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## IMPRESSIVE CONSECRATION IN MELBOURNE

### FRIENDS SUPPORT NEW BISHOP

FROM OUR OWN CORRESPONDENT

Melbourne, February 26

A beautiful sunny day, the pealing of the bells, and the dignity of the age-old form of service for the Consecration of a Bishop in the Church of God all contributed to the solemnity and impressiveness of the occasion when the Venerable Geoffrey Tremayne Sambell, Archdeacon of Melbourne, was consecrated to his new office on the morning of S. Matthias' Day, February 24.

The fact that this holy day fell on a Saturday made it possible for many more friends and well-wishers to be present than is usually the case when such a service takes place on a week-day.

With the exception of four years as a chaplain with the A.I.F. (when he was Mentioned in Despatches), the whole ministry of the Right Reverend G. T. Sambell has been exercised in the Diocese of Melbourne, whose second bishop coadjutor he now becomes.

Trained at the University of Melbourne and Ridley College, his old Principal, the Right Reverend Donald Baker, was one of the bishops who shared in the laying on of hands.

Soon after his return to the diocese after the war, he was appointed Director of the newly-established Diocesan Centre, which, under his guidance, has built up in a remarkable way, especially with regard to chaplaincy services.

Many men come to the Diocesan Centre from other dioceses in order to receive training and experience as chaplains in hospitals and other institutions.

Director of the Brotherhood of S. Laurence has been another important position which has been marked by development and expansion.

In diocesan administration, Bishop Sambell was, for several years, Archdeacon of Essendon, an archdeaconry in which many new housing areas highlighted the need for vigorous action by the Church to provide for the spiritual welfare of big populations. Twelve months ago, he became Archdeacon of Melbourne and Director of Home Missions.

The service began at 10 a.m., but before this the choir, preceded by a crucifer, had led a long procession into the cathedral through the south-west door.

#### PROCESSIONS

This procession included theological students in academic dress, lay readers, both diocesan and parochial, deaconesses in surplices and grey cassocks, Sisters of the Religious Communities (Melbourne has two), clergy from other dioceses, clergy of the Diocese of Melbourne, and representatives of other Churches.

These last included robed clergy from the various Eastern Churches, as well as heads of the various Protestant denominations, most of whom wore black gowns and hoods. One even included a red stole!

The first procession was followed by the Chapter Procession, with the newly-installed Dean Thomas at its end; and when both processions had taken their places, the archbishop's procession entered by the great West Door.

The vergers led the advocate, registrar and chancellor, and they were followed by the bishop-elect, wearing his purple cassock.

Visiting bishops included the former Bishop of Edinburgh and the Assistant Bishop of Newcastle, as well as retired bishops who live in Melbourne and Bishop Lipp, formerly of the Church of South India.

Then came the bishops of the province, each with his pastoral staff. The only absentee was the Bishop of Bendigo, who is on

his way to England. Each bishop was followed by his chaplain.

Following the bishop coadjutor, the Right Reverend Donald Redding, the precentor carried the Metropolitan's Cross, and then came the Archbishop of Melbourne, carrying his pastoral staff, and with his metropolitan train carried by two small servers in scarlet cassocks. Amongst the chaplains who followed was an "honorary chaplain" for the occasion, the archbishop's own brother, who is Archdeacon of Sheffield, at present on a visit to Melbourne. The processional hymn was "O worship the King."

#### THE SERMON

In the service of Holy Communion, the Epistle and Gospel were read by the two senior bishops of the province, the Bishops of St Arnaud and Wangaratta.

These two bishops also acted as presenting bishops, which added further interest to the service, as Bishop Winter (St Arnaud) and Bishop Sambell are related by marriage.

The sermon was preached by the senior bishop coadjutor, the Right Reverend Donald Redding, who was a colleague of the new bishop during army days in New Guinea.

Taking his text from Matthew 20: 25-28, Bishop Redding first expressed the good wishes of the Australian bench of bishops to a newcomer amongst them, and proceeded to consider the type of ruler envisaged by the office of a bishop, which includes far more than the administration of a diocese.

The three essential attributes for every minister of Christ's Church—be he ordained man or layman—were to be found in the three alternative Gospels appointed for the service.

Any increase of privilege and prestige brings increased responsibility, and this is true of spiritual matters as well as secular.

(Continued on page 11)



The Archbishop of Melbourne, the Most Reverend Frank Woods (centre), with the two coadjutor bishops of the diocese, Bishop Donald Redding (left) and Bishop G. T. Sambell, after the latter's consecration in S. Paul's Cathedral on February 24.

## BISHOP VOCKLER ASKS HELP FOR POLYNESIA

"We need Prayers, Persons and Pounds for Polynesia," said the Right Reverend J. C. Vockler, preaching his farewell sermon in S. Peter's Cathedral, Adelaide, on February 27.

Bishop Vockler, who has been Bishop Coadjutor of Adelaide, will be enthroned as Bishop in Polynesia at Suva on March 21.

He said the desperate shortage of clergy and money for all missionary dioceses was because "the Church at home has become inward-looking and self-regarding."

"It has put the incidental luxuries of parochial life before the urgent priorities of the Gospel."

"It has in so many places lost sight of its own principal responsibility for THE mission of the Church and as a result — an inevitable result — missions come a bad last in our planning, praying and giving."

The bishop said that the task of "proclaiming the Gospel or good news of reconciliation" is the Mission of the Church.

All organisation in the parish and the diocese is secondary to this.

Missions are part of that mission which the Church undertakes in response to the divine command: "Go ye into all the world."

Bishop Vockler gave details about the Diocese of Polynesia which, he said, could be turned to a more general application of missionary dioceses in general.

"Polynesia," he said, "with its 11,500,000 square miles, is the

largest diocese in the world.

"It is a diocese which has, like so many missionary dioceses, proceeded from one major crisis to another and yet has been enabled through the wisdom and piety of my illustrious predecessor to establish the work to which it is called."

"It faces great challenges and wide opportunities. Yet, to-day, it has but fourteen priests and a handful of lay workers spread very thinly over the field."

"Only two of the priests work outside the Crown Colony of Fiji and as a result there are many of our fellow churchmen who are cut off from the Sacraments for long periods."

"Our schools have to employ non-Christian staff and to turn away children because of our limited facilities."

"We need desperately more priests and teachers. Some of our schools have been appealing for teachers for over a year."

"Advance work is often impossible because of the shortage of manpower and the financial resources to support manpower."

"The Church in Australia and New Zealand which is primarily responsible for supporting us

produces a mere £15,000 per annum for our work."

"Every missionary diocese can make a similar complaint, though I believe our plight is relatively worse."

"There are in Fiji 200,000 Indians, most of whom do not know the goodness of God in Christ."

"To them we seek to exercise a 'ministry of reconciliation.' Before them we seek to set forth the 'structure of reconciliation.'"

"Our uncompleted cathedral on the hill in Suva stands as an eloquent symbol of our unfinished task."

## BLAKE PRIZE EXHIBITION OPENED IN SYDNEY

The Chairman of the Australian Broadcasting Commission, Dr J. R. Darling, opened the Blake Prize exhibition at Mark Foy's store in Sydney with a mildly provocative speech on February 21.

Dr. Darling said he had expected the works hung to convey in some way the intensity of each artist's own religious experience. With perhaps two exceptions, he had failed to find this in the exhibits.

True greatness in any field, Dr Darling said, was marked by two qualities: simplicity and relevance, both of which he had personally seen in such outstanding characters as William Temple and Grotius.

The most universal activities of mankind, religion and art, should peculiarly be concerned with, and should illuminate, the whole of life. Paradoxically, however, both were subject to the deadening temptation to become esoteric.

The moment that either art or religious belief became esoteric, Dr Darling said, it ceased to be what it was called, in any proper sense.

Dr Darling said the Blake Society was doing much to heal the divorce between Art and Religion which attended upon the Renaissance and the Reformation. This was good, for both these activities, by definition,

## THE CARPENTARIA APPEAL

Readers of "The Anglican" have given £6,665 to the Carpentaria Appeal to build houses for the Aborigine people at Edward River, Mitchell River and Lockhart River Missions. This will build twelve houses. The first houses to be built were handed over last month. The appeal closed last year, but money is still coming in from parishes who promised donations. This money should be sent to the Bishop of Carpentaria, Church Office, Thursday Island, Queensland. More money will be needed to house all the people on the three mission stations in decent homes. Gifts for these should be sent to the State Secretaries of the Australian Board of Missions.

claimed universality, and their separation had been tragic. The one was concerned with beauty in all its forms; the other with ultimate truth. These aims were not opposing, but complementary.

The Blake Prize was won, for the fourth time, by Eric Smith with an abstract painting, "Eucharistic Landscape." The subject set was the Eucharist.

The Darcy Morris memorial prize was won by Justin O'Brien with The Dormition of the Virgin.

## MEDITATION FOR EACH DAY IN LENT

For Lent, which begins on Ash Wednesday, March 7 next, THE ANGLICAN strongly recommends "Believing in God" by Miles Lowell Yates, for daily devotional reading suitable for all church-people.

This book has been edited for Australian readers by the Right Reverend J. C. Vockler.

It is obtainable from the Anglican Book Department as advertised elsewhere in this issue. It was reviewed in our issue of February 23.



The chairman of the A.B.C., Dr J. R. Darling, speaking at the opening of the Blake Prize exhibition on February 21. On his right is the chairman of the Blake Society for Religious Art, Dr. J. Burnheim.



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of these Centres.

## THE THIRTY-NINE ARTICLES . . . 28 (PART 2)

# A DOCTRINE REFUTED

By FRANCIS JOHN BRERLY

WE have learned that in the first part of the Twenty-eighth Article of Religion, the Church of England refutes the Zwinglian doctrine of the Eucharist: that it is only a service of commemoration in which Christians remember with gratitude what Our Lord has done for men; and proves that the virtue or efficacy (or inherent power) of the Sacrament is in the Consecration, not in the Communion as Zwingli taught.

The second part of the Article refutes the doctrine of Transubstantiation as taught by the Church of Rome.

It says, "TRANSUBSTANTIATION (OR THE CHANGE OF THE SUBSTANCE OF BREAD AND WINE) IN THE SUPPER OF THE LORD CAN NOT BE PROVED BY HOLY WRIT; BUT IS REPUGNANT TO THE PLAIN WORDS OF SCRIPTURE, OVERTHROWETH THE NATURE OF A SACRAMENT, AND HATH GIVEN OCCASION TO MANY SUPERSTITIONS."

Transubstantiation is one of those doctrines which are bound to arise when men try to pierce too far into the mysteries of God and seek to explain with the finite terms of this world the infinite wonders and mysteries of the next.

We know that even in this world every language has certain words which cannot be adequately translated into any other tongue.

If it is impossible to explain exactly what certain words mean in this world, how much more impossible is it to try to explain in the terms of this world the spiritual meanings of the next.

The doctrine of Transubstantiation appeared very early in the history of the Church. It is natural that men should wonder what Our Lord meant when He said, "This is My Blood . . . This is My Blood," and "Except ye eat the Flesh of the Son of Man and drink His Blood ye have no life in you," but wondering what was meant and formulating a doctrine which the whole Church must believe are two entirely different things.

Though the idea of Transubstantiation had appeared as early as the third or fourth century, it was not till the Council of Trent that the Church of Rome formulated the doctrine as necessary to Salvation. That means it must be believed by those who would be saved.

### AT TRENT

The Council of Trent phrased it thus: "If anyone shall say that in the most holy sacrament, there remains the substance of bread and wine together with the body and blood of our Lord Jesus Christ; and shall deny that wonderful and singular conversion of the full substance of the bread into the body and of the whole substance of the wine into the blood, the species of bread and wine alone remaining — which conversion the Catholic Church most fittingly calls Transubstantiation — let him be anathema."

Species means appearance from the Latin word, *specio* which means I see.

The Article refutes this doctrine . . . cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture."

The doctrine of Transubstantiation cannot be proved by Holy Writ because it is a metaphysical theory and the Bible deals with theology.

Repugnant to means contrary to or contradicts. This doctrine is contrary to the teaching of the Bible because it states what neither Our Lord nor His Apostles said. When Our Lord spoke to the people in Capernaum saying, "Except ye eat the Flesh of the Son of Man and drink His Blood ye have no life in you," and they turned away angrily asking, "How can this man give us His Flesh to eat?"

He turned to His Disciples and asked, "Will ye also go away?" But even though S. Peter cried impulsively, "Lord, to whom

should we go? Thou hast the words of eternal life," Our Lord did not even attempt to explain what He had meant.

On the night when He instituted the Most Blessed Sacrament, He did not give any explanation when He said, "This is My Blood . . . This is My Blood," nor do we read that the Disciples asked Him what the meaning might be.

From the Acts of the Apostles, we learn that from the earliest days, the Church "continued in the Apostles' doctrine . . . in the Breaking of Bread," and when S. Paul wrote to the Corinthians about the Eucharist, he referred to the Bread and Wine as being Bread and Wine after the Consecration as well as before it.

There are many different ways in which the words Body and Blood may be used; since Our Lord did not say in which sense He used them, any doctrine regarding them must be looked at with the greatest care. The great danger in the doctrine of Transubstantiation is, as B. J. Kidd says, that it "substitutes a miraculous act for a mystery," and, "is against the principle of the Incarnation, according to which the supernatural never annihilates the natural."

Secondly, "Transubstantiation . . . overthroweth the nature of a sacrament."

A sacrament, the Catechism tells us, has an outward and visible sign of its inward and

spiritual grace. Transubstantiation by "substituting a miraculous act for a mystery" turns the outward and visible sign into its inward and spiritual grace, leaving only the appearance of the outward signs upon the altar, thus "overthrowing the nature of a sacrament."

Thirdly, "Transubstantiation hath given occasion to many superstitions." Superstitions means an ignorant and irrational belief in supernatural agency or belief in what is absurd without evidence.

Three stories will give us some idea of the superstitions to which this doctrine has given occasion:

### SUPERSTITION

1. On Easter Day about A.D. 1020, Aelfric, the Abbot of Petersborough in England, preached a sermon in which he told a story from an old book called "Vias Patrium." A woman who doubted that in the Consecration the Bread and Wine became the Body and Blood of God the Son, went to S. Gregory with her problem.

He prayed that Our Lord would show them the part of the Host (the Sacrament) which the woman would receive when she made her next Communion. Both then saw lying "in a dish a joint of a finger all beblooded." Thus was the woman's doubting expelled. If this were so, it is not

Our Lord's Body which we receive, but a part of His Body, which is definitely repugnant to the teaching of Holy Writ.

2. A second story tells of a saint canonised by the Church of Rome, who was advised by her confessor for some reason not to make her Communion. She was so distressed as she knelt in church that as the priest was giving the Host to the communicants at the altar, one Host leapt from his fingers and flew straight to her mouth where she knelt in her place in the church: which is quite as absurd as the vision of S. Gregory and the woman.

3. About 1954, an English priest travelling on the Continent, met a Roman monk who assured him that in the Consecration even the weight of the Host changed, but he did not say to what weight it did change.

We can see, then, to what gross superstition such a doctrine can lead. The Church of England in her Articles wisely does not attempt to define any definite doctrine regarding what happens in the Holy Mysteries. That she is "continuing in the Apostles' doctrine" is sufficient.

As S. Thomas Aquinas said and Queen Elizabeth was wont to repeat,  
*Christ took the Bread and broke it.*

*It is the Word that spake it;  
And what that Word doth make it;  
That I believe and take it.*

## THE LESSER LITANY

By THE REVEREND C. A. OLIVER

THIS is the name of the brief prayer for Divine Mercy which from an early date has been used in the liturgical worship of the Church.

Its Greek form is "Kyrie Eleison." Translated into English it is "Lord have mercy," and we find it prefaced to the Lord's Prayer in our Book of Common Prayer when that Prayer is not eucharistic, as in Morning and Evening Prayer, which links these Offices to the Eucharist.

Primarily, however, the use of the Lesser Litany is eucharistic. It is a pity that in modern times the word "lesser" should carry the meaning not only of "shorter" but also of "inferior," for the Lesser Litany is the foundation-basis of all other Litanies addressed to God.

The formula of the Lesser Litany is found in pre-Christian times, both in non-Christian cultus and in Jewish worship, as an address to God's Mercy, and its original use in the Church was in this form.

The Western Church altered the second line to "Christ have mercy" as if it were a Trinitarian prayer, with the third line addressed to the Holy Spirit, and this is the way we use it in our Church to-day. Properly, however, it is a threefold plea to God the Father.

Historically, its use appears to have originated in Syria in the fourth century, from which it reached the south of France by the sixth century.

### THE KYRIES

In our Communion service in the Book of 1549 it was used in the English translation "Lord have mercy upon us," but in 1552 the Ten Commandments were substituted, and have been prescribed ever since. The 1928 alternative Order, which is permitted in many places, allows the Kyrie to be sung or said in place of the Commandments, in its altered or Western form.

In the 1662 Book, which is the normal use in parishes and to which all priests are pledged at ordination, the Lesser Litany has left its mark in the congregational response to each of the Commandments. "Lord have mercy upon us, and incline our hearts to keep this law." This is liturgically better in the supreme

act of the Church's worship addressed to God than the altered form.

Behind the Lesser Litany lies the mystery of the old Aaronic Blessing from Numbers vi. 22-27 which only priests were authorised to utter. "The Lord bless you and keep you. The Lord make His face to shine upon you and be gracious unto you. The Lord lift up the light of His countenance upon you, and give you peace."

This fourfold blessing, composed not earlier than the time of Ezekiel, is explained in the last verse of chapter vi as a formula embodying the Tetragrammaton: "and they (Aaron and his sons) shall put my Name upon the Children of Israel, and I shall bless them."

The first and second blessings are really one, together representing the Third Person of Ezekiel's Trinity. Life and the Brightness, JH; the third blessing represents the First Person, Light, H; the fourth blessing represents the Second Person, Peace, W.

### CZECH PROTEST

#### ECUMENICAL PRESS SERVICE

Geneva, February 26

An editorial in the Czech communist newspaper "Novo Svoboda" protests against "increasing activities of illegal sects" in industrial sections of the nation's big cities.

Most of these sects, the paper charged, originate in the United States and receive their support from the U.S.

Among illegal activities it listed the import of "large quantities of religious literature attacking the government."

### HELP FOR STUDENTS IN SWEDEN

#### ECUMENICAL PRESS SERVICE

Geneva, February 26

The Church of Sweden will shortly provide a ministry to Asian and African students studying in Sweden by pastors from their own areas.

Dr. Gunnar Hultgren, Archbishop of Uppsala, said a young Indian minister will be located in Stockholm and a Tanganyikan minister in nearby Osteraker.

This Trinity is one indivisible God, because if a single letter is omitted the Name loses its power, and because the three concepts are interdependent.

This blessing confronts the worshipper with the Sacred Ineffable Name or Person of God Himself, and draws forth the congregational response "Lord have mercy. Lord have mercy. Lord have mercy," and so identifies the worshippers with their God.

Recent studies have shown that the Ten Commandments were really eight originally, to match the number of letters in the Sacred Name, and that they fall into two groups: one of three "Thou shalt" concerned with the True Creation, and the other of five "Thou shalt not" concerned with the False Creation.

### WARNING

Each group is prefaced by a warning. The first group corresponds with the letters of the Tetragrammaton, and the warning preface is therefore III "Thou shalt not take God's Name in vain." V "Honour thy father and thy mother," i.e., JH: Life and the Brightness. IV "Keep the Sabbath day holy," i.e., W: Peace. I "Thou shalt have none other gods but me," i.e., H: Light.

This means that the framers of our 1662 Book of Common Prayer confront the worshipper at the beginning of the Liturgy with the very Name or Person of God Himself, God the Ineffable, the Threefold God of Ezekiel who incarnates Himself in Jesus Christ through the Spirit.

By preserving the ancient "Kyrie" in its original form as part of the congregational response to the Commandments, the framers of our Prayer Book link us to the primitive Church, to the Church of old Israel, and to the Eternal God Himself, "God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible."

It is interesting to add that, beginning with God the Eternal, our Liturgy ends with Bethlehem, with the song of the angels, with the birth of the Eternal in us.

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## PARISH LIFE MISSION IN TASMANIA

### EXCITING PLANS FOR THE FUTURE

FROM A CORRESPONDENT

Hobart, February 26

The first Parish Life mission in the Diocese of Tasmania was held this month at S. Mary's, Moonah.

The guest leaders were the Reverend H. A. Jerrim and the Reverend J. R. Collings, who were assisted by the rector, the Venerable I. J. B. Macdonald and the assistant priest, the Reverend J. Mill.

The parish hall was the scene of growing enthusiasm, understanding and fellowship as the week progressed.

Some 50 people attended the mission at some time during the week, including 13 married couples.

The keen participation, the deepened fellowship and the moving response, with plans for an early follow-up meeting and continuation programme, should ensure the growth of new life and work and interest in the parish.

This will no doubt be the first of many such missions in the diocese in the future.

In recent years a small number of clergy have attended a Church and Group Life Laboratory and three Parish Life conferences for the laity have been held, but the last six months have seen dramatic developments in Christian education activities in the diocese.

Last August the Reverend J. R. Collings and the Reverend H. A. Jerrim joined a training seminar for potential leaders of Parish Life missions, organised by the General Board of Religious Education, at S. Paul's, Ringwood, Diocese of Melbourne.

Then they were members of teams which conducted simultaneous Parish Life missions in Melbourne parishes under the direction of the Department of Christian Education.

Since then the Reverend K. Jago, of the G.B.R.E., has twice visited Tasmania to lead seminars for clergy on adult Christian education.

Forty-five clergy have gained an understanding of, and many of them an enthusiasm for, the insights and methods now being widely used.

The Reverend P. Prentice has conducted a seminar for youth leaders.

#### FORUMS

As a result of the first of these seminars a small group of clergy became a steering committee and, in consultation with the bishop, the Right Reverend G. F. Cranswick, planned a clergy conference on seminar lines.

Instead of the usual rather tedious and not very profitable open discussions, the timetable included lecture, forum, open and group discussions.

Fellowship was good, and the work of the steering committee was warmly commended by the clergy who voted it the best conference on record.

Current trends in Christian education have been the subject of three conferences of Sunday school teachers; an exciting conference in Hobart was attended by about 130 teachers.

The diocesan Sunday school organiser, Deaconess P. Spry, is an enthusiast for the new methods.

Training for lay leaders has included a most successful and enjoyable week-end seminar for people from two Hobart parishes.

Diocesan Council recently approved the setting up of a Council for Christian Education with sub-committees on adult, youth, Sunday school and children's work.

This organisation, which is still in the formative stage, replaces previous organisations and should prove more effective. The council, for the time being at least, comes under the overall

direction of the Department of Promotion which has been responsible for much of the progress achieved.

Future plans include a Leader Training Institute for clergy, a conference for clergy wives and further training for youth leaders.

All these recent activities and future plans are most encouraging and stimulating.

The diocese is making a great move forward as clergy and parishes come to understand new insights and methods and to study and experience the life and mission of the Church today.

As some of the people said after the Parish Life mission at Moonah: "This was an opportunity really to understand parish life which I hope will be given to all parishes."

"The life of the Church should be enriched by this gathering together. The whole mission was a wonderful experience."

## UNIVERSITY CHAPLAIN IS NOW VICAR OF MELBOURNE PARISH

FROM A CORRESPONDENT

Melbourne, February 26

S. Andrew's Church, Aberfeldie, Diocese of Melbourne, was filled on February 15 for the induction of the Reverend Alfred Bird, formerly chaplain of Trinity College, as vicar.

The Archdeacon of Essendon, the Venerable R. W. Dann, conducted the induction service with the Rural Dean of Williamstown, the Reverend J. B. Moroney, and the Reverend W. V. N. Lines assisting.

Although without a vicar for the past nine months, the parishioners under the guidance and spirited leadership of the church secretary, Mr John Steele, and the faithful ministry of the Reverend W. V. N. Lines (aged 73 years) had experienced a deeper appreciation of parish unity.

Regular evening worship was conducted during the waiting period by the Reverend J. B. Cottier and laymen, Mr. L. J. Steele and Mr E. A. Enderby.

The congregation included civic dignitaries, Mr John Holden, M.L.A., and Mrs Holden; Mr S. Merrifield, M.L.C., and the Mayor and Mayoress of Essendon, Cr and Mrs A. Arundson; representatives of Trinity College and friends.

In his address Archdeacon Dann spoke of the wonderful experience that Mr Bird was bring-

ing to the parish, an experience enriched by ministry in England and by years of study and the pastoral responsibilities of ten years as chaplain to Trinity College.

"Your new vicar is well endowed with grace and gifts to advance the work of the Parish of Aberfeldie," he said.

Archdeacon Dann took as his text: S. John 15:1-17: "I am the real vine . . ."

He stressed these points and the implications they held for the Church:

#### FOUR POINTS

- It was a call to a more corporate life of the Church and to establish roots and an interdependence one with another.
- Presented us with a "sense of polarity" . . . a source of direction and purpose.
- Reveals a statement of truth and not mere fossilised words . . . and through Grace gives us power.
- We have a promise . . . that we are appointed to bear fruit.

Concluding, Archdeacon Dann said: "The basis of the Gospel is a success story . . . one of the greatest success stories ever told, and it is for us to share it through Jesus Christ."

Mr and Mrs Bird were formally welcomed to the parish at a well-attended function in the parish hall.

The People's Warden, Colonel H. W. Pickett, spoke of the unique appointment to his first parish after 26 years in the ministry and of the long wait which had now brought its reward to the parish in an able spiritual leader.

Responding, Mr Bird thanked the parish for their overwhelming welcome and for the kindnesses they had already received.

"With all the things that have been said of me I feel like the prisoner who is listening to his charge sheet being read out, but unlike him, I have the pleasure of knowing that I am called by God's Grace to serve this parish and that I will faithfully do," he concluded.



The Reverend Alfred Bird leaves S. Andrew's Church, Aberfeldie, Diocese of Melbourne, after his induction on February 15. With him is the Archdeacon of Essendon, the Venerable R. W. Dann, and the church secretary, Mr. L. J. Steele.

## NEW GALLERY DEDICATED

FROM A CORRESPONDENT

Adelaide, February 26

The Premier of South Australia, Sir Thomas Playford, and the Bishop of Adelaide, Dr T. T. Reed, came to Holy Trinity Church, Adelaide, on February 18 for the dedication of a new side gallery at the church.

The bishop performed the dedication ceremony and preached at the service.

The gallery which was erected to accommodate the overflowing congregations at the church, will provide seating for 70 people.

It increases the accommodation of the church to 550.

#### MEMORIAL

It has been named after the Reverend F. H. B. Dillon, who was rector of the church from 1946 to 1952. He died recently.

Other alterations to the church were new doors and central aisles in both transepts, the total cost being about £3,000.

The rector, the Reverend L. R. Shilton, assisted by the assistant curates, the Reverend Norman Allechin and Colin Tunbridge, conducted the service.

Special music by the choir was given under the leadership of the organist, Mr Ray Kidney.

## CATHEDRAL APPEAL

### MELBOURNE NEEDS £150,000

FROM OUR OWN CORRESPONDENT

Melbourne, February 26  
Industrial strikes may have unexpected and far-reaching effects, and in one sense an appeal for £150,000 for the restoration of S. Paul's Cathedral, Melbourne, is the direct result of a shipping strike in 1880.

When the construction of the cathedral was being planned, it was intended to use a durable building stone from N.S.W., but a shipping strike made this stone unavailable just when it was wanted.

As a substitute, Geelong limestone and sandstone were used for the exterior, but have proved too soft and have succumbed to the grime of the city, and the weather has added to the damage caused by the smoke of countless railway engines using the two stations opposite the cathedral before electrification of the suburban railway system.

For some years now, it has been apparent that the cathedral is in a serious condition. Many stones are crumbling and peeling, and mouldings are falling.

Where the pointing of joints has come away, water is seeping in, and causing further damage. Loose stonework and ornamental features are liable to fall, and roof repairs are necessary.

The famous peal of bells, the largest in Australia, must be shipped to England, recast, and refitted in a steel frame. Photographs show their departure from the vertical to a dangerous angle.

#### STRONG COMMITTEE

A very strong Appeal Committee, headed by Sir Frank Sellick, a former Lord Mayor of Melbourne, has been formed to include prominent citizens and church people, and is seeking to raise £150,000 to make a complete restoration possible.

The appeal opens during this coming week, with three opening fixtures to emphasise the many interests involved. There will be a civic launching at the Melbourne Town Hall on Tuesday, February 27, attended by representatives of Church, State and City.

The cathedral's own opening function for the appeal will be on Sunday, March 20; and in the diocese, all parishes are being asked to observe Cathedral Sunday on May 6.

## ADELAIDE CHURCH CONSECRATED

FROM OUR OWN CORRESPONDENT

Adelaide, February 26

The Bishop of Adelaide, Dr T. T. Reed, consecrated the Church of All Saints', Colonel Light Gardens, on February 25.

The church, which was dedicated in October, 1959, cost £20,000, and is one of Adelaide's most impressive new churches.

The bishop was the celebrant at Holy Communion after the consecration service.

At Evensong, the special preacher was the Archdeacon of Adelaide, the Venerable M. C. W. Gooden.

The Rector of All Saints' is the Reverend R. F. Steele.

## CHAPLAIN OF EAST AFRICA COLLEGE

ANGLICAN NEWS SERVICE

London, February 26

The Reverend Michael Mansbridge, curate of Claverdon with Preston Bagot, in the Diocese of Coventry, has been appointed Chaplain of the Royal College, Nairobi, one of the three constituent colleges of the University College of East Africa, and will take up his duties in September, 1962.

This appointment has been arranged in consultation with the Archbishop of East Africa and other Church leaders, and is sponsored through the ecumenical assistance programme of the World Students' Christian Federation.

Considerable financial support for the project has been received from the Protestant Episcopal Church in the United States.



The Bishop of Adelaide, Dr T. T. Reed, greeting Lady Playford and Sir Thomas Playford at the dedication of the new gallery at Holy Trinity Church, Adelaide, on February 18. The rector, the Reverend L. R. Shilton, is in the centre of the group.



# THE ANGLICAN

FRIDAY MARCH 2 1962

## A VERY POOR START

It is common experience that any meeting of a large number of people, such as a diocesan synod, or the Præsidium of the Soviet Union, is very much at the mercy of some small executive group, such as a diocesan council or Central Committee.

Alas! It is also common experience that small executive bodies have a natural — and quite human and understandable — tendency to become dictatorial. Unlike the large assembly whose broad policy it is appointed to put into effect, an executive body tends inevitably to know far more of the detail of any question which must ultimately be decided by that larger assembly. It tends to meet more frequently, to have continuing and up-to-date sources of information, and to manifest impatience when matters which it believes itself to have discussed exhaustively are gone over again by the larger body. As a result, all executives tend to try take short cuts. They try avoid what seems to them unnecessary discussion by the larger body. They show an innate tendency towards secretiveness. They try arrange an agenda on which every decision will be cut and dried well in advance. Executives do none of these things with conscious evil intent. On the contrary, they tend sincerely to believe that they are motivated by love of order and efficiency.

All these dangers, together with a lively appreciation of how power tends to corrupt, must have lain at the back of the minds of the framers of the Constitution for the Church in Australia. Section 27 of the Constitution provides that every proposed Canon of the General Synod must be circulated at least three months beforehand to each diocese. The reason is obvious. Representatives at the General Synod simply must have enough time to reflect on the principles enshrined in any Canon, and enough time to examine all its detailed provisions critically, if they are to discuss it properly. Lack of thought, and haste, are wholly inimical to sound synodical legislation. The Constitution, however, is elastic in this matter. Those rare emergencies which can occasionally arise are properly provided for in two ways. The Standing Committee itself, in proper cases, is empowered to circulate proposed Canons to the dioceses less than three months — but not less than one month — before General Synod meets. Thereafter, the General Synod itself may, by an affirmative vote of at least three quarters of the members of each House, declare any Canon a matter of urgency and proceed to consider it forthwith.

These essential safety provisions, it might be thought, would be invoked by the Standing Committee in particular only in circumstances of great and genuine emergency. It is our unfortunate duty to point out that this has not been the case. On the contrary, the spirit of the Constitution has already been flouted, in inexcusable fashion, before the General Synod has even assembled.

It was the responsibility of the diocesan bishops to make the necessary arrangements to bring the Constitution into effect, and to summon the first Session of the General Synod. They delegated their powers, most unwisely, to what used to be the Standing Committee of the old General Synod, and which is now called an Advisory Committee. The record of this body right up to the holding of the last General Synod under the old Constitution was disgraceful: it was marked by intolerable inefficiency and dilatoriness. It is still so marked. These miserable men have had six full years to do their job. Yet here we are, barely two months before the General Synod is due to meet, and not a word has been sent out by these men to a single Representative of the dioceses! It is simply not good enough. The responsibility can in fairness only be placed squarely on the bishops, collectively. Instead of shewing a modicum of the judgement and sense of responsibility which we have every right to expect in them, and either strengthening this farcical Advisory Committee with some new blood or appointing someone else to do the job properly, the bishops proceeded on an "old boy" basis of drift and let slide which is quite inexcusable among Christians.

The last General Synod, held under the old Constitution, was bluntly labelled "phony" and "hogus" in these columns. And so it was. The first General Synod to be held under the new Constitution — what magnificent challenges and opportunities it offered! — will clearly be a rushed, ill-prepared, confused shambles underneath its solemn external trappings, because there cannot now be adequate time to think about the matters with which it will deal. Worst of all is the near-certainty that its proceedings will be "fixed" — with the tacit approval of the bishops — by the discredited old men of the former Standing Committee who have made such a mess of preparing for the Session.



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

### Opportunities In The Universities

This is an exciting week for about 60,000 young people as they are being enrolled in our universities and begin higher studies in which their success will depend largely on their own application and not on the prodding of teachers and the discipline of a classroom.

In the long term it has exciting prospects for the nation, too, as it considers the contributions to human welfare and knowledge that can be made after graduation by these potential doctors, scientists, teachers, lawyers, engineers and the rest.

Most universities are finding it necessary to apply quotas on admissions. This is not merely because of accommodation problems, in spite of there being two universities now in Sydney and Melbourne and a second in contemplation in Adelaide. It is also a wise provision to ensure that, as far as can be judged, only those likely to make the grade are enrolled.

Although university life has a social bias, as young people meet informally to discuss their problems or just to relax, the university is no longer a place to attend for mere social prestige. It is a place in which to work.

The presence in many of our universities of Asian students emphasises this work aspect, for they are in Australia for a few years for higher training to enable them to instruct their own countrymen later.

Most universities have residential colleges associated with the Church. But the great majority of students live outside, either in their own homes or in "digs."

Some of the most earnest Christian groups are to be found among university students. But many others, at an age when it is fashionable to flaunt the conventions and to proclaim views that are not sincerely held, present a challenge to the Church to go in among them, not belligerently, but helpfully.

It would be difficult to think of a greater Christian powerhouse than could be developed in our universities where many of the leaders of tomorrow are now being trained.

### Money-makers In "Green Belt"

When a "green belt" of land was set aside on Sydney's outskirts in 1951 the general understanding was that it was to be preserved for all time as unspoiled countryside. If the contained area began to burst at the seams, then the remedy was to establish satellite towns beyond the "belt."

But in just over ten years the area has been reduced from 104 square miles to 40 as re-zoning for homes, shops and factories has been permitted.

Even worse than the loss to the community of this lung space has been the opportunity given for people, by luck or foreknowledge, to acquire quick wealth through the release of land from the "green belt." Some people have sold their land to discover a few months later that it has soared in value by becoming available for commercial development.

This small scandal should be stopped immediately. Whether the "green belt" has been whittled too much to be of little value as an oasis in Sydney's suburban sprawl is for town-planning experts to decide. But it would seem to be a pity not to preserve the remnant. If that is not to be the policy, then any profits accruing from its re-zoning should go into public funds by State acquisition of the land and not be allowed to line private pockets in the way that has been occurring.

The recent establishment of Elizabeth in South Australia gave a splendid lead in developing a satellite town. And, through the foresight of its planners, Adelaide itself has had a green belt from its inception. This suggests that in town-planning South Australia has an aesthetic sense considerably in advance of New South Wales, even if its money sense is not so keen.

### Proliferating Knighthoods

If Mr Robin Askin becomes Premier of New South Wales as a result of the general election in that State tomorrow (and

some give him a good chance of ending Labour's 21-year rule) he has promised to reinstitute recommendations for honours.

I am sorry about that. I know that some very worthy people are included in these twice-a-year lists. Some distinguished leaders of our own Church have appeared in them very recently, and I would not want to be thought ungracious about that.

But it does seem to me that the interests of a democracy would be better served by not creating these artificial distinctions between citizens. Canada has long since abolished the practice.

My main objection to our honours system, however, is that it has been so extensively employed for political purposes, both in the Federal and in some State spheres — particularly, I feel, in South Australia where numerous inconspicuous politicians have been knighted.

The Federal practice of knighted heads of departments I also feel to be objectionable. It cannot help but make the glowing recipient beholden to the Government or the particular Minister who was mainly responsible for arranging the conferring of the title. It is also noticeable that several knighted civil servants have retired before their time. Their title has been a passport to more lucrative jobs outside the service.

If knighthoods had been reserved in this country for outstanding performers of disinterested service one could feel more sympathetic to the system. But the coinage has been so debased that merit and obsequiousness often gain the same reward.

### Improving The New Translation

A promise that suggested alterations to the New Testament section of the New English Bible would be considered was given in England last week on behalf of the Joint Committee on the New Translation of the Bible.

However, it will probably be five or six years before this can be done as work is being concentrated now on the translation of the Old Testament.

No doubt the committee dealt with many of the suggestions it has already received when it was debating various words and phrases in the course of producing the New Testament.

My own impression is that only very minor changes will be necessary in subsequent editions. But one does come across occasional passages in which a strong case could be made out for preferring the older version (or something like it) instead of making a complete recast.

For instance, in Ephesians (N.E.B.) the other day I read: "If you are angry do not let anger lead you into sin; do not let sunset find you still nursing it." I must say I greatly prefer the A.V. rendering, "Let not the sun go down upon your wrath," even if it were given colloquially as "Don't let the sun go down on your wrath." But I grant that such preferences are a matter of personal taste, and one must agree that the committee did a magnificent job.

One improvement in subsequent editions would be the inclusion of maps, particularly of Palestine and the areas covered by Paul's journeys. They need not be expensive or even in colour for the cheaper edition.

—THE MAN IN THE STREET

### CHURCH CALENDAR

March 4: Quinquagesima Sunday.

March 7: Ash Wednesday.

## ONE MINUTE SERMON

### SEVEN SIGNS

S. JOHN 2 and other passages

S. John builds his story of Jesus in the body of this Gospel around seven signs. "Signs" is the word he chooses. Thus each sign has a meaning beyond just the incident. The fact that he chooses seven also has significance as it means that each is part of a greater whole. The first of these signs, says Archbishop Temple, "The turning the water into wine," shows the difference that Christ makes to us. The second, "The healing of the nobleman's son," reveals that "faith is the only essential." The third, "The healing of the impotent man," shows us Christ as the restorer of lost powers.

The fourth, "The feeding of the 5,000," brings us to Christ as "the Food by whom we live," the fifth, "The walking on the waters," pictures Him as our Guide. The sixth, "The healing of the man born blind," reveals Christ as Light, and the seventh, "The raising of Lazarus," shows us Christ as Life.

It would be worthwhile to turn up these passages and read them.

They suggest to us a road — a way of life through Christ, our first intercourse with Him "brings about a change like that from water to wine." Joy is one of the fruits of the spirit, and should be a characteristic of the Christian.

But if we are to receive Him, we must put our trust in Him and freely accept Him.

But when we do come to Him we do not come with our pristine innocence, but we are damaged goods, by worldliness, by selfishness, by lust. And we cannot ourselves restore to ourselves that which we have lost. He can do this for us.

When we have come thus far — found some joy in Him, trusted Him, depended upon Him, He offers us Himself as food for our souls that we may live by Him with an eternal life. So, built up by Him, in union with Him, we do not choose our own way as once we did but we accept His as our guide, and our motto in life is "Where He leads me, I will follow."

Of course He is more than a signpost, more than just a guide. He is the Light who gives meaning to life, who makes real the beauties and the values of life, so that we choose the things that are excellent.

And finally, He is the Resurrection and the Life. Not only do we rise through Him to newness of life here on earth but we have in Him that eternal life which means victory over death as well as over sin.

"Because I live," He said, "Ye shall live also."

### CLERGY NEWS

**BARTHOLOMEWS**, The Reverend S. D., Rector of Broadford, Diocese of Warrarunga, to be Vicar of Christ Church, Brunswick, Diocese of Melbourne, as from August 9.

**BOOTH**, The Reverend I. E. A., Rector of St. Peter's, Peterborough, Diocese of Willochra, to be Rector of Oatlands, Diocese of Tasmania.

**DICKS**, The Reverend T. H., Curate-in-charge of the Provisional Parish of Abbotford and Russell Lake, Diocese of Sydney, to be Rector of St. Barnabas', Fairfield, in the same diocese.

**DUCHESNE**, The Reverend D. G., Curate-in-charge of the Provisional District of Old Guildford and East Fairfield, Diocese of Sydney, to be Rector of St. James', South Canterbury, in the same diocese.

**GRIFFITHS**, The Reverend T. B., Curate-in-charge of the Provisional District of St. Stephen's, Diocese of Sydney, to be Rector of St. Thomas, Rozelle, in the same diocese. He will also have under his charge the parishes of St. Mary's, Balmain, and St. Bartholomew's, Pyrmont.

**HAUGH**, The Reverend J. C., was instituted and inducted to the Parish of Heywood, Diocese of Ballarat, on February 15.

**HENNINGHAM**, The Reverend Harry, Curate-in-charge of the Provisional Parish of St. Barnabas', Fairfield, Diocese of Sydney, to be Rector of St. Oswald's, Haberfield, in the same diocese.

**MCLIVENEY**, The Reverend W., Assistant Curate of All Saints', Nowra, Diocese of Sydney, to be Curate-in-charge of the Provisional District of St. Stephen's, Villawood, in the same diocese.

**MILES**, The Reverend J., formerly Assistant Priest of Boulder, Diocese of Kalbarrie, to be Assistant Priest of Geraldton, Diocese of North-West Australia.

**RAY**, The Reverend S. E., Vicar of Kaniva, Diocese of Ballarat, to be Vicar of Casterton, in the same diocese.

## RELIGIOUS BROADCASTS

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

**SUNDAY, MARCH 4:**  
RADIO SERVICE: 9.30 a.m. A.E.T. Wesley Chapel, Castlereagh Street, Sydney. Preacher: Bishop Gerald Kennedy, of Los Angeles.  
DIVINE SERVICE: 11.00 a.m. A.E.T. St. Peter's Cathedral, Armidale, N.S.W.  
RELIGION SPEAKS: 4.15 p.m. A.E.T. "Frontier" — A Christian Monthly Review.  
PRELUDE: 7.15 p.m. A.E.T. St. Gregory's Church, Sydney.  
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. The Reverend John Gerry.  
THE EPILOGUE: 10.48 p.m. A.E.T. From All Saints', Margaret Street, London.  
**MONDAY, MARCH 5:**  
FACING THE WEEK: 6.15 a.m. A.E.T. The Reverend Daniel Conquest.  
**WEDNESDAY, MARCH 7:**  
RELIGION IN LIFE: 10.00 p.m. A.E.T. "God in My Day" — "At the Sink." Mrs June Wright.  
**FRIDAY, MARCH 9:**  
EVENSONG: 4.30 p.m. A.E.T. St. Paul's Cathedral, Melbourne.  
**MONDAY, MARCH 5 — SATURDAY, MARCH 10:**  
READINGS FROM THE BIBLE (not Saturday): 7.00 a.m. A.E.T. Dr A. C. Watson.  
PULSE A MOMENT (not Saturday): 9.55 a.m. A.E.T. The Reverend John Fahy.  
**DAILY DEVOTIONAL:** 10.30 a.m. A.E.T.  
Monday — Mrs A. V. Maddick.  
Tuesday — The Most Reverend James Gleeson.  
Wednesday — "Schools Service" — "God with His People" — "God Brings His People again to the Promised Land."  
Thursday — The Reverend A. P. Campbell.  
Friday — Mrs B. C. Montgomerie.  
Saturday — The Reverend Peter Newall.  
**EVENING MEDITATION:** 11.15 p.m. A.E.T. The Reverend K. J. Turnbull.  
**SATURDAY AFTERNOON TALK:** 5.20 p.m. A.E.T. Book Review — William Barclay's "The Making of the Bible" is reviewed by Professor R. A. Anderson.

**TELEVISION:**  
**SUNDAY, MARCH 4:**  
ABN 2, SYDNEY:  
5.15 p.m. "Sunday Special" — "Davey and Goliath: Lost in a Cave."  
6.30 p.m. "Paul of Tarsus" — "Herod the King."  
10.30 p.m. "Meeting Point" — "New Delhi." Epilogue.  
ABV 2, MELBOURNE:  
11.00 a.m. "Divine Service" from the Methodist Ladies' College, Kew, Victoria. Preacher: The Reverend Dr A. Harold Wood.  
5.15 p.m. "Sunday Special" — "Commissioned for Service." The Reverend Eric Derbyshire.  
6.30 p.m. "Paul of Tarsus" — "From Saul to Paul."  
10.30 p.m. "Viewpoint." Karl Barth.  
ABQ 2, BRISBANE:  
5.15 p.m. "Sunday Special" — "See How They Grow." Clive Smith.  
6.30 p.m. "Paul of Tarsus" — "Jerusalem."  
10.30 p.m. "The Apologists." Dr Barry Marshall.  
ABS 2, ADELAIDE:  
11.00 a.m. "Divine Service" from Nunawading Methodist Church, Victoria.  
5.15 p.m. "Sunday Special" — "Tracks and Trails." Clive Smith.  
6.30 p.m. "Paul of Tarsus" — "Diana of the Ephesians."  
10.30 p.m. "Viewpoint." Emil Brunner.  
ABW 2, PERTH:  
11.00 a.m. "Divine Service" from St. Clement's Church of England, Elsternwick, Victoria.  
Preacher: The Reverend C. J. Cohn.  
5.15 p.m. "Sunday Special" — "Davey and Goliath — Stranded on an Island."  
6.30 p.m. "Paul of Tarsus" — "Greece."  
10.30 p.m. "The Twelve Apostles." The Reverend Ronald Marks.  
ABT 2, HOBART:  
5.15 p.m. "Sunday Special" — "What Shall We Read?" The Reverend Keith Smith.  
6.30 p.m. "Paul of Tarsus" — "To the Gentiles."  
10.30 p.m. "Viewpoint" — Professor C. H. Dodd.



## LETTERS TO THE EDITOR

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

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

## UNDER THE CONSTITUTION PERMISSION FOR DEVIATIONS

TO THE EDITOR OF THE ANGLICAN

Sir,—On reading in your last issue of the Bishop of Adelaide's direction that he will shortly insist that no deviations from the 1662 Prayer Book will be permitted without his express approval I am reminded of an occasion in my youth when a bishop had made a pronouncement of similar absurdity. My old friend, Canon Hughes, then dryly remarked to me, "My son, our ancestors used to keep bishops rather as we now keep cows, simply for the functions which they are able to perform, but they were never intended to assume the role of regional pops."

Are there really to be parochial meetings all over this unfortunate diocese to apply for permission for the clergy to return babies to their parents in the service of Public Baptism, they having been previously ordered in the rite to take them into their arms?

Are congregations at these meetings to vote on an application to the bishop to sit during the reading of the lessons, having been previously ordered to stand? What people have to meet together to vote on whether a candidate who is not "learned in the Latin tongue" may proceed to ordination?

Admittedly, these are literalisms, but since it is to be on literalism that the bishop is taking his stand it is upon literalism that he must founder. Incidentally, my dictionary gives as one meaning for "literal," "unimaginative."

But, more seriously, can anyone imagine the average congregation having a really informed opinion on matters of liturgy and rite? These matters have always been the province of the skilled specialist and it is now envisaged that they will now be decided on the popular vote of the uninformed? Will a request to the bishop for permission to add the "Benedictus" or "Agnus Dei" to the Communion rite or to insert hymns in the services need majority votes of congregations? What, ho! for Congregationalism!

There is a deal more that could be said on this matter, but all that must be hoped is that the Church in Adelaide diocese is not so to be hampered in its work for Christ. From outside the diocese surely there will be many, who, whilst restraining their uproarious laughter at the comedy, will join with me in that ancient and stirring battle-cry, "Up, the rebels!"

Yours faithfully,  
F. S. NAYLOR.  
Horsham,  
Victoria.

## THE PRIMATEAL REGISTRY

TO THE EDITOR OF THE ANGLICAN

Sir,—The authorities of the Diocese of Sydney have taken a deplorable stand in subjecting the majority of Anglicans of the Church of England in Australia to activities which cannot be described as being in the "cause of Evangelical churchmanship" or any other churchmanship, but as glaring narrow-mindedness and ignorance, which can only come from a source foreign to the Church! Their methods are unsuited to Anglican Truths, Heritage and Practice, and as such they are misplaced in this branch of the Catholic Church.

In May, the election takes place of the first Primate of the Church of England in Australia

(an historic occasion). This, although it has aroused much interest, has resulted in typical indifferent Anglican reaction. At this stage it would seem a little premature for the Primateal See to be located at Canberra.

However, it appears as though our Sydney brethren have made arrangements for a permanent Primateal Registry, in their diocese, in complete disregard of conformity with established laws of conduct. I do not wish to imply that the Archbishop of Sydney is not acceptable as a candidate for election, but that it should be clear to Sydney diocesan and their advisers that the See of Sydney has no prior right to the Primacy over Brisbane, Melbourne, Perth or Canberra or for that matter Carpentaria or Tasmania.

Yours sincerely,  
DAVID W. MARTIN.  
Box Hill North,  
Victoria.

## VICAR FOR APIA

TO THE EDITOR OF THE ANGLICAN

Sir,—In view of the appeal made by Bishop Vockler recently in THE ANGLICAN for a Vicar of Apia, Western Samoa, I am happy to state that my wife and I are going there by air on March 4 next for six months.

I was there last year for three months in answer to an emergency call from the Bishop in Polynesia and left to make way for the Reverend Ian St. Clair who we all had hoped would be there for three years. But unfortunately, both for him and Samoa he has had to leave so soon after commencing for health reasons due partly to a physical infirmity he had before going there.

The work in Samoa is most rewarding, not only among Europeans, but more and more among Samoans which is very important now Independence has come. The Anglican Church has something to give the Samoans in dignity and simplicity of worship and in teaching and theology which no other Church can give.

I sincerely hope that the bishop's appeal will not go in vain and that a young priest will offer to follow me in six months' time. As I have first-hand knowledge of Samoa, I would be glad to give any information I can to anyone interested.

Yours etc.,  
(The Reverend)  
O. V. ABRAM.  
72 Armstrong Street,  
Wentworth Falls,  
N.S.W.

## CHOIR HABIT

TO THE EDITOR OF THE ANGLICAN

Sir,—I would be glad to be enlightened by someone with a knowledge of "the ornaments of the Church and the Clergy thereof" as to the origin and authority of the custom of including chimere or academic gown with what is popularly called "Choir Habit" for the Clergy.

In the long procession of clergy present at the consecration of the Right Reverend G. T. Sambell at St. Paul's Cathedral, Melbourne, on St. Matthias' Day, one priest wore a scarlet chimere over his surplice, and added hood and scarf; several others wore scarlet doctors' gowns in the same way. So far as I know, all were Doctors of Philosophy, or Doctors of Theology, not Doctors of Divinity.

None of the authorities I have been able to consult has shed any light on this interesting point. All seem clear that "Choir Habit" means surplice, scarf, and hood, and by their wording would seem to indicate that surplice and academic gown are alternatives, rather than worn together. I have not been able to discover any reference to a chimere apart from its use by a bishop. The distinction between degrees is made clear by (a) the hood; and (b) the scarf of "stuff" for non-graduates and bachelors, or of silk for doctors and masters.

It will be of interest to learn: 1. Is the chimere strictly an episcopal dress? If not, who

else may wear one, and on what occasions? If the use of the chimere is not confined to bishops, does this mean scarlet, or black, or both?

2. As the hood of academic dress is part of choir habit, does this mean that the gown also is worn over the surplice?

3. If the wearing of a gown with the surplice is a prerogative of doctors, does this mean the scarlet gown only, or also the black gown where this is part of academic dress for a doctor's degree?

Nothing vital is involved in any of these points; they have arisen simply as a matter of interest since observing an unusual custom. After all, we clergy are frequently asked about what we wear, and why we wear it, by our parishioners; and therefore I shall welcome an explanation by some qualified reader.

Yours, etc.,  
(The Reverend)  
A. W. SINGLETON.  
Melbourne.

## CHURCHMANSHIP

TO THE EDITOR OF THE ANGLICAN

Sir,—Your correspondent, Lance Taylor (February 16) states "The Anglican belief in the virtue of its 'via media' and 'comprehensiveness' is more absurd and far more dangerous than the Church of Rome's belief in the reality of its unity of faith."

The via media is a pleasant way to tread towards the city whose foundations no man laid; pleasant because one's companions, grouchy at times, even monotonous by harping on a theme usually sartorial, are not sharp elbowed, and would not push you off the way to be crushed by the marching feet of "the Infalibles" or to injury by the numerous "splinters."

There are safety stations on the via media where tranquillity, gentleness and strength are restored when a gasket (human) is blown. What is absurd about that?

Much less so than the thin-lipped muttering of "keep your distance one horse length to the rear and to the right," or the voluble one dragging on you and bellowing "Are you saved?" when you don't think you're lost because all are moving in the same direction. As to danger, surely it is less on the via media because you are less likely to be ditched or to get gravel in your shoes.

Fou can't make a new way, for it is fundamentally a narrow way and the middle way is the crown of the way; you get more fresh air and a better view and a greater chance of winning your companion if not to share your view at least to inspect it, and even find virtue therein. Most encouraging.

As to comprehensiveness, a wit in a faded green patched cassock once said, "The C. of E. is so comprehensive as to have no mind of its own at all." Maybe there are some who agree and breathe so hard as to threaten the balance between the Word and the Sacraments.

But comprehensiveness is not absurd. It created the word "Anglican," which though essentially English has now a world wide connotation, and has a mighty influence in ecumenical circles.

The via media and comprehensiveness are neither absurd nor dangerous, for they permit one to say, "I am right, but you are not necessarily wrong," which is a sane and safe saying by a finite being of infinite matters.

Yours truly,  
F. H. GAUNSON  
Prahran,  
Victoria.

## THE REFORMERS AND EPISCOPACY

TO THE EDITOR OF THE ANGLICAN

Sir,—I am a loyal Church of England, but that in no way indicates that I can be downtrodden by a parson. Church of England is just lucky that I was born into it; it was not set up to

## I'D LIKE TO KNOW . . .

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

**Isn't Lent an anachronism? Of course you will say it isn't, but really what purpose does it serve in this modern bustling world?**

To large numbers of Australians, if they think about it at all, Lent is but a further example of the Church out-of-date and irrelevant.

The Church's language is so archaic that if a man becomes interested in religion, he almost has to learn a new language.

The Church's architecture is medieval so that cathedrals like the noble one at Coventry to be dedicated this Whitsuntide cause a sensation.

The Church's dress is old-fashioned so that many dignitaries still wear gaiters as they did in by-gone horse-riding days.

There is such an air of antiquity — be it also of dignity — that when Lent is mentioned, it is cursorily dismissed. For the majority associate it with trivial, unimpressive and irritating rules and restrictions. Lent is an example of the kill-joy spirit often too painfully evident.

Now, ideally, Lent as Lent should not be necessary. The Christian life should be a steady growth towards the perfection of Christ. Sin should increasingly have less and less dominion. Outflowing in service should be patently matched by inflowing of grace.

For the ordinary Christian, life isn't like that.

Breathing the heavy stultifying air of materialism, laden with disregard of, if not disrespect towards, religious practices, the churchman soon falls back into stupor. Under such conditions, increased by bustling activity and

dictate to me what I believe and what I do not believe.

As it happens, some vicars think they have the whole of the truth, and yet they don't appear to practise what is in the Bible, such as expressing love to everybody. I consider it is fortunate I have a mind of my own, or one does not know where we might be led, in regard to old customs which were obviously not taught by Christ.

You do not have to look in many churches to find that many parsons are copying from Rome, and if the Church of England wants to lose its people, that is what it should do. The Catholics are always very frightened when they hear that the Church of England began on a note of reform. The Protestants are still attacking error faithfully, and by prayer, which will always do more to win souls than candles. The very fact that some people and clergy of our denomination are uncertain about reunion makes their pretended Christian attitude clear.

It is good that many Church of England people have been assured that such arguments as bishops and vestments are unnecessary because references to Irenaeus and others are often false. People who quote St. Thomas à Kempis about vestments should note that he was a Catholic living before the Reformation. In THE ANGLICAN, it said that the Greek Orthodox Church used vestments. But is the Greek Orthodox Church or Christ the Head of the Church? One thing that worries me is that people who like extra colours and sounds never go into other denominations to see how God blesses them for their joy and sincerity.

Many of the things that Church of England holds up are definitely outmoded. In this century when we are blessed with Bibles to read, we know that nobody except God can forgive sins, and not vicars who are only men. Secondly, baptising in a church is only a custom, whereas in the Bible it says "the fervent prayer of a righteous man, availeth much." Does this mean

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

an absence of quietness for daily contemplation. Lent provides the occasion for self-examination, self-discipline and renewed growth.

For Lent (from the Anglo-Saxon, Lenten, meaning springing up) is the springtime of the soul. In northern climes, the parallel of Nature and Grace is more obvious.

Lent, accordingly, is no anachronism, but a much needed season. We need its inspiration most sorely.

It may be wise to recall the early Church practice of confining to the festival of Easter the admission by baptism of new members. It was also the season when those who had lapsed under persecution were restored. As regular instruction was imparted, a pattern of discipline was devised.

It was a period of instruction. We all need to have a clearer understanding of our faith. Its validity is questioned. Can we give a reasonable answer for the hope that is within us? To read "Basic Christianity" by John Stott, "Saints Alive" by Bryan Green or the fine new series of Prayer Book Commentaries edited by Canon Colquhoun (Hodder and Stoughton) is to be inspired as well as refreshed.

In the diocese of which I am a member the great forward move, prepared in parishes during the past year, starts next week. It is "Forward in Depth." Forward in the appreciation of our Faith and

that God would not listen to us if we were to say pure prayers to Him instead of worrying about what colour the water is?

I would like to ask people about two things. Is Billy Graham telling the truth or not? Because he certainly does a lot of good through teaching that it is our faith that counts. Secondly, many people laugh at the Salvation Army, but if many of them really saw the good work done by them, they would soon change their ideas. This all goes to show that what some clergymen have picked up from traditions cannot outweigh what is plain for the man in the street to see in his Bible.

Yours sincerely,  
FEGAN MICKEE.  
East Bentleigh,  
Victoria.

TO THE EDITOR OF THE ANGLICAN

Sir,—L. K. Cooper (February 23) will be relieved to know that writing "Oxford Group Movement" instead of "Oxford Movement" was only a slip of the typewriter which I did not notice as I glanced over it for corrections. I was rather rushed at the time, but he can now sleep easy in his bed; I had no intention of linking myself with a heretical body!

I tender my apologies to him and to any other reader who may have been likewise vexed in spirit.

I still remain,  
CONVERTED!  
Melbourne.

in the deepening of our awareness of its challenge.

In earlier times, as well as instruction, there was self-discipline. How much we need such training to-day. We tend to become slaves to self-indulgence. We are absorbed in the pursuit of material things. So we are called to self-discipline.

It is not so much self-denial of common indulgences — doing without beef and tobacco followed by an orgy of steak and smoking once the season is over — as an experiment in Christian living. Through greater industry we may achieve a better financial reward and feel the joy of more active support of the mission field or some charity for the under-privileged.

All such discipline should make for greater efficiency in the Christian life. If there is moroseness, a lack of joyfulness, our "sacrifice" is largely ineffective. Where we have exchanged certain pleasures for others for the love of God and the extension of His rule, both we and the kingdom are built up.

Preparatory to, and allied with, this self-discipline, is the need of self-examination. We all recognise the need of this in common life. In business it is done in auditing and stocktaking. In teaching it is done through examinations.

## SCRUTINY OF GOD

In Lent, we place ourselves under the cleansing scrutiny of God. Professor C. S. Lewis has an apt story:

"Once upon a time, there was an Enlightened Man but they called him up and put him in the Army. And so presently there was a rifle inspection. 'Now look here,' said the sergeant when he came to the Enlightened Man's rifle, 'this sort of thing won't do. I've been inspecting rifles for 40 years and never in my life — never in my life — have I seen as dirty a rifle as yours. Trying to grow mushrooms on it? 'Oh, but surely,' said the Enlightened Man, 'the important thing is to live for others. I mean, isn't it really very selfish to be always bothered about the state of one's rifle? Even a bit morbid. Now, I think a man ought to be thinking about the Allied Cause and the Future of the Regiment.' He lived unhappily for some time after."

We must clean up our own rifle if we are going to be even reasonably efficient.

To change the metaphor, we all tend to be like spoilt children: we accept everything, expect everything, and have no sense of obligation that we owe anything in return.

Self-examination reveals our responsibility as it does our need of grace.

Isn't there a final reason for Lent? G. F. Watts used to keep visitors who came to see his paintings in a darkened room for a few minutes until their eyes had lost the glare of the street. Lent gives us the opportunity to appreciate Easter. It is the fast before the feast.

How great will be the joy of Easter if we individually and collectively give ourselves to thorough self-examination, wise self-discipline and thoughtful instruction so that Easter may indeed be for us the Queen of festivals.

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## THE SHEFFIELD INDUSTRIAL MISSION

The Archdeacon of Sheffield, England, the Venerable R. W. Woods, spoke about the Sheffield Industrial Mission in S. Paul's Cathedral, Melbourne, last Sunday morning.

He said: I have chosen for my text, 1 Corinthians 12:28 and 29, "And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?"

When S. Paul was writing to his friends in the Church of Corinth he went out of the way to answer many of the matters that are still a concern to the Christian Church.

It was clear that he was addressing his letter to a Christian community that was content to turn in on itself and be a little self-appointed society even making its own rules.

That which is crystal clear in the writing and thinking of S. Paul is that he sees the activity of God not just in the establishment of congregations, not confined to an historic people of God but as part of the growing experience of the whole community of mankind.

S. Paul sees God's hand in government, in teaching, in healing. Were he alive to-day he would see the hand of God in the great technological and scientific advances of our time.

We in the Western world have also been tempted only to see God's hand at play in the ecclesiastical machine.

Indeed it can be said that the Reformation only did half its work as since the seventeenth century the Church has tended to ride in the guard's van of the train of civilisation rather than retain its original place as the engine-driver.

To-day we find that many folk consider the only place of prayer or dedication is in a church pew and the Christian community all too often is taking refuge within the fortress of its own building and concentrating its efforts in its own organisations.

One of the most significant movements in the Church of England to-day is its new involvement in the industrial, professional, commercial and technological spheres of the community.

We in Sheffield have released some eight ordained men to work outside the parochial machine who are not controlled by any parochial boundaries, in order that they should get insight and begin to understand the complex environment of production, transportation, coal mines and the commercial work.

As a diocese with two hundred or three hundred parishes, we are also a family in the Church concentrating at present on a wider programme of industrial mission.

### FOUR ACTIVITIES

The undertaking of this work has had to be inaugurated and sustained with great care and continuity of leadership; work that asks for patience and resourcefulness of both clergy and laity.

Generally speaking, I can pass on something of our experience by indicating that there are four developing activities of the Church.

First, in exploration. We in the ministry of the Church are attempting to get into gear with the complex pattern of modern productive processes.

Much time is being given by our clergy to understanding the pattern of technical and scientific training in our schools, of the processes of apprentices, of the life and purpose of trade unions and of the responsibilities of management, indeed of the responsibilities of those on the directorial level.

It certainly took us five years in the steel industry of Sheffield to explore this vast community of production which had been largely divorced from the Church ever since its foundation two hundred years ago.

We found that there were barriers where men were entering into consultation, where priest or missionary was welcome. We found that there were openings for pastoral care in industry and commerce which could never be found through a parochial ministry.

We found that there were moral decisions concerning the wages, the leisure, and the conditions of work of hundreds of our people in which the gospel of Christ Jesus had had no say.

Secondly, growing out of these years of exploring the secular situation we have entered what we might call a period of becoming accepted.

I remember visiting a trade union committee in Leicester when some union leaders were convinced that to have a priest understanding their problems would be of advantage in their meetings.

### PATIENCE

In the first instance, the majority voted against my presence and I left the room; now I am glad to say that particular union is pleased to have the help of an ordained man.

We have become accepted in such situations as that but only after years of patience, years of making new friends.

The Church is increasingly becoming accepted in the realm of technical training and of night schools within the framework of industry.

Much time of the chaplains is given over to giving talks and holding informal sessions with sixteen, seventeen and eighteen-year-old young men entering the industrial sphere.

It is not that management think that the Church would be good for their youngsters, but because we have been able to show that the gospel of God has a contribution to make to the understanding of this way of life.

We have been accepted now with the goodwill in the all-important sphere of consultation in matters of redundancy, wage claims and conditions governing the industry, and the chaplains are insufficient in number to meet the many demands that are made upon them daily.

Thirdly, parallel but close-by to the industrial situation we as a diocese and elsewhere in other dioceses in England are establishing

ing lay training centres where industry and commerce are sending young men and women to us for a week or perhaps longer.

This certainly taxes the resourcefulness of the ministry, but since the whole of our civilisation is dependent upon obtaining technical training and the ever-increased use of training methods, we in the Church believe that we have a contribution to give in training for community life and in training for facing the moral issues of professions and commerce.

I am tremendously glad that this work is starting up here in Melbourne and look forward in the next day or two to meeting with men from professional and industrial life who are accepting the new responsibilities of Christian insight in their day to day occupation.

We are in very close touch and indeed have trained some young priests for work in Detroit on the copper belt and are in close touch with parallel movements in France and Germany.

From this out-reaching, which we might call frontier work of the Church, one major lesson has emerged and that is that the mission of the Church, the proclamation of the Gospel and the drawing of men and women into the fellowship of Christ Jesus, is in the hands of the laity.

We clergy are your servants for Christ's sake. We clergy inevitably stand outside the situation and at most we are the catalysts helping the laity to bring Christian insights, judgments and aims to the day's work and its long-term planning and to strengthen the sense of responsibility towards society as a whole.

### THE LAITY

In commending you to your own lay ministry, it seems clear that we who are Christians need to understand that there is a doctrine of the laity just as much as there is a doctrine of the ministry.

In our Christian thinking we are called to make categories of Christian service as much in the secular world as in the ecclesiastical, a vitally important category as indeed it affects those of you to-day who represent the British Medical Association.

A vital category is that of the professional layman, the trained doctor, the experienced teacher,

the university professor, the lawyer, the accountant, the commercial manager, each in his own way is a committed minister of the Gospel.

Much of your work is pastoral as well as technical and the impact of the professional and technically trained leadership of every nation is at the moment vital to the future of our Western society.

I believe that the category of professional people is one where Christian understanding has got to be thought out and worked out in new terms.

It has meant for us at Sheffield working parties of doctors, of financiers, of management, meeting and writing up convictions as to what God the Holy Spirit is saying in these spheres of service.

There is the all-important category of the Christian artisan, the trade union member, the shop steward, the man on the shop floor, who has a real conviction.

### MAIN MISSION

His ministry must not be geared into the ecclesiastical machine, but needs to be re-directed and upheld within the sphere of his service.

Jesus told such people, as he tells all of us, that when we go out we need to go out together two by two into every city and place in preparation for His Coming. Assisting and undergirding the artisan Christian in the highly secularised and often difficult environment of labour is the main mission of the Church to-day.

There is the category which we must not overlook of the housewife, with home responsibilities of home building and up-bringing, with husbands often less and less in the home. This category of lay service deserves a sermon all on its own, but it must not be omitted.

And so it was that S. Paul called his friends to see that the mission of the Church was that some be prophets, some apostles, some teachers, some evangelists, some healers, and his list would have grown longer to-day.

Your witness is not only in attending church, but in exercising your Christian insights, in working out the terms of Christian ethics, the proclamation of Christian truth in particular in the world of healing.

I pray that God may give you grace to fulfil this ministry.

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### BATHURST WOMEN'S CONFERENCE

FROM A CORRESPONDENT

The regional conference of the branches of the Churchwomen's Union in the Diocese of Bathurst was held in Mandurama on February 19.

The conference commenced with a celebration of the Holy Communion in the lovely Church of S. Stephen, which was decorated with a mass of flowers for the occasion.

One hundred women from many parts of the diocese attended and made their Communion. Afterwards the members of the Carcoar parish branch entertained the visitors to morning tea in the grounds of the C.W.A. Rooms.

At the annual meeting of the conference, which was under the presidency of Mrs E. K. Leslie in the absence of Mrs J. Reeves, the following officers were elected:

Conference President, Mrs S. Carr, of Cowra; secretary, Mrs Murray, of Bathurst; treasurer, Mrs Savage, of Kelso.

The president then welcomed the branch delegates from Cowra, Mulyan, Parkes, Carcoar, Grenfell, Rylstone, Cudal, Oberon, Kelso, Portland and Manildra. Of these Cudal, Rylstone, and Manildra were new branches.

When reports were received from the delegates on branch activities it became apparent that the union was active in many fields. Meals on Wheels, General Service activities, collecting and

sending of suitable parcels to the mission field, work for and in S. Michael's Children's Home.

The main activity revealed from the reports is that nearly

### EXPERIMENT FOR STUDENTS

FROM OUR OWN CORRESPONDENT

Melbourne, February 26  
Twenty-two final-year men of S. John's Theological College, Morpeth, in the Diocese of Newcastle, entered Trinity College, Carlton, yesterday for a tutorial introduction to a week of field work.

Each student will work under the supervision of a full-time chaplain, in mental and general hospitals, penal institutions, geriatric establishments and areas of social service.

Hospital authorities co-operate wholeheartedly in this venture. Students will write reports of interviews with patients.

The theological implications of this exercise in the practical field will be followed up and related to studies in college.

The school is under the direction of the staff and chaplains of the Melbourne Diocesan Centre.

Bathurst, February 26

all branches are busy raising funds to assist in the erection of a chapel at the Diocesan Centre on Mount Panorama.

Out of this conference emerged a resolution calling for greater unity in work among women in the diocese.

It is hoped that a conference of all women's organisations in the diocese will be held next September to discuss the possibility of closer liaison between the various women's organisations of the diocese.

After a picnic lunch in the grounds the conference assembled to hear two Church Army officers talk on the work and history of the Church Army.

### 2CH BROADCASTS

The N.S.W. Council of Churches has announced a new series of broadcasts under the general title "The Protestant Faith" to be heard from 2CH each alternate Sunday at 8.30 p.m.

They will be given by the Principal of Moore Theological College, Dr D. B. Knox.

Dr Knox will give his first broadcast on March 11 on "Biblical Assurance of Salvation."



## APPROACH TO ARCHBISHOPS

### LAITY ON COMMUNION

ANGLICAN NEWS SERVICE

London, February 26

The Archbishops of Canterbury and York are to be requested to arrange for a meeting between the members of the Convocations and of the House of Laity of the Church Assembly.

The meeting is to discuss the nature and scope of the regulations under which persons other than confirmed members of the Church of England may be admitted to the Holy Communion.

This decision was taken at the meeting on February 16 of the House of Laity when the draft canon, "Of the Receiving of Holy Communion," was considered.

One of the proposed changes gives power to admit to Communion, at the discretion of the priest concerned, a baptised person in instant danger of death, and an individual baptised communicant member of a Church not in communion with the Church of England, "to meet occasional and particular pastoral needs."

The decision of the House of Laity to approach the archbishops was made on the proposal of Mrs Betty Ridley (London) and consideration not only of the draft canon but of twelve amendments to it which had been tabled was postponed.

Attention to the indiscriminate baptism of infants was drawn by Mr G. E. Duffield (Oxford) when the canon on infant baptism was discussed.

He said that it had been shown that 61 of 100 infant baptisms were not followed by Confirmation and 65 of 100 who were confirmed did not become regular communicants.

Baptism was a sacrament, not a magic charm, and he pleaded for some objective test on a national level to prevent a grave scandal.

If there was no Christian environment, he submitted, baptism was useless. His amendment was overwhelmingly defeated.

## SUNDAY SCHOOLS' RESEARCH OFFICER

ANGLICAN NEWS SERVICE

London, February 26

The Reverend A. H. Denney has been appointed by the Church of England Board of Education to investigate the reasons for the decline in Sunday school attendance.

He will take up his new post as research officer with the Children's Council on May 1.

Mr Denney will examine the position of Sunday schools in different areas, and will train younger priests and lay people who are willing to try new techniques.

He will also visit theological colleges and seek to interest ordinands in new Sunday school methods.

According to the recently published new edition of "Facts and Figures," the number of children attending Sunday schools has declined from more than thirty per cent. of the child population of England in 1905 to less than fifteen per cent. in 1958.

## NEW SEMINARY

ECUMENICAL PRESS SERVICE

Geneva, February 26

Plans to build an inter-denominational theological seminary have been announced by the Detroit Council of Churches (U.S.A.).

An announcement said it "would be the first ecumenical seminary founded in America, although others founded by denominations later became ecumenical institutions."

The seminary is expected to provide a Bachelor of Divinity programme and other related courses.

## ORTHODOX UNITY

### GREEK AND ARMENIAN

ECUMENICAL PRESS SERVICE

Geneva, February 26

A step towards closer unity of Orthodox Churches was taken at Istanbul when the Divine Liturgy, according to the Greek Orthodox rite, was celebrated in an Armenian Apostolic (Orthodox) church.

An overflow crowd filled the Church of the Assumption for the service, held in connection with observance of the Week of Prayer for Christian Unity.

The Ecumenical Patriarch Athenagoras of Istanbul, supreme leader of Eastern Orthodoxy, presided and was welcomed by His Holiness Shnorhik Kalustyan of the Armenian Church.

In a sermon, simultaneously translated into Greek, Patriarch Kalustyan regretted the historic division of the two Churches, which dates back to the fifth century, when the Armenian Church repudiated the Council of Chalcedon, and urged closer associations in the future.

"Some not very important doctrinal controversies and historical factors altered those happy relations," the Patriarch said. "All attempts on both sides for the reconciliation of the two Churches unfortunately failed."

## TOLERANCE

"But where human efforts have failed, Divine Providence has prevailed. Thanks be to God, that nowadays, almost everywhere harmonious relations exist between our two Churches."

He added that the service was an effort of the two patriarchs to revive the friendly relations, for "we have determined to show in practice that brotherly love and a spirit of tolerance should prevail in all true Churches of God."

The exchange was completed in a similar service in a Greek church on February 18, when the Armenian clergy celebrated the Lord's Supper according to the practice of that church.

The services renew a much earlier custom in practice for several years, in which the patriarchs of the two Churches were present together on the day after Easter in a service in one or the other of the two churches.

However, the practice was dropped around the turn of this century and the two Churches drifted apart.

## SAMARITANS EXPAND

ANGLICAN NEWS SERVICE

London, February 26

People in distress through hire purchase debts, neglected health, alcoholism, housing and employment troubles, or disorders of human relationships will soon be able to look to the Camberwell Samaritans for help.

The trust of this name is being set up in the crypt of St. Giles' Church, Camberwell, to help those suffering in soul, mind or body.

An immediate appeal for £15,000 is being launched by the trust.

The trust has been developed from the Camberwell branch of the Samaritans, a telephonic organisation started last October to help those in despair or tempted to suicide.

It was felt there was a need for a wider body through which professional members of the community could help people in distress long before they reached suicide stage.

The chairman of the trust is the Vicar of Camberwell, the Reverend John Nicholls.

Other trustees include the Bishop of Southwark; Dr Kenneth Soddy, Scientific Adviser of the World Federation for Mental Health; Group Captain Leonard Cheshire and a senior consultant in Psychiatry, Dr Felix Post.

## CANON LAW REVISION

### THE CHURCH ASSEMBLY

ANGLICAN NEWS SERVICE

London, February 26

The Church Assembly spent three days this month on the consideration of the Ecclesiastical Jurisdiction Measure which has now reached its revision stage.

The measure seeks to reconstruct the system of ecclesiastical courts and replace enactments on ecclesiastical discipline.

While agreeing, as a matter of principle, that a priest should be automatically deprived of his preferment if, on indictment, he was sentenced to imprisonment or if he was the guilty party in a divorce action, the Church Assembly tempered this rigidity with certain limitations.

The committee revising the measure recommended there should be an exception in automatic deprivation if a divorce or separation order was made against a priest for desertion.

They proposed that the bishop should have discretion to refer the matter to either the Archbishop of Canterbury or York.

The assembly accepted this; it also said that the ground of cruelty should come within the bishop's or archbishop's discretion.

The Bishop of Chester said they were concerned with the Church's good name.

The Bishop of Exeter said a clergyman often considered it his duty not to defend himself since to defend it might damage the Church.

Other measures drawn up make it clear that illegitimacy is not a bar to ordination as a deacon or priest or consecration as a bishop.

Two new impediments to Holy Orders are, however, introduced, providing that no person shall be admitted who has remarried according to secular law and has a former wife still living, or who is married according to that law to a person who has previously been married to a husband who is still living.

The assembly agreed that the measure should be committed to an appointed committee.

## COMPROMISE IN NORWAY

ECUMENICAL PRESS SERVICE

Geneva, February 26

Norwegian Lutheran parishes having women ministers are to be offered alternative pastoral services by men so that parishioners who object to receiving the Church's sacraments from a woman are not left without care.

This has been decided in Oslo by the bishops of the Church of Norway, following reports that unrest was developing in the two North Hålogaland congregations being served by the Church's first clergywoman, Mrs Ingrid Bjerkas.

The bishops proposed that, with the consent of the woman curate involved, regular visits be made to such parishes by ministers employed by church organisations, diocesan chaplains or neighbouring pastors.

## DR RAMSEY TO VISIT IRELAND

ANGLICAN NEWS SERVICE

London, February 26

The Archbishop of Canterbury, Dr A. M. Ramsey, is to visit Ireland next month, to take part in the Church's annual pilgrimage to Saul and Downpatrick on St. Patrick's Day.

He will preach in Armagh Cathedral on the eve of the festival and at two pilgrimage services in Down Cathedral on St. Patrick's Day.

## PRIMUS TO RETIRE

ANGLICAN NEWS SERVICE

London, February 26

Dr Thomas Hannay, who is 74, is to retire from the office of Primus of the Episcopal Church in Scotland in May and from the See of Argyll and the Isles in August. He became Primus in 1952.

## COLLEGE FOR CEYLON

### INSTRUCTION IN SINHALESE

ECUMENICAL PRESS SERVICE

Geneva, February 26

Plans are under way in Ceylon for the country's first theological college offering instruction in Sinhalese, the language of the majority of the island's 10,000,000 population.

The new institution, which also will be Ceylon's first inter-denominational theological college, is expected to open in July. Co-operating Churches are the Methodist, Anglican and Baptist.

Eventually it is also hoped to provide instruction in Tamil, the language of the nation's largest minority group — an estimated 2,000,000 persons.

The Reverend G. B. Jackson, secretary of the Board of Governors for the prospective college, noted that although most ministerial students eventually serve in either Sinhalese or Tamil-speaking churches, under the present system they can receive training only in institutions which use English as the medium of instruction.

The result, he said, is that many otherwise qualified students have been barred from receiving training because they did not speak English.

## NEAR KANDY

At the same time students who do attend these English-speaking institutions are largely cut off from the main stream of church life in their own communities during their seminary training.

The school will offer a three-year course and total undergraduate enrolment is expected to be 12 students. There will also be a one-year graduate course in Buddhism and Sinhalese for Sinhalese-speaking students who have completed undergraduate work in English-language seminaries.

The new college will be established in already existing buildings on a large estate at Peradeniya, near Kandy.

A request for a capital grant for a library and to enlarge some of the present buildings has been made to the Theological Education Fund of the Commission on World Mission and Evangelism of the World Council of Churches.

## WEST IRIAN DISPUTE

### STATEMENT BY CHURCHES

ECUMENICAL PRESS SERVICE

Geneva, February 26

The executive committee of the Indonesia Christian Council has called upon both Indonesian and Dutch churches to "fulfil our ministry of reconciliation" in the dispute over West Irian (Western New Guinea).

Terming the situation "now far more explosive" than previously, the council also urged both the Indonesian and Dutch governments "to set aside injured national pride and take up again talks seeking a peaceful solution."

At the same time the committee declared that the Indonesian Republic has "legitimate" claims to West Irian, and that "it is clear that on the basis of the ecclesiastical, geographic, historic, and cultural situations the best way is that the area and people of West Irian become part of the Indonesian Republic."

The statement pointed to "possible signs of agreement. Both parties have already shown their readiness to negotiate, and there is already one agreement; namely, both parties see that the future development of West Irian must be wholly separate from the Netherlands," it said.

The full text of the statement has been quoted in "Sinar Harapan," a daily newspaper

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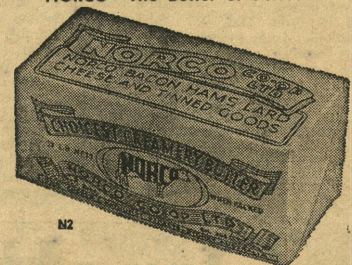
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## THE MUSIC OF THE CHURCH . . . 1

## HYMNS AND HYMN TUNES

BY THE REVEREND EDWARD HUNT

IN my study of the musicians of the Church I came across such a wealth of information concerning the music of the Church that it occurred to me that Anglican readers might be interested to know some of the details of the music and its backgrounds which so enrich the worship of the Church in general and of the Anglican Church in particular.

The liturgy of the Prayer Book is so musical in expression and so rhythmic in form that it lends itself naturally to music.

But it is not possible to enjoy the music of the Church in full unless we are conversant with its history, background and essential meaning.

Hymns and hymn-tunes, including the metrical psalms, play such an important part in common worship that a brief study of their history may be of help to the musical-minded.

There are many ancient Latin hymns in use to-day and in translation they find an honoured place in all the hymnals of the English language.

They date from a period before the use of harmony, but quickly acquiring their own plain-song melodies, brought into existence a type of plain-song tune which still has a place in almost every hymn-book, though now either harmonised or provided with an organ accompaniment.

It was not until the Reformation, however, that hymns really came into their own. John Huss, 1373-1415, the Bohemian reformer, wrote many hymns and the first hymn-books published in any vernacular are the collections of his followers.

In Germany, Luther made great use of hymns and the first Lutheran hymn-book appeared at Wittenberg, 1524.

It would be difficult to over-estimate the importance of the place which the Lutheran hymn-tune or "Choral" (in English spelt Choral) has taken in German Church life, especially in the Protestant north.

The Calvinistic reformers in France and Switzerland also greatly used hymns, or rather in their case metrical versions of the psalms.

Jean Calvin, 1509-64, who was born in Picardy and died in Geneva, which he had made "the Protestant Rome," banished all instruments and choirs from his churches but had no objection to music and the arts in general.

The English and Scottish Puritans owed many of their ideals and principles to him and his views on Church music tended to its simplification in England and Scotland and to the development of the metrical psalm and congregational singing.

## FROM GENEVA

From Geneva came a number of the metrical psalm tunes now most endeared to the hearts of English and Scottish congregations.

The English Reformation also gave an impetus to hymn writing and hymn-tune composition, and the metrical psalter of Sternhold and Hopkins, completed in London, 1562, was the great treasury of sacred song of Englishmen in the sixteenth and seventeenth centuries.

Published by John Day, it contained melodies from French and German sources, and was followed the next year with a harmonised edition of the tunes.

Companion tune books were Este's, 1592, Ravenscroft's, 1621, and Playford's, 1677, the latter being the first popular book to put the melody in the treble instead of the tenor.

Sternhold and Hopkins, however, was the chief book author-

ised in the Church of England until 1696, when the Tate and Brady version appeared.

Even then S. and H. retained its popularity for another century, passing through 600 editions, a remarkable record in Church music.

After 1696 S. and H. was referred to as the "Old Version" and T. and B. as the "New Version," and this N.V. held its position until the introduction of the modern hymn-book.

It should be remarked that in the Anglican liturgical use of the psalms they were read in prose, in alternation of minister and parish clerk, or, in cathedrals, sung to Anglican chants.

The metrical psalms were sung as "a musical and religious relaxation."

In the meanwhile the famous English hymns, as we know

them, were gradually taking shape.

Many beautiful religious lyrics were written, some to be found in modern hymn-books, though at that time they were little used in public worship.

Dr Watts published his first book in 1707, and John Wesley's first hymn-book appeared in Georgia, 1737.

## THE WESLEYS

The Methodist movement made enormous use of hymn singing and the many later publications of the Wesleys kept it abundantly supplied.

However, the hymn-tunes of this period are disappearing, some fine old Genevan and other psalm tunes are there, often sadly disfigured, but many other tunes are florid and of secular origin. "Fuguing Tunes" were intro-

duced, in which the voice fell momentarily silent and then came in with an imitation of some preceding voice. These tunes were especially popular in the American colonies where many of them originated.

By the close of the eighteenth century, therefore, hymns, as distinct from metrical psalms, had been accorded general acceptance by the non-conforming bodies, thanks mainly to the Evangelical Movement, but were less popular in the Anglican Church.

However, from this point onwards Anglican hymn writers and hymn-tune composers became numerous, and by their talents atoned for previous neglect and gave the Church of England a leading place in hymn music as we shall see in the next article of this series.

## MAKING A NEW BISHOP

BY COLIN JOHN KINGSNORTH, O.G.S.

ONE evening last June, after watching the Enthronement of the Archbishop of Canterbury on television, I remarked with the usual self-satisfied aplomb of an Anglican parson: "A beautiful service and a fine bit of television; it must have impressed the ordinary viewers very much." A friend who had come in from the local pub replied: "What a pity you can't hear them at the local; they think it a lot of stuffy old-fashioned nonsense, and a waste of good money."

On the evening of November 30 last I was in Nyasaland, four thousand miles away from England, her churches and her pubs, sitting at Likweni in the Mission House perched on the steep side of Malosa mountain. I picked up a copy of "Yorkshire Life" (the layman comes from Huddersfield!) and read in an article these words: "Average uneducated men (the great majority) . . . fail to see the ancient beauty of such services as Dr Coggan's televised enthronement which seem to them rather a lot of fuss and palaver, having very little connection with what they had always thought was Christianity."

## TROPICAL BUSH

And yet I had been impressed that morning by the consecration of Donald Arden as a Bishop in the Church of God. Have I a special ecclesiastical plasticity which easily takes such impressions, or was there something about this Consecration in the mountainside Church of the Ascension, in the heart of the tropical bush, that might also have impressed the average uneducated man? I think there was.

We entered the station through the grounds of Malosa Secondary School, plunged through a bit of forest and crossed a mountain stream by a rickety wooden bridge. We wound our way upwards in the brilliant sunshine through flamboyant and frangipani trees and the tall grass singing with cicadas.

We passed the dispensary and the thatched Mission houses and the girls' school dormitories, up to the red-brick church at the highest point of the Mission.

All we saw on the way up speaks of the church-in-action; no ancient monuments here, no venerable tradition. With us climbed the people, the ordinary people—for this is their bush, their church and they come to see the making of their bishop.

Inside the church the raised and free-standing altar, brilliantly white against the dull brick walls, focuses our eyes as we enter.

By ten o'clock the congregation were waiting. Important people were there—the Governor, several members of Legco, including Mr Orton Chirwa, whose daughter is in our school here, five bishops . . . but also present were the local villagers and pupils of the Malosa school. The many priests, garnered from all over Nyasaland and beyond, include Fr Petrol Kilekwa, the slave-boy priest, now over eighty but still quite active.

The Solemn Eucharist was sung by the Archbishop of Central Africa, and was partly in English and partly in Chinyanja; the unaccompanied hymns were sung heartily in both languages together. In this Eucharist everyone worshipped and none just looked on.

The Bishop of Zululand preached on the four words of Jesus that are recorded in his own vernacular:

Abba—Father. You, Donald, can only be a Father-in-God if your whole life is one of loving dependence on God the Father. And you, the people of the diocese, take him to your hearts as a true Father-in-God. Love, trust and look after him; you must look after him because he is a man who has never spared himself or troubled about his own health, comfort or convenience.

Ephraïm—Be opened. My brother, your task is to open the ears of the deaf—the heathen, the lapsed Christians, and the faithful—that they may hear more clearly. You will find that you have much administrative work, but the purpose of it all is that deaf ears may be opened. You will do this by

## COLLEGE OF PREACHERS

ANGLICAN NEWS SERVICE

London, February 26

The seventh training week of the College of Preachers, which held its first course in November, 1960, was held last week in Sussex.

Lectures were given by the director of the college, the Reverend D. W. Cleverley Ford, by Canon Max Warren and by the Reverend J. Drewett.

The College of Preachers was founded with the object of encouraging, helping and stimulating clergymen in their ministry of preaching.

The five first of the training courses was held at Scargill, in Yorkshire, and until the college has a house of its own, use will continue to be made of existing conference centres.

stirring up the gift of the Holy Spirit—the gift of Jesus breathed on the deaf man—the gift now to be given to you by the laying on of hands.

Talitha cumi—little girl, I say unto you, arise. This is a word of tenderness, love and power, speaking of the resurrection in face of unbelief and derision. You, my brother, are a son of the Community of the Resurrection. Remember that "whosoever believes in me . . . greater works shall he do because I go to the Father."

Expect new life to come to the Church in Nyasaland through the power of your apostolic ministry. And you, the people, look for new ideas in your new bishop. Drive away doubt or scorn of new ideas, for these will hold your bishop back from the tasks God call him to.

## "TO CONQUER"

Eloi, eloi, lama sabachthani: My God, my God, why hast Thou forsaken me? This agony was the price of bringing us to God. S. Paul shared it in his journeyings often, in his spiritual and physical exhaustion, besides the daily care of the churches. And you, my brother, would not want a better lot. Your hands are to be signed with the sign of the cross. Accept it, and in that sign go forth to conquer.

After the sermon, five bishops moved forward to lay their hands on Donald Arden—bishops from Northern Rhodesia, Southern Rhodesia, Zululand and Kenya, bishops black and white, and the people saw and understood that the Apostolic Ministry that reaches back to Jesus was here reaching forward to new work and new conquest.

The new bishop was clothed in the chasuble and his hands were anointed with the cross. A Bible was blessed and placed in these hands, and a ring put on his finger. At the end of the Eucharist the new high priest knelt again in front of his people to receive the mitre from the hands of the archbishop.

And then, outside the church, in the blazing midday sun—the ululation and the dancing, the cheering and the singing, young and old pushed forward to kneel for the new bishop's blessing—and dozens of perspiring photographers trying to get the picture of the year.

Three days later the bishop began the first of his journeyings off, driving sixty miles north to Mponda's, where a crowd of three or four hundred met him a mile from the Mission and sang their Father-in-God from there to the church. They, at least, knew what it had all been about.

## RECTOR ON THE "ULTIMATE BLASPHEMY"

FROM OUR OWN CORRESPONDENT

Perth, February 19

The ultimate blasphemy says the Rector of S. Patrick's Church, Mount Lawley, Canon J. Paice, was to presume to tolerate Christ and His Church because they were good for Australia.

It was a blasphemy often uttered by some Australians.

The Church was not good for Australian society in the sense that it was here to support and prop it up.

The Church is the Divine Society which works like yeast in any earthly community to purify it and to change it. God will not be tolerated by anybody.

He will not be a domestic chaplain for Australia or for anybody else.

Sometimes we seemed to say this and to imply that the Church was good for Australian morality and for our way of life.

How often we lifted up the mirror for the world to look in with a self-satisfied smile of easy content. In that mirror men saw

only what they were, not what God meant them to be.

The wastefulness of our way of life was no better looking in such a mirror.

The playing fast and loose with the promises of marriage, the abuse of God's created gifts, the mental laziness and spiritual squalor, the slippery ways in which we made the ends justify the means.

There was, however, more to Australia than that.

There was much for which we must be thankful to God, particularly in the life of the Australian Church where we saw men and women, young and old, devoting themselves to training children of indifferent parents in the ways of Christ and in His life spiritually motivated in every aspect in such a way that he put our emulated devotion to Him to shame.

## C.E.M.S. SPONSORS MIGRANTS

FROM OUR OWN CORRESPONDENT

Hobart, February 26

After six months of silence the Church of England Men's Society in Tasmania has again heard of the movements of its sponsored migrant family in England.

They are Mr and Mrs Arnold Weston, who live in Derby, England.

The sponsorship was started 18 months ago and a job was found for Mr Weston, who is a fitter and turner, near to Hobart.

After much surveying and searching, accommodation was found for the family at Claremont, close to his employment.

Negotiations were proceeding well with the Westons and the Church migration authorities in Hobart and London.

Then suddenly the C.E.M.S. lost contact with the Westons and did not know whether or not they had changed their plans and wanted to stay in England.

The society met Miss G. Watts, church secretary in Hobart, and she advised writing to Miss E. G. Jones, Church migration secretary in London.

Miss Jones' reply was received in Hobart on Saturday.

Miss Jones said she had written to the vicar at Derby and he had visited the Westons.

He said that the Westons have been through a bad time with their health and this has impeded their migration plans. They would be writing to the C.E.M.S. in Tasmania shortly.

Miss Jones said that her London office would be keeping in touch with the Westons and doing everything possible to facilitate their early sailing to Tasmania.

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# BACKGROUND TO THE TEN COMMANDMENTS

By WINIFRED M. MERRITT

IT is said of the Ten Commandments (Exodus 20: 1-17) that they were spoken directly by God in the hearing of the whole nation, while the laws in the appended "Book of the Covenant" (Exodus 20: 22-23: 33) were delivered through Moses.

It is also said that the Ten Commandments were written down by God Himself on two tablets of stone and handed personally by God to Moses.

It is, of course, not intended that we should take these things literally. Eastern peoples have always had a more pictorial way of expressing themselves than we of the West.

What the Hebrews meant by the words they used was that the Commandments were fundamental and basic in the nation's legislation. Every Israelite must know the Commandments and be bound by them.

Other laws, such, for instance, as those concerning the correct way to offer sacrifices, only the priests needed to know, since they alone were personally involved.

Others, again, were for the rulers and judges of the nation. The Ten Commandments involved everyone, priests, rulers and people alike.

To say, too, that the Ten Commandments had been written by God on stone tablets was a vivid way of saying that they were permanent and unalterable. Some laws might, and would, need to be elaborated or changed with new circumstances.

While men were living with their flocks in the desert, the offerings they brought to God consisted of sheep and lambs. When, later, they settled down in Palestine and began to grow crops, they needed to be told about tithes and first-fruits.

## NO REVISION

Thus the laws required to be re-interpreted from time to time to suit a more advanced civilisation. The Ten Commandments needed no such revision.

The "Book of the Covenant" is the oldest known collection of Hebrew laws, but it is not so old that we can ascribe its authorship to Moses at Sinai.

No doubt it contains decisions made by Moses, but much of the subject matter is unsuited to the conditions in which the nomads lived whom Moses led through the wilderness.

The stage of society for which it is designed is one in which the main interests of the people are agricultural. It is not an advanced stage.

The laws of worship are of the simplest possible character, and the principles of civil and criminal justice are in some par-

ticulars not unlike those which are still current among the Arabs, with whom the principles of all the legislation of the Middle East are believed to have originated.

The "Book of the Covenant" would seem to belong to the earlier days of the Israelites' life in the Promised Land. The original laws given at Sinai are not now known to us, having apparently disappeared without trace when superseded by subsequent legislation.

In days long gone by, the whole of Western Asia possessed a general standard of law, varying in details from country to country, and presented in a number of forms, but basically the same.

Codes are still in existence, in whole or in part, from the Sumerians, the Babylonians, the Hittites and the Assyrians, each a development from a primitive and common body of legal principles formulated in even more ancient times.

Situated, as Palestine was, between the great empires of east and west, it was the "meeting place of civilisation" and a highroad of commerce between the great powers. Along its trade routes were carried not only general merchandise, but social, religious and intellectual ideas, in a kind of two-way traffic.

It was quite impossible for the country to keep its national life unaffected by outside influences, and some interchange of thought was inescapable. The fact is that many of its laws, customs and even religious institutions were essentially similar to those of the adjoining nations.

One very important survival of early Babylonian civilisation is a stele discovered at Susa in 1901, containing a code of laws promulgated by Hammurabi, a famous King of Babylon in the third millennium B.C. Hammurabi claimed to have received the laws direct from Shamash, the sun-god, but still earlier rulers had also drawn up codes along similar lines to his.

Notwithstanding differences resulting from varying national and social circumstances, archaeologists and scholars have been able to establish the essential likeness between the language, customs, civil and moral laws, social habits, ritual, sacrifice and other religious usages of all the neighbouring nations of the Middle East.

Hammurabi's Code is a thousand years older than the time of Moses, and the laws it contains must have been, in some perhaps more primitive

form, in operation in various lands nearby long before Hammurabi himself came to the throne.

Hammurabi's code discloses a very highly advanced state of civilisation, a central government with organised local administration, professional men, priests, lawyers and doctors, businessmen and tradesmen, farmers, brickmakers, builders, carpenters, tailors, merchants and boatmen, as well as hosts of slaves.

The duties of each class are set down, and fees, wages, rents and prices are controlled by statute. Over and over again we are impressed by the modern spirit of many of these ancient regulations.

To the student of the Bible, this code is of particular interest because Abraham, the ancestor of the Hebrew people, came from Ur, and in all probability not only knew of the Laws of Hammurabi but may even have found them to some extent in operation in Canaan when he arrived there, Babylonian influence having been strong in Canaan at that time. The Laws of Hammurabi, therefore, may have formed part of the original tradition of the Hebrew race, long before the time of Moses.

Naturally, the question of the relationship between the Mosaic

legislation and that of the great Babylonian ruler has been much discussed, and has occasioned a considerable amount of literature presenting various viewpoints.

The resemblances need not necessarily mean direct derivation, since most of the enactments are such as might reasonably be devised by any law-giver possessed of justice and humanity. It is the differences which are so important.

The Law of Moses is more merciful than that of Hammurabi; it takes less account of social distinctions; and it bases its requirements upon the nation's indebtedness to God.

## NEW SPIRIT

Hammurabi's Code of Laws, it has been said, is an illustration of the great truth that God "in times past suffered all nations to walk in their own ways; nevertheless, He left not Himself without witness."

Far from undermining the status of the Mosaic legislation, therefore, its connection with earlier codes increases it.

The thing that is quite distinctive and original in the Law of Moses is the new spirit which it reveals.

It is definitely ethical, and it exalts morality to a higher plane than it had ever occupied before, "in accordance with the fundamental Israelite conception of a

spiritual and holy God Who enters into a covenant relationship with His people on a moral basis."

To express the matter in the words of another writer, the aim of the Mosaic legislation was "not so much to create a new system as to give a new significance to that which had already long existed among the Semitic races, and to lay the foundation of a higher symbolism leading to a more spiritual worship."

The glory of the Mosaic law and its claim to uniqueness lie in the fact that it took existing customs and ceremonies, and infused into them this new spirit, transforming them into something characteristically Hebrew.

Moses laid down those old and tried principles of conduct as being the basis on which a covenant between Israel and her God was possible. The exact wording of the original is lost, but it was the parent of Exodus 20-23. Henceforth, Israel was the covenanted people of God.

Whatever it was that happened on the mountain at Sinai, it was for Moses a profound revelation of the terrible power and presence of God and of His awful holiness.

In the next article in this series we shall go on to deal more specifically with the Ten Commandments themselves.

# ARCHBISHOP SPEAKS ON CHURCH'S NEED OF WOMEN

ANGLICAN NEWS SERVICE

London, February 26

The Archbishop of York, Dr F. D. Coggan, in the Church Assembly on February 14 made a strong plea for the proper recognition of the ministry of women in the Church.

He spoke during the debate on the Central Advisory Council's report, "The Men He Wants."

The archbishop regretted that there was not at least a paragraph on "the women God wants."

There was, he said, a clamant need for a plentiful supply of highly trained women, properly paid and pensioned, with a clear and recognised status in the Church of England.

"We are losing each year a very large number of women because we don't know what their status is," Dr Coggan said.

"We have never thought out and stated our attitude to woman-power in the Church."

"We are out of step and out of date in our whole approach."

"I hope we shall give careful and quick attention to the problem, else we shall continue to

lose our best women and the work of the Church will be immeasurably impoverished."

"Fresh money is called for if this rather sad state of affairs is to stop."

The archbishop's plea on behalf of the women in the Church found a ready response from the lay benches.

Dr Barbara Cawthorne (Lichfield) said that brilliant, highly educated and devoted girls were coming out of schools and colleges all the time and did not think the Church had anything to offer them.

"The status offered to women workers with the Church at the moment is absolutely appalling," she said, to a chorus of "hear! hear!"

Mrs Betty Ridley (London), vice-chairman of the Council of Women's Ministry in the Church, said the archbishop's speech would bring thankfulness and hope to countless women who had begun to despair of this question ever being taken seriously.

The assembly commended the report, presented by the Dean of Westminster, for consideration and action in the dioceses.

It further instructed C.A.C.T.M., the Board of Education, the Board of Social Responsibility and the Council for Women's Ministry in the Church to appoint a joint working party to consider what advice and as-

sistance could be given on the issues raised.

By a majority the assembly agreed to a proposal that the working party would do all it could to foster the recruitment of older men in the ministry.

For pre-theological training the assembly supported a proposal to buy Sands House, Durham, and to spend not more than £50,000 on the project.

## CHRISTIAN FAMILY YEAR

The Bishop of Ballarat, the Right Reverend W. A. Hardie, has proclaimed a Christian Family Year throughout the diocese from June 10, 1962, to June 9, 1963.

The bishop writes in this month's "Church Chronicle" that:

"It is to be a year during which the thought, prayer, study and work of the Church in this diocese will be concerned with God's will for his people as Christian families; with their life of prayer at home and of worship at church; with their commitment to Christian stewardship of money, time and talent; with their understanding and acceptance of Christian standards of moral conduct; with their desire for Christian vocation, and especially vocation to the Sacred Ministry; and with the spreading of these ideals of family life among the uncommitted in Church and community."

A detailed programme for the diocese will be ready in June. The diocesan Family Prayer movement is already under way.

## SYNOD REPORTS FOR ESKIMOS

ANGLICAN NEWS SERVICE

Toronto, February 26.

The Diocese of the Arctic has become the first diocese in Canada to recognise officially that Canadian Anglicans speak more than one language.

Last year's synod held at Aklavik was carried on in both English and Eskimo.

Now the official record of the proceedings has been translated from English into Eskimo by the Reverend Armand Tagaona in order that Arctic churchmen and women may have the record in their own tongue.

## UNITY SHOWN IN CANADA

ECUMENICAL PRESS SERVICE

Geneva, February 26

A large number of the French-speaking Roman Catholics in Valleyfield, Quebec, Canada, are helping to raise and contributing money to help rebuild historic St. Mark's Anglican Church, destroyed by fire two weeks before Christmas.

The parish priest at Valleyfield Cathedral urged his congregation to aid in the fund-raising, for "there is no better way of illustrating Christian unity than by helping another Christian church of a different faith."

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Ordinands in retreat at Townsville, Diocese of North Queensland, this month: Back row (left to right): the Reverend A. Clarke (Mundingburra), Mr Tom Williams (St. James' Cathedral), Canon D. Stuart-Fox (Retreat Conductor). Front row: the Reverend G. Trower (Cairns), the Reverend Colin Roberts (Ingham) and Mr Ted Steele (Ayr). Mr W. Croft and Mr A. Marshall made their retreats in Sydney and Brisbane respectively.



# FRIENDSHIP WITH THE ORTHODOX CHURCHES

By Bishop Stephen Bayne

BY far the most exciting aspect of the World Council of Churches Assembly at New Delhi (to this delegate at any rate) was the leadership given by the Orthodox.

There were many high points in the Assembly — some of them curiously undramatic and even flat, in the event, such as the extraordinarily "managed" marriage of I.M.C. and W.C.C.; some of them, like Dr Joseph Sittler's remarkable address, requiring more time for appreciation than those brief days afforded.

But through all the days there seemed to run a new buoyancy of spirit, a new aggressive vigour of expression, a new and virile intent to be involved in the ecumenical debate and to affect it, change, stretch, broaden it, on the part of the Orthodox delegates which moved and stirred many of us.

It wasn't that there was anything new in their presence — there has been wide and generous Orthodox participation in ecumenical life from the beginning.

It wasn't their numbers, although the addition of the delegates from the Soviet Patriarchate and others did make a visible difference.

It was rather what seemed a new spirit, a new willingness to witness for their own insights in the shock and mêlée of the dialogue, where so often, in other years, they had seemed, to many outside observers at any rate, to be wary of this kind of engagement and inclined to withdraw at critical points.

Doubtless the most vivid instance of this new spirit was the notable presentation by Nikos Nissiotis of "The Witness and the Service of Eastern Orthodoxy to the one Undivided Church."

Mr Nissiotis, a young lay theologian of the Greek Orthodox Church, attacked at the outset "fashionable" ecumenism and its complacent slogans, and drove to the heart of the matter, which is the given and existent unity of the Church, the unity without which there would be no Church at all.

## ORTHODOX THEME

"The Church does not move towards unity through the comparison of conceptions of unity, but lives out of the union between God and man realised in the communion of the Church as union of men in the Son of Man. We are not here to create unity, but to recapture it in its vast universal dimensions."

Such was his great theme, expressed often in phrases difficult because unfamiliar as well as difficult in themselves, but still unmistakable and thrilling.

And it was thrilling to me, in great part, because it spoke so deeply to our deepest Anglican thoughts about unity.

It cannot be said often enough that, amid all the confusion and blindness and often downright silliness of Anglican life, we have never quite lost the essential secret of unity, that it does not consist in people thinking alike but in people acting together, especially in the great central actions of holy Baptism and the Eucharist and the supernatural life growing out of those sacraments.

It is to God's glory and not our credit that we have managed to hold on to that noble truth through our vicissitudes (and the Prayer Book has been his chief instrument in this).

Nonetheless we have never really forgotten it; nor what underlies it — that profoundest sense that the Church and its unity are entirely the creation and gift of God.

And, when a voice comes from another tradition and says these things, there is an im-

mense and jubilant recognition of brotherhood. So it was with me, at any rate.

I do not foolishly suppose that we shall resolve our historical problems of disunity easily, simply because we recognise that there is a given unity in Christ infinitely more real than our divisions.

All that might come out of that might be nothing more than the swifter destruction of our little churchlets by that terrible unity.

All I say is that in the welter of conflicting theories about the Church and defensive confessionalisms and contrived solutions to the problem of getting people to accept unfamiliar and unpalatable ideas and institutions — in this tumult it is life-giving to be led once again to see God and his united and unifying action, and then to seek him in company with others.

All of which leads me to wonder anew at why Anglican and Orthodox Churches do not press unrelentingly and urgently toward full communion and a more profound unity among themselves.

Friendship among us has been a happy fact for a good many years, notably in the past half-century.

Theological conversations have increasingly been matched with the humbler experience of living side-by-side in mutual support, especially in the United States. Visits are exchanged with growing frequency and warmth.

Yet, for all this undoubted cordiality and indeed affectionate comradeship, the fact is that we still feel ourselves to be strangers from one another far more sharply (for most Western Anglicans at any rate) than we do from our neighbours of other traditions from which we are often much more remote theologically.

Why is this so? No doubt in part it is because of difference in language and national culture — certainly in America the Orthodox Christian (in the first generation at least) seems a very exotic person indeed compared with the familiar and safely Anglo-Saxon Presbyterian or Methodist who shares Rotary with us.

This begins to pass with the

generations, no doubt; and, as Orthodoxy becomes "indigenous," it loses much of its strangeness in our provincial eyes.

No doubt a deeper factor is that the Anglican tradition is so solidly Western — much influenced by the Reformation which Orthodoxy never knew, much moulded and formed by the mediaeval political history of Western Europe, much the child of the missionary conditions and necessities of the early Church in the West.

## COMMON FAITH

And to us, steeped in that cultural broth, Orthodoxy seems often far more remote than even the intricate legalities of Rome.

But such things ought to be a stimulus and not a barrier to discovery and companionship in our narrow world, all the more because of the rich and often unsuspected depths of common faith and practice shared by us both.

At all events, I find myself praying with great sincerity that this year may bring a new seri-

ousness to the Anglican-Orthodox friendship — a new and more intent drive toward that full communion which would mark so great a step forward in what Nissiotis called the "recapture" of unity.

This is partly a task for theologians, I'm sure, drawn from all the Anglican and Orthodox families and prepared to do more than merely compare traditions.

But it is also, and very seriously, a task for plain Christians in our parishes and dioceses — particularly where, as in America, we share together the single life of many of our communities.

Anglicans and Orthodox hold in common infinitely more than they do separately.

Our feeling for national tradition, our liberal and flexible organisation, our sense of historic continuity, our respect for the part and ministry of the laity, perhaps most of all our abiding sense of the unity already given mankind in God — all these great elements run through the lives of both our Churches.

May it be that we shall be given the gifts of prayer and boldness we need, to work without impatience but without ceasing until the day comes when we can break the Bread of Life together.

## C.E.B.S. SWIMMING CARNIVAL

FROM A CORRESPONDENT

Sale, February 26

More than 200 people attended the third annual Swimming Carnival of the C.E.B.S., Diocese of Gippsland, held at the Traralgon Olympic Pool last Friday evening, February 23.

Ninety swimmers, representing eight branches, participated in the programme, the "John Parrick" Shield, being won by S. James' Traralgon, branch, with S. Paul's Cathedral, Sale, second and S. John's, Yallourn, third.

Other branches participating were S. Peter's, Leongatha, S. Paul's, Warragul, S. John's, Bairnsdale, S. Philip-on-the-Hill, Morwell, S. Mary's, Morwell, attended as non-participants.

At supper in the Traralgon parish hall, the Gippsland chairman of the society, the Reverend F. Oakley, in presenting the shield, congratulated S. James' Traralgon, on their win, and thanked them for the excellent manner in which they had staged the carnival on behalf of the Diocesan Executive, and for the splendid repast provided afterwards.

## SYDNEY A.C.U.

The annual general meeting of the Sydney branch of the Australian Church Union will be held in the School Hall, Christ Church S. Laurence, George Street South, Sydney, on Tuesday, March 13, at 8 p.m.

## EAST AFRICAN VENTURE

ECUMENICAL PRESS SERVICE REPORT

AN historic and unusual conference took place recently in the little town of Moshi in Tanganyika.

Under the eternal snows of mighty Kilimanjaro, where only a few weeks ago Tanganyika's new flag was hoisted as a symbol of her independence, representatives of the Christian Council of Tanganyika met with their opposite numbers from Kenya to discuss the setting up of an association to publish Christian newspapers in East Africa.

The idea goes back to experiments in the publishing of periodicals already carried out.

In the fortnightly "New Day," the Anglican Church in Tanganyika has a vigorous organ of news and comment, while the monthly "Rock," at present under an editorial policy board of the Christian Council of Kenya, has done much to stimulate Christian thinking on Kenya's social, political and economic problems.

The scheme is to run two fortnightly papers of a review type, well illustrated and in popular style, in both English and Swahili.

English is the reading language of the majority of educated people, but Swahili is the real *lingua franca* for these territories.

However, the proposal before the conference made it clear that it was not worth tackling at all, unless the papers could be properly produced and distributed. This involves a very considerable sum of money — in the region of £120,000 over four years.

## MUCH MONEY

Faced with these figures, and with the knowledge that the great bulk of the money would have to come from overseas, the delegates agreed unanimously that the East African Venture (the name given to the scheme) is a vitally important part of the Christian effort in these lands in the years that lie ahead.

They pledged themselves to go all out to raise the money, and to establish and back the association. An interim committee was formed and its chairman was Mr C. G. Richards, O.B.E., director of the East Africa Literature Bureau, and a man of great experience in publishing in this part of the world.

The vice-chairmen are Bishop Stefano Moshi of the Lutheran Church of Northern Tanganyika, and Bishop A. Stanway of the Diocese of Central Tanganyika (Anglican).

Meeting far into the night, the conference working-party thrashed out figures and decided how the venture could be run. It was agreed to publish both papers in Nairobi, but that an office should be set up in Dar-es-Salaam, capital of independent Tanganyika.

Staff required include editor, production manager, promotion and circulation manager, assistant editor, and a number of other assistants at various levels.

Although it is likely that three ex-patriates will be required to get the papers going, the whole scheme is conceived with the idea of training Africans at all stages of newspaper production from writing the stories to taking the pictures. A small photographic unit is a key part of the scheme.

The Moshi Conference and its important consequences highlight the new importance of literature in the African scene. Floods of literature of all kinds are hitting the news-stalls of African towns, purveying ideas often of a debasing and destructive kind.

Thinking Christian people are concerned that the Church should enter the field of literature, especially in the field of periodicals, in a far more effective way than before.

Some months ago, 90 Christian workers from 20 African countries meeting in Northern Rhodesia declared:

"We place a very high priority on Christian periodicals. Periodicals invite attention and encourage readers; they provide a regular response to the need for

literature. Through them, the faith of the Church can be expressed in immediate contact with current problems, and a forum is provided for the discussion of Christian viewpoints. . . . The conference appeals to Churches throughout Africa to set as their target a Christian periodical in every Christian home."

The Moshi Conference met in hopes of fulfilling, at least in part, that great ideal, and in using Christian periodicals as a means of effective evangelism to reach out to the large numbers of those, especially among educated Africans, who rarely darken the doors of a church.

## HELP NEEDED

East African Venture is an act of faith—the faith of those who believe that literature in Africa is critically important at this time.

Such a publishing effort will strengthen the dissemination of Christian news and comment throughout East Africa, and will give a new image to millions of a Church which cares for people, and for their social and economic development.

The great question is whether enough people in the wealthier countries will share this vision and contribute sufficient funds to make it possible.

Funds have already been received from organisations, including the Committee on World Literature and Christian Literature, the United Society for Christian Literature, and British Inter-Church Aid, but a leader of the scheme pointed out that to make the plan a reality far more help is needed.

## CATHEDRAL FOR GERALDTON

FROM OUR OWN CORRESPONDENT

Geraldton, W.A., February 26

At the first meeting of the New Cathedral Committee, held last week here under the chairmanship of the Bishop of North-West Australia, the Right Reverend John Frewer, it was decided to launch an appeal for £50,000.

A considerable amount of money is already in hand for this purpose. Tenders will be called for its erection shortly.

It is hoped that the foundation stone will be set on July 22, the Feast of S. Mary Magdalene.

The Rector of Geraldton was appointed Appeal Organiser and Mr R. E. Buckley, manager of the Commercial Bank, was elected honorary treasurer.

The New Cathedral Committee is composed of members from other parishes as well as that of Geraldton.

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# DIOCESAN-WIDE MISSION DISCUSSED

## NORTH QUEENSLAND CLERGY PLAN FOR 1964

FROM OUR OWN CORRESPONDENT

Townsville, February 26

The Bishop of North Queensland, the Right Reverend Ian Shevill, last week called the clergy of the diocese to a two-day conference here to discuss a Diocesan Mission to be held in 1964.

The bishop stressed the need for a great spiritual advance to match the financial advance that has already been made, and said that this was the first effort of its kind on such a scale in Australia. It could well form a pattern on which similar future campaigns could be based.

During the past year a commission appointed by the Bishop-in-Council has been engaged in mapping out a preparatory schedule, providing material for basic studies, and compiling lists of possible missionaries.

Canon Cedric Hurt, chairman of the commission, presided at the conference and said that the material provided was not necessarily final but was intended as a basis for discussion and possible amendment.

The plan outlined followed that of the Lincolnshire Mission in England, together with some additions from the London Mission, with such adjustments as seem necessary for Australian conditions.

Findings and suggestions of the present conference would go to the commission for consideration and possible incorporation into the plan.

The next stage would be the training of available lay workers and visitors in each parish by the parish priest with assistance from the missionary and the commission in 1963.

The actual mission will follow in August-September, 1964, with an intensive follow-up in succeeding years.

The aim of the mission is to put every parish into a permanent state of mission and to set up a permanent lay apostolate therein.

In order to stimulate discussion and produce definite suggestions, the clergy attending the conference were divided into five groups, each having a leader and recorder.

### LIVELY DEBATE

At each session these groups were provided with an average of three provocative questions which they were requested to discuss and answer frankly.

The result was a lively debate, but on the whole the conclusions reached showed a remarkable degree of unanimity.

Sample questions were: "What sort of difficulties are the 'visitors' likely to meet?" "Can we take any special measures to surmount these?" "Ought we to include alms-giving on this occasion?" "Giving is an integral part of a Christian rule of life... has it been overstressed?" "How do your friends regard sin, for example, as necessary 'pep' to living?"

The words "friends" and "sin" caused some lively comment. Some felt they could not presume to speak for their friends and a more general term was substituted. Many spoke of the varied and differing conceptions of "sin" prevailing among the people.

Another highly debated question concerned the content of the committal cards. Most of the clergy felt that it should be very simple and concise, but others wished to include almost every type of Christian action.

A few objected to the term "committal" as being too closely associated with burial... "witness" was preferred.

A strong plea was made for the use of words commonly understood and employed by the public, rather than "church" words which made no real impact on them.

The clergy were asked if they would approve a pledge about community service. There was a strong negative vote on this. It was pointed out that the State

and other welfare agencies and service clubs now undertook much of this.

Anglicans could not be expected to pull out of these for work under Church auspices. They were making their contribution right there.

Two other points were: (1) That there was still room for work among the lonely, the aged and the sick by individual Christians, but it should be a natural outcome of their commitment to God. (2) There was a grave danger of substituting works for worship, and of attaching people to organisations rather than to the Church.

Replies to the query, "How would you encourage people to attend study courses in the follow-up period?" varied from the provision of refreshments to stressing the benefits of such a course, but many felt that "there is no gimmick" and that we must rely on the working of the Holy

Spirit in the hearts and minds of people.

In the early stages of the mission, all visitors will be asked to sign their own commitment before going out to induce others to attend the mission at which they, in turn, would be instructed, involved, and committed.

The value of parish papers, publicity through all available media, and information centres was stressed.

Summing up, Canon Hurt thanked the clergy for their co-operation and said that all suggestions would be carefully considered by the commission, and, if feasible, adopted. The conference concluded with prayer and the bishop's blessing.

Post-mortem comment was unanimous in agreeing that the conference had been well worth while and that a basis for a definite spiritual advance had been well and truly laid.

## MELBOURNE CONSECRRATION

(Continued from page 1)

Whosoever is great amongst you must be servant of all; service is the essence of true greatness.

The second attribute is personal love of Christ, because, being sent by Christ, the bishop must have the same qualities as Christ, qualities of humility, long-suffering, patience, love.

But such a ministry is also a ministry of power, because of the abiding presence of Christ, and therefore the man of God knows his complete dependence upon God's divine grace.

For this reason, the new bishop, like every true servant of God, needed the prayers of the people, a charge Bishop Redding gave to the congregation.

At the conclusion of the sermon the archbishop took his seat at the sanctuary step, and the bishop-elect retired to the vestry; to put on his rochet, in readiness for his presentation.

During his absence, the choir sang the anthem "The Spirit of the Lord is upon me" (Elgar).

On Archdeacon Sambell's return, the two bishops presented him to the archbishop, who asked the advocate to certify as to his ordination and appointment as bishop coadjutor, with its confirmation.

### NEW STATUS

At this point in the service there came a reminder of the new status of our Church in Australia, since the new constitution came into force at the beginning of this year, for the bishop-designate had to repeat a Declaration of Acceptance of the Constitution of the Church of England in Australia, in addition to the oaths of obedience to the Queen and the Metropolitan.

Whilst all knelt in their accustomed places, the precentor, the Reverend Hugh Girvan, began the singing of the Litany, inserting the proper suffrage for the consecration of a bishop.

After the archbishop's prayer, he conducted the examination of the bishop-designate according to the questions in the Book of Common Prayer, and during the singing of the hymn "O Thou who makest souls to shine" Archdeacon Sambell retired once again to the vestry to don the remainder of his episcopal habit.

Meanwhile, the bishops gathered round the archbishop and when the bishop-designate returned to the sanctuary, he knelt before the archbishop, who led the signing of the *Veni Creator Spiritus*.

The appropriate prayers followed and then, in the hushed silence of a great cathedral, ten

bishops joined with the archbishop in the laying on of hands as the solemn words of consecration were spoken.

The new bishop was given the Holy Bible and then led to his seat on the north side of the sanctuary.

The service of Holy Communion continued, and relatives and close friends of Bishop Sambell communicated with him. The communion hymn was "Let all mortal flesh keep silence."

At the conclusion of the service the archbishop, with the newly-consecrated bishop on his right hand, led the procession to the great West Door of the cathedral, out into Flinders Street, where a large crowd watched the return through the cathedral close to the vestry. The archbishop's procession, with the other processions, followed in reverse order.

As Bishop Sambell remained in the close for some little time after the official photographs had been taken, many friends had the opportunity of a word with him.

In the congregation, Sir Harold Gengoult Smith represented the Lord Mayor of Melbourne; and Sir Frank Selleck, a former Lord Mayor, and Chairman of the Cathedral Restoration Appeal, was also present.

A distinguished visitor from overseas was Sir Desmond Lee, Headmaster of England's oldest public school, Winchester.

## CLERGY HOUSE FOR WESTMINSTER

ANGLICAN NEWS SERVICE

London, February 26  
A £40,000 scheme to provide accommodation for the clergy and sisters of the Parish of St. Stephen with St. John's, Westminster, will begin early next month.

It will consist of an entirely new building which is believed to be the first clergy house that has been specifically designed as such since the war.

In addition, the top floor of Napier Hall, which adjoins the site of the new building, will be completely replanned internally to provide a flat for the Sisters of the Community of St. Andrew who are attached to the parish.

The whole scheme will enable the staff of the parish to live near together for the first time, which will help make them work as a team more easily. The house will be completed by June, 1963, but the hall will be in use all through the alterations, except for two months.

## DIOCESAN NEWS

### BRISBANE

#### C.B.S. MEETING

The Queensland District of the Confraternity of the Blessed Sacrament will hold its first meeting for 1962 on Tuesday, March 6, (Shrove Tuesday), at St. Mary's Church, Kangaroo Point. The meeting will take the form of a Devotional Evening, and will begin at 6.30 p.m. The conductor will be the Dean of Brisbane, the Very Reverend William Baddeley. All interested church people are cordially invited to attend this meeting, and also the basket tea which will precede it at 5.30 p.m.

**WARWICK CENTENARY**  
It is expected that the completed tower and memorial chime of bells will be dedicated at St. Mark's, Warwick, on May 27 by the Bishop of Newcastle, the Right Reverend J. A. G. Housden, a former rector of the parish. This is the centenary year of the Parish.

**"SALAD DAYS"**  
Toowoomba branch of Y.A.F. in Brisbane is nothing if not ambitious and courageous in their efforts, and, as usual, their efforts were successful. For two nights last week they presented a slightly abridged version of "Salad Days," the proceeds for the New Guinea Mission.

It was a thoroughly delightful performance, catching the gay spirit of the play. All the players were young members of the Y.A.F. with little or no experience of this type of play, but they made a wonderful show.

The producer was Brian Witte; the music was admirably handled by Mervyn Drake.

**A LAYMAN'S LENT**

This year, the mid-day services on Thursday during Lent will be conducted by well-known laymen of different professions. The series will be as follows:

A Doctor Speaks: Dr. Felix Arden;

A Judge Speaks: Mr. Justice Wanstall, Chancellor of the Diocese;

A Politician Speaks: Mr. J. Kilten, M.P.;

A Registrar Speaks: Mr. R. T. St. John, Diocesan Registrar;

A Professor Speaks: Professor R. H. Greenwood, Professor of Geography at the Queensland University.

The sixth service will be conducted by the Right Reverend Festo Olang, Bishop of Maseno, Kenya. The new precentor, the Reverend Rex Burrell, will give a series of Lenten addresses at the 9.30 a.m. service on Sundays, entitled "The Drama of Redemption," and at Evensong during Lent, the dean will preach on "Lent with the Mystics."

**G.F.S. ANNUAL CORPORATE COMMUNION**

More than 80 leaders and mem-

bers of G.F.S. in Brisbane gathered together for the annual corporate Communion in St. John's Cathedral, last Thursday, February 22. This year, the celebrant was the archbishop; he was assisted by Canon Sharwood, the dean, and the precentor. Those who had time before work, had their breakfast in the Social Room of the Cathedral Buildings.

### MELBOURNE

#### FORWARD-IN-DEPTH

The archbishop conducted a dedication service for the Forward-in-Depth study group leaders in St. Paul's Cathedral on Sunday afternoon.

**CATHEDRAL RESTORATION**  
The archbishop was present last Tuesday afternoon at a civic reception given by the Lord Mayor in the Melbourne Town Hall when the Governor, Sir Dallas Brooks, launched the Cathedral Restoration appeal.

**NEW SCIENCE BLOCK**  
The archbishop dedicated a new science block at the Peninsula Grammar School on Thursday afternoon.

#### INDUCTION

To-night, Friday, March 2, the archbishop is to institute the Reverend Michael Furnedge to the charge of St. John's parish, Diamond Creek.

#### LILYDALE

Bishop Donald Redding dedicated a new vicarage at St. John's, Lilydale, last Sunday morning. A picnic luncheon, attended by the parishioners, followed.

**A.C.U. PANEL EVENINGS**

The first panel evening conducted by the Melbourne branch of the Australian Church Union was held at St. Peter's, Murrumbidgee, last Wednesday evening. The panel consisted of the Reverend G. Kircher, the Reverend W. B. Hunter, Professor K. Westfold and Mr. Michael Knott. The Reverend L. L. Elliott presided.

**SERVICE FOR THE TEACHERS**

The annual service for teachers, organised by the Council for Christian Education in Schools, was held in St. Paul's Cathedral on Wednesday evening. The Dean of Melbourne, the Very Reverend T. W. Thomas, presided. The service was conducted by the Very Reverend Sir Francis Rolland, a former Moderator-General of the Presbyterian Church.

### N.-WEST AUSTRALIA

#### INSTITUTION

Last Sunday the bishop instituted the Reverend Bruce Woolcott from the Diocese of Sydney to the Parish of St. Matthew, Port Hedland, which includes Roebourne, Wittenoom, Gorge and Marble Bar. The diocese is indebted to the Bush Church Aid

for their help in maintaining a priest in this very extensive parish.

### MARRIAGE

The marriage of the Reverend E. W. Doncaster, Rector of Bluff Point, to Miss Susan Hewett, of Albany, will take place in the parish church, Kilmacross, on Saturday, March 3. The Reverend G. V. Johnson, rector of the parish, and an old friend of the bride's parents will officiate. The Reverend John Lega, Rector of Northampton, is to be best man.

### PERTH

**VISIT OF THE ARCHBISHOP IN JERUSALEM**

The Most Reverend Angus Campbell MacInnes is due to arrive in Perth on March 3, and will stay at Government House as the guest of the Governor of Western Australia and the Honourable Lady Gairdner. He will preach in St. George's Cathedral at Evensong on Quinquagesima Sunday, speak at a Churchmen's Luncheon on Shrove Tuesday, address a public meeting that evening and depart for Adelaide by air on the morning of Ash Wednesday.

**NEW PARISH INAUGURATED**

When Lieutenant-Colonel the Reverend R. H. Pilbeam was inducted last Sunday into the living of St. Michael and All Angels, Melville-Brentwood, a new parochial district came into being. The venerable F. W. Guest, Archdeacon of Canning, officiated at the induction and preached. The Reverend L. W. Riley, Rector of Applecross, from which the new parish has been formed, officiated at Evensong which preceded the ceremony of induction.

### SYDNEY

#### ORDINATION

The archbishop ordained ten men to the diaconate in St. Andrew's Cathedral on February 25. They are: the Reverend S. N. Abrahams, G. Alais, F. F. Copland, B. D. Huggett, P. N. Oliver, E. D. M. Sheppard, D. C. Woodbridge, A. M. McLaughlin, R. C. Clout and P. G. Burne.

The occasional sermon was preached by Dr R. A. Cole, lecturer at Moore College.

### PANANIA

The archbishop dedicated Holy Trinity Church, Panania, on February 25. The new church will accommodate 300 people; it is costing £30,000. Some of its unusual features are the sloping floor, the extensive use of fibreglass and a nursery room.

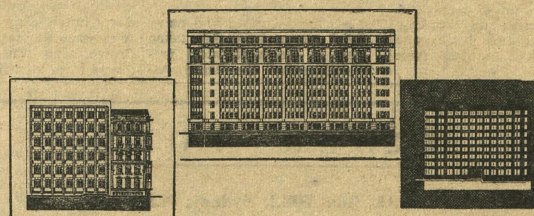
#### "VIEW"

The Publications Committee of Y.A.F. in the Diocese of Adelaide has asked subscribers to "View" from other States to note that the first issue for 1962 has been slightly delayed and will not be posted until some time in March.

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## LEGAL SERVICE IN NEWCASTLE

### BISHOP ON LAW AND RELIGION

For the first time in Newcastle a service was held on February 26 in Christ Church Cathedral on the occasion of the ceremonial opening of the Supreme Court.

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, preached from 1 Timothy 1:8 and 9. "But we know that the law is good, if a man use it lawfully; knowing this that the law is not made for a righteous man, but for the lawless and disobedient."

The bishop said that the only criticism of legal systems to be found in the Bible is against "a narrow legalistic interpretation of law which ignores the spirit of the law and insists on the letter."

So it was with the Christian, he said, "religion is not a mere observance of certain ritualism, but a means of deepening and enriching our experience of God."

He said that a "common misinterpretation and travesty of both religion and law is to regard them as wholly negative and prohibitive."

"The law only punishes for the good of the whole community. Punishment for law breakers is generally regarded to-day as in the nature of reform for the person who has committed a crime and a deterrent to others who might be tempted to follow suit."

#### POSITIVE AIM

The ultimate aim of the law, then, is positive as with religion. Negative restrictions are but "the means to the end of preaching and promoting a positive Gospel which is the good news of Jesus Christ the Lord and Saviour of mankind."

Bishop Housden said that law and religion are "interrelated at many points and so much of the civil law of to-day has its origin in the divine law that the common source material makes it impossible at times to separate them."

He pointed to a danger in both the Church and the Law to cling to traditions of a bygone age which have outlived their usefulness.

Our body of traditional truth and experience must be related to men and women as they live and work in a technological and fast-moving age.

In conclusion, the bishop said that the purpose of the service was "to commend the law of the land and those who administer it to the blessing and guidance of Almighty God that the law of the land may be and remain in conformity with the will of God and that those who administer and interpret it may be and remain His obedient and humble servants."



The blessing of the new classrooms at S. Michael's Collegiate School, Hobart, this month. Left to right: the Reverend C. Brammall, the Very Reverend E. M. Webber, the Reverend J. T. Gibson and the three prefects who acted as crucifer and acolytes. (Story this page.)

## PROGRESS REPORTED AT THE A.C.C. MEETING AT "GILBULLA"

A.C.C. INFORMATION SERVICE

The work of the Australian Council of Churches made notable progress during 1961, according to reports presented at the annual meeting at "Gilbulla," near Menangle, N.S.W., from February 12 to 16.

Eighty delegates and consultants reviewed the year's progress in preparation for the next steps forward.

Points at which progress could be seen were:

- Three more States have appointed full-time secretaries.
- The commission to guide and control Australian Frontier has been established.
- Closer relations between the council and the missionary work of the Churches have been made possible. The first full-time secretary of the National Missionary Council has been appointed and will work closely with the Australian Council of Churches staff.
- Financial contributions of the member Churches to the council doubled in one year.
- The sale of 14,690 copies of the study booklet, "Jesus Christ the Light of the World," indicated the scale on which the ecumenical movement had penetrated local congregations.
- Bible study on an inter-Church basis has increased and many local groups have thus taken part in the world-wide preparation for the Third As-

sembly of the World Council of Churches.

- £120,000 was given by people in Australia for Inter-Church Aid, chiefly in response to the Christmas Bowl Appeal.
- 4,400 persons were brought to Australia by the Council in 1961 in spite of unemployment difficulties.

The three State secretaries appointed since the previous annual meeting are: The Reverend John Hudson (Western Australia); the Reverend A. A. W. Gray (South Australia); and the Reverend C. Harcourt-Norton (New South Wales).

Those attending the annual meeting for the first time were the Reverend Dr I. Grimmer (Queensland), the Reverend C. K. Daws (Melbourne), Father Basil Christophis (Wollongong), Mr Eric B. Pollard (Sydney), the Reverend John Gunson (Melbourne), Canon F. Coaldrake (Sydney) and the Reverend A. Grant (Sydney).

The chairman reported the death of Archimandrite Antony Woolf of the Antiochian Orthodox Church, since last meeting. A message was sent to Mr V. K. Brown, who was prevented by illness from attending.

The meeting congratulated the Most Reverend R. C. Halse, K.C.B.E., Archbishop of Brisbane, and the Right Reverend J. S. Moyes, C.M.G., Bishop of Armidale, on honours conferred on them by the Queen at New Year.

#### THE EXECUTIVE

The executive committee elected (in addition to the Federal Heads of member Churches, ex officio) were Canon F. Coaldrake, the Venerable G. R. Delbridge, the Reverend C. F. Gribble, the Right Reverend R. C. Kerle, the Right Reverend J. S. Moyes, the Reverend B. H. Parker, the Reverend J. M. Stuckey, the Reverend B. R. Wyllie; Canon I. F. Church (Brisbane), the Reverend N. Faichney, Professor N. Lade, and the Most Reverend F. Woods (Melbourne).

The president of the council, who chaired the annual meeting, is Dr A. C. Watson, Moderator-General of the Presbyterian Church of Australia.

The meeting was informed that Miss Margaret Holmes, of the Resettlement Department, had indicated her intention to retire during this year, and a full minute expressing high appreciation of her long and faithful service was recorded. "She has

an international reputation for unselfish service," it said.

Appreciation was expressed of the remarkable work done by Miss Lucy Griffiths as executive secretary of the Australian Christian Youth Council. Miss Griffiths is now on the staff of the Youth Department of the World Council of Churches and lives in Geneva.

Appreciation was also minuted on the signal contribution to the ecumenical movement made by Dr C. Calvert Barber, who has resigned from the Resettlement Department Committee. Dr Barber played an active part in the foundation of the council, and was for two years its chairman.

Decisions made by the council include:

- To invite State councils and committees to consider what steps could be taken to establish ecumenical centres at or near universities.
- To release to the Press a statement on the West New Guinea problem, prepared by the Commission of the Churches on International Affairs in Canberra.
- To arrange a conference of Christian staff members of universities to discuss their needs and vocation.
- To establish an Ecumenical Book Club.

## NEW CLASSROOMS FOR HOBART SCHOOL

FROM A CORRESPONDENT

Hobart, February 26

Four modern classrooms in two storeys were dedicated for S. Michael's Collegiate School, Hobart, this month.

The new block, designed by architect Roy Smith, assisted by Mr X. A. C. de Bavay, has been beautifully built and is complete in every detail: the colour scheme for walls, floors and furnishings is both tasteful and restful.

Through the generosity of the Old Girls' Association, who collected and donated £400, every room has been furnished with new steel-framed desks and chairs so the picture of a well-ordered school is complete.

"Open Day" attracted a large gathering of parents, friends, and students to the opening service in the hall, after which the official party, headed by the Very Reverend E. M. Webber, Dean of Hobart, and assisted by the Reverend C. Brammall and the Reverend J. T. Gibson, visited the new rooms, each of which was blessed and sprinkled with Holy Water.

On returning to the platform

the dean in his address said: "In this new and more spacious atmosphere may this school continue to give what it is its vocation to give."

"An education within religion; a certainty to every girl who spends her time here that the fear of the Lord is indeed the beginning of wisdom; a conviction that morals and social conduct have a surer foundation than 'the voice of the people'; and an understanding that we are put on earth to do the will of God and to serve our fellows."

"That is education; and that, in the ultimate, is why this new building has been undertaken."

Further schemes are already afoot for the further development of this ever-expanding school, and with the enthusiasm of the Sisters of the Church and the co-operation of parents and old scholars the realisation of yet another dream may be made possible.

## SECRETARY FOR WOMEN

ANGLICAN NEWS SERVICE

London, February 26

Miss Norah Coggan has been appointed by the Council for Women's Ministry in the Church as part-time Candidates' Secretary for the Southern Province from May 1, 1962.

Miss Coggan, who is the sister of the Archbishop of York, will combine this new appointment with her present work as Central Secretary to the Ladies' Home Mission Union.

## CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 6d. per word (payable in advance). Minimum 4/- per advertisement. A special rate of 3d. per word (minimum 2/6) is charged for "Positions Wanted" insertions.

## ACCOMMODATION VACANT

HOLIDAY ACCOMMODATION. For a restful holiday in glorious surroundings, write Kubba Roona Guesthouse, Blackheath, Telephone W339. Full tariff 9/- guineas.

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## ACCOMMODATION WANTED

WEST AUSTRALIAN girl, 18, wishes to find board with Anglican family in Sydney, if possible near transport to city. Unable to commence studies as accommodation is unobtainable. Please reply Box No. 280, THE ANGLICAN.

## DEATH

COOKE, Nerolie Elwin, loved daughter of the Reverend W. M. L. Cooke and Mrs Cooke, passed away February 14 at the Home of Peace, Wahroonga, aged thirteen years. Mr and Mrs Cooke's address is 31 Pretoria Parade, Hornsby, N.S.W.

## FOR SALE

CHURCH NEEDLEWORK Boxes for Clergy and Choir. Vestments, Altar Frontals, Linen. Mrs R. Buris, The Rectory, Wingham, New South Wales.

ECCLESIASTICAL & ACADEMIC OUTFITTERS announce that limited stocks of nylon surplices at 7/- are again available. All wool cassocks made to measure, guaranteed workmanship, from 18/- gns. Lightweight cassocks from 5/- gns. Vestments, frontals, banners, etc. Price lists from Mrs. E. J. Cooper, All Saints' Vicarage, Murray Road, Preston, Victoria.

FOR SALE. Week-end cottage, accommodate 6. Hot and cold water. Septic. Furnished. Near railway and school. £1,550 cash or 1/2 deposit. Telephone XM2409 (Sydney Exchange).

## POSITIONS VACANT

DOCTOR-NURSES needed urgently for Christian hospital work. Information from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney (telephone BM 3164 Sydney Exchange), or 276 Collins Street, Melbourne (telephone MF 8962 Melbourne Exchange).

DOCTOR NEEDED urgently for Church of England Flying Medical Service. Opportunity for worthwhile Christian service. Stipend, car, house provided. Information from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney (telephone 26-3164). Or Allan's Building, 276 Collins Street, Melbourne (telephone 63-8962).

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

A.B.M. YOUTH Adviser for Victoria required for May 1. Apply in writing, with references, to The State Secretary of A.B.M., 201 Flinders Lane, Melbourne, C.I.

HOUSEKEEPER REQUIRED for priest and boy aged three. Apply The Reverend D. Wellington, The Rectory, Ingham, North Queensland.

PROTESTANT ASSISTANT Matron, kindergarten trained, required for Children's Home, age 2 to 6 years. Residential, own room and bathroom. Telephone 86-3791 (Sydney Exchange). Also Junior Assistant, over 16 years, to train as Assistant House Mother. Telephone 86-3791 (Sydney Exchange).

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