







# THE ENGLICAN

Incorporating the Church Bulletin

THURSDAY AUGUST 13 1964

## THEORY AND PRACTICE

The initial impression which many will quickly have received of the first Encyclical Letter of Pope PAUL VI, from excerpts so far available in Australia, is that its studied recognition of the views of the Curial bureaucracy does not detract from the spirit of generosity and forward-looking liberalism which runs through each of its four sections. Thus, the phrasing which His Holiness employs to announce his distress that the claim of the Pope to primacy should appear in non-Roman eyes a stumbling block to Christian unity, together with the assertion that such a view can be no component of the integrity of the Roman faith in the quest for unity, must be measured against the call "for greater courage to undertake the necessary reforms" initiated by the Council under his illustrious predecessor. The rigidity of too-precise definition is avoided.

It is plain to most men that God does not necessarily speak to His children solely through the persons of members of an infamously conservative, Italian-controlled Curial body. The course of the very first session of the Council, with the impact of theologians and bishops from all quarters, suggested that the Holy Spirit is no more confined by topography than by laic custom. It is accordingly unlikely that anyone will misinterpret the significance of the title in this Encyclical that the reforms of the Council "cannot concern either the essential conception of the Church or its basic structure." Neither that conception nor that structure has been defined in terms so precise and detailed as to remain for ever immutable.

The reference to communism, in the third section of the Encyclical, is significant. The Pope is led "to condemn the ideological systems which deny God and oppress the Church—systems which are often identified with the political and political regimes amongst which atheistic communism is the chief." Even here, however, he expressed the hope that atheistic systems "may one day be able to enter into a more positive relationship with the Christian system which he had deplored and lamented present systems.

Could it be that anti-communism, and the anti-intellectualism on which it is so frequently based, arise from nothing so positive as Christian faith, but rather from a deficiency in true belief, within the Church? The Church has been accused of resting on herself because of the scientific, technical, social and philosophical currents in the world of to-day. It is here that a re-interpretation of the "basic structure" of the Church, which is necessary to meet the needs of the world of to-day, is required.

If C. P. Snow is right—as who can doubt he is—about the "two cultures" which split our civilisation, the reasons are not technical, and the catastrophe which its continuance will entail, then can organised Christianity escape all responsibility for this condition? Have we no high moral responsibility to examine it, and to try to avert the catastrophe? Have we, as Christians, unlike the Venetians, the will to break the pattern into which our culture has crystallised? For in SNOW'S words, "people in the industrialised countries are getting richer, and those in the non-industrialised countries are at best standing still; so that the gap . . . widens every day." Worse, the majority of nations, in Africa, Asia and South America, and even amongst the submerged sixth of the population of the U.S., are experiencing to-day the fate of the eighteenth-century French villages where, "in the day of the machine, the death rate of statistics . . . of the median age of marriage was higher than the median age of death, and "the greater part of entire communities died of starvation."

Only well-ordered, well-organised Christianity, as Anglicans in Australia can afford the luxury of preferring death to abandonment of our faith. "Once the clock of getting rich is known, as it now is, the world can't survive half rich and half poor. It's just not on," in SNOW'S words. It took the United States a hundred years to do what the Russians did in forty. The Chinese are doing it in twenty. How can the pace keep accelerating. He who teaches the trick to the poor captures the poor. Does the starving woman, her children listless through malnutrition and weakened with disease, cry out for a new medicine come? From Communism or the West? Or what motive lies behind that help?

Here lies the problem. Snow almost despises of our capacity to see things as they are. There is real such doubt in the Soviet Union. As each day passes, communism is more the hope of the hungry. It need not be thus. It should not be so. But it will remain so while we speak of technical progress against communism instead of positively and creatively for good and health for the world's hungry. The Church alone, in the West, by regarding itself as a part of the technological environment, has the force to detonate the explosion of practical conscience which might save us all. Let us remember: He who is merciful to failure.

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

—Dr Geoffrey Fisher

### Working Lady

An investigation of the role of the lady in the life of the Church is being made by a committee set up by Sydney Synod. To get the views of other synods and to explain its own ideas the committee has convened an informal gathering for later this month.

This is a very timely inquiry. There is no doubt that in recent years the lady has been engaged, particularly through sewing societies, to take an increasing share in the organisation and expansion of Church activities, particularly at the parish level.

Now, a woman parishes the lady is appreciating that such an effort should not be just a spasmodic effort every three, four or five years but a continuing activity. That means more work by the vicar or rector as well as the lady. To carry out the work by the lady, most parishes have a small hard core of laymen who are doing the work. But the need is for more laymen to be increased so that they can have the satisfaction of service by their own hands and their own free ideas and enter.

Only a comparatively few laymen may have the spiritual gifts to do the highest order of service—within the ministry. But a "Meeting Point" in the City of Sydney on Sunday showed that there are many other sources to which we can turn. This film sold in the City of Sydney (South London) on August 10, which had 50 men have been attending work in the City of Sydney for some time. It is a very good ordinary work.

When they managed to do this? Well, they attended to two lectures a week in the winter of 1963. The City of Sydney summer term after their work in the City of Sydney. The work-week-end study to meet together for further study in the City of Sydney for their summer holidays for a real life. The City of Sydney will operate life, and now, as the first course enters in the final year they are planning to meet together for six weeks.

Some people would like to see the policeman back on the beat, and also would like to see the clergy by the side of the policeman. Both may be outdated ideas. The policeman thinks that they are more mobile in road patrol cars. And many clergy argue that it is almost a waste of time to go door-knocking.

In an industrial society and ministerial duties which are being desired for both bodies and person to be in the beat of the street. It is a very good idea to be in the beat of the street. It is a very good idea to be in the beat of the street.

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## RELIGIOUS BROADCASTS

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

SUNDAY, AUGUST 16, 9.30 A.M.—The Reverend Howell Jones, St. Andrew's, Sydney.

9.30 A.M.—The Reverend John A. Brown, A.B.T., Brisbane.

through pressure of their own consciences. They will give most of his time to that activity. Thus it seems to me that the man of the house should be encouraged to help him in his own home. The man of the house should be encouraged to help him in his own home. The man of the house should be encouraged to help him in his own home.

On occasions some of the men will go to the parish during the day. On occasions some of the men will go to the parish during the day. On occasions some of the men will go to the parish during the day.

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## ONE MINUTE

SERVICES

TRINITY 14

S. Luke 17:11-14

"Where are the nine?" For there were ten men healed, but only one returned to say "Thank you." The man who returned to the "family," only a stranger who had been healed, to know what should be done.

Strange isn't it that in most of our lives we have an instinctive readiness to pray, to ask for help, to knock on the doors that we may enter but that we do not instinctively return to say "Thank you, Jesus?"

Here is something we have to learn, something we have to be taught right from early days of childhood. "What do you say?" we are asked as someone makes a gift to us. And we look up surprised almost. For we are interested in gifts, in things, we are interested in what we receive. And how much in life we must because of this. For the real joy of life is not in things but in persons, in friendship, in fellowship, in making a contribution to the life of others.

Life is only when, in a moment such as this of the strange and wonderful healing, we live our lives for ourselves and the joy we have found, for the joy we have found, for the joy we have found, for the joy we have found.

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### Bishops And Their Many Committees

Perhaps it is evident in these days of the "New Society" that bishops tend to fascinate, in one way or another. I mean that quite seriously. I do not mean that they are so calling with great respectability. I do not mean that they are so calling with great respectability. I do not mean that they are so calling with great respectability.

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# THE MINISTER'S PRAYER BOOK AND THE CERGMAN'S MANUAL OF DEVOTIONAL LIFE

THE MINISTER'S PRAYER BOOK

It anyone has a special need for help in his daily devotional life that person in the minister called to lead the church in its worship, Anglican clergy may find a new inspiration from this compilation of prayers within the Lutheran tradition.

Especially if they admit prostrate themselves often in prayer, busy for prayer and meditation. For many of us still the most haunting text of the Bible is this: "They made me the keeper of the vineyards, but mine own vineyard have I not kept." (Song of Solomon 1:6).

In this book neither the author himself nor his publishers tell us much about him. In this objective anonymity one senses a distinctiveness which is John Beilke's "Diary of Private Prayer" or Leslie Weatherhead's "A Private House of Prayer," excellent as they are.

Dobson says that "it is the result of some twenty years of reading and ransacking of libraries and yet it is presented with acute consciousness of its shortcomings."

"To use knowledge, there is no book in English that has as an aim to meet the need of the evangelist pastor as an aid to the disciplined life of prayer."

"As to practical directions and a method of meditation, the traditional has not been lacking, and one of the purposes of this book has been to review, summarize and give spiritual inheritance which lies in the Lutheran tradition." (P. XI, XII).

As with Cranmer in another age, so the Anglican prayer book should not fall to draw from other sources, and the publishers have helped by producing a book so many pages in small size, in very clear type, reasonably priced.

In a valuable introduction the author speaks of the minister's own need to receive pastoral care. He, too, must bear the Word of God spoken by his own situation.

There are other prerequisites such as psychological insights based upon observation and experience, a natural gift for intuitively putting oneself in another's situation, systematic analysis, psychological or sociological, all of which may sharpen and clarify our knowledge of the spiritual situation to which Word is to be addressed.

But the experience of receiving personal pastoral care is not merely to know spiritual situations objectively. It is to know the blessing of God's Word, heard personally in all its security and love.

A minister may receive pastoral care from one who is appointed "over him in the Lord" or from a fellow pastor or other Christian. (See Dietrich Bonhoeffer's "Life Together.")

A clergyman may also be ministered to by his own congregation as he seeks to serve them. But always there will remain a sense in which he must be his own pastor and his own "ordained" to meditation, text and oration sums up this experience of personal pastoral care.

Dobson makes no apology for his emphasis on evangelical meditation. He is aware, in orthodox Lutheran fashion, of the dangers in the indiscriminate use of some so-called "clashes of devotion" infused as he sees them with a mystical tradition and infected with "syncretism."

Prayer and liturgy are related design, doctrine and ritual. If the doctrine is false, putting it into the form of devotion does not make it any less false; and the theological foundation of evangelical meditation must be free of all synergistic and pelagianistic concepts which regard any as-

tion that puts the initiative with ourselves" (P. XVI).

Our task is not to "practice" and "cultivate" prayer, but to "lead" to prayer, which has its roots in God's Word and which is the invitation of the Holy Spirit. This involves a fundamental concern with Scripture and the sacraments upon the confident faith in God's sovereign promise that prayer will be heard and answered.

The version of Scripture recommended is the R.S.V., and the general outline for the pastor's quiet hour is adapted from Luther:

1. Prayer for the presence of God.
2. Thorough digestion of a scriptural or other passage of testimony.
3. Self-examination.
4. Prayer for the basis of the insights gained.
5. Intercessions.

With regard to the materials for meditation, "each pastor may do what fits his need. One may read a passage from the Bible or a hymn from the hymnal, another may use a

of the countless books of devotional literature, some will compose their own devotions.

"Others may welcome a prayer book such as a meditation book such as this book supplies. This collection is based on the collected prayers of the past, preserved by a selection of materials that fits its peculiar needs and responsibilities rather than those of a general prayer book intended for family use." (P. XXI).

"The book contains an Order of Prayer for the days of the week organized under the seven heads of: Sunday: The Divine Institution and Commission of the Ministry; Monday: The Promise and Responsibility of the Ministry; Tuesday: The Minister's Self-Examination; Wednesday: The Minister as Pastor; Friday: The Minister as Preacher; Saturday: The Minister as Visitor."

Then follows Prayers for the Church Year with titles and texts of the week, psalm, hymn, etc.

## REPORT BY AN OUTSIDER

THE CHURCH OF ENGLAND. Paul Ferris, Penguin Books.

Of the writing of books about the Church of England there seems to be no end.

There have been reports, commissions, investigations, revelations and what have you over the past few years and now this book by what the publishers call "an outsider" who is not a Paul Ferris states that the church really exists in the Church of England.

The book is interesting reading if only to show how the church has been perceived by a "disappointed observer."

It is very difficult to determine upon what basis or by what method he conducts his investigations, but the results reviewed are given pseudonyms. A few well-known priests who occupy positions in the public eye are mentioned by their true name.

## USE DIALOGUE, SAYS POPE

ECCLESIASTICAL PRESS SERVICE

Pope Paul VI in a broadcast to the sixth North Atlantic Ecumenical Congress at Leon, Spain, urged Christians to use the "mechanism of dialogue" not only in religion but in human society and in international relations.

Speaking in Spanish, the Pope noted that the "convex" theme was, "That They All May Be One." He said that the "unity" was the desire of Christ, "His disciples must bring about by their constant efforts."

"Christ, by His death," the Pope said, "broke down every dividing wall so that there would be neither Jew nor Gentile, but one people."

The "true Christian" speaks of a "mechanism of dialogue" not only in religion but in human society and in international relations. It is ready to see in society a sign of the times the movement towards certain expressions of unity acting like a lever in the world and upon which the work and action of people with a higher consciousness.

## FOR CHILDREN BEFORE JESUS CAME

BEFORE JESUS CAME, 1964

Twelve Old Testament stories for David John. The black and white illustrations are by the author.

which are imaginatively retold. —A.V.M.

The book appears to be built round a few things. There is little of space in the beginning devoted to the difficulties that arise in Gullifer when the problem is not upon the first page.

There is a good thing, that has appeared in this book is the story of Paddington and its cleanup, although 50 pages of material, to know as the state of things in this part of London is not expressed in the Church of England.

The book is interesting reading if it does not as though the writer has a smirk upon his face and his tongue in his cheek as

lectory and collects a and prayers. Anglicans will find this a valuable comparison with the order they will find in their own prayer books.

Near next 50 pages of Prayers of Preparation for Ministers, followed by "Anthology of Meditations for Ministers," arranged under the same seven heads as the prayer book.

This is a gem of a volume of "a collection of flowers of literature."

Either it purports to provide a "source book of pastoral thought," all the more welcome because the selections are from authors we are not generally able to read in our own prayer books for these 260 compressed pages.

Appendices contain "A simple way to pray" by Martin Luther, and "The Ladder of Devotion" by Caspar Calvary, plus lists of sources and an index.

There is no attempt here to make the way of private worship discretely easy, but a searching endeavour to help us work at it hard and long.

—G.H.F.

Pp. 218. 12s. 6d.

This interesting book to read but not one that should be given to children. —J.G.S.

## ANGLICAN OF THE WEEK

Leaving general mathematics course.

Mathematics, she said, once was thought to be a subject only for boys, but more girls were now taking it up.

Many girls had been frightened off mathematics at school, because it seemed too hard a subject.

That was due partly to the fact that it had been taught in a way that was not learned but not understood. During the past few years there had been a world-wide revolution in the teaching of mathematics.

The Fulbright Travel Grant Fund returns first from Perth to Seattle.

Miss Home is specially interested in mathematical education in the last few years of that period. She has been chairman of the Perth Youth Fellowship and has urged the girls to take up mathematics as the most important subject in their lives.

"I am almost entirely due to the Australian Student Christian Movement that I am a committed member of the Perth Miss Home says. For some years she has been very active in A.S.C.M. affairs at the University, at the Perth schools and in her senior schools and in its senior branches."

She has been engaged in teaching mathematics, tutoring and lecturing at the University of Western Australia. She will read for a Master's Degree in mathematics.

Miss Home is specially interested in mathematical education in the last few years of that period. She has been chairman of the Perth Youth Fellowship and has urged the girls to take up mathematics as the most important subject in their lives. —A.V.M.

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# FORM A CATHOLIC

BY THE REVEREND BASIL STOK

SOME months ago the representation of the Christian view in schools was highlighted in the column of the "Medium Age".

In the course of this correspondence there appeared a letter from the teachers' Mission to the State which set out a simple theory that since all Christians were indoctrinated in the same place should be found for them on TV panels up to see their respective problems of interest and concern arising out of the political, economic or social stresses and strains of the highly mobile and volatile life of the modern mid-Twentieth Century.

The theory that "professed Christians should be excluded from such public discussions of current problems on the grounds that they are indoctrinated and therefore biased" is a headscratcher-filled and thoroughly thought out on at least two main counts.

In the first place, all men are indoctrinated in one form or another.

Our indoctrination starts at our mother's knee upon her lap. It continues within our family and at school, college or university and finally in the profession or walk of life we choose and through which we draw our sustenance and that of our dependants.

## LITTLE THINGS

There is no profession or occupation, public or private, in modern life which does not set out to indoctrinate its devotees with care and precision.

The traditional professions such as the Armed Services, Medicine and the Law have known and practised this indoctrination for centuries; moreover, they have invariably used sacramental means (even though they may not know it) to achieve their ends.

Fundamentally, it is "done or not done" and the "attitude of mind" which are hammered home to produce a professional, esthetic and approach to the work in hand.

Thus, professional knowledge is given and this is necessary to be competent for its professional application upon the "vocational tradition" with which it is applied.

The professional Army man knows perfectly well that when the chips are down it is the weapons not the weapons-trainer that are important though these are that will bring him and his unit out through an awkward situation both the morale and spirit of each brood of the regimental tradition; and the same principles apply in the operating theatre, the clinic and in the courtroom or the politician's office.

Since the turn of the century and particularly since the end of the first world war, the processes of indoctrination have been increasingly practised within industry and commerce.

## TRADITIONS

To the writer of this article it is an ever-increasing source of astonishment how so many entities of the principles of management and commercial principles which he and those who entered industry had learned in the heyday of the managerial revolution had to be re-learned in the hard way, as now being taught by practical demonstrators and extolled by the business executives themselves in the coming young business executives, salaried and the like.

The same methods of teaching which is "done" and "not done" and inculcated in the attitude of mind are being applied again on the basis of the "traditions" of the big business houses.

At the same time and being allowed these developments in the management and executive circles within the Trade Union movement.

At the same time there have been remarkable efforts on both sides to reach out for and to learn how to establish and apply the principle of co-operation between management and labour, although progress in this direction is slow and positive, as the deep-rooted prejudices stemming from the terrible days of

ship and management and the treatment of labour as a chattel have not been eradicated from the mind.

It is very well that the change between management and labour will not be helped until the Churches, Mission to the State and Commerce can be helped to see their respective work as their vocation from the land upon which they stand to work as "one" in Him and for His Kingdom.

However that may be, the fact remains that both sides are by and large indoctrinated in their attitudes towards their life and work, and that this indoctrination is bounded by well-established management and trade union traditions.

Enough has now been said to show that in the terms of the letter we have quoted, we would be hard-headed to find in secular life one single member for a TV panel who was not thoroughly indoctrinated in one form or another, and we are not saying that this is half a bad thing.

In fact, it is a very good thing as it is only from thoroughly indoctrinated men that we can learn the true problems of life presents in the various fields of life.

What we now have to ask ourselves is whether it would be possible for us to select a Christian, or a Catholic, or a member in the ranks of the Christian Church, or a member of the TV panel in their various professions.

Now let us beware before we make any rash conclusions on this question.

It is well known and particularly those who may have read "God's Day" by Fr. John A. Ryan, S.J. and Fr. Merton, reviewed by the Bishop of Gibraltar in the "Catholic Herald" of 28, may be aware that if we put ourselves in the shoes of the man who is being asked to appear on an American commission, but even up to this, one who will perhaps be asked to appear on a panel of laymen of the "theological" group, he will be trained rather than the broad view of the Catholic and Apostolic Church.

## LAYMAN

We might further wish to be satisfied that a layman who would speak for Christianity rather than for the Church might think that since laymen speak more fully in layman and understands perhaps better the death of secular indoctrination to which all laymen are subject, it might be better to select a professed Christian layman.

It is true, perhaps, this might be the best option but judging from the depth and breadth of the indoctrination in the Christian Faith by laymen both at home and abroad as a result of the recent efforts of the laymen of the Church, the response to the Forward-to-Death Movement and some of the recent peculiar ideas which have been put forward by workers in our parish churches, it might be better to hard-pressed to find a layman who has not only been indoctrinated in the face of adequately representing the views of the Church, but also indoctrinated leaders of the profession in both ways of life and conduct.

It is not necessary now to enter in order to support a claim that the Church is not doing well, but it is not forthcoming for where the need arises. Our Lord can be said to have a discipline endowed with the necessary gifts.

Our aim is to show the possibilities of the Church in its training that the Christian layman is not only able to counterbalance and consequently the need for the Church to represent and indoctrinate, but also to provide a means to accept and overcome the opposition which is now being met by the Christian and secular indoctrination. It is necessary to subordinate it to the Church's present equipment.

Indoctrination that is required to produce active adult Christians is the one obtained by the converting secular indoctrination which is the Kingdom of "God in Christ"; it is totally inadequate because the framework of the secular tradition and social concepts stemming originally from the tradition when she controlled all the means of the land upon which she stood in a land-based static society.

In these circumstances and in the light of the present parish system, the Church could rely on the fact that the young men and women of the generation to which he was anchored to the land upon which he stood and worked, even at a trade.

To this is added the Church's contact with all parishioners through the fact that she had become very much part of the government of the country.

The need to indoctrinate was hardly recognized in a social and economic environment which was pursuing traditional trades and social boundaries.

## STABILITY

With the Bible and the B.C.P. available to all, the Church has almost entirely pastoral attention on the part of the Church with its own members, and supported by chosen kith and kin or local friends or members of influence and importance in the Church, the local church as godparents was no more than a tradition of folk anchored in the Church if not very clearly "in Christ" so that the Church could be economic and social conditions.

Except in the rapidly-developing conditions of the last 28 years, these relatively stable conditions lasted right down until the end of the 19th century, even up to the outbreak of the First World War, when the effects of the first agrarian revolution were largely ignored and still to be seen in the ecclesiastical tradition and the ecclesiastical training of the Church.

The effects of the industrial revolution and the ensuing technological revolution have only come fully into view within this century.

The Evangelical Movement of the late 18th century only vaguely scratched the problem of urbanization; the Oxford Movement of the 19th century only vaguely scratched the problem of restoring sacramental living and the sacramental life of the Church.

The real task of the Church in the 20th century is to be able to provide an ordained society will have to be no longer possible to rely upon the family and the parish life, a mobile society which causes the break-up of the family life of the young generation comes of age because of the need of the young man and woman to be at management and at production work, to move to work to be done and because the urbanization of the young generation produces a system of relatively high mobility, which is not commensurate with the problem of inter-urban and inter-urban change of domicile.

It is not possible to arrange support for the spiritual needs of the young men and members of the Family by the means of the local Church of Christ membership.

One change and one change only in the Church's catechetical training is now possible in recent times in order to meet the needs of the young man and woman who are not content with a big sea has been the conversion of the young man and woman from a means of providing secular elementary education for largely neglected children to the instruction and this move in the direction that has been traditionally been made more than one instruction is needed. The need to provide a means of indicating a way of life and an attitude which will lead to a sacramental form of living and an attitude of self-sacrifice and dedication, examples of which can be found in the armed forces, in the established professions and now even in industry and commerce, the only way to do that given by the Church has to be more deeply engrained, more profound and at the same time deeper (or higher).

There is a similarity about all forms of secular indoctrination even including that of the so-called Church of Australia and Public Schools in England, which are really concerned with turning out "gentlemen" who are able to apply quickly in any organisation or society in which they find themselves and so are freed to serve that organisation or society in an acceptable and dedicated way.

They all without exception are upon indicating the "done thing" and a way of life which becomes a tradition and they do not rely upon instruction, but atmosphere and leadership for this purpose.

To find a similar system being used by the Church for the purpose of including dedication and devotion to our Lord and to turn back to people we have to turn back to the primitive Church of the first three centuries which was faced with the same problem of a highly mobile and urbanized society which also lived under conditions which were highly mobile and highly destructive power (via Jerusalem A.D. 70) and which were not free of ambition, or ignorant or frightened men.

The comparison is too close for comfort and we may find that we shall need to restore a somewhat similar Catechism which involving not only a radical change in teaching the sacraments of Christian initiation but also a radical revision of the tradition of anchoring oneself to benefits.

The need for radical revision of our past practices and in one other, supported by full-time priests, recognised once it is realised that we cannot expect to achieve through indoctrination in the service of the Word made flesh.

In reliance upon rapidly disintegrating families whose heads are daily subjected to secular indoctrination in one form or another, imposed by full-time parents; that such indoctrination cannot be had from Sunday schools staffed by partially trained volunteers and writing for the most part upon instruction in knowledge of the written word which, for lack of understanding, will be discarded in later life in common with most of the knowledge imparted by instruction during school years; and that this very lack of understanding cannot be made up in a few weeks or even months by post-Confirmation training undertaken by an already overworked and harassed stipendiary clergy.

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Whether we continue to baptise infants, then turn to the sacrament of Adult Confirmation and First Communion (which would constitute serious theological and practical difficulties) or receive infants in the Name of the Lord and prepare them as disciples for adult Baptism, confirmation and First Communion (which would appear to be sounder biblically and more in line with the practice of the Primitive Church), we face the same problem of the way in which we do this to our own.

We shall need to be more thoroughly and professionally indoctrinated in our own catechetical and ecclesiastical training.

This would require not only the provision of extensive instruction through or under the supervision of professional catechists and regional catechists, but also a system of work of worship and training in the sacramental life which would involve the regular celebration of Holy Communion at the central worship and enable the central worship and the celebration of Holy Communion to be maintained at the most convenient time in every case of the workday life of the layman, would minimise the Church's expenditure on real estate, buildings and equipment, reduce the shortage of priests, enable the central worship and the celebration of Holy Communion to be maintained at the most convenient time in every case of the workday life of the layman, would minimise the Church's expenditure on real estate, buildings and equipment, reduce the shortage of priests, enable the central worship and the celebration of Holy Communion to be maintained at the most convenient time in every case of the workday 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SERVICE HELD FOR PERTH M.P.'s

FROM OUR OWN CORRESPONDENT

The recent postal strike in Britain indirectly affected a service for Members of Parliament held last week in S. George's Cathedral, Perth.

The Dean of Perth, the Very Reverend James Payne, in a sermon before the House of Commons, said that after he had made arrangements for the service, he had been told that the service for members of the House of Commons was held at St. Margaret's Church, W.C.C.

He wrote urgently to the Rev. C. S. Margrave, Rector of the service, intending to model S. George's Cathedral service on it. But that postal strike had defeated that hope.

So the service that afternoon was Western Australian produced but included a segment of the service held in Washington at the inauguration of the President.

Sixty of the eighty members of the Parliament of Western Australia, accompanied by their wives, attended the service, in addition to the Premier and nine of the Cabinet Ministers.

EFFORTS TO END RACE RIOTS

ECCLESIASTICAL PRESS SERVICE Geneva, August 10 A group of New York Protestant, Roman Catholic and Jewish leaders called on New York's mayor to urge all "municipalities" to end the city's race riots.

The group, called together by Dr. C. Bennett, president of New York's Union Theological Seminary, recommended immediate establishment of a civilian review board of responsibility in investigations of alleged police brutality.

It also called for a clear public explanation of the functions of the proposed Commission on the Cause of Race Riots, published by and within the city Police Department.

Concerning creation of a civilian review board—urged by Mayor John Lindsay—the mayor said the City Council should not act until "the Police Department has nothing to hide it should welcome the establishment of a means of reassuring all citizens."

At an earlier representative of the city's Committee of Racial Leaders, after an emergency session, also urged the mayor's unanimous approval of the recommendation. A statement of a civilian review board to "investigate charges of police brutality."

On the same day an interesting group of Protestant ministers in the Harlem area met at the Harlem office of the Protestant Council of the City of New York issued a statement expressing concern that the police had used "unnecessary gunfire" during the rioting protesting "the use of such epithets . . . to many decent persons and the constant bearing by police of innocent people."

The group also called for formation of a civilian review board to examine charges of police brutality, and the appointment of Negroes to top posts in the Police Department.

CATECHUMENATE

(Continued from page 10) Not only the world with West and Sacrament at all its centres of activity.

The re-establishment of the Catechumenate and the provision of an adequate system of education within the proper context of doctrine and sacramental life would present no real problem because the services of devout school teachers, college professors and educators, and of those whom might be ordained men, would be available to the Church under the direction of the episcopal clergy.

Moreover, the latter would be better trained than their task and better distributed throughout the body because they would be freed to serve a longer apprenticeship under senior and experienced clergy alongside full-time clergy who would be at work in the secular world as well as in the church. For example, it would not be necessary to provide so many specialist chaplains in hospitals and elsewhere.

Perth, August 10

affected a service for the clerks of the Parliament, the usher of the Black Rod and the chaplain of the House of Commons, by a lay canon of the cathedral, the dean, presiding, and the Honorable F. C. Mackay, Minister for the Navy.

The service was conducted by the Rev. Canon J. M. Mackay and the speaker reading the Lessons.

In his address the archbishop said "there is as much demand for the education of students to be workers for the Kingdom of God."

Ministers of the Church and of the Crown were called upon to serve their fellow men, and they, with the rank and file Members of Parliament, were involved in human education, as were, indeed, all active laymen in the Church.

IRISH FOLK SONGS WILL HELP MISSION

FROM OUR OWN CORRESPONDENT

Melbourne, August 10 The fund for the new Mission House of the Melbourne Diocesan Mission to Streets and Lanes is to be helped by a musical evening at the end of this month.

On Friday, August 28, Margaret Nicholls will present "Folk Songs of Ireland" with Brian Fitzgerald at the piano.

The Mission to Streets and Lanes is an activity of the Diocese of Melbourne, but is conducted by the Sisters of the Community of the Holy Name.

Besides the Mission House at Hoppers, the Institute for Home for Little Children at Darling, for Girls' Home at Hoppers, and the Institute for Home for Little Children at Darling, for Girls' Home at Hoppers, and the Institute for Home for Little Children at Darling.

Services attended by a large congregation are held at the Mission House on every Friday evening and other services often held at the Institute for Home for Little Children.

The existing temporary sanctuary is quite inadequate and it is necessary to obtain a permanent one.

"BILL OF RIGHTS" IN SPAIN

ECCLESIASTICAL PRESS SERVICE Geneva, July 29

The Vatican and the Spanish Roman Catholic hierarchy have informed the Spanish government that they have no objection to passage of the proposed "bill of rights" for Protestants in Spain.

Under terms of the 1953 concordat the Spanish government is unable to take the initiative in proposing new laws relating to minority religious groups without the approval of the Spanish hierarchy.

Reports indicate the new bill would enable those in hold previous residence now if registered in the name of Catholics or foreign organizations.

It would also permit Protestant schools and publishing houses, would allow civil marriages between Protestants and Roman Catholics, and would free Protestant workers from having to attend Roman Catholic services in the armed forces.

However, it would maintain a ban on "proselytizing" by Protestants.

The Roman Catholic hierarchy, published in London, commenting on the proposed law said that it would mean that the official Spanish of today is in accordance with the liberal view blowing from the Vatican.

There have been some converts in Spanish Roman Catholic circles. The Rev. Fr. Juan Francisco Peto, in a recent newspaper article, warned that it would be necessary to provide so many specialist chaplains in hospitals and elsewhere.

W.C.C. CONSULATION

ECCLESIASTICAL PRESS SERVICE Geneva, August 10

Thirty-five lawyers from Asia, Africa and Europe examined the implications of the "provisional" age" at a five-day consultation here sponsored by the World Council of Churches.

The consultation, the fourth in a series started in 1950, gave major consideration to the study of the foundation of the law from the Christian point of view.

Topics dealt with in study groups included: problems of the development of legal systems in Africa, Asia and Europe; the role of law; and the role of the lawyer.

Speakers included Professor J. N. D. Anderson, director of the Institute for Advanced Legal Studies of the University of London, and Mr. Markesbeke of the Supreme Court of India, and one of the initiators of the consultation; Mr. de Ribancourt, advocate of the Court of Paris, and Professor H. H. Scher, rector of the theological faculty of the University of Bonn.

(A report of the consultation will be published later by the "Ecumenical Institute.")

DIOCESAN NEWS

NEWCASTLE

BISHOP'S ENGAGEMENTS The Bishop of Newcastle, the Right Reverend J. H. Houston, administered Confirmation at St. Thomas's Church, Cardiff last Sunday morning and at St. Augustine's Church, Merewether, in the afternoon.

On Friday next the bishop will visit Yarr, near Parramatta.

ASSISTANT BISHOP Last Sunday the Assistant Bishop of Newcastle, the Right Reverend L. Stubbard, administered Confirmation at Tonkley at 8.15 a.m. and at Wyong at 11 a.m. In the evening bishop Stubbard administered Confirmation at The Entrance.

FROM KENYA

At Everson in St. James's Church, Wyong, last Sunday, the procurator was the Reverend Mamasias Kuria, of Kenya, East Africa. Mr. Kuria is spending some time in Australia to gain additional parish experience and has been brought here under a Church missionary society bursary. During Everson an admission service of the Young Anglican Fellowship was held at which six new members were admitted to the Y.A.F.

PERTH

HOME FROM SWEDEN The Reverend Andrew Donald, who is Chaplain to Her Britannic Majesty's Consul-General in Gothenburg

(lived) is, back in Perth visiting his parents Mr Donald is Chaplain of St. Andrew's, Gothenburg. The chaplaincy was created over 800 years ago. Mr Donald was ordained, and St. George's Cathedral, before being appointed Rector of Wyalaitzheim. He hopes to return to Sweden next year.

SCHOOL'S GIFT TO ZENSHOP The boys of Christ Church School, Perth, have presented the Right Reverend T. B. Macdonald, Conductor of Perth, with a created member of Western Australian alumni and are given by three art lecturers at the Perth Technical College.

Bishop Macdonald has been on the school circuit for five years, and prior to that, as lecturer of Christ Church, Claremont (1944-60), had been in close touch with the school.

ANGLICAN AT CONSECRATION OF ROMAN CATHOLIC CHURCH

A number of parliamentarians of St. Peter's Church, Bruce Rock, attended the consecration of the new Roman Catholic Church in that town. Other churches also were represented at that service.

Bruce Rock parish is giving well to the appeal for a chapel at Wallaston College. £80 has already been given or promised.

SYDNEY

RURI-DECANTAL FESTIVAL

The Archbishop of Sydney will attend the Marby-Moeman Ruri-Decantal Festival to be held at St. Mather's, Manly, on Friday, August 14.

ELLY'S for CONN Electronic ORGANS Today, hundreds of church congregations throughout the world are enjoying traditional organ music produced by Conn Electronic Organs. Conn Organs are made with a tone generator for EACH NOTE. This produces a "total organ tone" without requiring a single reed. Conn Organs also have four RASO-Organs VOICES—an important feature recognized by pipe organs. It can be in every centrally situated showroom—see, hear and play a Conn Organ. Then and only then can you appreciate its flexibility—its magnificent pipe-like tone and how different Conn Organs are from the electronic instruments of modern electronic Organ—available only at Elly's.

R. H. ELLY PTY. LTD. Conn agent for N.S.W.

David Jones' own brand. This label gets you the best value for money!

DAVID JONES' OWN BRAND. A man's shirt with 'DJ 100' on the collar.

Any item that bears it has been tested by a committee of David Jones' experts, who have questioned, probed and checked every detail of work, weight, colourfastness, seam strength, construction detail . . . every last thing that makes for quality. You will find the DJ 100 label on men's clothing, basic fashions, household appliances, house linens and children's wear. You will find it at all D.J.'s Stores. Look for it, get what it, depend on it. It carries the David Jones' famous unconditional guarantee—satisfaction or your money back in full.

COOMBA'S COLOURFUL CLERGY

FROM OUR OWN CORRESPONDENT

Caberra, August 10 Referring to the "Southey Churchmen" the monthly magazine of the Canberra and Gold, Burn diocese, of Coom's collection.

The Reverend David Black was in the early 1930's and in the early 1940's. The Reverend David Black was in the early 1930's and in the early 1940's. The Reverend David Black was in the early 1930's and in the early 1940's.

Also, Canon Blanche was residing in retirement in Sydney parish.

# CHARGE TO PERTH SYNOD

from start, a new breath and strength to lead a new life.

"There is nothing that can happen to us for which the grace of God will not be more than sufficient."

"The Holy Spirit comes to dwell within the spirit of man, to sanctify, guide and empower."

"There is not one end; men can have countless lives, the life of Christ, the One Who ever lives."

"God is working to perfect his creation, to build up, defend evil, conquer disease, meet men together, and to communicate His Kingdom of love, righteousness and peace."

So the Church is the guardian of the gospel, the messenger bringing the good news of what God has done in Christ.

"All orders are holy, Plumbers, farmers, typists, television producers, lawyers, drivers, members of parliament, mothers in the home, and as much in holy orders as we clergy, for they are working with the things God has made as the priest."

Archbishop Appleton said the Church was meant to be the pattern of the world's life, just as Christ was the pattern and the individual life, but had we instead made it a narrow body of self-righteous people looking to themselves, standing back from the life and compass of God.

"Have we imagined ourselves in the thought forms of a past age so that we can no longer meet men as they are, the faith is relevant to life and thought today?" he asked.

"Does our doctrine of creation, remain frozen in the period of Genesis I, wonderful as the insights of that poem of creation are?"

"Or does it take into its consideration the galaxies of stars still said to be coming into existence, the discovery of nuclear fission, the satellites sent round the earth and the rockets reaching the moon?"

**SUB-CONSCIOUS**  
Does understanding of man's personality include the fact of the subconscious and relate to our creation in the divine image and the Holy Spirit's indwelling of men?"

"Have we limited the operation of God too narrowly to the Christian religion or do we see God as active in all creation?"

"Do we resist to seeing truths brought to us by men of science and art, and believe that all truth comes from God?"

"Do we expect to see God at work in other religions than our own, and believe that Christ comes to men of other faiths as fulfillment as well as correction?"

"Is our idea of God too small or do we see all truth, all love, all goodness coming from Him as eternal sources?"

The archbishop then spoke of the Five-fold Call from Toronto for us to be a Serving Church, a Listening Church, One Church, To Affirm the Unity of the Human Race and all-race and Love Together.

—to be the People of God. He gave particular emphasis to the function of the laity.

"I would hope that small groups of laymen might undertake the task of thinking out such as local affairs, inter-cessional matters, work on waste, safe meetings, lonely people, Sunday school."

The archbishop said he envisaged the training of the laity on a diocesan scale. The laity's main work was to be done in the parishes. He praised the work at present being done by about 40 per cent of the Anglican families and said the task was to win the other 60 per cent.

He listed the duties of churchmanship as: commitment to Christ, daily prayer, Sunday worship, regular Bible study, Christian thinking, Christian living, Christian service, Christian witness and "only after that that Christian joy."

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(Continued from page 1)

change of dialogue between priest and people, rather than a priestly monologue.

"I would hope that small groups of laymen might undertake the task of thinking out such as local affairs, inter-cessional matters, work on waste, safe meetings, lonely people, Sunday school."

The archbishop said he envisaged the training of the laity on a diocesan scale. The laity's main work was to be done in the parishes. He praised the work at present being done by about 40 per cent of the Anglican families and said the task was to win the other 60 per cent.

He listed the duties of churchmanship as: commitment to Christ, daily prayer, Sunday worship, regular Bible study, Christian thinking, Christian living, Christian service, Christian witness and "only after that that Christian joy."

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England and America could be exceeded to help us for the next few years.

"We for our part could send more teachers, nurses, secretaries, in return, as well as continuing to provide some priests."

The W.C.C. archbishop outlined a scheme to help serve the community. The 707 of the body would be sent to people who heads had been made known through the Christian workers' whether at home or overseas.

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## NEW CHURCH

(Continued from page 1)

by the Archbishop of Melbourne assisted by the Archbishop of Perth.

Amongst the seventeen clergy present were the Rural Dean, Canon B. M. Hudson, the Archdeacon of Fremont, who is Director of Evangelism and Education of Fremont, who is a former vicar of the mother church of St. John's, Haddington, and the Reverend J. Grant, who is now in charge of the East Forc, which at present is working in the inter-municipal areas.

After the service visitors by His Grace, the ornaments and furnishings of the altar were brought in, and the altar was dressed in readiness for worship.

In his address, the archbishop spoke of a church dedicated to St. Philip as essentially a church of the people, for Philip is the apostle of whom we know little.

An apostolic church, like an apostle, is called to be close to Our Lord and worship it central to the life of the parish.

Like Our Lord, an apostle is to be a leader in service, and to have a message.

A dedicated service for an apostolic church means the dedication of its people.

After the service visitors had an opportunity to inspect the new building.

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**LINDEN PRIVATE HOTEL**, 24 Adelaide Street, Perth. Fully equipped for your Melbourne holiday. 20 rooms, 10 en-suite, 10 single, 10 double, 10 triple, 10 quadruple. Family room. 24-hour service. Free parking. Free laundry. Free breakfast. Also available 20-25 rooms. Tel. 478-1111. Perth, W.A.

**STANLEY CHURCH** of England Girls' Hostel, 20 Dalry Street, Newcastle, Queensland. Accommodation available. Apply to the Matron.

**WANTED**  
**STAMPS WANTED** for each Old stamp covers collection. Send for details. Seven Sea Camp Pty. Ltd., Dubbo, N.S.W.

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## ORDER FORM

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