIEWED

THE EXPOSITORY TIMES, January, 1962, T. and T. Clark, Edinburgh. English price 2s.

A NEW book on the "Sermon on the Mount"—a long review tells that it is different and valuable. It tells in the words of a modern poet, "The teaching there is a beautiful impossibility, an irresistible impossibility."

"A lofty beauty no one can live up to; no one can turn from trying to live up to."

There is a grand article on P. T. Forsyth, whom Emil Brunner thinks the greatest of British theologians. He who has read "The Person and Place of Jesus Christ" and "Church and Sacraments" at least, among his many books, will agree. This article shows him a prophet well ahead of his time.

The Reverend David Read's book of sermons, "I am persuaded," is given a long review and made one's mouth water (to use a doubtful metaphor).

Attractive, too, are the reviews on "Anglican-Methodist Relations," edited by W. S. Pickering (Darton, Longman and Co.); "Putting it Over," by Bishop Reinhold (Guildford), a very practical book for preachers.

Dr Vincent Taylor's article on "Does the New Testament call Jesus God?" is thought provoking. One remembers a well-known Australian bishop who would always say "not God but God Incarnate."

Following "In the Study," in "Entre nous" is a most moving note on a challenging book, "The Bible in East Germany."

In the book is an account of a document drawn up by a group of pastors in 1959.

"(1) God preserves His Creation also in and through this type of structure (East Germany); (2) God has placed His people in this structure, and lays upon them duties even in this type of structure; (3) Even in such a type of society God saves and will continue to save men

BOOK REVIEWS

DIALOGUE BETWEEN TWO RELIGIONS

BRIDGE TO BROTHERHOOD: Judaism's Dialogue With Christianity, Stuart E. Rosenberg, Abelard-Schuman. Pp. 178. English price 18s.

BETWEEN Christianity and Judaism there would appear to be a great chasm.

Born in the same area of the world as Islam, there has sprung up over the centuries of the Christian era misunderstanding which has hardened into lack of sympathy, flagrant misrepresentation and even persecution, and this markedly on the Christian side.

It has seen its worst excesses in the spirit of anti-Semitism which is not only persecution, but an attitude of mind reflecting itself in both public speech and private conversation.

Rarely has there been a dialogue between the two religions: an opportunity provided for both religions to approach each other with the integrity of equals.

Rabbi Rosenberg, of the largest Jewish congregation in Canada, handles this task with rare skill. Both in his own synagogue where Christians of all denominations are found at his Sabbath services, and through the medium of TV and radio, he has had years of experience of trying to reconcile the differences.

His four basic subdivisions of the Jewish faith — Sacred Places, Sacred Moments, Sacred Times and Seasons and Sacred Ideas — cover areas of knowledge where our appreciation is slight.

Because Christianity grew within the womb of Judaism, Rosenberg believes that we will gain a clearer perspective in our own faith if we see Judaism not so much as a rival but as a partner.

Not that all his conclusions are acceptable. He states that the narratives of the death of Our Lord were "not eye-witness reports, but were written years later in an atmosphere filled with acrimony." Objective scholarship interested in seeing the ancient record straight and not

motivated by the desire to fan the fires of hatred which were kindled by this ironical tragedy of history, has now proved that it was the Romans, not the official Jewish community who saw in Jesus a treacherous Jew who threatened their political rule: it was they who took him prisoner, found him guilty and put him to death.

There is much in this book which illuminates, but there are others which have a slant which is scarcely fair to the facts. For all this, it is a useful work of a scholar anxious that Christians understand his faith. It provides valuable background reading for any interested in seeing Judaism as a great world faith.

—A.V.M.

SCIENCE AND RELIGION

SCIENCE AND SANCTITY, James Lambert, The Faith Press. Pp. 60. 10s.

Books by scientists who are either protagonists for or opponents of religion have a ready sale.

This is quite an expensive little booklet by an Oxford scientist, but it is one which will repay careful study.

He considers the basic patterns in science whereby order is brought out of chaos. Using this pattern of order-chaos, he applies it to religion where God works along similar principles.

To find these principles is to find usefulness and fruitfulness in life.

From his observations both at the laboratory bench and in the study, he deduces lines of evidence which show the essential complementary nature of science and religion.

He makes much of ritual, and finds the crucifix a powerful weapon for good. He quotes with approval an incident in the life of a farmer dying of cancer of the face. Advised to unite his sufferings with those of the Saviour, as he constantly looks at the crucifix, he says, "I feel Him working powerfully in me."

This is a worthwhile book if regrettably too expensive for many who would benefit from it.

—A.V.M.

THE ESSENCE OF LIFE

"IN CHRIST," E. Stanley Jones, Hodder and Stoughton. Pp. 380. 18s. 9d.

Dr Stanley Jones is almost a legend in his own lifetime. He is known not only as a missionary in India over two generations, but as a writer of very readable and most helpful devotional readings.

The phrase "In Christ" is a well-known Pauline one. To be "in Christ" is to have found the essence of life. In Christ is found not only the continuing vision of greatness, but the power to appropriate something of the splendid reality of that vision.

On "Growing in Grace and Knowledge," he says that there are three things needed for growth.

First, assimilation, through the reading of the Word of God and prayer. Cut off either of these and the soul dies. The diabolical strategy is to cut off the food supply and then sit back and watch the soul die.

Second, elimination. When the soul is no longer pruning fruitless branches, it becomes fruitful.

Third, dissemination. The tians or not remain Christian. Christian must produce Christ. We grow as we sow.

Here is a book written in an easy conversational style studded with human interest stories and yet steeped in Scripture.

Each day closes with a simple prayer and an affirmation crystallising the teaching considered.

As Anglicans we may not agree with everything, but diligent and consistent study will greatly assist growth in Christian maturity.

—A.V.M.

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CANON FOX

Canon C. E. Fox last month completed sixty years' service with the Melanesian Mission.

He has served under seven successive Bishops of Melanesia.

Canon Fox's latest book, "Kakamora," has just been published by Hodder and Stoughton.

His latest work, at the age of 82, is the translation of the Book of Genesis into the Gela language.

GRANTS FOR EDUCATION

ORPHANED CHILDREN

ANGLICAN NEWS SERVICE

London, April 2

More than £33,000 was spent on the education of fatherless clergy children during 1961 by the Clergy Orphan Corporation, whose annual report is published this week.

Of this sum nearly £26,000 was devoted to maintaining 203 foundations at two public schools — S. Edmund's, Canterbury (boys), and S. Margaret's, Bushey, Hertfordshire (girls), and about £4,700 went in grants for education elsewhere.

S. Edmund's and S. Margaret's are now self-supporting public schools under a Board of Governors appointed by the corporation.

Founded in 1749, and incorporated by Royal Charter 60 years later, the Clergy Orphan Corporation is one of the oldest Church of England charities.

The charter described it as a "Society for clothing, maintaining and educating Poor Orphans of Clergymen of the Established Church in that part of the United Kingdom of Great Britain called England, until of age to be put apprentice."

Its scope has now been extended to cover the Church in Wales, and at the present time fatherless sons and daughters of clergymen from nearly every diocese in both England and Wales are being helped by the corporation.

The old-fashioned name of Apprenticing Fund is still retained for a special fund of about £500 a year, founded in 1826, from which grants are made to school-leavers for technical training or towards premiums required for entry into a profession.

The corporation's need for further financial assistance is to be stressed in a B.B.C. "Week's Good Cause" broadcast by Lady Cynthia Colville on Easter Day, April 22.

The annual service of commemoration and intercession is to be held at S. James', Piccadilly, on Friday, May 18, when the Bishop of Peterborough, the Right Reverend Cyril Eastaugh, will preach and the choirs of S. Edmund's and S. Margaret's will take part in the service.

NEW CHOIR SCHOOL

ANGLICAN NEWS SERVICE

London, April 2

A design, submitted by Architects' Co-Partnership, has been chosen for a new choir school for S. Paul's Cathedral, London.

The new premises will replace the school's present ancient building in Carter Lane.

The cost of the scheme, which involves four collegiate-like buildings, is estimated at £192,000. This includes external works and gardens.

The tower of Wren's S. Augustine's Church, damaged during the war, is retained as a focal point of the new group.

The tower will be rebuilt, and the spire, which is now missing, will be restored.

The ground floor of the tower will be used as an entrance to the school chapel.

There will also be a playground with a hard wicket for cricket practice, and a garden, both of which will be sunk several feet below the street level.

CATHEDRAL APPEAL

ANGLICAN NEWS SERVICE

London, April 2

The Bishop of Sodor and Man, Dr Benjamin Pollard, said last Thursday that an appeal is to be opened for £60,000 to restore the ruined S. German's Cathedral at Peel.

He said that when the work was finished public services would be possible at the cathedral for the first time for 200 years.

DEEPER LEVEL OF UNITY

MODERATOR IN ROME

ANGLICAN NEWS SERVICE

London, April 2

The Moderator of the Church of Scotland, Dr A. C. Craig, said on March 25 in Rome that the ecumenical movement must go forward at a deeper than intellectual level.

Preaching at a service to mark the centenary of S. Andrew's Church there, he looked to success for the congregation in a situation where it could "nobly exercise an ecumenical influence."

The movement bristled, he said, with complexities and problems. The separate Churches had to learn to live in love with one another, to lay aside those things which conflicted with love.

In proportion to the degree to which this was done the problems and difficulties on the intellectual plane would be eased.

Last Wednesday, Dr Craig became the first Moderator of the General Assembly to call on the Pope.

"FRIENDLY"

The response from the Vatican to the Scottish Church's decision that its Moderator should accept an invitation to call on the Pope — a decision entailing certain formal difficulties on both sides — had, Dr Craig said, been "extremely friendly."

In his sermon on March 25 he spoke of the principles of worship which took on a particular meaning because of the position of S. Andrew's Church — close to the Quirinale Palace, now the residence of the Italian President but at the time of the first Scottish minister's arrival in Rome still a papal residence.

"You are," Dr Craig said, "a congregation of the Church of Scotland, a Church which adheres to the Reformation of the sixteenth century, in that tradition of worship, church government, theological principles, and ethical disciplines which derives from Calvin and Knox."

SAMARITANS AT WOOLWICH

ANGLICAN NEWS SERVICE

London, April 2

A Telephone Samaritan service was opened at S. Mary's Church, Woolwich, this month.

A telephone in the crypt is being manned daily from 10 a.m. to 10 p.m. by volunteers on a rota system, and for the remaining twelve hours calls will be transferred to the homes of members.

There will thus be a twenty-four hour service for those in distress, and especially for those tempted to suicide.

The volunteers come from south-east London churches of various denominations. About a dozen Church of England clergymen and Free Church ministers are ready to give advice and assistance.

OPEN COVENANT

THE "LIVING CHURCH" SERVICE

New York, April 2

Seventy-four churches in the Washington, D.C., area have signed a statement "welcoming into full membership all persons" of any racial, economic or social background.

Washington Cathedral and twelve other Episcopal churches have joined in this with 60 Protestant churches.

The statement says:

"Believing that the Church of Christ is inclusive of all who confess that Jesus is Lord, the (name of church) hereby records or reaffirms itself as welcoming into full membership all persons of any racial, economic or social background who accept the discipline and requirements of membership in this church."

LOCAL CHURCH LEVEL

INFORMATION ON W.C.C.

ECUMENICAL PRESS SERVICE

Geneva, April 2

One of the most urgent tasks confronting the W.C.C. is to translate "the tremendous ecumenical experience" of the Third Assembly into terms applicable to the local Church, says the Bishop of Bloemfontein, the Right Reverend B. B. Burnett, in the African paper, "Christian Recorder."

The bishop was a delegate at New Delhi.

"The Churches which are members of the World Council have failed, very largely, to make available to their clergy and people the results of World Council Assemblies, and also the very valuable reports of various sections and departments which function between assemblies," Dr Burnett writes.

"Very few of us know, for example, what is the significant contribution to the ecumenical debate of the Lund Faith and Order Conference; very few are aware of the valuable work done by the Department on the Laity; and so on."

"But this failure has not only been an inability to supply our people with information, but it has also been a failure to find ways of engaging them in the ecumenical experience themselves."

"The question of what methods to adopt to make it possible for the ecumenical movement to reach the local Church is an acute one. This is important if the Churches are to move forward together towards unity."

"The willingness to meet and pray together and to wrestle with complete candour with the problems which divide us is not frequently met with outside the Christian councils and World Council meetings."

"CUTS ALL ROUND," SAYS BISHOP

ANGLICAN NEWS SERVICE

London, April 2

Concerned at the "friction and bitterness" caused by one-day, "wildcat" and other unofficial strikes, the Bishop of Blackburn, the Right Reverend C. R. Claxton, feels that there is "a real need" for the Church to give some leadership on the subject.

Writing in the current issue of the diocesan paper, "The Crossier," he says, "It seems to me that in this situation which affects the lives of so many, and the very welfare of our nation, there is a real need for the Church to be giving some leadership, at least for its own members."

He believed three factors ought to be recognised:

First, the welfare of the nation and of the consumers should be considered as well as self-interest both by management and workers;

Second, if sacrifices have to be made let them be sacrifices all round — restriction of dividends as well as pay pauses, some scaling down of surtax relief;

Third, let there be more meeting between employers and employees, between management and trade unions and when they meet let the cards be face up on the table.

To keep people in the dark always breeds suspicion.

MISSION BEFORE CONSECRATION

ANGLICAN NEWS SERVICE

London, April 2

As a preliminary event before the consecration of Coventry Cathedral on May 25, the Bishop of Coventry, the Right Reverend C. K. N. Bardsley, will hold a mission to the diocese at All Saints' Church, Leamington Spa, from April 4 to 14.

A series of mission services will be held each evening. They will be led by the bishop and the Reverend Stephen Verney, the diocesan missionary.

RELIEF FOR ALGERIA

W.C.C. APPEAL

ECUMENICAL PRESS SERVICE

Geneva, April 2

To assist 3,255,000 Algerians in urgent need following the cease fire, the World Council of Churches, through its Division of Inter-Church Aid, Refugee and World Service, has made plans, and will launch an appeal, for a comprehensive programme of relief, medical care, material aid, technical training and education.

It is estimated that the programme will cost 1,400,000 dollars in its first year; an appeal for this sum has gone out to the W.C.C.'s 197 member Churches in more than 60 countries.

A special Christian Committee for Service in Algeria is being formed to supervise the programme and will include representatives of Churches in the United States, Britain, France, and Germany.

It is hoped Lutherans, Presbyterians, Quakers, Brethren, Mennonites, and many other Churches will be officially represented on this committee as well as the World Council, Inner Mission and Hilfswerk in Germany, and the World Y.M.C.A. and Y.W.C.A.

100 PEOPLE

The committee plans to recruit at least 100 carefully selected and trained people to work as teams in the towns and villages of Algeria. They will be responsible for carrying out the relief work and many other forms of person-to-person service.

It is emphasised, however, that the primary aim of the undertaking is not to bring in outside aid but to help Algerians to help themselves in their own programmes of rehabilitation.

The programme aims at serving the 2,400,000 people now in the "regroupement" centres who must now re-establish themselves.

Others who will benefit are the 600,000 refugees from the countryside now in the towns whose situation is often urgent; the 200,000 refugees to be repatriated from Tunisia and Morocco; and 55,000 political prisoners and civilian internees at present in France and Algeria.

RECORD FOR ALL TIME?

ANGLICAN NEWS SERVICE

London, April 2

Mr William Porter, of the Worcester diocese, has recently completed 71 years as a reader and is still on the active list. It must be presumed that this is not merely a present record but a record for all time.

Mr Porter, who was 90 on December 11 last, was licensed at S. Mark's, Peterborough, on January 16, 1891.

From Peterborough he went to S. Peter's, Worcester, in 1893, then to S. James', Derby, in 1898, and in 1903 he went to S. Giles', Normanton by Derby, where he stayed for 30 years.

In 1933 he returned to the Worcester diocese and has been at S. Edmund's, Stoughton, ever since. He received the diocesan licence in 1936.

Among other activities Mr Porter has spent several years on the Central Readers' Board and has been secretary of both the Worcester Archdeaconry Readers' Association and the Worcester Diocesan C.M.S. Association.

NEW BISHOP OF MALMESBURY

ANGLICAN NEWS SERVICE

London, April 2

The Reverend C. L. P. Bishop, Rector of Bishop Wearmouth, has been nominated Bishop Suffragan of Malmesbury, in succession to the Right Reverend E. J. K. Roberts, who has been translated to Kensington.

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THE MUSIC OF THE CHURCH . . . 6

THE VALUE OF ANGLICAN CHANTS

BY THE REVEREND EDWARD HUNT

AS we have already had occasion to observe, our Church has rendered valuable service to music in many ways, and the Anglican chant has had a special part to play.

This is a simple type of harmonised melody, used in the Anglican Church, and nowadays often in other English-speaking Protestant Churches, for singing unmetrical texts, principally the psalms and the canticles.

The main principle is that of the traditional Gregorian tones, or short melody, repeated to each verse of the text.

The Gregorian tones are the eight plainsong melodies prescribed by the Roman Catholic Church for the psalms.

The "Tonus Peregrinus," or "foreign mode," is additional to the eight.

The Parisian Tones are supposedly the Gregorian Tones according to the ancient use of Paris, but actually more according to the use of Rouen.

We mention these various tones to make it clear that the Anglican Chant springs from a good Church family, ancient in use, but adapted for the common worshipper with the usual English genius for making all things concerning the Church "to be understood by the people."

RECITING NOTE

The flexible device of a reciting note is the key to the Anglican Chant: coming at the opening of each line it is treated as timeless, serving as the vehicle for many or few syllables, while the succeeding notes are sung in time, normally taking one syllable each.

The first part of the chant has three measures and the second part four.

Although now spoken of as exclusively English, this form of chant has had very near relatives in other countries.

Some early harmonised plainsong by Josquin Des Pres, c. 1445-1521, comes extremely near it.

The Falsobordone of Italy, in

the fifteenth century, was also similar.

In England, Tallis, Morley, Byrd, Gibbons and other Church composers of the early Reformation period made use of the falsobordone method in their famous settings of the prose psalms.

And at a later epoch Bach set prose to plainsong in quite the Anglican style.

We may therefore say that the Anglican Chant is an offshoot of the harmonised plainchant common to Christendom during the sixteenth and seventeenth centuries.

This however does not belittle the Anglican Chant; rather it adds to its historical interest, and may serve as a link in musical unity between the happy day of Christian reunion ever come about.

Immediately after the Restoration a few Anglican single chants appeared in print, leading to the composition of original chants in increasing measure.

The number of chants composed since the end of the seventeenth century is very great, but the quality very variable.

During the eighteenth century many chants were florid and even flippant, while during the

nineteenth century a sentimental chromatic type prevailed.

The present century, however, has seen a strong movement towards dignity in Church music and weaker specimens of the Anglican Chant have fallen into disuse.

Double chants are often popular, accommodating two verses instead of one, and the date of these has been pushed back from the early eighteenth century to the sixteenth. Allison's Psalter, 1599, and Crowley's Psalter, fifty years before that, both containing specimens of double chants, referred to as Flintoffs.

DOUBLE CHANTS

Byrd also made use of double chants. Triple and quadruple chants have appeared in recent times, but in use they become tiresome.

A certain number of "changeable chants" has also appeared, to suit different sections of a psalm or canticle.

Up to the Oxford Movement of the nineteenth century the Anglican Chant was in little use except in cathedrals and collegiate churches, and the results were not uniformly good.

With the Oxford Movement, however, came the desire for a

"fully choral" service, and prose psalms were universally sung.

"Pointing" or the indication to worshippers or the portion of the verse to be recited and the portion to be inflected therefore became necessary.

In 1837 Robert Jones, organist of Ely Cathedral, presented the first attempt at pointing in printed form.

Since then innumerable pointed versions of the psalms and canticles have appeared, with a considerable variety of methods of indicating the allocation of the syllables to the notes.

Several attempts to simplify the recitation of the words have also been made. "speech rhythm," a smoother form of chanting, for instance, having met with some success, and any form of adaptation which may make the Anglican Chant easier for the general congregation is to be applauded.

In any case, however, the Anglican Chant has made a notable contribution to the music of the Church, and we may well be proud of the long line of composers whose musical talents have enabled so many congregations "to sing unto the Lord."

THE SACRIFICE OF LOVE

"WHY should we worship God?" This was a question asked recently of some of the senior girls in one of our Australian schools.

It is a fundamental question which should receive an emphatic and convinced answer from every Christian man and woman.

Man has been made in such a way that it is his nature to worship. As a result everyone worships something, whether it be the false gods and idols of money, possessions, power, popularity, etc., or whether it be the true and only GOD, our Creator.

We can only be truly happy if we worship God, as it is for the worship of Him that we are made.

Recently one of the small boys in our kindergarten who had been rather naughty and in consequence was reprimanded, announced in a loud voice, "God loves me anyway . . ." This is one of the most important reasons why we should worship God.

Although the boy had come to the false conclusion that being corrected meant not being loved, on the positive side he showed that he had learnt something which would probably prove to be the most important fact that he would learn during his life on this earth.

One which many disillusioned and disappointed adults who sit for hours on lonely park benches, or stand in smoke filled rooms at cocktail parties being polite to the "right" people, would give much to know and believe.

God loves us more than anyone else — more than our mothers and fathers, wives or husbands.

It does not matter if we have never acknowledged His existence throughout the whole of our lives. He still waits at our elbows with His love ready to outpour on us if we do but give the faintest sign of wanting it.

The amount of love which He is prepared to give to us is only limited by our capacity to receive it. We should ask Our

Lord often to increase this capacity within us.

"How," you may ask, "do we know God loves us this much?" The whole of creation is a result and expression of the overflowing of God's love.

Although being wholly satisfied in the Trinity within the Godhead, yet God in His great love wished to create beings to share in His Love — to receive it and to return it to Him. Among these beings He created Humans.

We were given free-will in order that we might respond freely to His Love, but we rejected God through this gift, and used it to oppose Him and as a result brought sin and destruction to ourselves.

At this stage God could have easily obliterated the whole of the human race, but this would have been contrary to His Nature and to His great Love for us; and so He sent His only Begotten Son — the Second Person of the Holy Trinity — into the world to take upon Himself a human form in the womb of the blessed Virgin Mary, and to live in time as Perfect Man and God incarnate.

OMISSION

We all know the story of what happened — how sin had turned man to cause him to desire and obtain the death of God Himself. It is here that we can see once again and probably more clearly than anywhere else, the Love of God.

He died for each of us, separately and individually, and suffered for each and every sin which we have or will commit.

Those sins of omission which we do not worry about — forgetting to visit an aged relation, or feeling too hot to go to church; the sins of society — being especially pleasant to those on a higher rung of the social ladder than ourselves, while ignoring Mrs "So-and-so" who empties the wastepaper baskets and sweeps the floors — or at the most talking patronisingly down to her; being cross or irritable with other members of

the family when tired. All these sins helped to crucify Our Lord on the Cross. We cannot just put the blame on to the Jews and Romans who were in Jerusalem nearly 2,000 years ago at a certain Feast of the Passover, and say it would have been different if we had been there.

Would not we too have followed the crowd and done the same as everyone else rather than stand up for what we believed to be true and take the risk of being afterwards avoided by our friends and by those whose good opinions of ourselves we desired?

The picture in our minds of the first Good Friday can be very dark and gloomy indeed, and rightly so, as this is God Himself being rejected and put to death by us; and yet if we look more closely and deeply we can see the love of God triumphing and rising above all, victorious!

By His death on the Cross, Our Lord conquered sin and death for ever, and through the Cross provided the means for the whole of Humanity — each individual person who had ever lived or would ever live — to rise with Him and eventually to live and dwell with Him for all eternity abiding in the utter bliss of the great Love of God.

Surely the Cross is the picture and proof of God's love for us. Is it not a real and deep love which is displayed when one person lays down his life for another?

Here is God laying down His life voluntarily in order to save us — His beloved friends — whether we reject His love or accept it.

There is only one thing which can stop the Love of God coming into our hearts and that is ourselves. We, with our gift of free-will can shut or open the door to allow Love to come in.

Sometimes below a picture of a crucifix is written, "This have I done for Thee; what doest thou for Me?"

—THE COMMUNITY OF THE SISTERS OF THE CHURCH.

THEOLOGICAL COLLEGE IN SUVA

ECUMENICAL PRESS SERVICE

Geneva, April 2

Two more Pacific church bodies have been affiliated with the proposed Central Theological College in Suva.

They are the Diocese of New Guinea and the Nauruan Protestant Church.

This adds one of the largest church bodies and one of the smallest Churches in the Pacific to those already affiliated.

These number 16; and included Anglican, Congregational, Methodist, Lutheran, Presbyterian and Reformed Churches.

A provisional college council is to be called which will draft a constitution for the college and submit it to the participating Churches for approval, so that the council may be formally constituted and incorporated.

The council itself will be responsible for formally selecting the site, raising the necessary funds, building the college, appointing the staff, and actually getting the college under way.

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by

MILES LOWELL YATES

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A DOCTOR SPEAKS

By Dr FELIX ARDEN

IT sometimes happens that in the teaching department of a great hospital a professor will present a case before the students. With no apparent effort he asks exactly the right questions, elicits the physical signs, discusses the various possibilities, why it should be this, why not that, and ultimately reaches a brilliant diagnosis.

On another day you might find a student showing a case before his fellows. He is awkward and embarrassed, asks bumbling questions, does not discern the important from the unimportant in the patient's answers, makes a fumbling examination, perhaps missing significant clues, possibly not reaching the correct diagnosis at all.

But — it could be that the students learn more from him than from the professor, because somehow he is closer to themselves and they can identify themselves more easily with his mistakes and with his lesser triumphs.

So it is here. Remembering that the Church consists mainly of lay-people, this Lent a series of laymen, untrained in theology and of shaky spiritual perception, will be trying to tell how their Christian beliefs and practice can be linked with their week-day professional work.

How can ordinary lay-people with an ordinary job in life be "in the world, but not of the world?" On the surface it seems that we need some sort of compromise between the duty of a Christian, which is "to know, love and serve God," and the more material considerations of earning a living, supporting a family, pulling one's weight in the community. So often these two seem very far apart.

We tend to keep separate our religious life, our church going, Bible reading, prayers, and so on, from our ordinary life — the rush of traffic, the telephone, interviews, teaching, writing prescriptions, talking, eating and sleeping — the various things that make up a medical man's day.

These two sets of activities, taking respectively one per cent, and ninety-nine per cent, of our time, seem so far separated that one almost develops a split personality trying to integrate them. No wonder many people are tempted to give up trying.

GOD ALONE

Yet we must effect a reconciliation if we are to live adequately as Christians. We cannot serve God and Mammon; we must obviously serve God alone, and somehow contrive to do so while working in a material world, and very often in non-Christian surroundings.

Two things at any rate seem to be necessary, and first, we need a guiding philosophy. I firmly believe that everyone, especially every Christian by the time he becomes an adult, should have worked this out, some over-all strategy concerning the purpose of life, some idea as to what it is all about.

The instructed Christian is fortunate here. He has reason to know that this is God's world, God's creation, that God remains in charge of it, that His will ultimately prevails.

It is easier for the doctor than for some others to be aware of God as creator. As a student he is introduced to the fascinating complexity of body structure and its chemical workings, to the miracles of transmission of human characteristics by fragments of nucleoprotein.

He is well aware that such a magnificent mechanism could not possibly happen by chance. This background knowledge of the presence of God constantly supporting His creation, coupled with the promise of Jesus, "Lo, I am with you always," can and should lead us to a serenity of living and a genuine optimism about the ultimate future of humanity, in spite of the lesser catastrophes and temporary setbacks of our time.

All laymen can live believing that this is truly God's world

This article was originally given as an address in S. John's Cathedral, Brisbane, on March 8, in one of a series of lunch-hour services, "Layman's Lent," when talks were being given by distinguished laymen.

and that events in the long run will go in accordance with His plans.

But philosophy by itself is not enough! Just as an army commander needs not only an overall strategy but detailed tactics, so the Christian — living one day at a time — needs a directive for each day.

He can hardly do better than include in his morning prayers some such phrase as "Lord what would you have me to do?" or more specifically "What in these particular circumstances?" and wait quietly for an answer, trying to visualise what Christ would do.

Or he may rise from his knees knowing for certain that at the right time his course will be revealed.

THE PATTERN

Relating to his own work, the doctor's special prayer might well be that he should be used as a channel of God's healing grace; or for wisdom, sympathy and understanding; or that none of his patients might suffer this day from his lack of knowledge or lack of care.

I sincerely believe that a few minutes of prayer sets the pattern for the day and colours its activities. I am not suggesting that one should be thinking of God all day long.

This in any case would require super-human holiness and it would be far better for the ordinary person to concentrate on the work in hand. But, as with the expert golfer playing in a match, his style is set by long hours of practice beforehand and this determines his success.

There are several reasons why it should be easier for a doctor than for others to reconcile his religious and the ordinary life. For one thing he constantly faces the realities of life and death.

No student ever forgets the first time he witnesses the arrival of a small pink baby in the labour ward of a hospital, and his joy at seeing it moving and alive.

He always remembers, too, the awful times when one waits with an apparently lifeless infant while others juggle with a resuscitator and oxygen, and the long minutes that pass before the first breath is taken.

As a hospital resident you remember the first patient you ever see to die, or perhaps recall having a child collapse under an anaesthetic and the stark horror or having to go and tell the

parents. Indeed, in the doctor's life, this world and the next are never very far apart.

He is in contact with many mysteries, for example the curious association of body and soul — the personality changes that occur with alcohol, encephalitis, insanity or head injury. Has the soul been damaged along with the brain, or is it unable to express itself?

So often the answering of this, as to a hundred problems: "Why did my child develop leukaemia?" "Why was he born deformed?" is the same — we don't know, we don't understand. In these circumstances it is not really difficult for the physician to feel humble.

He encounters, too, deep human emotions among his patients — fear and courage, hope and despair. He perhaps remembers a mother sitting beside an unconscious child for weeks on end; a father refusing a necessary blood transfusion to his son because of a misinterpretation of the Bible; parents saying, "We do believe in miracles now," when in truth it was only antibiotics.

Doctors under these circumstances have a chance to see what is in people, not merely the mask they wear in public, and occasionally to catch glimpses of the needs and loneliness of human beings. And if to know people is to understand them, and the latter is close to love, this means that they catch occasional glimpses also of how God must see us.

TEMPTATIONS

It might be a help to you if I describe what I feel to be the special temptations of the doctor, and perhaps it will assist you as fellow Christians to understand him.

The first is "hardness of heart," for which Jesus was always reproaching the Pharisees. I mean not really caring about one's patients as people — hospital residents talk about "the gastric ulcer in the end bed" — not listening sympathetically, not getting close to them.

Basically this is the sin of pride, dispensing advice in a lofty manner, secretly despising their stupidity, above all, not becoming involved in their endless problems.

It means washing one's hands of them at the end of the day, going out and forgetting them. It is not being, in any sense, a channel through which God's

love and grace can flow. The temptation to be cold, hard and cynical comes at times to all doctors.

It is so easy to be irritated by the carelessness of one's patients, by their refusal to take obvious precautions. It is so easy to decide to let them stew in their own juice. This must be the worst of all medical sins.

There is also the lure of material success. There are so many rewards of the medical life — money, popularity, social standing — that the temptation to get the largest share by the easiest means come to all doctors.

It is very easy to be unnecessarily dramatic and impressive, and so to frighten the patient in the first interview with over-statements about the complexity and seriousness of his complaint as to leave him breathless at your diagnostic ability, prepared to spend his last penny on your treatment, and still be profoundly grateful when he recovers.

DISHONESTY

This is good business, bad medicine and inexcusable behaviour — but constantly whispered by the Devil, whether you visualise him to be at your elbow, or in the recesses of your mind.

Finally, there is the temptation to laziness. "Why should I go on working more than I have to?" I know enough to impress my patients. Why waste evenings with lectures and journals. I'm as good as the next man without all this new stuff, and I need a rest at the end of the day.

This is, of course, just plain dishonesty; for not knowing about a new treatment now available could mean that a patient's life was at stake, or that he suffered weeks of unnecessary pain.

May I say in conclusion that it is no more and no less difficult for a doctor to lead a Christian life than for any other person. He may have little time for meditation, yet—in regard to emergency calls at least — he is obliged to be unselfish by law.

He is brought more closely into contact with the mysteries of life and death, soul and body, than most. He has more opportunity of seeing human character at its best and worst. On the other hand there is more temptation to exploit people for his own ends.

But, like anyone else, he has no hope of leading an adequate Christian life by his own efforts; he needs the Sacraments of the Church, the fellowship of other Christians, and regular private prayer.

SYDNEY SYNOD APPROVES DEVELOPMENT PLANS

A special session of the Synod of the Diocese of Sydney unanimously agreed last Monday to accept a master plan for the redevelopment of the S. Andrew's Cathedral site.

The plan will provide a large civic square between the cathedral and the Town Hall. Its implementation will cost approximately £5 million in all. This sum will be met without any appeal or further assessments on parishes.

The Archbishop of Sydney, the Most Reverend H. R. Gough, told the synod in a short presidential address that he personally wanted the iron fence between the cathedral and the Town Hall pulled down.

"The concept of a 'Cathedral-cum-civic' Square appeals to me enormously," His Grace said.

"It is symbolic of what the Church's function is intended to be — 'in' the world though most certainly not 'of' it."

The present iron fence, His Grace said, had real significance. "Let us get rid of it!"

The motion to adopt the plan was moved by the diocesan advocate, Mr N. Jenkin, Q.C., and seconded by the Right Reverend R. C. Kerle.

TRADITIONAL

The architects for the redevelopment of the S. Andrew's Cathedral site in Sydney have given more details about the proposed Civic Square between the cathedral and the Town Hall. ("The Anglican," March 23.)

"The traditional squares of Europe are generally dominated by important civic buildings, usually the Town Hall, which should be closely related to the civic space as it expresses the corporate life of the city," they say.

Such famous squares as S.

Mark's, Venice; Piazza Della Signora, Florence, or the Binnenhof, The Hague, incorporate many of the desirable elements of a successful public space.

Squares are the public living-rooms of our cities and have invariably been formed by the containment of an open space within the city.

Town planning experience has proved that uncontained space means unused space.

The proposed square on the cathedral site would re-establish the planning relationship between the town hall and the cathedral.

MASTER PLAN

The present open space between them in neither a true cathedral precinct nor a proper civic meeting place.

The architects' proposed square is to be a principal outdoor meeting place suitable for the concourse and procession of crowds both on religious and civic occasions.

The new church buildings and the southern facade of the town hall would all open on to the square.

The cathedral would be preserved. The master plan provides for the enlarging of the cathedral without detriment either to itself or to the establishment of the square.

An intimate garden is enclosed by a new cathedral cloister to the Bathurst Street-George Street corner of the site.

The architects are Herbert F. Hely and Noel Bell.

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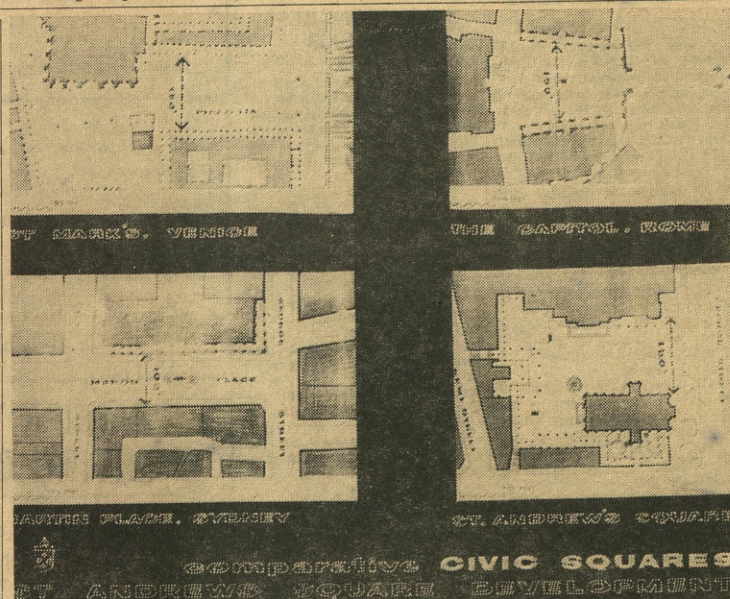
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Four diagrams showing the relative sizes of the famous civic squares of S. Mark's, Venice, and The Capitol, Rome (top); and (bottom) Martin Place, Sydney, and the proposed S. Andrew's Square, Sydney, between the Cathedral and the Town Hall.

THE THIRTY-NINE ARTICLES . . . 31 (PART 1)

"OF THE ONE OBLATION OF CHRIST FINISHED UPON THE CROSS"

By FRANCIS JOHN BRERLY

THE Thirty-first Article of Religion was written to refute two doctrines of the Church of Rome regarding the Eucharist: First, that in the Eucharist the priest offers a propitiatory sacrifice for both the living and the departed; and secondly, the offering of many Masses can relieve the souls of those who have died from the pains of Purgatory.

The Article begins, "THE OFFERING OF CHRIST ONCE MADE IS THE PERFECT REDEMPTION, PROPITIATION, AND SATISFACTION, FOR ALL THE SINS OF THE WHOLE WORLD, BOTH ORIGINAL AND ACTUAL; AND THERE IS NONE OTHER SATISFACTION FOR SIN, BUT THAT ALONE."

To understand the meaning of this Article, we must begin by studying the meaning of the words used in it.

"Offering" means "that which is offered upon an altar:" a sacrifice.

"Once made" means, to use a phrase of Dr B. J. Kidd, "once finished in fact, but ever living in operation."

"Perfect" means "completed," that is, nothing more remains to be done.

"Redemption" means "the deliverance of mankind from sin and misery by Christ."

"Propitiation" means, literally, "the cleansing away of sins." It also means atonement and atonement means the reconciliation of God and man by means of the Incarnation and Death of Christ.

TERTULLIAN

"Satisfaction" means "amends." Satisfaction here means that Our Lord made amends to Divine Justice for the guilt of human sin by suffering as the human representative, and thus Divine Forgiveness was made possible.

The word has an interesting history. Tertullian was a barrister who lived about A.D. 200. He borrowed the word from civil law and used it to explain Our Lord's Death for man.

In the eleventh century, S. Anselm used it in the same way, saying that as every sin is a debt against the holiness of God, either satisfaction or punishment must follow each sin.

By Our Lord's Death, entire and complete satisfaction was made for all mankind in that He,

RURAL DEANERY VISIT

FROM OUR OWN CORRESPONDENT

Melbourne, March 26

It is a tradition of many years' standing that the Archbishop of Melbourne visits a Chapter Meeting of each Rural Deanery during Lent, in order to meet the clergy, and discuss with them matters concerning which they have notified him, or that he desires to bring before their attention.

This visit was paid to the Rural Deanery of Camberwell on Thursday, March 22, when the chapter met at S. Matthew's, Ashburton.

The rural dean, the Reverend J. Harvey Brown, conducted Matins; and just before lunch, the vicar, the Reverend R. Durand, led the Litany.

Business matters occupied the morning session. The archbishop arrived in time for lunch.

After lunch, His Grace spoke of several matters he had been asked about, including one or two items that had come up at meetings of other rural deaneries.

He then spoke of his attendance at the recent World Council of Churches Assembly at New Delhi, and the important step forward in understanding between the bodies assembled there.

the Sinless, died that we, the sinners, might live.

All: We must notice the emphasis. There can be no other Sacrifice offered save His alone.

Original sin is the innate depravity and corruption of the whole nature due to the sin of Adam as federal representative of the human race, and transmitted by ordinary generation to all his posterity.

"Depravity" means the hereditary tendency of man towards sin.

"Corruption" means impurity or bribery. Sin is the yielding to the bribes the Devil offers.

"Federal" means pertaining to or consisting of a treaty or covenant with man, that if man would obey Him, God would be as a Father to him.

"Actual" means existing in fact and now as opposed to an imaginary or past state of things. Actual sins are those committed day by day by each one of us as distinct from that inherent or Original Sin which is born in us as the posterity of our forefather, Adam.

To sum up: The first part of the Article says that Our Lord's Sacrifice, offered once in time upon the Cross, delivered all men for all time from sin and misery, made atonement for and reconciled them to God through the cleansing away of

sin, and made entire satisfaction to God not only for the sin which is man's heritage as the posterity of Adam, but also for the sins which men commit day by day of their own free will.

"And," says the Article, "there is none other satisfaction for sin but that alone." That means that only the Death of Our Lord upon the Cross brought redemption to us and that sacrifice can never be repeated. It can only be shown forth.

REDEMPTION

It is impossible to find any illustration which can fully explain the mystery of our redemption. The following analogy may, however, help us to catch a glimpse of its meaning.

Through carelessness and disregard for their lord, the people of a certain land allow a river to overflow its banks and flood the country bringing ruin and misery to all.

The Lord of the Land determines to put a dam upon the river to save his people and stem the flood, bringing the waters again within the river banks.

First, a plan must be drawn in which the dam is shown from every angle and every aspect; then the dam is built in such a way that every part of it fulfils the plan.

The country is thus redeemed

or saved from its ruin and misery, the natural law which confines the waters within the river banks is satisfied and the Lord of the Land is reconciled again to his people.

When man through his "disobedience, faithlessness and folly" sinned, he loosed the flood of sin which brought ruin and misery to all mankind.

God determined to save man. First, God (the Father) revealed "the plan" in the Unfulfilled Church of the Old Testament: the various sacrifices He ordained showing Our Lord's Sacrifice from every angle and every aspect, even to the lambs being put upon the altar in the form of a crucifix.

Then God (the Son) with His Own Body and Blood dammed "the flood" in such a way that every part of "the plan" was fulfilled, and so redeemed and saved man from his sin, satisfied the Divine Justice of God and reconciled God to man, giving man grace through the Holy Spirit, to keep within "the river banks" of the Law of God.

And just as a dam once built needs never be repeated, so Our Lord's Sacrifice for us upon the Cross once made can never be repeated for it is continually the perfect redemption, propitiation and satisfaction for the sins of the whole world.

EXTENSIONS TO S. GEORGE'S COLLEGE, PERTH, OPENED

FROM OUR OWN CORRESPONDENT

Perth, April 2

When the Archbishop of Perth, the Most Reverend R. W. H. Moline, blessed the new block of buildings at S. George's College, Perth, last week, he said that S. George's College had four functions to fulfil.

These were to impart knowledge, to develop the mind and teach men to think, to train men in the art of human relations, and to make men wise with the Wisdom of God.

Increasingly, governments and people were realising the advantages of "living-in" for the university student.

University life, as well as turning out well equipped professional men, should provide the student with the opportunity to gain new maturity, to meet new people with new ideas, and to make his own what he found worthwhile in others.

University colleges were designed to help in that process, not just to provide a convenient boarding house for those who lived away from home while they worked for a degree.

S. George's College had a thirty-year tradition of that sort, and had gone into the 1962 academic year with a greater challenge and greater opportunities than ever before.

The new block which cost £94,000 includes a three-storey student block, extensions to domestic quarters and to the warden's house.

YOUTH CAMP AT COLLAROY

FROM A CORRESPONDENT

Heralds of the King, Sunday schools, and junior youth groups affiliated with the Australian Board of Missions will meet from May 11 to 16 at Collaroy, N.S.W., for Camp 3D.

The activities will include sports, group work and projects. The age group covers nine years and over, including High School. The cost is £4.

The Reverend J. and Mrs. Seddon, A.B.M. staff and other experienced people will be leaders.

Further particulars are available from the A.B.M. (N.S.W.), 14 Spring Street, Sydney (BU5881).

Public subscriptions to the college had provided £39,000, the Federal Government £30,000 and the State Government £25,000 towards the cost of the new buildings.

The Honourable David Brand, Premier of Western Australia, who declared the new block open said that the substantial public subscription had shown that people realised the need for higher education.

The country needed experts

DR 'T HOOFT IN PARIS

ECUMENICAL PRESS SERVICE

Geneva, April 2

Some 150 members of the staffs of U.N.E.S.C.O. and other inter-governmental organisations with headquarters in Paris heard Dr W. A. Visser 't Hooft, general secretary of the W.C.C., describe on March 15 the Third Assembly of the World Council at New Delhi.

A companion speaker was Father Le Guillou, O.P., of the Roman Catholic Study Centre, Istina, who was one of the Vatican's official observers at the assembly.

The meeting was organised by the W.C.C.'s Commission of the Churches on International Affairs and a study group of Christian international civil servants in Paris.

Dr Visser 't Hooft spoke in Paris next day at a mass meeting which included many Roman Catholics.

He welcomed "the real climate of change in inter-confessional relations" but deplored the existence of several obstacles which form stumbling blocks in relations with the Roman Catholic Church.

He pointed out, as an example, that the recent papal encyclical, *Aeterna Dei Sapientia*, speaks of the Orthodox Church in terms which are out of place in this new climate.

NEW DELHI DELEGATE FOR NORLANE

FROM A CORRESPONDENT

Melbourne, April 2

The Reverend Michael Challen, Anglican youth delegate to the recent World Council of Churches Conference at New Delhi, will visit Norlane on May 13 and speak at various churches and address a combined youth tea and an after-church public meeting in the Plume Street Scout Hall.

He will address the Anglican congregation at 9.30 a.m.; S. Stephen's united congregations at 11 a.m.; a combined youth tea at S. Michael's at 5 p.m.; the Baptist Church at 7 p.m.; and the public meeting in the Scout Hall afterwards.

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DIOCESAN NEWS

ADELAIDE

PASSION PLAY AT HAWTHORN

The Passion play, "Were You There?", set to a background of Negro Spiritual music will be presented by the Y.A.F. of S. Columba's, Hawthorn, in the church, Cross Road, Hawthorn, at 8 p.m. on Monday and Tuesday, April 16 and 17.

BISHOP OF MASENO

The Bishop of Maseno, Kenya, the Right Reverend Festo Olang', will pay a short return visit to Adelaide from April 17 to 25, when he will be the chief speaker at the Easter Missionary Convention at S. Luke's, Whitmore Square.

BATHURST

ARCHBISHOP'S VISIT

The Archbishop in Jerusalem on March 23 addressed clergy of the diocese in Orange at 10 a.m.; a women's luncheon in the Cathedral Hall, Bathurst, at 1 p.m.; and preached in All Saints' Cathedral the same night. His visit helped greatly to focus attention on the varied and intricate work done from the foundation place of Christianity.

ALL SAINTS' CATHEDRAL

All money-raising social functions have been cancelled in the cathedral parish for the rest of this year, so that parishioners might the better and more earnestly concentrate on the preparations necessary for a Parish Life Mission (April 9 to 13) and the Evangelistic Mission to be conducted by the Bishop of Ballarat in October. 1962 has been named the year of "Operation Outreach."

A record number of 164 communicants on Ash Wednesday saw Lent begin well. Every day has seen quite a few worshippers at the daily offering of the Holy Sacrifice. Dr Gerald Knight of the Royal School of Church Music addressed interested choristers and organists on March 30. Dr Knight addressed a similar gathering at Mudgee on the previous Wednesday night.

DIOCESAN BOOKSHOP

The Department of Promotion has become a registered member of the Booksellers' Association, which means that all Christian literature needed in the diocese may now be purchased through the department. This move came as a result of the increasing booksales the department has been making in the two years of its life; last year, almost £2,000 worth of literature was sold during Parish Conventions, Missions, etc., conducted by the Reverend Don Shearman and assistants.

TELEVISION PROGRAMMES

The proprietors of the newly opened Channel 8 at Orange have generously given the Western Christian Television Association time from 5.30 to 6.15 every Sunday evening, commencing on April 8. It is worth reporting that member Churches elected the Bishop of Bathurst, president of its association; and the Venerable W. Chas. Arnold (East Orange) chairman. Out of every 10 programmes, the Anglicans have four, Roman Catholics three, and Protestants three; the Anglican Church begins with the first session.

WOMEN'S RETREAT

The third annual Women's Retreat (conducted by the Reverend Brother Peter, B.G.S.) and attended by 25 women from all over the diocese, concluded at the Diocesan Centre, Mt Panorama, Bathurst, the week before last. The silence was remarkably well kept and Brother Peter's addresses listened to with great attention.

CANON LAW SOCIETY

As a result of an illuminating address by the secretary of this society, the Reverend L. E. Winton, of Kandos, several more diocesan priests have enrolled as "student members," which entitles them to an introductory series of lectures on this most important subject. Membership is not limited to priests, but is open to anyone interested in this branch of the Church's work and life.

MELBOURNE

HISTORICAL SOCIETY

The Church of England Historical Society has elected the following office-bearers for 1962: Ex-officio members of the executive, the archbishop, the bishops coadjutor, the dean; the Mollison Library librarian, the Reverend S. H. Smith; the Reverend Alfred Bird and Dr A. E. H. Nickson, representing the Mollison Library committee. Elected members: the Reverend A. L. D. Rivett, the Reverend James Grant (chaplain), Messrs C. W. Kett, E. O. Hayman, R. F. Hawdon, J. E. Frost, P. Winfield, C. H. Corrigan, J. Richards (honorary secretary), Mrs Corrigan, Mrs Stubley, Mrs Murray, Mrs Winfield and Mr W. Murray (honorary treasurer).

NEWCASTLE

MISSION CROWDS

S. Stephen's Church, Adamstown, was crowded every night last week for the mission services being conducted by the Bishop of New Guinea, the Right Reverend Philip Strong.

An average of about 150 people attended the services each night last week, and it is estimated that, altogether, well over 500 people attended.

A remarkable feature of the mission has been the large attendance at Holy Communion services held each morning. There was an average of 50 communicants each weekday of the mission.

The last mission service was held on Sunday night, and the mission ended with Holy Communion on Monday morning.

The mission conducted by the Bishop of Armidale, the Right Reverend J. S. Moyes, in the Parish of Gosford was also very successful.

MOTHERING SUNDAY

To mark Mothering Sunday, special services were held last Sunday morning at many churches in the diocese.

The traditional simnel cake was blessed and distributed at many of the services, and simnel cake was also distributed at many Sunday schools in the diocese.

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, presided and preached at the Mothering Sunday service at Christ Church Cathedral, Newcastle.

A special family Eucharist was held at S. Stephen's Church, Adamstown, at which a commentary was given to help younger children to understand what was taking place.

ARCHBISHOP'S VISIT

Christ Church Cathedral, Newcastle, was crowded by more than 800 people last Wednesday week for a special service attended by the Archbishop in Jerusalem, the Most Reverend Angus Campbell MacInnes.

Archbishop MacInnes spoke about the work of the Anglican Church in the Holy Land and the Middle East.

He also visited S. John's College Morpeth, and spoke to a gathering of about 60 students and 50 clergy of the diocese.

NEW CHURCH PLANNED

Proposals for a new church at The Entrance will be discussed during the next few months by the parish council.

The rector, the Reverend William Griffith Cochrane, said last week that the pressure of events and change were now pushing proposals for a new church into the forefront of business in the parish.

LADY DAY SERVICE

Members of the Mothers' Union held their annual festival last Monday week, which was the Feast of the Annunciation of the Blessed Virgin Mary.

The festival started with the annual corporate Communion of the Mothers' Union, at which the celebrant was the bishop.

The preacher, the Rector of Hamilton, Canon Leslie Stibbard,

introduced the subject of the Christian Family Year.

LAY HELPERS

The Newcastle Diocesan Lay Helpers' Association will hold its next devotional afternoon on Sunday, May 6, at S. John's Church, Raymond Terrace.

The afternoon, which will start at half past two, will be conducted by the Rector of Raymond Terrace, the Reverend Robert Sansom.

The chaplain of the association, the Reverend William Griffith Cochrane, said that the afternoon was being held at Raymond Terrace so that lay readers from Newcastle, Maitland, the Coalfields and the coastal area extending as far as Gloucester and the Manning, could attend.

G.F.S. HELPS

Members of the Girls' Friendly Society read the lessons in S. John's Church, Cessnock, at the service of Evensong last Sunday.

The G.F.S. Leader, Miss Pat Harris, read special prayers for the occasion. The G.F.S. held a tea at night at which the speaker was Miss Dorothy Puntin, of the Department of Christian Education, who is a keen member of the G.F.S.

The wife of the Rector of Braxton, Mrs W. Hoare, was present at the tea. The Rector of Braxton preached at the service. Last Sunday week at S. John's Church women from three women's organisations in the parish assisted at Evensong, and the preacher was the Rector of Weston, the Reverend Harry Grayston.

MEMORIAL

At All Saints' Church, Singleton, last Sunday week, the dedication took place of furnishings for the baptistry, in memory of the late Canon William Holmes, who was Rector of Singleton from 1933 to 1935.

They were provided by the congregation and his son, the Reverend Stephen Holmes, who is Rector of Young. The dedication took place on the 73rd anniversary of Canon Holmes' birth. Mrs Holmes attended the dedication ceremony.

TALK AT HIGH SCHOOL

A leading Council official, Mr Stan Tegginis of Cessnock, spoke to Anglican Religious Instruction classes at the Cessnock High School last week on the subject, "What my faith means to me." Mr Tegginis, who is an active member of the Church, was the third layman to speak to the high school students on this subject.

PERTH

MOUNT HAWTHORN INDUCTION

The Reverend John Wardman, who has been a missionary in New Guinea for eleven years, was instituted by the Archbishop of Perth as Rector of S. Peter's Church, Mount Hawthorn, and inducted into the living by the Venerable T. B. Macdonald, Archdeacon of Perth, last week. At the supper party which followed, the Right Reverend C. L. Riley, Rural Dean of the North Coastal Deanery, told

the interesting story of early days at Mount Hawthorn. Bishop Riley had met Mr Wardman for the first time in Tobruk during the war.

AN EVENING OF ENTERTAINMENT

As the result of an Evening of Entertainment which had been organised by the Ladies' Guild of S. Luke's, Mosman Park, and held in the grounds of Mrs H. V. Reilly's home, Peppermint Grove, Wollaston College and the S.S.M. Priory have each received a cheque for £70.

RECTOR-ELECT OF MECKERING-GUNDERIN

The Reverend Ronald Edwards with his wife and three children will arrive from England in the "Arcadia" on April 18. Mr Edwards was previously Vicar of Godmanchester, in Huntingdonshire. He had previously served for eleven years in the Diocese of Grahamstown, South Africa, where he was associated with a Mission Training College.

SYDNEY

OBERAMMERGAU SLIDES

Next Tuesday night, April 10, after shortened Evensong at S. James' Church, King Street, City, coloured slides of the recent Passion play at Oberammergau, will be shown by some S. James' parishioners who were in attendance. The service will commence at 7.30 p.m. All interested in this presentation are cordially invited.

CARDINAL PRAISES UNITY EFFORTS

ECUMENICAL PRESS SERVICE
Geneva, April 2

In a Lenten pastoral Richard Cardinal Cushing, Archbishop of Boston, says that "patient prayer and penance" must be the contribution of every Christian to the success of the forthcoming Second Vatican Council.

"In our own archdiocese," the Cardinal writes, "we have been greatly gratified by the growing ecumenical spirit among our priests and among so many of our dissident Christian brothers."

"Indeed, many Protestant clergymen, and not a few Orthodox leaders, have been engaged in serious theological conversation with priests of the archdiocese."

The Cardinal says he approves such "dialogue" discussions in the hope that "they will foster mutual understanding and true Christlike charity in our community and will lay a groundwork for ultimate unity."

He adds that these meetings have shown that, despite definite theological divergence, "many of our hostilities and causes for separation are in reality a vast network of misunderstanding which only patient love can cut away."

MOTHERING SUNDAY AT PENTRIDGE

FROM A CORRESPONDENT

Melbourne, April 2
Mothering Sunday was observed at Pentridge Gaol, Coburg, on Sunday last.

The Chaplain, the Reverend W. J. McSpedden, spoke of the love and care of the Church and the earthly mother.

Holy Communion was celebrated.

Simnel cakes were consecrated and afterwards a piece was handed to each prisoner.

A further distribution took place in the various divisions in the Metropolitan Gaol.

Simnel cakes were supplied by branches of the Church of England Men's Society at S. Peter's, Murrumbidgee, Christ Church, Essendon, and S. John's, Surrey Hills.

CO-OPERATION IN GLASGOW

ECUMENICAL PRESS SERVICE

Geneva, April 2
Thirty members of the Church of Scotland Presbytery of Glasgow will attend a Roman Catholic meeting in a Glasgow convent on April 26.

The meeting will be "mostly to improve social relations and to give an opportunity to voice some things that might call for reformation or to make suggestions for improved local contacts and co-operation."

A spokesman for the Presbyterian Church said that the invitation does not give "any suggestion of an advance towards union. We see here the suggestion that we should sit down together as Christians."

TWO PATRIARCHS CELEBRATE

ECUMENICAL PRESS SERVICE

Geneva, April 2
Ecumenical Patriarch

Athenagoras, supreme leader of Eastern Orthodoxy, and Patriarch Cyril, head of the Orthodox Church in Bulgaria, co-officiated at a Mass at Istanbul which was celebrated in both the Greek and Bulgarian languages.

A rift between the two Churches was ended last year when Patriarch Athenagoras officially recognised the 1953 election of Patriarch Cyril to head the Bulgarian Church. Before that the Ecumenical Patriarch had regarded the creation of the Bulgarian Patriarchate as uncanonical.

The Mass was attended by the consul-generals of Greece, Bulgaria, Russia, Rumania, and Yugoslavia; by the heads of the Greek and Bulgarian communities in Istanbul; by all the officials of the Ecumenical Patriarchate; and by about 5,000 worshippers in the Church of S. George.

Patriarch Cyril of Bulgaria is shortly to visit the Patriarchates of Antioch, Jerusalem, and Alexandria, as well as the Archbishop of Athens and the monasteries of Mount Athos.

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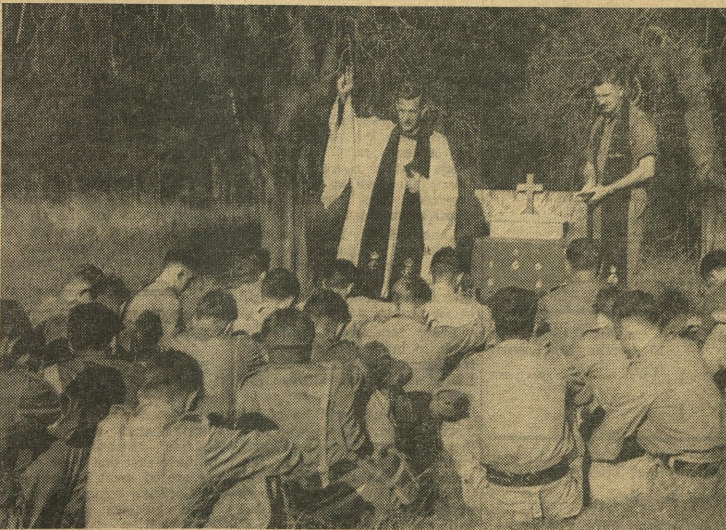
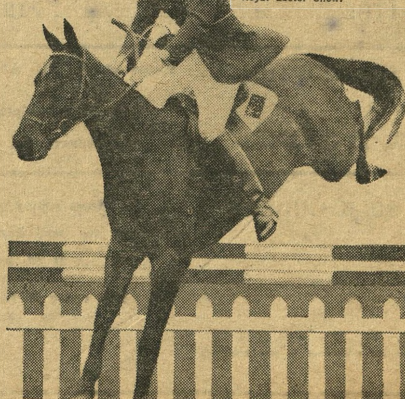
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A new piece of Army equipment took the field last weekend. It was a portable altar, designed and made by a member of the 2nd Battalion, Royal New South Wales Regiment. He is Major Ron Thirlwell, of Caringbah, a C.M.E. member of the Regiment, which is now in camp in the fiercely-rugged Bulga training area. It was made to cope with the Chaplains Department's problem of keeping up with the modern infantryman's speed and mobility in the field. More than 70 hours work went into making the altar, which is adorned with corps badges and can be erected in minutes. Picture shows the portable altar being used for the first time in a special field service in the weekend.

"SHOT IN THE ARM" AT PARKES

BY A CORRESPONDENT

THE young priest rang the doorbell and waited. It was three o'clock on a hot afternoon, and when the young housewife came to answer the bell, she was yawning.

"Sorry to wake you up," said the priest, "I thought it about time I paid a call on these new Housing Commission places."

"Not at all," replied the lady of the house, smoothing down her hair, "glad you could come. Come and see over the new house. You remember what our old flat was like . . ."

And so the conversation went on. The priest was duly shown over the new house, with many an explanation that "of course, we've a lot to do to it yet."

As the young housewife showed him the baby's nursery, the priest noticed on the wall a card to which was affixed a luminous cross, which shone at night after the light was put out.

In the four-year-old son's room, another luminous cross could be seen. And imagine his pleasure on seeing yet another one in the main bedroom!

"These are great," explained young Mrs. Housewife, "they really remind us of what we have been forgetting so easily lately . . . saying our prayers. I'm so glad we got to the Mission-Convent and saw them."

What had happened to this young couple to make them so conscious of what they had been missing? They had attended the Mission-Convent at S. George's, Parkes, Diocese of Bathurst. And there they had been awakened to the age-old message of the Gospel of Jesus Christ presented, perhaps, in a new sort of way.

WHAT IS IT?

Just what is a Mission-Convent, anyway? Let's take a look at the one just finished in the Parish of Parkes.

For some months previous to Sunday, March 11, preparations had been made by prayer, publicity, and preaching. Invitations and publicity sheets had been sent to all parishioners from the Department of Promotion in Bathurst.

On Saturday, March 10, the Missioner and Conductor of the Convention, the Reverend Don Shearman, who is the Director

of Promotion in the Diocese of Bathurst, arrived at Parkes, together with his assistant, Miss Meba Churches, secretary of the Department. They carried a wagon full of gear — teaching aids, films, projector, drainpipe, cashboxes, and loads of books, pamphlets, and devotional aids.

Next morning, the Mission started. The missioner addressed congregations at services of Holy Communion in the parish church and the country. The theme of the addresses was "The Prodigal Son," and the theme built up throughout the informal mission services on the Sunday nights.

The crowds attending built up, too, until 370 made their Communion at the Thanksgiving Eucharist on Sunday morning, March 25, when the whole Parish Family was invited to attend the only Eucharist in the parish on that day.

While the mission was being preached on the Sundays, the build-up for the convention was going on during the week.

Hosts and hostesses called personally on all parishioners who had not replied to the mailed invitations.

Schoolchildren (780 of them) heard an address in the parish church by the missioner. Talks were given to the Anglican Men's Movement, Young Anglican Fellowship and other youth, and to the women of the parish.

The first convention night was on Monday, March 19. Nearly 230 people crowded the crypt of S. George's Church for a breezy introduction to what the Church is and what it does. The first step in presenting the message of what the Church is was to clear away some of the cobwebs in people's minds.

The relationship of Science to Religion, the importance of right relationships to one another in the Body of Christ, and its working out in world affairs, the participation of every individual Christian in the mission of the Church — here was something to make us THINK!

But it's easy to talk, so they say. When you see something of what's going on in the parish, the diocese, and the world-wide Church, you really have it brought home to you.

So the missioner went on to show coloured slides of just that. The oft-repeated and too oft

allowed cry of "What's the Church doing about this?" soon appeared ill-founded and ill-informed, as the story of tremendous activity in the Anglican Communion throughout parish, diocese, and all over the world unfolded.

The Church as the Body of Christ, God's People doing God's work in God's world, the powerful hand of God to spread the Good News of His Son Jesus Christ . . . here was fact upon fact of the love of God in our own generation.

In this way, the Convention Conductor brought before us knowledge about God. During and after a cup of "brew" at the end of the slide showings, parishioners were invited to make use of the bookstall that had been set up in the crypt.

BOOKSTALL

Sales from this bookstall, stocked from the Bathurst Diocesan Bookshop, amounted to over £250 during the two weeks of the Mission-Convent.

Books on the Christian Faith, books of prayers for children as

well as adults, Bibles in new and old translations, the Book of Common Prayer, Biblical aids, crosses, pictures, prayer-cards . . . all were there and all kinds sold.

Altogether, 678 people attended the three convention nights and 370 the two Sunday night mission services. There were 1,120 acts of Communion on the three Sundays and 218 acts of Communion at the daily Eucharist during the mission.

And where does the parish go from here? Onward in its divinely-given task. Now the parish gets down to the job of preparing for a full-scale Evangelistic Mission in 1963.

The shot in the arm we have received from the Mission has reminded us that we need to know God as Father, Saviour, abiding Guide; and the convention has reminded us of the Christian's duty to know all he possibly can about God so that he can fulfil his mission in the world.

Thus, in thankfulness and confidence renewed and re-inspired, the Parish of S. George, Parkes, faces the future.



The Mission-Convent Team at the Convention Night bookstall in S. George's Crypt, Parkes, this month. (Left to right) The Reverend Rex Jones (Assistant Priest), the Reverend Don Shearman (Missioner-Conductor), the Reverend John Reeves (Rector of S. George's), and Miss Meba Churches (Secretary of the Department of Promotion.)

MODERN MUSIC FOR A CATHEDRAL SERVICE

ANGLICAN NEWS SERVICE

London, April 2

A "Young People's Evensong," in which modern light Church music will be used, is to be held in Salisbury Cathedral on April 28.

The purpose of the service is to bring the young people of a large rural diocese to their mother church and let them join in an act of worship presented in a musical idiom familiar to them.

Canon E. C. Blake, who is director of religious education in the Diocese of Lincoln and one of the leaders of the Twentieth Century Church Light Music Group, will preach.

Every endeavour is being made to bring young people on the fringe into the worshipping life of the Church through this service.

All the music will be of the "swing" type. There will be a "rock" group from a Church youth club and an adult jazz section to emphasise the "beat." Special settings have been composed from the *Magnificat* and *Nunc Dimittis*. These will be sung as solos by Mr Neville Russell, a West Indian singer.

Mr Russell has done some work on television, films and in cabaret. He is a Christian whose grandfather was a well-known missionary in British Guiana.

The young people will provide

sidesmen, stewards and lesson-readers as well as chorists.

After the service a "sausage sizzle" will be held in the grounds of the cathedral school.

The collection will be used to provide grants for the six diocesan delegates attending the Third British Conference of Christian Youth at Leicester in July.

ALGERIAN PACT

ECUMENICAL PRESS SERVICE

Geneva, April 2

Protestants and Roman Catholic leaders in France have welcomed the inclusion of guarantees of religious freedom and other human rights in the Algerian cease-fire agreement and have said that these guarantees are of great importance to the Christian communities.

The agreement stipulates that "the Algerian state will unreservedly subscribe to the Universal Declaration of Human Rights, and will base its institutions on democratic principles and on equality of political rights between all citizens without discrimination of race, origin, or religion."

PEACE CONFERENCE DELEGATION

ECUMENICAL PRESS SERVICE

Geneva, April 2

Representatives of the Christian Peace Conference and of the World Council of Churches have met in Geneva.

The purpose of this meeting between leaders and staff of the two organisations was to help a better understanding of the nature and function of the Christian Peace Conference and of its role in the ecumenical movement as a whole.

At the end of the meeting participants expressed their gratitude for this opportunity to look together at the task of Churches and Christians with regard to peace and at the relationships between Churches in Eastern Europe and the rest of the world.

Among the participants were Professor Josef L. Hromadka, Czechoslovakia; Archbishop Nikodim, U.S.S.R.; Dr Eugene Carson Blake, U.S.A.; Dr O. Frederick Nolde, and Dr W. A. Visser 't Hooft of the W.C.C. staff.

The Christian Peace Conference, which is a continuing effort launched by the Ecumenical Council of Czechoslovakia, has organised several meetings in Prague, especially a World Peace Assembly in September, 1961.

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

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DIRECTOR, AUSTRALIAN FRONTIER. Applications are invited for the position of Director of Australian Frontier. This is a new organisation formed in 1962, independent of, but under the general auspices of, the Australian Council of Churches. Its purpose is to promote the exploration of the frontiers of thought and conviction existing between various groups in the community, and to undertake study and research into the relevance of Christian beliefs in modern society. The Director will work in association with a Commission of 10 members whose chairman is Dr J. R. Darling. His office will be located in or near one of the capital cities, and it is intended that an Assistant Director should be appointed as soon as possible. The salary will be within the range of £3,000-£4,000 per annum. The commencing salary will be fixed according to the qualifications and experience of the successful applicant and retirement benefits will be negotiated with him. The appointment will be for two years in the first instance. Applications, giving the names of three referees, should be forwarded to reach the undersigned from whom further information may be obtained, not later than May 12, 1962. F. G. Engel, Honorary Secretary, Third Floor, 511 Kent Street, Sydney.

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