

THE AUSTRALIAN

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CENTRAL TANGANYIKA TO BE DIocese OF FORCE SEEKS SUPPORTING TANZANIANS TO HOLD KEY POSTS

FROM OUR OWN CORRESPONDENT

Domoda, November 27
In his opening address to more than 180 clerical and lay delegates at the meeting of the Synod of the Diocese of Central Tanganyika, the Bishop, the Right Reverend Alfred Stanway, said that one of the main matters would be to consider ways of self-reliance and development of national leadership.

During the meetings a resolution was proposed that a committee of five people be chosen to select and train Tanzanians for the various positions of responsibility in the diocese.

The committee will be headed by a Schools Inspector, Mr Ernest Kongola assisted by the Archdeacon of Mwanjoni, the Venerable M. Meda, the Reverend S. Chwanya, Maron Kongola and Mr A. Kanyamala.

From the chair the Bishop announced that the Diocesan Council should investigate all the present means of financial support and decide which support should legitimately be accepted from overseas and which should now be discontinued, or be reduced gradually.

He stated that no support should be sought from outside the diocese for work that can and should be supported from internal funds.

"STOP PAYING"

"Let us stop paying evangelists in established places of worship," said the Bishop.

"This should be undertaken voluntarily by the church elders. The Diocese should be requested for opening up new work, the Bishop suggested.

In agreeing to write a memorandum on diocesan financial needs for the future, the Bishop stressed the need to look to God only for meeting these needs and

A COMBINED DEDICATION

The first major co-operation in church building in Canberra will come to fruition on December 16.

On that day the Anglican Church of St. Mary's Cross and the Presbyterian-Methodist Parish Centre of St. Margaret's will be opened and dedicated by the Bishop of Canberra and Goulburn, the Right Reverend K. J. Clemens and the Home Mission Superintendent of the Presbyterian Church, the Reverend N. Momen.

The Parish Centre buildings have just been completed, and the main structure of the church is in place.

They stand as one group of buildings except for the almost imperceptible gap required to mark the leasehold boundary between them.

BISHOP DAIN IN NEW ZEALAND

The Right Reverend A. J. Dain, Conductor Bishop of Sydney, left Sydney on November 21 for New Zealand to lead a Renewal for IBW students who will be graduating from the New Zealand Bible Training Institute.

He will speak at the graduation ceremony at Auckland Town Hall on November 27.

He will also preach at Auckland Cathedral during his visit to New Zealand.

The Right Reverend A. J. Dain is taking advantage of this trip to take his annual holidays overseas. He will be returning to Sydney on Saturday, December 16.

that pastors and elders should set the example in Christian stewardship in the use of their possessions.

Referring to the speculation on the resignation of Bishop Stanway, he said that God's call to remain at present, but pointed out that a great deal of responsibility is now being taken by the archdeacon and rural deans.

The growing development of national leadership was also seen in the election of the Diocesan Council where membership is more than 90 per cent. Tanzanian.

NEW CANONS

During the synod the Bishop created two new Canons of Cathedral of the Holy Spirit, the Reverend Francis Matanya, the Reverend Paul Kagala, who was ordained in 1948 and has served in the dioceses of Domoda, Kilimantinde and Ngonjo, and the Reverend Peter Malonga, rural dean of the Kongwa parish and Rural Dean of Kongwa. They are to be referred to the ministry in 1954.

Referring to the growth of the Church in the diocese, the Bishop said that for the past sixteen years a new place of worship has been opened on an average every six days, the present total now being about 1,000.

Challenging the delegates he said, "I would like to see this growth increased to 2,000 in the next three or four years."

S. MICHAEL'S HOUSE GUEST DAY GREAT SUCCESS

FROM A CORRESPONDENT

Attended, November 27
A large crowd attended Guest Day at St. Michael's House, Grafters, last Saturday, in spite of the windy day.

The gardens were a special feature of the day. Owing to the weather, the plants showed blossoms of rhododendrons, magnolias, callas and native shrubs in various varieties presented a colourful spectacle.

Hundreds of guests walked among the garden paths and beds which were laid out last century by the Bakewell family.

The new kitchen and refectory block was open for inspection with the rest of the House and the Sacred Mission.

St. Michael's House is the Provincial House of the Society of the Sacred Mission.

TOTAL DEDICATION

It serves as a training house for the novitiates of the community and about fifty men training for the ministry.

The men come from all parts of Australia, and England, New Guinea, British Solomon and Malina.

The Bishop of Adelaide, Dr. T. H. Kelly, addressed the gathering and spoke on the ways in

which religious communities wish to total dedication to the service of the life and mentioned ways in which they serve the ordinary life of the S.M.M.

The Provincial, Father John Lewis, S.M.M., talked about renewal in religious communities.

RENEWAL

He stressed that renewal does not mean merely the relaxing of traditional customs, but the striving to live out the essential qualities of the Christian life.

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The Bishop of Central Tanganyika, the Right Reverend Alfred Stanway, preaching at the thanksgiving service in the Cathedral of the Holy Spirit, Domoda, on November 5, to commemorate the fortieth anniversary of the diocese.

LITURGICAL COMMISSION PLANS MUCH NEW WORK

One of the issues raised at last meeting of the Standing Liturgical Commission of General Synod, held at Trinity College, Melbourne, last week, was the need for a new form of daily prayer for the family, small groups or as a daily office for the clergy.

This subject stemmed from a valuable report from the clergy of the Holy Spirit, the Reverend Francis Matanya, who was ordained in 1948 and has served in the dioceses of Domoda, Kilimantinde and Ngonjo, and the Reverend Peter Malonga, rural dean of the Kongwa parish and Rural Dean of Kongwa. They are to be referred to the ministry in 1954.

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G.F.S. STUDENT FROM KOREA

The Bishop in Korea, the Right Reverend Paul C. Lee, has now advised the Executive of the Girls' Friendly Society, Australia that he has selected Miss Maria Jong Ja Park, to be the student to travel to Australia and train as a teacher for the society in Korea.

Miss Park is 25 years of age and in 1965 graduated from the Department of English of Soongsil Jesuit College in Seoul, Korea, with a B.A. degree.

Since 1965 Miss Park has served as the Korean instructor for Foreign Missionaries in Korea at Myeong Do Missionary Training Centre in Seoul.

Her arrival in this country is now awaited with great interest. She will be living at Deaconess House, Melbourne, and a select committee is drawing up a selected course of study for Miss Park.

Girls from all over Australia have been contributing to this special project fund and at the present time more than \$2,000 have been received.

This will not be sufficient for fares, board, study fees etc. but the society in Australia has accepted this challenge knowing that its members will not fail in seeing through this project.

The Primar, the Most Reverend P. N. W. Strong, has appointed the Senior Chaplain of the Royal Australian Navy, the Reverend L. W. Long, an Archdeacon from November 8.

Archdeacon Long succeeded the Venerable J. O. Werr as Senior Chaplain to the R.A.N. on November 2.

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SUMMER SCHOOL WILL DEBATE "POP" MUSIC

A VARIETY OF TOPICS FOR R.S.C.M.

FROM A CORRESPONDENT

Melbourne, November 27

The residential Summer School of the Royal School of Church Music, to be held at Janet Clarke Hall, University of Melbourne, from January 8 to 14, is to include a number of controversial topics.

The timetable just released details a series of evening lectures on the future role of music in our fast-changing Church requirements.

Two well-known speakers holding opposing views will debate the value of "pop" music in services.

An authority on Roman Catholic liturgical and musical changes will discuss the objective, musical standards and achievements of music in the Church in recent times.

A member of the Anglican Musical Advisory Committee of the Liturgical Commission will discuss the aims and scope of his committee.

He will be asked whether the old music can be adapted to the new liturgy or whether new music will be required to match the new modernized wording.

Lectures during the day will highlight some of the vigorous music traditions of the past. Choir work and practical music training will assist members of the school to maximise their musical offering to God.

BOYS' CHOIR

Alongside the adult choir at the summer school will be a select choir of talented boys, many of whom will be highly regarded choirs in the Melbourne area who will be under the direction of Mr Ian Tyler, R.S.C.M. Choral Director.

The resident wardens of St David's will be the Very Reverend M. Wobber, Dean of St David's Cathedral, Hobart.

The director of the course will be Mervyn Callaghan, assisted by a musical staff who have all studied at the R.S.C.M. headquarters in England, and have a wide knowledge of the Anglican Church musical scene in Australia and overseas.

The cost of the course has

been especially reduced for full-time students at secondary and tertiary level.

Instead of the adult rate of \$45, students will pay \$27 for the six-day residential course from January 8 to 14.

Day members will be able to attend selected lectures, or pay \$12 for the full course which will include mid-day and evening meals.

Closure date for residential entry will be Tuesday, December 12.

Brochures and entry forms are available from the secretary, Rev. G. B. Musson, 148, Keewarra, Victoria, 3101.

DOCTORS AND CLERGY MEET

FROM OUR OWN CORRESPONDENT

Melbourne, November 27

The Society of Religion and Medicine held its first annual meeting and conference at Cheltenham on November 9 and 4.

A medico-ethical group, embracing members of the medical profession and clergy of all denominations has been in existence for about ten years.

At this group's 1966 annual meeting a new constitution was adopted and the Society of Religion and Medicine thus came into existence.

The speakers at the conference included Mr J. R. Ball, assistant to the Professor in the newly established Chair of Psychiatry at Melbourne University, and Dr G. Griffin, Professor-sleek of Psychiatry at the Royal Melbourne Hospital, and at Ormond College.

Dr Griffin's paper on "Towards the Better Practice of our Profession" at the first session of the conference.

Both Dr Ball and Dr Griffin, from their separate points of view, that of dealing with cases of psychological abnormality and of counselling students, respectively, sounded the warning.

ing against professional people because to engross in their profession as to endanger their children's personalities.

During the second session, the Reverend R. A. Bradley, Anglican Chaplain of the Austin Hospital and Director of Clinical Training in the Anglican Hospital Department and Dr W. Melrose, a member of the Board of the Clinical School, Royal Melbourne Hospital, were the speakers on the subject "Training in Inter-Professional Co-operation".

They brought light to bear

on this subject as they looked critically from their respective points of view, chaplain and doctor, upon the position of the other and explored the possibility of consideration of the total personal needs of the sick, being provided for in the training of both medical and theological students.

The president of the Australian Medical Association, Dr R. S. Lawson, attended the conference.

About thirty-five doctors and clergymen were present throughout the conference.

It was suggested that the next annual meeting and conference should be held at Melbourne Public Hospital on two successive week-nights.

In response to a letter from the Queensland clergy-doctor group calling for suggestions for a guest of honour at the next national conference of doctors and clergy, to be held in Queensland in 1969 the conference suggested Dr Karl Menninger of the U.S.A. or Dr Paul Tourneret of Switzerland.

On the Sunday next before Advent, it was the turn of the Methodist Church to host, and the Vicar accepted the invitation of the Methodist minister, the Reverend George Fletcher, to preach.

The church was well filled with a congregation that far exceeded the usual total of the two single congregations on a Sunday evening, and it was many of the members of each are well known to each other, there was a very friendly spirit throughout.

The service was conducted according to the usual Methodist form by the Reverend G. Fletcher, and their choir led the singing. Supper was served afterwards.

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CATHEDRAL APPEAL

SYDNEY TEMPLE DAY

FROM A CORRESPONDENT

An appeal to people who value the ministry of St. Andrew's Cathedral, Sydney, is being made by the Deans, Dr A. W. Mortimer and Dr J. G. Griffiths, to liquidate the present debt of \$74,000 on the everyday working accounts.

A Temple Day has been announced for Thursday, November 30.

Gifts should be sent to the Deans and he will be present in the cathedral on Temple Day to receive donors personally and to dedicate their gifts.

The elimination of the current debt will make possible proceeding with extensive plans for activities which will cater for all sections of the community, making St. Andrew's indeed a house of prayer and service for all people.

ANY IDEAS?

The Chapter of the Cathedral Church of St. George, Perth, has adopted a highly ingenious scheme for the new Dean in succession to the Very Reverend James Payne, who has been appointed Comptroller-General of the British and Foreign Bible Society.

The last time a Dean was appointed, applications were called for, lengthy queries as to nature and "job specification" complied and widely circulated throughout Australia.

Because of — or despite — the fact that the Deans' highly successful appointment was made.

On this occasion, instead of advertising or themselves making the Chapter lengthy queries as to nature and "job specification" by sending suggestions.

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SYDNEY WOMEN'S RECEPTION

Miss D. Mitchell presided at a delightful morning reception organised by the Sydney Women's Auxiliary to the Australian Board of Missions, held at C.N.E.F. on November 22.

Those present included representatives from other women's organisations and missionaries from New Guinea and Melanesia.

Mr J. A. G. Housden, wife of the Bishop of Newcastle, spoke of the Anglican Women's movement and how it was successfully covering all women's organisations in that diocese.

She asked churchwomen to rethink their role in their organisations and their plan of meetings.

She even suggested that some might well become members of good although not in the N.S.W. overcoming the handicap of a restricting act of parliament.

Winners in the Federal needlework competition, from St James' Turramurra, and St Anne's Strathfield, received their certificates.

Four girls from Meriden School entertained with their splendid singing.

They were Charles and Margaret Macdonald, and settlers at Mount Macedon, associated with the foundation of the Church for international peace.

The Church of the Good Shepherd, Sydney, is to hold a feast of five bells. It will take place at Sancta Sophia College in the University of Sydney on Sunday week, December 10, 8 to 11 p.m.

The church was well filled with a congregation that far exceeded the usual total of the two single congregations on a Sunday evening, and it was many of the members of each are well known to each other, there was a very friendly spirit throughout.

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BISHOP SAMBELL CONFIRMS IN NORTH QUEENSLAND

FROM OUR OWN CORRESPONDENT

Mackay, November 27

The Right Reverend G. T. Sambell, Bishop of Melbourne, Southern Archdiocese of the Diocese of North Queensland last week to administer Confirmation in the parishes of the Mackay rural deanery.

He began at St Charles' West Mackay, where he had preached and confirmed 27 candidates at the Solemn Eucharist.

At the breakfast which followed he presented the candidates with copies of "The Sanctuary of God".

The Bishop then went to Holy Trinity Church where he confirmed thirty-four candidates at the Family Eucharist.

Later in the day, he confirmed some seven adults, before proceeding to St Andrew's, North Mackay, where he confirmed twenty-eight candidates at 7.30 p.m.

SARINA

A social hour and reception for the Bishop followed.

On Monday, November 20, the Bishop left for the parish of Sarina, where he confirmed 10 candidates at the Solemn Eucharist, and St John Baptist, Elton. During the remainder of the week he visited the parishes of Wallowah, Rosspine and Bowden, re-

turning to Melbourne last Saturday.

This was Bishop Sambell's first visit to Mackay which turned on summer heat for him, being about fourteen degrees warmer than Melbourne.

He urged candidates to "own their sinnership".

In his addresses to candidates and the Bishop spoke of the distinctive ways in which a builder and a buyer might say, "That house is mine, I built it myself."

Similarly although each person is distinguished by their own gifts, we are all made in the image of God.

Christian living was an acknowledgment that ownership is his.

He urged candidates to be loyal to their God and their Community, and to be regular in their Communion.

Older people should help them by their prayers and their own gifts for all needed to have their souls nourished by the Communion of the Word and Blood of Christ.

BISHOP MUST SLOW DOWN

The Bishop of Wilkesbarra, the Right Reverend T. E. Jones, is to resume work at home.

He was in Calvary Hospital, North Adelaide, from September 10 to November 6, and has made good recovery from the effects of a stroke.

However, the Bishop is suffering from severe respiratory difficulties caused by repeated attacks of bronchial pneumonia.

The General Synod of the Anglican Church of Australia, which is meeting in Adelaide, has agreed to undertake two Confirmation tours in the Diocese of Wilkesbarra, and Bishop Jones of travelling.

CONSECRATION AT TENTERFIELD

FROM OUR OWN CORRESPONDENT

Armidale, November 27

Christ Church, Tenterfield, was consecrated on November 25 by the Bishop of Armidale, only eleven years after its dedication to St. Andrew.

The church is modern yet restrained in its appearance. Finely situated on the New England Highway, it is set in a spacious grounds commanding the attention of passers-by, and many tourists during holidays and other times of the year.

A number of substantial gifts have enabled the parochial council to complete the church and clear the debt.

Bishop Kerle remarked that "the congregation is being present at the dedication and consecration of this parish church, and this service is one of thanksgiving, and a share in the preparation and erection of the building."

The minister, the Reverend W. V. Kyrner, and the Reverend L. E. Seymour.

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INVITATION SWIM MEET AT TRINITY SCHOOL

FROM A CORRESPONDENT

Trinity Grammar School, Summer Hill, held a Senior School invitation swimming meeting at the school last Saturday evening, November 25.

Schools which sent teams were S. Patrick's College, Strathfield, Sydney Grammar School and Cranbrook School, Bellevue Hill.

Trinity has won the Associated Schools carnival's three times in the past four years. The 25 metre pool was one of the first to be built, and is already 30 years ago and is ideally suited to school swim meets.

In the swimming open invitation events were held over 50 metres

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THE ANGLICAN CHURCH AND AT HOME

Incorporating the Church Almanac

THURSDAY NOVEMBER 30 1947

THE FIRST SUNDAY IN ADVENT

A RETURN TO REALITY

"We are living in an age when in order to be "with it" the clever thing seems to be to attempt to undermine so many things that have supported men and women and have had enough of it. "Stop telling us what you don't believe," they say. "Tell us, for a change, what you do believe and why you believe it."

It is as well that there is a revulsion of feeling against the "casting down" that has been going on for so long, as otherwise the belief might grow up that the repository of Christian Faith is as empty as Old Mother Hubbard's cupboard. There are no bones for the hungry.

The Advent Season, with its message of fundamental things, is as good as any for the Christianologist, for the Christian pastor and teacher, to determine to present anew with all the forcefulness in his power, the things which we Christians do believe.

A large part of the trouble is not only that the real sense and purpose of our Faith has been lost — and here perhaps most of us share the blame in some degree — we have been misdirecting our worship. The ultimate confusion of mixing up ends with means can be expressed in our theological thinking as "worshipping religion instead of God". Theologians have been hammering this home for long enough. F. R. BARRETT in his Moorhouse Lectures in Melbourne nearly forty years ago. FR HENRY KELLY did so over fifty years ago, and F. D. MAURICE did so before him.

The season of Advent provides a tailor made opportunity for re-thinking our position. But let our thoughts and realizations take in that men and women are longing for and looking for is positive help and not negative confusion. Too long have we had to endure patiently the "angry young men" of the Church (who as often as not have turned out to be middle-aged rather than young, and querulous rather than angry). No doubt we were being broad-minded in letting them have their unfettered say, but we have had plenty of time to show them the chests that has been constricting their breathing, and we ought now to think more soberly and more directly of those who have had to endure their outpourings of unbelief.

It is easy enough to talk of what we do not believe. We can all do that. What the world needs today is some constructive thinking and clear statement of what those things are which mean most to Christian men. It was G. K. CHESTERTON who said: "We have found all the questions that can be found; now we need to find the answers."

We do not suggest that old methods of expounding the Christian Faith are the only ways. Nor do we assert that they are necessarily the best ways. But we do assert that the Christian Faith of which those expository methods are the servants and not the masters, is the same for us as for those who went before us, or who are likely to come after us.

It is the purpose of man's existence that is of such vital concern to man. "What is man that thou art mindful of him?" asked the Hebrew poet in the twelfth century. In his heart man is still concerned with fundamentals. The Christian is under no illusion about the complexity of the task he sets him if he would return to the things that are relevant to modern thought, and — just as important — to the actual conditions of the day in which we live. That will not be done until we learn anew how to put forward with real effectiveness the central affirmation of the reality of God.

It is, of course, just at that point that we touch one of modern man's most sensitive spots — his willingness to admit the fact of dependence. There are, however, signs that the sense of man's self-sufficiency has begun to wear thin, for only so can he become aware that he is made for God and there can be no real and final satisfaction without him.

In our day we could well have reached a pitch of unreality that seem to threaten our very existence as human beings. The Christian Faith says clearly to all men that there is a return to reality possible just because the most real thing in the world is the love of God. If we could concentrate on driving that point home this Advent we should be doing something very different what for the Church of God and for the souls of men.

"Everything which touches the life of the nation is the concern of the Christian."

Embarrassments

Over Senate

We are all liable to make mistakes, and it is only reasonable, say to be careless in handling facts, or to be so voluminous and so much himself (as a little later on). But, meaning, let us wickily take confidence in the embarrassment which the Gallup Poll people must feel over their "blue" on the Senate election prediction.

The Gallup Poll forecast the Government would gain control of the Senate with 17 seats of the 30 contested last Saturday. In other words, an increase of 10 seats from 29 to 39 was predicted. At this writing there were still several doubtful fifth seats, but it is clear that the Government will lose one seat and possibly two. Labour is entitled to be heartened by its increased vote in each State. But the balance of power in the Senate will be with the Democratic Labour Party, which is likely to have four Senators compared with two previously.

While the D.L.P. is unlikely to embarrass the Holy Government in the Senate, it is amusing to see Mr. Holt (Minister suggested) that a party which cannot get a candidate into the House of Representatives should be placed in a strategically powerful position in the Senate.

While it has to be conceded that the Senate has become a much more interesting House in order of precedence, Dr. Hovenden, the Prime Minister, Stanley Baldwin, the Prime Minister, and the Archbishop of Canterbury in London at the time. Dr. Davidson in Mayfair was greatly disturbed on receiving news of his appointment in London at the time.

Davidson would no longer be in order of precedence, Dr. Hovenden, the Prime Minister, Stanley Baldwin, the Prime Minister, and the Archbishop of Canterbury in London at the time. Dr. Davidson a peer.

How Davidson is, Archbishop Davidson resigned in November, 1928, at the age of 80, was created Baron of Lambeth, and lived 18 months longer.

But I have only partly purged my contempt of history. For Dr. Davidson was criticised by Archbishop Cosmo Gordon Lang, who held office until 1942 when at the age of 78, he too, resigned and was created Baron Lang of Lambeth. Lang outlived his successor, William Temple, who died in office in October, 1944. Lang died in 1945. William Temple's successor was Dr. Geoffrey Fisher, who retired in 1961, the third and not the first in modern times to do so. He also has a seat in the House of Lords with Lambeth approval.

RELIGIOUS BROADCASTS

(Questions which are conducted by Anglicans are marked with an asterisk.)

SUNDAY, DECEMBER 1

10.0 a.m. — THE HOLY TRINITY — The East Angles.

10.30 a.m. A.E.T. — The East Angles.

11.0 a.m. A.E.T. — The East Angles.

11.30 a.m. A.E.T. — The East Angles.

12.0 p.m. A.E.T. — The East Angles.

12.30 p.m. A.E.T. — The East Angles.

1.0 p.m. A.E.T. — The East Angles.

1.30 p.m. A.E.T. — The East Angles.

2.0 p.m. A.E.T. — The East Angles.

2.30 p.m. A.E.T. — The East Angles.

3.0 p.m. A.E.T. — The East Angles.

3.30 p.m. A.E.T. — The East Angles.

4.0 p.m. A.E.T. — The East Angles.

4.30 p.m. A.E.T. — The East Angles.

5.0 p.m. A.E.T. — The East Angles.

5.30 p.m. A.E.T. — The East Angles.

6.0 p.m. A.E.T. — The East Angles.

6.30 p.m. A.E.T. — The East Angles.

7.0 p.m. A.E.T. — The East Angles.

7.30 p.m. A.E.T. — The East Angles.

8.0 p.m. A.E.T. — The East Angles.

8.30 p.m. A.E.T. — The East Angles.

9.0 p.m. A.E.T. — The East Angles.

9.30 p.m. A.E.T. — The East Angles.

10.0 p.m. A.E.T. — The East Angles.

with the A.L.P. when questioned on Monday night. Divided, however, the occasion of the Treasury Bench very difficult (some observers say impossible) to see, if it is the House of Representatives election in 1960 — and if it is honoured one plank in its platform, could then set about abolishing the Senate!

Other Archbishops

Who Resigned

Write in haste and be embarrassed at least a fortnight ago, in writing of the moving decision of the Roman Catholic Archbishop of Montreal, Cardinal Leber, to resign that high office to devote himself to the care of lepers, I was drawn into speculation about the appropriate time for politics to resign because of age.

And very carelessly I declared that Dr. Geoffrey Fisher was the first Archbishop of Canterbury (at least in modern times) to resign. How inexcusably wrong was I!

My earliest correspondent from Wakefield, South Australia, Mr. N. Clift, has written to me that the Archbishop Davidson in 1928 was the first to resign in London at the time.

Davidson would no longer be in order of precedence, Dr. Hovenden, the Prime Minister, Stanley Baldwin, the Prime Minister, and the Archbishop of Canterbury in London at the time.

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He also has a seat in the House of Lords with Lambeth approval.

Happily, out of my confusion on this interesting topic from the Editor himself: "One of the chief objections to that of Bishop George Douglas Hallford from Rockhampton in 1920 when he left to serve the people of the outback in a wandering minister, complete with swag and billy!"

Plea for Careful

Holiday Driving

This week New South Wales recorded the 100th road fatality of 1947. The other States have highway mortality tables proportionately just about as grim, too.

We enter this week the season of Advent, leading to the joyous festival of Christmas. Yes for many families, this will be a season of joy and peace.

Road safety statistics show that the road toll mounts alarmingly in the Australian holiday period around Christmas and New Year.

It is not the number of accidents which are renewing their customary apathy for careful driving, in the first few weeks and are being in fact, that alcohol consumption, which is also a factor in many accidents, should be modified.

Probably because of the fact that "cutting" they do not get the widespread support that is needed to reduce the number of accidents which occur on the roads and motorways during the Christmas and New Year period.

So many accident victims are young people. Their death or maiming is a tragedy to their families and to the community as a whole. It is a tragedy which is avoidable.

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ONE MINUTE

SERMON

ONE FLOCK

Read St. John 10: 12-39.

The Jewish believers there are to be joined by Gentile believers in the one flock of the New Israel, the one Shepherd, Jesus Christ.

"One of the passages of chapter 10, we are near to the teaching of the Church of England. There is a difference between the teaching of the Lord's relationship to His flock outside, whereas in 14 to 16 which He is describing as His disciples directly it is men from within.

This chapter contains the last address given by Our Lord in public, so it may be regarded as the final revelation of the gift which He offers, i.e., to those outside who do not believe.

It is in the final appeal to His flock. Previously we have seen from the text of the introduction of the Jews and even of attempts to arrest and kill Him.

His time had not yet come, and we might quite naturally have thought that at the final crisis He would say, "I know the Jews would have me, though I am not of them, and will triumphantly go to the Father."

But in the previous section (10: 18) Our Lord says, "I clearly this will not be so. He reveals Himself clearly as the Good Shepherd of His flock, and deliberately lying down His life for the sheep of His flock, though He has the faithless of life He came to give to them.

This act on His part more than any other renders Him the object of His Father's love. It is His Father's love that He should remain the life He has given to the sheep, and thus the object of His Father's love, and thus the object of His Father's love.

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CHURCH CALENDAR

December 6: Advent Sunday.

December 6: Nicholas, Bishop.

It is a tragedy which is avoidable. It is a tragedy which is avoidable. It is a tragedy which is avoidable.

BOOK REVIEWS

ON KNOWLEDGE OF OUR LORD

JESUS AND THE GOSPEL TRADITION. C. K. BURRIS. S.F.C.K. Pp. 21 15s.

THIS book contains the substance of lectures delivered by Professor Barris at the Yale Divinity School in 1963, and in part also in Hamburg in 1966.

They form an explicit discussion of two connected questions: first, what can we, as historians, be confident of knowing about Our Lord? and then, if this knowledge is limited or uncertain, how does this affect our theological understanding of Him.

There are three lectures and a postscript. The lectures assess the record in the Gospels of (a) the ministry (b) the Passion, and (c) the Resurrection and the Christ to come.

The postscript draws attention to a point of primary importance: that the scheme of the lectures had been bound to limit mainly that Our Lord is always pointing to God and away from himself.

THE whole substance of the 6 lectures deals with the Gospel record on historical-critical principles now commonly current, but not all by any means self-evident.

Criteria for deciding what is authentic and what is not, what is central to the tradition and what is marginal, are those current in the circles most familiar to the writer.

This could be otherwise, and there is no room in the book for

TO BE SURE

CHRISTIAN ASSURANCE. PROFESSOR OF DIVINITY, C. C. COLEMAN. Hodder and Stoughton. Pp. 25 6s.

No. 19 in the series of "Christian Foundations" published under the auspices of the Evangelical Fellowship of the Anglican Communion, is written by the Rev. C. C. Coleman, of the Episcopal College, Durham.

Editors in their foreword quote James Denny's my motto. Speaking broadly, we may say that in the Roman Church it (assurance) is regarded essentially akin to presumption; in the Protestant churches it is a privilege or a duty; but in the New Testament religion it is simply a fact.

To such joyfulness of the content, Christians, with their neglect of their sonship and their belief in eternal life in Christ is spelt out with clarity and conviction.

In days of theological uncertainty, of doubt, and even of negation, it is as refreshing as it is strengthening to read such a book. —A.V.M.

NOT ALL THE ANSWER

THE HUMAN CHURCH. WILLIAM H. DUBAY. Doubay. Pp. 248. 52.5s.

FR DUBAY is a young Roman Catholic priest who achieved notoriety in 1964 because of his writing to the Pope asking that Cardinal McIntyre of Los Angeles be removed because he had not taken an active part during a racial crisis.

Later Fr Dubay was suspended from his priestly functions because he had advocated the foreground of professional missions for clergy and laity.

It is not surprising therefore that his book is revolutionary in content and recommendation and that the sort of book to root an elderly cardinal's favored boy.

A swift glance at the ten-page bibliography will show the background of Fr Dubay's discontent.

There the reader will find most of the secondary sources referred to in the book, the church, biblical studies, liturgy, and religious education — Cox, Robinson, King, Baldwin, rubbing shoulders with John Stuart Mills and Jeremy Bentham.

It is the book of an angry young man boiling over with half-digested facts and fancies.

defending these principles and criteria.

But the lectures give many instances where equally competent scholars draw opposed conclusions on the same principles and criteria. And some of them would be equally valid in reverse.

Prof. Professor Barris is a very practised hand at playing the game according to the rules; and within the limitations of them he presents very valuable discussions of what are on any principles subjects of importance: he is especially good on the title "Son of Man".

To profit from these, we do not have to share his rather naive Cartesian aim of doubting what could be doubted, and then adding qualifications to the doubts.

In any case, modern New Testament scholarship has done much more work under these rules, and if the game is to be played according to them, no more expert guides could be found than Professor Barris. —A.S.

LITURGICAL HELP

THE ORDINATION PRAYERS OF THE ANCIENT WESTERN CHURCHES. Fr. Peter. S.F.C.K. for the Alban Club. Pp. viii & 16. 52.5s.

THE main body of this book is printed in the Latin text of the chief western rite on the left-hand page, and on an English translation on the right.

The sources used are the standard books of work under no independent attention to the manuscripts has been attempted. Four main rites are given: first the Apostolic Tradition, then the Roman, the Ambrosian, and the Spanish.

The two last chapters give, first a medieval prayer book, illustrating a bishop commonly used in England, and variations found in later compiles.

Six pages of general introduction precede the texts, and each of the divisions is preceded by a short introduction and bibliography.

Footnotes are printed below both the Latin texts and their translation: the former contain variants in the sources, and oddities in the Latin; the latter concern both sources and interpretation.

A short general bibliography at the end of the book includes both works of scholarship and popular books in one sequence.

There seems to be a real place, perhaps even a need, for a compilation of this kind addressed.

He makes broad statements about large claims which are would have muted and his biblical exegesis is slanted to fit his own religiously motivated views.

Much of what he says vividly about religion. Christianity was of course said by F. D. Maurice a century ago and more recently by Father Herbert Kohl of Kefauver.

In the field of liturgies he makes large claims which are quite without substantiation. In fact, it is obvious that he has found an answer when all he has found is an effective bluff.

Nevertheless I found it a profoundly moving and honest book. Not one of us could read his strictures on the Roman Church and word of order without turning an unquiet mind to our own liturgical and sacramental life.

He has much to say which is fresh and stimulating and I hope that his book will be widely read and as widely discussed. Needless to say, the Cardinal who has his Cardinal corner his work. —J.T.

FIFTY YEARS OF ROCKHAMPTON

FULL TIME. The Venemable A. A. Fellows. Second Prefect, Rockhampton. Pp. 71. 52.5s (plus 3s extra post).

EVERYONE who has ever had any connection with the Church in the Diocese of Rockhampton will be interested in Fellows' account of his long ministry, more than 33 years, in the diocese.

His keen interest in people and in ministering to them and his zest for life is shown on every page. He remembers incidents dating from 1912, the people involved and the subsequent activities of their families.

The archdeacon has served under all the Bishops of Rockhampton, except the first, in various parishes as well as having close links with the S. George's Children's Homes and S. Paul's Girls' School.

The whole account is enlivened by the author's steady conviction that the Church will be re-born.

But we read far more than an account of one man's ministry in a large and sparsely populated diocese.

Bishops come and go, clergy-men and laymen move in, the archdeacon remaining as a notable exception to observe all.

In a personal manner covering fifty years and more is unfair to quibble about more details of the great events of the diocese.

ONE would like to know, for instance, more about Bishop Hatfield's views on the matter, the religious orders and the Methodist Order, and the missions conducted by Archbishop, St. Clair Donaldson, Bishop John Moysa and Bishop George Cranwick.

It is hoped any overall survey of the Church in this country will draw on such books as this which show how young Englishmen, at great personal hardship, carried the Gospel to the out-back.

Archdeacon Fellows' account bridges transport from the home and sultry to today's Aerial Mail, the aircraft for which was partly financed from the trust founded by two of the diocese's manufacturers, Walter and Eliza Hall.

—J.S.

TALKS GIVEN TO YOUNG PEOPLE

ASK UP GOD'S ANSWER. Second Book. Wigan, Oxford University Press. Pp. 128. 6s.

Selby Wright, known to an older generation for his "Asking Them Questions", a book which is still found on many a clergyman's file shelves, has selected some of his talks which over the years he has given at universities and schools.

Some are suggestive as being suitable for certain sections of the Church, but most are on fundamental themes which recur again and again whenever deep thought is engaged in; themes such as the meaning of God, vocation and courage.

An unusual feature for such a book is an appendix with subject address, in which he indicates the sources of his numerous quotations. An index is also provided.

Side reading is reflected in these addresses, but the air is not that of the study or the cloister, but that of the mountains and the hills.

There is a tracing manliness about his approach, with an appeal to the highest ideal and the latest spirit of adventure among young men. —A.V.M.

INDESTRUCTIBLE

SUBJECT

TOWARDS REBIRTH. J. P. Baxter. Gollancz. Pp. 32. 6s.

THIS is a very difficult book to review because the author in his preface says that this book is about "Subod" which "is a series of inter-relationships which can only be gradually understood as people become more aware of their own existence".

The book is part biographical and describes how the author came to his later approach to religion of western religion as being subject to the highest ideal and the latest spirit of adventure among young men.

He then describes the mystical experiences which led him to his later approach to religion of western religion as being subject to the highest ideal and the latest spirit of adventure among young men.

In Subod he has found a way of life that leaves him purified, healthier, more serene, more detached, and more peaceful. It is a book which Eastern philosophers were more acute in that they asked "what an IT" whereas the Western philosophers were more interested in what could be done.

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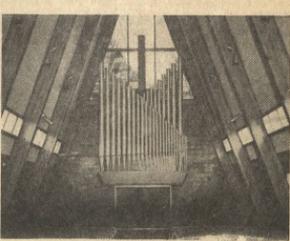
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What it is. A true pipe organ, available in several models ranging in price from £A1,775. F.O.B. London.

What it does. According to the model selected it will support a congregation of up to 500, giving sufficient variety of tone for choral or congregational accompaniment. It is also an exciting solo instrument, capable of performing a wide range of organ music.

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St. Columba's Church, South Kogarah, Sydney.

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THE TERCENTENARY OF DEAN SWIFT

BY THE REVEREND H. W. COPPEY

S ANDREW'S Day marks the tercentenary of the birth of Jonathan Swift, author of "Gulliver's Travels" and Dean of St. Patrick's Cathedral, Dublin. He was the first of four younger brothers, none Roman Catholics, who dominated the Irish literary scene from the mid-seventeenth century to the mid-eighteenth century. With Richard Bursley Sheridan, Oscar Wilde and George Bernard Shaw.

They have won for themselves a peculiar place in world literature with their satire, natural scepticism and impetuosity.

Jonathan Swift was born in Dublin in 1667 and was educated at Kilkenny Grammar School and Trinity College, Dublin, where he graduated in 1685. He became secretary to a prominent English statesman, Sir William Temple of Farnham, Surrey and tutor to a member of the household, Esther Vanhomrigh, who was later to be celebrated as the "Stella" of Swift's letters and journal.

SATIRE

After his ordination the Reverend Jonathan Swift served as Church of Ireland minister at Kilkenny in County Antrim and it was here that he wrote "The Battle of the Books", a spirited defence of the classics and "A Tale of a Tub" which set out in a defence of Anglicanism but it satirised so many aspects of the Church that it incurred the disfavour of conservative quarters.

After he had been rector of the quiet little village of Kilkenny for four years he accepted an appointment as chaplain to Dublin Castle, the military and political headquarters of the English who governed Ireland.

Here he found himself the spokesman for those who sought important financial concessions from the Church of Ireland. He went to London to plead this cause before Queen Anne. He was brought into touch with leading Whig and Tory leaders of the day, with Addison, Steele and other important literary men of the day.

The Whigs were the dominant political party in England at this time, and they refused to grant the concession that Swift sought.

The Tories wooed him and won him and recognizing his literary ability they placed him in charge of the Tory paper "The Examiner".

Through it he exposed the way in which the Duke of Marlborough, who was then leading the army of England, and John Bull, Holland, against France, was enriching himself and the Whigs to the detriment of England's trade.

Swift so discredited the Whig leaders that he was to an extent responsible for the defeat of the Whig government in 1711. It is needless to say that this brought him great political and literary fame as a writer.

Sir William Temple had died in 1699 and he entrusted Esther Johnson to Swift's care. Accompanied by a distant relative of Sir William, Rebecca Dingley, she came to Ireland.

"STELLA"

Swift's "Journal to Stella" was written to keep them informed of his activities during his prolonged visits to London during the years 1710 to 1713.

It might have been appointed a lady of noble birth who returned to him that the air of Ireland was very good.

After the Reverend Jonathan Swift fell on his knees and uttered a prayer: "For God's sake, madam, don't say so in England, for if you do you will certainly tax me."

His satire, too, of clerical fanatics, vivid judges and corrupt politicians in "A Tale of a Tub" had made him many enemies who influenced Queen Anne against making him a bishop.

He had friends, however, who succeeded in having him appointed Dean of St. Patrick's Cathedral, Dublin, in 1713, and he did not wish to become involved in Irish politics but it was not long before his parochial responsibilities forced him to do so.

Many of his poorer parishioners were weavers, the descendants of Huguenot refugees from France. England's protectionist policy crippled the export of Irish woolens so Swift wrote a pamphlet, "A Proposal for the Universal Use of Irish Manufactures".

This advocated a policy of self-sufficiency and suggested that "everything from England should be burnt except their people and their corn". This two-sided weapon of self-protection and boycott was to become a powerful factor in Irish politics.

Swift wrote many other pamphlets against English policy in Ireland. His "Draper's Letters" exposed the iniquity of "Wood's halfpence". William Wood, an ironmaster, was in 1722 granted the patent for the sole privilege of coining halfpence and farthings for circulation in Ireland.

Dean Swift never advocated political independence in Ireland. He thought in terms of a United Kingdom of Great Britain and Ireland whereby Ireland would be governed by the King and the Lords and Commons of Ireland.

As Ireland had been conquered by England he was not being bothered by the majority of the people of the United Kingdom by the privileges enjoyed by a minority. He saw no injustice in the fact that the majority of the people were Anglo-Roman Catholics and Presbyterians.

CHARLES DAVIS EXPLAINS WHY HE LEFT THE CHURCH

ANGLICAN NEWS SERVICE

When Charles Davis, theologian, teacher, and writer announced his intention to leave the Roman Catholic Church, in whose priesthood he had served for more than twenty years, he gave the news to the world in a statement that ran in three paragraphs.

"All the same, the subtle explanations must be on our side. "Granted the same lack of assent to Roman claims, it is for them to justify their remaining more than for me to demand my departure."

For Charles Davis the Roman Church lost its credibility from two different points of view.

This double loss corresponded to the two lines of argument used in apologies to establish the credibility of the Church.

TWO ARGUMENTS

The first line, he says, is biblical and historical. Using biblical texts as a basis and tradition as a history for interpretation, he confirmed to show that Christ instituted a visible Church. He gave His Church a hierarchical constitution, that He established Peter as its visible head and the apostles as its rulers, that He intended Peter and His apostles to have permanent successors in Pope and bishops.

The second line of argument starts from the Catholic Church's claim to be at present: the Church, it is argued, is a perennial sign of its divine origin. These latter arguments, Mr. Davis says, ceased to convince him.

A Roman Catholic response to "A Question of Conscience" was also published on November 20. It is "Charles Davis and his Book", by Fr Cornelius Ursini.

CREDIBILITY

"It do not accept the Roman Catholic faith. That is the straight answer. I cannot be a Roman Catholic any more because I cannot think any more reason why I should be."

He asserted, however, that "all government without the consent of the governed" is the very definition of slavery and this was shown to be death throes in America and France and elsewhere.

Though Swift is famed more for his satire than his serious positive Christianity must not be overlooked.

It was who instituted a scheme of interest-free loans for the poor in Dublin.

His bequest for the foundation of St. Patrick's Hospital has provided Dublin with permanent medicine to him.

DUBLIN HOSPITAL

On his advice Stella left her money to endow Steven's Hospital in Dublin. Like all great satirists, Swift had a positive sense of values. In his satirical "Verses on the Death of Dr. Swift" he wrote of himself:

"His satire points to no defect But that of his medicine may correct; For he abhorred that statesman True who call it humour when they die."

It is often the fate of the man whose work is taken at face value and its real purpose ignored.

It is the measure of Swift's satire that, its purpose achieved, it is still applicable as a model for those who would use this powerful weapon and as literature in its own right.

Swift's masterpiece, "Gulliver's Travels", published in 1726 is still a favourite with children.

For nearly two and a half centuries intelligent adults have found it as satire applicable to their own times. Its mad scientists and warmongers, its flying islands used to satirize their modern counterparts, for the effects of the vice and folly of mankind at large.

Swift's forceful character and his enigmatic personality have been exercised in strange and creative both for his numerous short stories and for many creative writers.

Some have concerned themselves with his "partly obsession" which was in that part due to his determination to knock poetry eighteenth-century society off its pedestal. Others with his alleged madness; others with his still puzzling relationship to Stella and Vanessa, who both appear to have loved him, each in her own way.

Yeats took this as the theme for his memorable play "The Words upon the Window-pane" and Denis Johnston and Lord Longford have also dramatized Swift's dilemma. Some of Yeats' poems and Joyce's "Finnegan's Wake" are haunted by his figure.

HIS EPIPHANY

This dozen of deans wrote his own epiphany in Latin. It can be seen at his tomb in St. Patrick's Cathedral, Dublin, in English it reads:

Here is laid the body of Jonathan Swift, Dean of this Cathedral, where indignation can incarnate his heart no more. Go, traveller, and imitate, if you can, a strenuous defender of manly liberty.

CHRISTMAS CONCERT

The Melbourne University Choral Society and the Astra Chamber Orchestra, conducted by Val J. Peys, will present a Christmas concert on Saturday, December 16, at the Melbourne University High School Hall.

The programme will consist of the "Christmas Oratorio" by J. S. Bach, the "Mass" by Felix Mendelssohn and the "Missa Solemnis" by Ludwig van Beethoven.

The soloists will be Bettine McCaughan, Joan Dunning, Peter Stennett and David Smith.

CHRISTMAS PLAYS

The Church of England Information Trust has pleasure in announcing the publication of two Christmas Plays, specially written by Mola Hayes, well known for her productions over the A.B.C.

"The First Christmas" is a play of four scenes. Props are few, and scene changes swift. It can be produced solely by children simply by omitting the choir and lighting effects which older actors would wish to maintain.

"Joseph" is a play in five scenes, the first of which is self-contained and may be produced as a separate sketch.

The two plays are contained in one booklet, which is now available.

Price: 50 cents (Postage 5c).

SECOND IMPRESSION!

The Trust has pleasure in announcing a second impression of "The World of Christ" by R. Minton Taylor.

First published in July, 1966, the first edition has been out of print for six months.

This booklet provides a graphic and accurate account of the "background" to Christianity, from the conquest of Pompey to the death of the Emperor Marcus Aurelius in 180 A.D. It is recommended for senior Sunday School children, Bible and Confirmation classes — AND the general reader.

Not the least remarkable tribute to the author's objectivity and skill is the way this excellent work has been received by teachers and clergymen of ALL shades of churchmanship.

The new impression is now on sale at these reduced prices:

\$1.00 (including postage) net.

75 cents (including postage) to members of the Trust.

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London, November 27

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CENTRAL TANGANYIKA CEBERS ES OF A TANGANYIKA

"NOW IS THE TIME TO BUILD," SAYS BISHOP STANWAY

FROM OUR OWN CORRESPONDENT

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Preaching on the text from Deuteronomy 8:12, the Bishop of the Diocese, the Right Reverend Alfred Stanway, emphasized that in the Bible 1927 number 40 was usually associated with trial.

Comparing the 40 years since the diocese commenced with the Scripture passage, he said, "The time past was to be one of testing and trial. Now is the time to build."

The morning service in Swahili was attended by a crowd of 100 people, including more than 50 diocesan clergymen, who had assembled for the meeting of the diocesan synod on November 6 and 7, the Assistant Bishop, the Right Reverend Yohana Mndigadi, the Diocesan Secretary, the Venerable N. P. Lusinde, the Venerable F. Chidosa, the Venerable M. Mada, the Bishop of Victoria Nyanza, the Right Reverend Maxwell Wiggin, and Dr. and Mrs. K. Dalry, representing the Diocese of Morogoro.

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The present Bishop, the Right Reverend Alfred Stanway, was consecrated in Westminster Abbey on February 2, 1951.

GRAD P ROGRESS

Since his enthronement as Bishop of Central Tanganyika, through his ministry and leadership the diocese has made great progress.

The number of clergymen has considerably increased. Full-time chaplains were appointed in the towns to serve English-speaking congregations.

Religious education and archdeacons have been created through his ministry and leadership, all of whom are citizens.

Assistant bishops have been consecrated. The Reverend Yohana Mndigadi was appointed in November 1965, the Right Reverend Maxwell Wiggin, the Right Reverend M. M. Mada, the Right Reverend K. Dalry, and the Right Reverend G. A. Chambers.

On May 1, 1965, in Mbarumba Cathedral, Kampala, Uganda, the Bishop of Victoria Nyanza, the Right Reverend Yohana Mndigadi, and the Right Reverend G. A. Chambers.

BISHOP STANWAY'S FUND

The capital fund being set up as a memorial to Bishop Stanway was endowed on July 26, 1966, by the Bishop of the Diocese of Victoria Nyanza, the Right Reverend Yohana Mndigadi, and the Right Reverend G. A. Chambers.

The diocese has seen great expansion in its building programme in the past 10 years, so allowing for the development of its ministry in medical and educational fields.

In 1960, Masaky House, the diocesan office, block was opened in Dodoma with facilities for a bookshop, chemist and doctor's surgery, training, literature and Christian education.

The building and development of the Masalo Girls' Secondary School, and major development of the Alliance Secondary School for boys have all been under the direction of the diocese.

Msari passed away in 1963 and in his place the Reverend G. A. Chambers was consecrated Assistant Bishop on May 7, 1964, in Holy Trinity Church, Morogoro.

The second division of the diocese took place in 1965 when the Reverend Geoffrey Chitumbo was consecrated Bishop on November 30, 1965, Holy Trinity Church, Morogoro, and entrusted with the diocese of Morogoro.

His diocese is east of the D.C.T. taking in the area of Morogoro, Kilwa, Ulaguru and Ungu.

In 1966 the diocese was again divided for the third time and Bishop Musa Kahuranaga was enthroned on July 26, 1966, to be Bishop of the Diocese of Victoria Nyanza, the Right Reverend Yohana Mndigadi, and the Right Reverend G. A. Chambers.

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Reverend M. L. Wiggins became an assistant on June 11, 1959, but concentrated in the Cathedral of the Holy Spirit, Dodoma, and on August 20, 1962, at the Rev. Musa Kahuranaga was consecrated Bishop of the diocese in the Diocese of Central Tanganyika.

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The synod passed a resolution after hearing the views of women advocates and those in the medical profession, that female circumcision should be abolished as it robs the women of complete sexual satisfaction in marriage and often leads to difficulties at the time of child birth.

It was further emphasized that pastors, church teachers and evangelists should be given adequate teaching in sex and marriage, so that the young people who fall prey to this teaching at the time of circumcision may be properly instructed.

Throughout the synod meetings the place of women in church and society was discussed and two women delegates, Miss Milka Kongo and Mrs. Mvumi Hospital, and Mrs. Mwenda Madinda, wife of the Assistant Bishop of the Diocese, were elected to the Diocesan Council, the synod's governing body.

Reports were given to the synod on the work amongst women and girls in the diocese.

M. U. GROUPS

Since the previous synod in January, 1965, the number of Mothers' Union groups has increased from 230 to 304, even though the number of parishes of the diocese have been partitioned into separate dioceses since the last synod.

Several courses in the rural areas of agriculture and home science have been organized by the rural church leaders, with good response and success.

In a concert to attract young people to the various aspects of ministry within the Church it was suggested that a team of women

visit the secondary schools especially to encourage girls to enter into the training courses at the Masalo Centre for lay training or the Kongwa Theological College.

Matron Kongo, Mrs. Elizabeth Mada (wife of the Archdeacon of Manjozi), Mrs. Stanway and Miss Jeppia of the Boy's were asked to undertake this visitation.

Scholarships have been sought for young women of Form 4 education who feel called to God to serve as workers in the Church in this diocese, to enter Dodoma House, Dodoma, for two-year courses.

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COMMON ROOM DEDICATED: FIRST BISHOP'S MEMORIAL

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A Common Room, built in memory of the late George Alexander Chambers, first Bishop of the Diocese of Central Tanganyika, was officially dedicated at St. Philip's Theological College, Kongwa, on November 8 by the Bishop of the Diocese, the Right Reverend Alfred Stanway.

Even after his retirement, Bishop Chambers was active, serving for eight years as Chaplain at the British Embassy Church in Paris, then as assistant curate in the old Grammar School Church of Holy Trinity, Windhoek.

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