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STATE AID: THE PRINCIPLE OR THE MONEY?

By A STAFF CORRESPONDENT

A tide of criticism is rising around the Federal Government's proposed grant of £1,250,000 to Church and other private schools, as Anglican, Protestant and Roman Catholic leaders in all States realise they have been tricked by the Government into appearing to accept principles and practices to which they have never in fact agreed.

- The Bishop of Armidale has refused on principle to have anything to do with State Aid, from the Commonwealth or State Governments.
- The Archbishop of Sydney has denied having agreed to "co-operate" with the Federal Government in his representative capacity as Primate or Metropolitan of N.S.W., or even as Archbishop of Sydney. His Grace states he has acted in his capacity as a private citizen.
- The Archbishop of Brisbane, the Bishop of Adelaide and the Bishop of Tasmania have criticised and rejected the Commonwealth Government's terminology as "offensive".
- Methodist and Presbyterian spokesmen have made it clear they cannot support the principle of State Aid in the light of decisions of the General Conference and the General Assembly.

The full story, in chronological order, is this:

On November 12, 1963 Sir Robert Menzies delivered his Policy speech.

During that speech, he announced three new proposals about education. They were:

First, 10,000 Commonwealth Scholarships for the first two years of secondary schooling worth £100 a year for each child, and £150 p.a. for maintenance. These were to be open to all Secondary School children, irrespective of the type of school they attended. They were to be awarded competitively, at state expense, to be held down by the State.

Second, he promised the State an annual grant of £M. to build and equip technical schools.

Third, the Government would support the Commonwealth Education Trust. This was being carefully examined by that office and other bodies before being recommended. They were to be sound proposals, unacceptable on any ground of principle.

GREAT SURPRISE

Third, Sir Robert promised direct Commonwealth aid to Church and other private schools. This was the great surprise which has brought about the present ferment. His actual words were:

"There, now is a special measure, improved school teaching in all secondary schools, if we are to keep in step with the march of science, and progress of this age. We will now available £20 per annum for the building of schools, and for secondary schools. The amount will be distributed on a wide basis, and will be available to all schools, Government, independent, voluntary, denominational, or otherwise."

Sir Robert made this promise without reference to the Federal Cabinet, to the Parliament, to the Liberal Party, or to the Liberal Party's Federal Executive.

It was cast by his own idea. Government aid in these terms has never been advocated by any

position was clear enough on both sides.

On January 23, at 10.15 a.m., however, Senator Gorton called by appointment upon the Archbishop of Sydney and Primate, Most Reverend H. R. Gough, at Westmoreland, Sydney.

He explained to His Grace in outline the method of the Prime Minister had decided to employ in dividing up the money available for the private schools. The Senator gave the archbishop the impression that the Government's proposals were cut and dried, and that the Government intended to go ahead with them whatever objections might be raised.

For practical purposes, the archbishop was given to understand that the Government's proposal would shortly become the law of the land, and that there was nothing he could do to alter their intention.

On that basis, the archbishop informed the Senator that he

(Continued on page 8)

State Conference, State Council or Senate, Executive of the Liberal Party, it has never been approved by the Liberal Party at the Federal level.

It is believed that Sir Robert took this promise after consultation with only two of his colleagues: the Treasurer, Mr Harold Holt, and Senator Sir William Spooner. The rest of the Cabinet members, at the time only when they received the news of Sir Robert's policy speech.

In the key State of N.S.W., the party executive, a Mr J. Carrick, supported by Senator Spooner, is known to have advocated State Aid in any form—Federal or State—on a long-time as vote-winning policy.

Sir Robert has personally favoured such a move as being consistent with his policy of attracting to his party the support of a section of the Roman Catholic vote.

On Election night, November 30, when the broadcasting and TV news reports, and the press reports, the results and giving their own views on the election, the great Liberal victory, only one commentator gave a single, exact reason. He was Sir Robert. He said, the highly experienced political commentator for the *Sunday Daily Telegraph*, who is generally regarded as one of the best and most penetrating Australian political journalists. He said:

"The real 'sleeper' in this election was without doubt the five million pounds for schools. That was the real 'sleeper'." That election night.

BRIGHT LIGHT

Whether Mr Reid was right or wrong is a matter of opinion; but that is what he said, and his words are a bright light. There is no doubt that Sir Robert, at least, had a very good reason for his brilliant one. In terms of winning the election, a pull of £5 million is not a small amount.

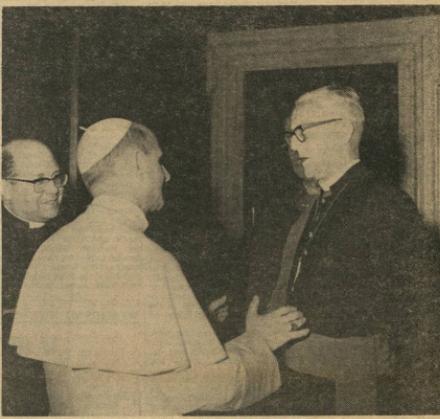
No criticism can fairly be levelled at Sir Robert on this score. He is after all a politician and to retain it, he must get the votes, and keep getting them to achieve power.

Against the policy of his party, constitutionally expressed through its elected policy-making and executive organs, he risked his own reputation. That of his party on the gamble of direct Commonwealth aid to schools, he gambled the gamble paid off handsomely, he got votes. His judgement as a politician, therefore, proved triumphant.

His judgement in other respects was not in another matter.

The next stage came early in January, this year, when Senator G. Gorton, on behalf of the Prime Minister, interviewed Anglican and Roman Catholic spokesmen in Canberra.

Of his discussion with the Roman Catholic leaders there is a little point in writing. The



His Holiness Pope Paul speaking to the Bishop of St. Arnaud, the Right Reverend A. E. Winter, at St. Peter's, Rome, on April 4. The Bishop of Southwark is partly visible behind Bishop Winter.

THE WEEK OF PRAYER FOR UNITY TO COMMENCE TO-DAY

Christians of all Churches in Australia will join in the annual Week of Prayer for Unity of All Christian People from Ascension Day to Whitsunday, May 7 to 17.

There will be special services in cities and towns of which congregations will pray for Christians of other Churches.

- Roman Catholics, Monday, Tuesday, Wednesday and Thursday.
 - Anglicans, Methodist and Wesleyan, Tuesday.
 - Lutherans and Presbyterians, Thursday.
 - Baptists, members of the Churches of Christ, Society of Friends, Salvation Army and other Christians, Friday.
 - Jews and all others who do not know Christ as God and Saviour, Saturday.
- There are special prayers for Ascension Day, and the Friday, Saturday and Sunday following the Clergy at Carlsruhe on September 28.

SYND AT CARLSLE
 ANGLICAN NEWS SERVICE.

London, May 4. The Bishop of Carlsruhe, the Right Reverend Thomas G. Gorton, will be officiating at the Clergy at Carlsruhe on September 28.

It is thought that there will be a discussion the Anglican-Methodist Clergy with a view to discuss the Week of Prayer.

spouse "Gather together the separated Christians".

This is the prayer of the Prayer of Lyons, France, which initiated the Week of Prayer.

We urge Christians to pray for "the Unity which Christ will bring in the way in which He will".

The Bishops of the Province of Victoria have issued a Pastoral Letter to the Clergy and People of the Anglican Church.

They say:

"The Holy Spirit is working to renew the Church for her task in the modern world. One of the signs of renewal is the growing desire for unity in all branches of the Church."

URGENCY

"We can see this in the growth of the World Council of Churches; in the admission to membership of Orthodox Churches; not least in the remarkable changes and desire for unity associated with the Vatican Council."

"Personal relations become increasingly cordial, not only between the heads of Churches, the Pope, the Archbishop of Canterbury and the Orthodox Patriarch, but also between the ordinary clergy and laity of the Churches."

"We call you to prayer, then, in increasing faith and hopeful urgency. In the northern hemisphere the Week of Prayer."

PILGRIMS SEE POPE PAUL THREE BISHOPS IN AUSTRALIA

A group of pilgrims, predominantly Anglican, led by the Bishop of St Arnaud, the Right Reverend A. E. Winter, were met by His Holiness Pope Paul at St. Peter's, Rome, on April 4.

His visit coincided with a visit by a group of 400 English people led by the Bishop of Southwark, the Right Reverend Mervyn Stockwood, and the Bishop of Salisbury, the Right Reverend J. E. Fison.

The three Bishops along with the Orthodox Archbishop of Christopolis had private audience with His Holiness before the pilgrims were received.

Later on, in the general audience, he read a message in English expressing his concern for the unity of the Church, which he did not envisage as coming about by the absorption of one group by another.

There was no suggestion of the attitude often seen in the past, "Come back and all will be forgiven and forgotten".

Then the Pope invited all to join in the Lord's Prayer in English, and gave his blessing.

DANISH CLERGY IN ENGLAND

ANGLICAN NEWS SERVICE.

London, May 4. Six pastors of the Danish Lutheran Church arrived in London last week and spent five days as guests of the Church of England.

They discussed common pastoral questions with a group of Anglican parish clergy. They were received at Lambeth Palace by the Archbishop of Canterbury.

AUSTRALIA'S POSITION

National expenditure on education of all kinds—Primary, Secondary, Technical and Technical—expressed as a percentage of the Gross National Product per annum, is shown in the following table prepared by UNESCO for the year 1962.

Country	Percentage
U.S.A.	6.50
Denmark	5.80
Belgium	5.20
Canada	4.80
France	4.60
China	4.40
Sweden	4.20
Switzerland	4.00
U.S.S.R.	3.70
Yugoslavia	3.60
Spain	3.40
Italy	3.20
Japan	3.00
U.K.	2.80
Australia	2.60
India	2.40
Germany	2.20
France	2.00
U.S.S.R.	1.80
U.K.	1.60
U.S.A.	1.40
U.S.S.R.	1.20
U.K.	1.00
U.S.A.	0.80
U.S.S.R.	0.60
U.K.	0.40
U.S.A.	0.20

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WE shall conclude this series of articles on the life of St. Theodore of Tarsus, who was Archbishop of Canterbury from 668 to 690. Archbishop Theodore was one of the few English bishops of the man, yet it is to him we owe the unity of the Church in England together with its episcopal and parochial divisions and its liturgical and sacramental life.

Soon after the Synod of Whitby, in 664, he was made primate of Great Britain, claiming among its many victims practically every bishop in the land as well as most of the clergy.

Among the bishops who died were Desiderius, Archbishop of Cantorbury; Ceadd, Bishop of London; Damian, Bishop of Exeter; and Valda, Bishop of Lindisfarne.

His death proved a great disaster for the Church, for at that time there was only one kingdom in England. Hence, when his death was still fresh, the people everywhere were eager and ready to work for the expansion of the Church and Christ's kingdom upon earth, but without bishops and clergy to carry out their work, they were at a loss to know what to do.

NEXT ARCHBISHOP was formed at that time the two most influential kings in the land, King Oswy of Northumbria and King Egbert of Kent, were on very friendly terms and they belonged to opposing schools of thought in regard to the Church, the Celtic line and King Egbert to the Italian.

Because of their friendship, they were able to discuss the differences in the Church and determine together what was wisest to do.

Because of their best course of action would be to select the bishop who was to become the next Archbishop of Canterbury, they turned to King Oswy. He could not be consecrated in his own country, so there was only one bishop left who had been consecrated and according to tradition, the Council of Nicaea to validly consecrate. Against the assistance of at least two other bishops, King Oswy takes three bishops to make one bishop.

The choice fell finally on a priest whose name was Vighard, who belonged to Kent and therefore to the Italian line, but who was so delighted that he had been chosen it did not matter to him whether he belonged to the Celtic or to the Italian line. He therefore, set out for Rome, where he was to be consecrated Archbishop of the Church, and returned to the Bishop of Rome.

LARIA He arrived safely after his journey burdened with his gifts from the two kings, and upon his return to the Pope, Vighard (Vigilius) explained to him the position of the Church in England and his reason for having to come to Rome for his consecration.

This, unfortunately, was not to the liking of the Pope, for his companions who had accompanied him had contracted malaria before the consecration could take place and he was obliged to die.

At the Council of Rome, the Pope of the Apostles in Rome, Vighard, the King Oswy, King Egbert heard of Vighard's death and he wrote to the Pope and explained to him the peculiar circumstances of the case. At the time, however, owing to the illness of the Pope, a number of priests, there was no one else whom they could send to take Vighard's place. Hence, the Pope, might choose from among the many clerics someone whom he considered proper for such an important position. He therefore, sent him to England.

The Pope or Bishop of Rome, Vitalian, replied to King Oswy and after thanking him for the gifts which he had received, expressed his sympathy on his not an English bishop, the King that Vighard had been buried in the Church of the Holy Sepulchre.

The Pope then went on to say that he was finding great difficulty in finding a suitable man for the position of Archbishop of the English Church, and that he seemed so far away that he could not be qualified for the office, were most unwilling to venture such a distance and preferred to remain at home, but, he added, when he could find someone both suitable and who would consecrate him and send him to England.

Having despatched his letter to King Oswy, Vitalian proceeded to write to King Egbert, who at that time, was Abbot of a monastery in Brimingham near Naples.

Hadrian was a great scholar, well versed in both Greek and Latin as well as in Roman Law. He had been a monk and had great deal of experience in the life of a monastery in Brimingham and in the monastery. When Hadrian had been consecrated in his own country, he had been a monk and had great deal of experience in the life of a monastery in Brimingham and in the monastery.

MYSTICS OF THE CHURCH . . . 22

MANNING AND FABER

By THE REVEREND EDWARD HUNT

THE name of Henry Edward Manning (1808-92) is a name which is known to all Christians. "The Eternal Priesthood" written in 1851, which was written in Oxford, and was written in Oxford, and was written in Oxford.

Manning whose father was Governor of the Bank of England, was educated at Harrow and Balliol and married Caroline Sargent, a relative of Samuel Whitby. He was a great trade death, 1837, helped him to embrace the austere teachings of the Franciscans.

In 1845 he became a recognized leader of the High Church party until he joined the Church of England in 1851, becoming Archbishop of Westminster, 1865, and becoming a cardinal in 1875.

Although most of his writings were devoted to the apologetic intuition, and his aim was to teach man to realize God's presence in the Church, sacraments and the inner spiritual life, and so bring home to clergy and laity a vivid sense of the supernatural reality of the Church.

In "The Glories of the Sacred Host," he tells us that "under the aspect of the Eucharist as a teacher, we can never rest. Such is the nature and depth of our eternal Priesthood, he carries the soul to great heights. To serve God is to love God. God is a perfect liberty."

NATURE POEMS As Book says, "Manning's law of the position of a sound psychological and educational principle, and he responds to the Divine genius of the Church of the Holy Trinity of the Book of Common Prayer, which bids an "to be together to render thanks to God for the great benefits we receive from His merciful Father."

Frederick William Faber (1814-63) is an interesting personality who lived and suffered after a long and painful illness. He was educated at Harrow and Oxford, and he died in 1863.

He was educated at Harrow and Oxford, and he died in 1863. He was educated at Harrow and Oxford, and he died in 1863.

he said, was much more suitable both as to his age and his position.

Andrew was chaplain to the Queen, and he was a man who when Vitalian approached him on the matter he also excused himself from the archbishopric on the ground of illness. Hadrian, who was most unwilling to accept so onerous an office, said that he could not find a little time and he would see to it that he would find a person before committing him.

FROM TARUS

It so happened that one of Hadrian's friends, a monk named Theodore from Tarus (the city of St. Paul's birth) at this time on a visit to Rome, had been a monk and had been a monk and had been a monk.

Theodore, he said, was 66 years of age, and he had been a monk and had been a monk and had been a monk. He had been a monk and had been a monk and had been a monk.

He had been a monk and had been a monk and had been a monk.

to consecrate Theodore, but only on condition that Hadrian accept the position.

This was partly because the archbishop had twice previously been elected to the position, and he knew the road; partly because he knew the archbishop who could accompany them, but he could not find a person who was a Greek, introduced no customs into the Church in England, and who would conform to the teachings of the Church in Rome.

Apart from that, Vitalian told Hadrian that he would find a person before committing him.

Theodore was then made sub-deacon in preparation for his consecration, which took place four months later on Sunday, March 26, 668.

The reason for the delay was because Theodore came from Tarus and being a Greek monk, he was not acceptable as that used by the monks and priests of the British and Celtic Churches.

Theodore was very sympathetic towards the British monks, and he was very sympathetic towards the British monks, and he was very sympathetic towards the British monks.

INDIAN VILLAGE GOVERNMENT

ECUMENICAL PRESS SERVICE

A conference of Christian sociologists, political economists, anthropologists and theologians has called for greater Christian participation in the new Indian village self-government plans. The conference, which was held in New Delhi, India, noted that the plan, known as "Panchayat Raj," is coming into being all over India and that it provides an instrument of political, economic, social and cultural development.

However, it is the legal formalism associated with casteism and religious intolerance which are real hindrances to the progress of building neighbourhood communities.

The conference was organized by the Indian Council for the Study of Religion and Society in Bangalore.

MARONITE CHURCH

ECUMENICAL PRESS SERVICE

The Israel Government has announced it will grant full Maronite Rite Church in a Galilee village, and that the village is evacuated from another village for the Maronite Rite in the Palestine War in 1948. The Maronites are an Eastern Church which was founded with Rome in the Middle Ages.

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St. Mary's School, Macquarie St., Haber, Newcastle, NSW.

St. Vincent's School, Macquarie St., Haber, Newcastle, NSW.

THE ARCHBISHOP OF CANTERBURY PRIMATE CONFIRMS VISIT NEXT MARCH

The Archbishop of Sydney, the Most Reverend H. R. Gough, confirmed at a Press conference last Friday, on his return from England, that the Archbishop of Canterbury would visit Australia during the three weeks of March, 1965.

His Grace who spent nearly a fortnight in Africa on his way to England, said that he had formed a high impression of the capacity of African leaders in Kenya, Tanganyika and Uganda.

At the same time, he said the Christian Church tended to be regarded throughout East Africa as a "divisive force".

"For that reason," he said, "they must walk carefully lest they offend national sentiment."

Australian Servicemen, now living in Japan, "I would not hesitate in saying that I hope the government will agree to the adoption of these children."

"I think Australia has a moral responsibility to do so."

The Acting-Registrar of the Diocese of North-West Australia, Mr. P. D. James, reading the Deed of Consecration at St. Luke's Church, Nanson, on April 19. The Bishop of the Diocese, the Right Reverend John Frewer, is seated on the left. (See story this page).

"The Archbishop told the conference that matters discussed at the meeting included the Colonial Clergy Act."

"As a matter of fact," he said, "I raised this myself, after receiving certain facts from Bishop McKee."

"The Archbishops of Canterbury and York are going to appoint a committee to go into the matter."

"The general impression was that the Colonial Clergy Act does not seriously affect the clergy, generally speaking. At the same time, people in England are beginning to realise how offensive the word 'colonial' is to us in Australia — and of course, the United States."

UNION SCHEMES

The Archbishop said that the committee had approved the Nippon Christian Union scheme, but that no decision had yet been made on the Northern District scheme for Church union.

He said that the name of the Anglican communion would be announced shortly.

The assembled Primates and Methodists had presented three plans for the consideration of the Archbishop of Canterbury, who would make a final decision.

The Archbishop told reporters, who asked for his view on immigration, particularly with reference to the fifty-two children of

HUNDREDS FAREWELL WELL-LOVED RECTOR IN SYDNEY

Christ Church S. Lawrence, Sydney, proved far too small indeed last Thursday evening to contain all the people who came for the Valedictory Solemn Eucharist on the last day of the Reverend John Hope's incumbency.

Parishioners, past and present, were known to and people not only from Sydney but from dioceses as far afield as Melbourne.

Many who could not come were engaged to sing from parts of the world.

The Solemn Eucharist, sung to Arnold Richardson in A, was truly an act of thanksgiving for his many aspects, including his acceptance, repentance and worship; on the Ministry of Healing, on missionary vocations both at home and overseas, and his concern for the underprivileged.

The chairman of the Australian Board of Christian Unity, Mr. F. W. Coaldrake, also an accurate, spoke of Fr. John's love of souls, of the thousands of penitents who had come to St. Luke's Church to receive absolution and of the missionary vocations which he had fostered.

Canon Coaldrake spoke particularly of his work with university students at Tranby, Glebe, which has now been handed over to A.B.M. for aborigines, and several of whom were present.

Long lists of apologies and messages were read, including those from the Archbishop of Sydney and several diocesan bishops.

Most loudly clapped were the members of the congregation.

It was in the days of the "depression" that the convalescent were held in the local convalescent hall, under very primitive conditions, and services were later held in the home of some of the parishioners.

The bishop recalled these days in his address, the congregation, and stated that it was not until 1942 that a building fund was commenced.

The foundation stone was set by the Archbishop on February 3, 1952, and a year later the church was dedicated to St. Luke.

Since that date, efforts have been made to make the church more comfortable and this was completed only last month.

GREETINGS

Almost one hundred persons were present at the consecration service and among these was the builder of the church, Mr. Fred Murray.

The Reverend G. B. Dickinson, Precursor of the Cathedral of the Holy Cross, represented

those from the Christ Church "old boys" in various parts of Australia and beyond.

These included Fr. John's Curates (two new bishops), Clergy House ex-students (many of whom were present) and missionaries who had gone forth from the parish.

The People's Warden, Mr. J. Hart and Mr. J. R. Isherwood, spoke of Fr. John's long ministry in his many aspects, including his emphasis on the fundamentals of acceptance, repentance and worship; on the Ministry of Healing, on missionary vocations both at home and overseas, and his concern for the underprivileged.

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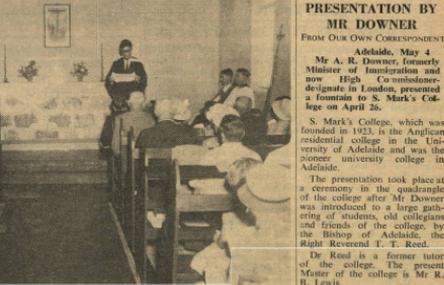
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UNITY WEEK IN PRESTON

FROM A CORRESPONDENT
Melbourne, May 4

The Minister's Fraternal at Preston, Victoria, have arranged services of reconciliation to be held during the Week of Prayer for Unity of All Christian People, May 7 to 17.

They will be held on May 12, 13, 14 and 15 from 12.00 to 1.45 p.m. at All Saints Church of England, the Methodist church and the Churches of Christ church.

A combined act of witness will be held in the Preston City Hall on May 17 at 8.30 p.m.

The Mayor, Councillor B. F. Connor, will preside. The Vicar of All Saints, Rev. E. Cooper, will lead a litany for unity.

The Vice-Master of Ormond College, the Reverend J. C. Alexander, will give the address.

G.B.R.E. MEETING

FROM OUR OWN CORRESPONDENT
Melbourne, May 4

The Director of the G.B.R.E. Mr. V. K. Brown, has announced that the annual board meeting of the G.B.R.E. will take place at the Retreat House, Cheltenham, beginning on Monday, May 18, and continuing until the following Thursday.

It will be attended by representatives and special visitors from every diocese in Australia.

A report will be given by the manager of the G.B.R.E., Mr. G. O'Brien, who has just returned from England.

Representatives

Clergy from St. Andrew's Cathedral, St. James', King Street and many Sydney suburban churches were present.

Many of these are associated with St. John's in the Ministry of Healing.

All Saints', Brisbane, and St. Peter's, Eastern Hill, were also represented.

Two well-known veterans of St. John's from time to time assist at Christ Church, Canon G. O'Keefe and the Reverend G. H. Capps were representative of many such; of the latter, associated in so many ways with Christ Church, were present there were ex-choir boys, hostesses, and several church wardens and mortals of far less lofty distinction.

MEETING FOR MEN

On Tuesday, May 12, during the Week of Prayer for the Unity of All Christian People, an ecumenical meeting of men will be held at St. James' Church, King Street, Sydney.

The meeting will begin with dinner at 6.30 p.m., at which Presbyterian, Methodist and Congregational ministers will join with men from Anglican city parishes.

Following a service in the church, an address will be given by the Reverend Harvey Perkins, General Secretary of the Australian Council of Churches.

The St. James' branch of C.E.S. will give the address during the evening, extending an invitation to all interested laymen.

It is hoped that they may be 28-498 if they intend to be present.

FOUNTAIN FOR S. MARK'S

PRESENTATION BY MR DOWNER FROM OUR OWN CORRESPONDENT

Adelaide, May 4

Mr. A. M. Downer, formerly Minister of Immigration and now High Commissioner, recently presented a fountain to St. Mark's College, which was founded in 1923.

The presentation took place at a ceremony in the quadrangle of the college, where Mr. Downer was introduced to a large gathering of students, colleagues and friends of the college, by the Bishop of Adelaide, the Right Reverend T. T. Reed.

Dr. Reed is a former tutor of the college, and present Master of the college is Mr. R. E. Lewis.

The fountain includes two fine pieces of sculpture, the figure of St. Mark the Evangelist and the winged Lion which is the symbol of St. Mark. The sculpture is the work of South Australian sculptress Miss Nancy Adams.

The fountain is a gift perpetuating the memory of Mr. Downer's father, the late Sir John Downer.

FATHER'S MEMORIAL

The original building of St. Mark's college, now called Downer House, was dedicated for the opening of the college and the first term of school in 1923.

It is on a commanding site on Kensington Terrace within easy walking distance of the university.

When the college opened it provided the warden's residence, students' rooms, domestic quarters, dining hall and common room.

In formally presenting the gift of the fountain Mr. Downer appealed for the widest influence of youth in public life.

In all the intricate and complicated affairs of national and international life there was need of highly trained and educated young men and women.

Especially was there a great need of young people prepared to serve their country in public life who brought Christian principles to bear on the solution of problems.

Young men and women who were committed Christians were greatly needed in Australia to lead.

Parliament required a supply of such young people.

Reverend L. J. Beecher.

C.M.S. notes

The Reverend Yolana Madinda and Mrs Madinda, Mr Madinda, the Assumed Bishop-elect of the Diocese of Central Tanganyika, will be consecrated today, Assumption of Mary, Holy Trinity Church, Morogoro, by the Archbishop of East Africa, the Most

Reverend L. J. Beecher.

Reverend L. J. Beecher.

Reverend L. J. Beecher.

MISSION AT ABERDEE

FROM OUR OWN CORRESPONDENT
Newcastle, May 4

The Bishop of Newcastle, the Right Reverend J. A. G. Henson, commissioned three priests to conduct a mission at St. Mary's Church, Aberdeen, on April 28.

They are the Reverend John Best, from the Diocese of Armagh; the Reverend Alex MacKinnon, from the Diocese of Sydney; and the Reverend Andrew Schneider, from the Diocese of Melbourne.

All three priests were formerly associated with cathedral work before becoming rectors of their parishes.

The Holy Eucharist begins each day of the mission with children's services at 1.45 every afternoon and the eucharist service at 7.30 at night, when the teaching of the Faith is ascended.

During the mission, the three missionaries have been visiting the local schools and homes in the Aberdeen area.

BAPTISMS

Several Baptisms took place before the Family Eucharist at St. Mary's at 9.30 a.m. on Sunday. Also on Sunday a youth tea was held at 5.30 p.m.

Members of St. Mary's Young Adults Fellowship have been visiting the young people of Adelaide as part of their effort in the Diocesan Y.A.F. Membership drive which began on Sunday.

On Wednesday last the Mayor of Adelaide, Alderman Brown, extended a civic reception to the Bishop.

On Tuesday, the Reverend Andrew Schneider, formerly Precursor of the Diocese of England, Holy Trinity Church, Adelaide, and now Regional Commissioner for C.E.B.S. in the Diocese of Melbourne, will be the Precursor of the Bishop.

He has a yarn and get together with members.

Reverend L. J. Beecher.

Reverend L. J. Beecher.

Reverend L. J. Beecher.

BOOK REVIEWS

A VISION CAUGHT

THIS is a visionary, serene vision of a series of events which are of good and bad dealing with the significance of Coventry Cathedral. The writer is the Diocesan Minister of the Diocese of Coventry. The book is divided into two parts.

The first part deals with the preparation of the people of the diocese for the consecration. The writer tells how the preparation commenced in the Chapter of the Monks Kirby, Kent. Deane.

How the ribbles carried by the flowing of a river into the water, the work and ideas of the Rural Deacons eventually widened to cover every parish in the diocese.

One of the most delightful anecdotes is that of a parish priest who called his people

Hobbs and Strickland, Pp. 95, 3s. 6d. together to sing their personal preparation.

It is a book to be read in the dining room, in the living room, and the meeting was held by the vicar in the dining-room, another in the dining-room and the third in the study.

In the meantime, the recorder set out to read the letters for ending the discussion arrived in the dining-room and the third in the study.

There was no response, so he rang the bell. He was told, "We are going away, for goodness' sake. We have not finished yet." The second part of the book deals with the ongoing work of the preparation for the consecration of Coventry which was caught a vision which they will not let go in a hurry.

To us in Australia who are used to Group and Church Life, Parish Life, Parish Life conferences and Parish Life missions, much of this construction will not be new.

—Here we find that it is a spontaneous work arising out of the need of the people and clergy to consecrate themselves more deeply to Christ under the leadership of their Holy Spirit.

This is a book to be enjoyed for its sheer excitement alone. —J.G.S.

MEMORIAL IN OLD CATHEDRAL

ANGLICAN NEWS SERVICE

In the ruins of London, May 4, 1940, the old St. Dunstons' Cathedral a Chapel of the Holy Spirit is being raised as a memorial to Dr. Mervyn Simpson, whose cathedral was destroyed in the bombing of 1940.

Dr. H. H. H. translated two years later to Winchester and died in 1940. The new cathedral was consecrated in 1958. The chapel will contain medieval stained glass from the apse of the old cathedral.

ARTICLES AND REVIEWS

THE EXPOSITORY TIMES, January and February, 1964, T. and T. Clark, Edinburgh, 2s. 2d. sterling.

In "Liturgy," we have Dr. Leonard Small's fine book of sermons, "The Liturgy of the Church of England," in the January issue.

The Bishop of Woolwich believes he will be remembered particularly for "The Apostolic Preaching" and "The Development of the Ministry of the Gospel." "The Parables of the Kingdom," the lecture on "The Bible Today," his broadcast "The Coming of Christ," his contribution to "The Ecumenical Movement."

DEVOTIONAL CLASSIC

LE MILIEU DIVIN, Paperback de Chastel, Fontana Book, Pp. 168.

THE little Divine, an easy to be means easy to read, is perhaps to be expected in a translation, but studied carefully as a spiritual exercise it is well rewarding.

Pierre Leroy, in a long preface, gives a fascinating account of the life of Charlier, who was a very great scientist who turned in his course to write a book of Christian devotion. The "Charlier Times" may be a devotional classic in the author tells of the purple flesh of matter feeding imperceptibly into the gold of spirit, to be lost finally in the transcendence of a personal unity.

The essay may be regarded as a meditation on the "environment of God," given in the context of prayer.

In "The Phenomenon of Man" a author considered man in his natural self; here he considered him in his supernatural context.

Part I deals with the divinization of our activities. It with our past, together with general remarks on Christian Asceticism, while II concerns the Divine Milieu, purity, faith and holiness, being the operations.

REVISION OF THE PSALTER

THE REVISED PSALTER, S.C.P.K. Pp. 206, 12s. 6d.

A LITURGICAL revision and a Bible translation belong together, but have unamovably separated, which version for spiritual use?

Some Anglicans have long been desiring a new version of the Psalter. The new version of the Psalms differs from A.V. and is probably more acceptable to those who have been perplexed by the obscurity of the text in worship.

Special interest, therefore, attaches to the publication of "The Revised Psalter," a commission for the purpose was appointed by the Convocations of Canterbury and York in 1958.

A first report dealt with Psalms 1-41, and now the complete Psalter has been issued. S.C.P.K. has produced it in a handy, neat paperback.

Essentially a work of revision, it has given rise to a new prayer aptly describes its work as "invisible mending" of the Liturgy translation so familiar through four centuries of use in the Church of Communion Prayers.

The original principles that were applied to the revision of the Liturgy are modified in the light of experience, and the changes were adopted by the Convocations.

The result is a version that is familiar, but at first sight unrecognizable to conservatives. Generally speaking, second thoughts are given to the changes.

Certain old familiar phrases, for which there was no real textual authority, disappear. Cloys will no longer be able to "look upon me" disappears from P. 221.

Some new scholarship has suggested new interpretations of certain words, these are reflected to throw more light on the context.

Thus, in 1829, "For in thee shall I discomfart an host of men," becomes "For with thee I can break through an host," which certainly fits better the

"leap over the wall" which follows.

In 9113, "Thou shalt go upon the mountains and the dragon shall tread under thy feet" becomes "Thou shalt tread upon the top and the under the viper shall hiss" which is a more accurate translation.

But how many will prefer the old version, which walks through the darkest valley to the valley of the shadow of death, Ps. 137: 8.

An important change is the use of the word "Hallel" instead of "Psalms." Hebrew texts make no the same rigid time-measure as English, and the change from Coverdale adds considerably to the sense. 574 new words "Thou judgest the peoples righteously and gildest the nations with" instead of "shall judge."

As this revision is for liturgical use, special consideration has been given to the flow of words, and adaptation to chanting. Long verses have been split into shorter ones.

There is an interesting change occurs in the Venite under v. 7, "For he is, in pasture" becomes "For he is, in pasture" which is completed by the words "to-day, and to-morrow, and the next day, shall know his power." The old omitted concluding words then begin "Harden not your heart."

A committee has now been appointed to consider the revision of the Psalter. It is an edition of this revised text for singing to Anglican churches.

This revised version is destroying the serious study and worthy of extensive experimental use. It might well be used by certain churches and their daily offices.

There is to stimulate merits or defects from a musical point of view, as a revision of Coverdale's translation deserves high praise, and certainly makes possible a more intelligent use of the Psalms than the existing Psalter. —A.W.S.

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Also is William Barclay's excellent "Epistles and Prayers" (S.C.M.), a hundred "opening" for leaders of worship in clubs, schools, youth gatherings.

The sermons are for the Sunday before Lent and the beginning of Lent. Continuing "Important Moral Issues" we have a very able and interesting examination by the Reverend John D. Martin, D.D., and finally the story of Apollo Kribesbatay, the Apostle of Kribesbatay.

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DIOCESAN NEWS

ADELAIDE

MISSIONARY FOR POLYNESIA BLESSED

On Sunday, April 26, at a service in her parish church, St. John's North Adelaide, the Rev. Mrs. Lorna Morley was blessed by the Bishop of Adelaide, the Rev. Fr. Reverend T. Reed, on the eve of her departure for the diocese of service in Polynesia. Mrs. Morley, who has already done a year of voluntary service in the A.B.M. House of Epiphany, Sydney, is the Secretary of the Committee of St. George's on the Diocese of Adelaide. She is the wife of the late Mr. J. O. Morley, who died in 1958.

OVERSEAS TRIP BY BISHOP OF WALKERBURY

The Reverend C. F. Fogelin, who has been Bishop of Walkersbury since 1944, left Adelaide on April 26 for an extended holiday of six months overseas. Mrs. Fogelin is accompanying her husband. The secretaries of the parish during the bishop's absence is the Reverend C. R. Wheat.

CANBERRA AND GOLDBURN

AFRICANS AND RECTOR

Writing in his current parish magazine, the Rev. Fr. Peter M.R.K. in the parishes of St. Mark's, Canberra, and the Reverend P. Davies, says that the members of the diocese suffered by the Bantu people under South African Education Act. He writes: "I have had a black priest who 'he better than a white man' but I am not sure if he is a white man. I am not sure if he is a white man. I am not sure if he is a white man."

OBITUARY

MR V. W. JOHNSON

We record with regret the death on April 23 at Mackay, Queensland, of Mr. Victor Johnson, on the age of 45.

ADELAIDE

Mr. Johnson was secretary of the Mackay City Harbour Board for twenty years, and then secretary of the Queensland Harbour Board's Association.

In addition to being one of the top administrators of the district, Mr. Johnson was an active member of various of the Australian Natives' Association, the Queensland Publicity Committee, the Toastmasters' Club, the Church of England, the Mackay and District Masonic Lodge, the Commercial Institute of Queensland, and chairman of the local anti-inflation committee.

He was also a foundation member of the Parish of St. Peter, West Mackay, and a Fellow of the Australian Society of Accountants.

During his term of office at the Harbour Board, the port of Mackay underwent a major development and he played a leading role in this connection and in financial negotiations involving many millions of pounds. He is survived by his widow and three daughters.

The funeral will be held for him on April 27 at St. Charles' Church and was attended by the Mayor, representatives as well as those of his family and the members of the funeral home. The day was one of the largest ever held in Mackay and was attended by the Mayor and other representatives, as well as those representing the numerous other interests of his career. Hundreds of people crowded the church to capacity and as many more listened to the service from outside.

The rector, the Reverend A. T. Haines, says that he will neither the time nor the place fit, eulogise one who so capably filled so many positions and yet was at an unassuming Christian gentleman with a friend at all. What mattered most to him was that he was a member of Christ's Body, the Church and the world, and in the certainty of the Resurrection of Christ's Body, he commended him to His God and prayed for his progress. "To the glory of His Eternal Life."

The cortege left the church in the grounds of the Faurens March, and in the church passed through a guard of honour, made up of the Secretary of Secretaries and Accountants of the Harbour Board, the C.B.M.S., fraternal organisations, and Sea Scouts.

behind the rest of the Anglican communion in our thinking, and that the Anglican clergy are the worst treated in the whole Anglican world. We are a backward. God is calling us to mission and to service. We must back to the cross destruction."

HALL AT WEST GOLDBURN

The Anglican Church of West Goldburn, Christ Church, has signed up to commence building operations in the new contract match hall before the end of April. The hall will be built on a site which was formerly a tennis court. The hall will be built on a site which was formerly a tennis court. The hall will be built on a site which was formerly a tennis court.

MELBOURNE

ST. GEORGE'S DAY

More than 2000 people were present in St. Paul's Cathedral on April 26 for the St. George's Day, arranged by the Rev. Fr. Peter M.R.K. The Rev. Fr. M.R.K. was assisted by the Rev. Fr. M.R.K. The Rev. Fr. M.R.K. was assisted by the Rev. Fr. M.R.K.

GULFIELD GRAMMAR

A service for the commemoration of the 100th anniversary of the field Grammar School, was held at the school on April 26. Twelve hundred people were present for the eighty-third anniversary of the school. The Reverend S. A. Goddard, rector of St. Paul's Cathedral on April 26. The second service was held at the school of Victoria. Archdeacon D. Biko preached the sermon.

NEWCASTLE

TORONTO FILM

The Toronto Film Festival of the Anglican Communion which was held in Toronto on April 26. The film was shown at St. John's Church, Adamsville.

THE CLARENCE TOWN

The Anglican Church of St. John, Clarence Town, was celebrated with a service on April 26. The service was held in the parish hall at 6.30 pm. The service was held in the parish hall at 6.30 pm.

SUNDAY SCHOOL CONFERENCE

Last Sunday afternoon an all-day Sunday School Teachers' Conference was held. The conference was held in the parish hall at 6.30 pm. The conference was held in the parish hall at 6.30 pm.

BISHOP'S ENGAGEMENTS

The Bishop of Newcastle, the Right Reverend John H. Fricker, has announced his engagements for the year 1964. The Bishop of Newcastle, the Right Reverend John H. Fricker, has announced his engagements for the year 1964.

ASCENSION DAY

Ascension Day will be observed on the Parish of St. John's, St. John's, on May 10. The service will be held at 10.30 am. The service will be held at 10.30 am.

LETTERS TO THE EDITOR

THE BIBLE IN EVANGELISM

TO THE EDITOR OF THE ANGLICAN

Sir—To some churches, last Sunday's sermon, the spoken word of the Bible, is the only way of evangelism. This society enjoys the support of the Anglican Church, yet I beg to question some of the aims of this well-meaning society.

It is an old Reformation superstition, which is still with us, that the Bible is the Word of God. The Word was made flesh and dwell among us. The minister of the gospel of redemption is not the Bible, and never has been. The religion of Christ is not a book, nor is it written in a book. Christ Himself wrote no dogmas, nor did His followers. The Gospel of Christ was and is entrusted to men, not printed in books. The Holy Spirit gave His Holy Ghost from the Father, to be the living spirit of evangelism and healing.

This Protestant-based society is largely unfunctional in its mission that the Bible, once in the hands of a hungry hearth will be read. The Bible is not a book, nor is it written in a book. Christ Himself wrote no dogmas, nor did His followers. The Gospel of Christ was and is entrusted to men, not printed in books.

TO THE EDITOR OF THE ANGLICAN

Sir—It is not being cynical in asking these questions. Until they are answered, and I am assured that the Anglican mission to the Church is not entirely and completely a matter of organisation, I must object to the merits of its endeavours.

Yours,
H. FRASER,
Croydon.

LETTERS TO THE EDITOR

TO THE EDITOR OF THE ANGLICAN

Sir—I must congratulate you on your excellent Letter of April 23. The father of nine children, aged 10 to 24, I have a very practical interest in this matter and it is a relief to read an article which is Christian and utterly sane.

Yours sincerely,
JOHN ROOKE,
Tingalpa, Qld.

TO THE EDITOR OF THE ANGLICAN

Dear Sir—You will no doubt be obliged to fill your columns with the lurid ramblings of the hierarchy and the potentates of the Miss Duffell (April 16) of this world-famous publication of Professor May's article and your accompanying editorial (April 23) may I say very briefly how good it is to see that all is not completely lost for Christianity.

Yours sincerely,
J. A. DOWIE,
Dunsmuir, A.C.T.

NAME OF THE CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir—Your correspondent, J. Cameron (April 16), does not seem to have a very clear memory of the derivation of the word 'Catholic'.

The word 'Catholic', which is meant simply world-wide or universal as contrasted with any local church, the late Dr. H. H. Munro remarks in his 'The Catholic Church of the Creed' that the word 'Catholic', thus identifying the Church and the doctrine that they respect with the Catholic Church of the Creed. The word 'Catholic', which is meant simply world-wide or universal as contrasted with any local church, the late Dr. H. H. Munro remarks in his 'The Catholic Church of the Creed' that the word 'Catholic', thus identifying the Church and the doctrine that they respect with the Catholic Church of the Creed.

Yours sincerely,
HUGH R. J. SCOTT,
Mount Victoria.

CENSORSHIP

TO THE EDITOR OF THE ANGLICAN

Sir—There is surely a need for something to be said on the subject of censorship. It has been mentioned in recent issues of your paper, but from a Christian point of view I do not apologise for the phrase—'the emphasis is not completely wrong'.

First, let me say that I believe that a very strong case can be made against censorship, though not in the bitter and sarcastic manner of Professor May's article. The main complaint against censorship is that certain books from being read I limit myself to literary criticism. It is not possible to be achieved which may serve to make the reader more aware of the relation of mass will to mass mind. The books that make men pure; only Christ can renew a right spirit in a man. It is not possible to be achieved which may serve to make the reader more aware of the relation of mass will to mass mind. The books that make men pure; only Christ can renew a right spirit in a man.

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sovereignty of the Roman Pope is comparatively modern. Long before the formation of the Latin and Greek Churches in the fifth century, the East had its own and again out of communion with the Roman See for considerable tracts of territory amounting in all to a large proportion of the Empire.

"Carities of the Churches in the East never imagined that at such times they were 'outside the Catholic Church', nor does Rome seem to have suggested this. Since A.D. 1502 however, the Bull 'Unum Sincium' is a 'strongly necessary' justification for every creature who is subject to the Roman Principality, at all events, that those who do accept the Roman obedience are outside the Church, the Universal and Catholic Church. So, in the Roman view, 'catholic' is not given an additional and third meaning of 'subjection to Rome'.

The article concludes with this very telling sentence, 'Nowadays care is taken to counter any idea that the Roman Church in Italy or foreign lands is referred to simply as 'Catholic', and the word 'Roman' is preferably dropped, this conveniently asserts that there is nothing Catholic outside the Catholic Church, in the sense of the Roman obedience, not of the Creed. There are many people in England (Australia) commonly among those most hostile to all things Roman, who unwittingly follow this Roman usage of the word 'Catholic', thus identifying the Church and the doctrine that they respect with the Catholic Church of the Creed that they believe'."

Yours sincerely,
M. J. LAURENCE,
Melbourne.

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