

# THE AUSTRALIAN

## FINAL CONSECRATION HEAD IN UNBURY

### "NEVER PLAY TRICKS WITH THE TRUTH": ARCHBISHOP

FROM A SPECIAL CORRESPONDENT

Bunbury, June 14  
The Right Reverend Warwick Shaw Bastian was consecrated in S. Boniface's Cathedral here on S. Barnabas' Day, June 11, to be the first Assistant Bishop of the Diocese of Bunbury.

In the absence of the Archbishop of Perth overseas, the consecration was carried out by the Acting-Metropolitan, the Bishop of Bunbury, the Right Reverend R. G. Hawkins.

The new Bishop will be styled "Bishop of Albany".

Assisting at the consecration were the former Archbishop of Perth, the Most Reverend Robert Molloy; the Bishop of Kalgoorlie, the Right Reverend Denis Bryant; the two assistant Bishops of Perth, the Right Reverend Brian Macdonald and the Right Reverend Bruce Roster; and the retired Bishop of North West Australia, the Right Reverend John Trevelyan.

Bishop Bastian had previously served Archbishop Molloy as domestic chaplain from 1957 to 1962 and it was the Archbishop's first return to the Province since his retirement in 1962.

Present at the consecration were heads of other churches in the Most Reverend R. G. Goody, Roman Catholic Bishop of Bunbury; the Ven. Canon of the Greek Community in Bunbury; and the Methodist minister, the Reverend Jim Lewis.

Five Sisters of the Church were also present.

S. Boniface Cathedral, a spacious modern building of graceful simplicity, was crowded to half an hour before the service with people from every parish in the diocese to witness the consecration of Bishop Bastian.

Visitors came from as far as Phoenix, Arizona, U.S.A. for this historic event; the first time a bishop has been consecrated in this cathedral.

The service, commencing with the robed processions of clergy and dignitaries to the chancel, was a solemn and impressive ceremony.

The gleaming silks of the bishop's cope and mitre, and the plays of colour from the stained-glass windows, in shades of blue and greens blending to reds and oranges.

#### TWO-WAY TRUST

An extract from the Epistle for S. Barnabas' Day gave Archbishop Molloy the text for his address: *A good man full of the Holy Ghost and faith.*

"God calls us and trusts us. We should not shrink from responsibility. God calls us and places him in a position of trust."

"If any man asks who is sufficient for these things, my answer is 'our sufficiency is of God.'"

"If in some future crisis you are depressed by a sense of inadequacy we can always turn to God and in turn to Him. Lord, You have called and trusted me and put me into this position and now I can trust You and the Lord never lets us down."

Addressing the Bishop-elect, Archbishop Molloy said, "My brother, whether it is a momentary coincidence or by deliberate design that you who were consecrated on the Feast of Barnabas it may be that you have a certain personal feeling toward

this great saint of the consecration may be inclined to regard him in some way as your patron saint."

"Whether that is so or not I'm quite sure that the gracious qualities accepted by Barnabas as an all-embracing world today stands in desperate need. 'The Church is charged with a ministry of reconciliation, to reconcile man to God, and in the process, to reconcile man to his fellow man.'"

"It is the duty of every priest and pre-eminently of every bishop to defend the historic faith of our religion and to drive out all heresies and world doctrines contrary to God's will."

#### "HIGH STOMACH"

"The Christian faith today is under attack both from outside and from within."

"Whenever new discoveries are made in the field of science men are liable to suffer from a sort of intellectual impatience, the scientist calls a 'proof look' and a high stomach."

"The mysteries of the Church are not easily expressed in terms of secular science and in consequence we are often obliged to state our faith in picture language."

"But there is no other language that we have to express these profound truths. Brains are useful but humility is essential."

"Truth is a very sacred thing. We must never be too proud to accept truth from whatever source it comes and we must never be afraid of truth, no matter how inconvenient it may be."

"Above all we must never play tricks with the truth in order to suit our own convenience. Not even for the sake of appeasing to the world as if we were with it."

"We must be Jesus Christ. He is the truth. He is the same yesterday, today and forever. I am not good enough for all of us."

The new Bishop of Albany sees his role, initially at any rate, to be that of supporting the Diocesan Bishop's performance.

## A.C.T. ANNOUNCES A NEW DIPLOMA

The Australian College of Theology, after extended investigation, has approved a new Diploma in Theology, to be known as Th.Dip., the Registrar, Dr. Colin Duncan, announced this week.

The Th.Dip. is to consist of ten subjects, i.e. both Parts of Old Testament, New Testament, Biblical and Historical Theology, Church History, History of Christian Thought, and the optional subjects.

The syllabi and the examination papers, and the standard of marks, are identical with the Th.L., and the scale of fees will be the same.

The diploma will become op-

all episcopal functions in the more distant parts of the diocese.

Bishop Bastian's ministerial (Continued on page 11)

## CREATION OF NEW DIOCESE FROM SYDNEY RECOMMENDED

The swollen Diocese of Sydney should be partitioned within ten years, and a bishop with delegated powers should immediately be appointed with oversight of the southern part of the Diocese.

These were two of the recommendations received by the Standing Committee of the Diocese of Sydney.

They came from the special seven-member Committee of Enquiry appointed by Sydney Archbishop Howells in 1966, upon the recommendation of the Ministry of Justice Arthur Richardson.

The Commission recommended that the residence of the new bishop should be at Wollongong, and that this should become a see city within ten years.

On finance, it was recommended that a capital sum of at least \$200,000 be raised to endow the new see — \$50,000 from within the area itself, and \$150,000 p.a. each year (ten years from Sydney). These capital amounts, with interest, would make up the required \$200,000.

#### SYDNEY FACILITIES

The Commission's views are embodied in a 32-page Report, a copy of which will be sent to each member of the Sydney Synod. In six appendices, the Commission has invited a reason for its recommendations.

It is proposed that initially, at least, the new diocese should use the facilities of such well-established and efficient organisations as Sydney's Car Finance and Insurance Board, Superannuation Fund and Youth and Education Department.

Moore Theological College.

linked with the questions of numbers of future ordinands and interchange of clergy between dioceses of the Province of N.S.W. takes up considerable space in the Report and Appendix.

Appendix 5 is headed "Training of Ordinands at Moore College". It touches upon the dangers inherent in any small diocese training its own priests in a separate small college, and sees no difficulty in Moore College training clergymen for the new diocese.

#### MOORE COLLEGE

It is further suggested in the Appendix that later on, "if one or more dioceses" sent a significant number of men to Moore College it might be possible, with good will, to give the new dioceses representation on the governing body. It is cautiously noted, however, that "control of theological colleges by more than one diocese has

not apparently been successful elsewhere."

Another Appendix bluntly notes the advantages of free interchange of priest between smaller and larger dioceses.

"This practice is favoured by many of the bishops in the Province", it is stated, "but there are two serious problems in its implementation."

The first is "a high degree of common outlook and practice in matters of churchmanship, which simply does not exist in N.S.W."

The second is the need to safeguard the right of parishioners to a voice in the selection of their minister.

Both difficulties, the Report suggests, would "be reduced to a minimum" when the new diocese is created.

The Commission's Report is to be considered in detail by the Sydney Synod when it meets on October 14 next.

## HEADMISTRESS FOR PERTH COLLEGE

FROM OUR OWN CORRESPONDENT

Perth, June 17  
Miss Jennifer M. Roberts, Deputy Head Mistress of the Kidman Park Girls' Technical High School in South Australia, has been appointed Headmistress of Perth College, Perth.

This was announced this week by the Bishop of Bunbury, the Right Reverend R. G. Hawkins, who is Acting Metropolitan of the Province of Western Australia.

Born in the mid-north of South Australia, Miss Roberts is a graduate of the Adelaide University majoring in English and History.

In 1964 she undertook a three-year course at the Adelaide Teachers' College receiving a Diploma in Secondary Education through the university, and a Diploma of Secondary Teaching awarded by the Board of Studies of South Australian Teachers' Colleges.

In May, 1965, Miss Roberts was granted two years leave of absence by the South Australian Education Department and is attending extensively in the United Kingdom, Europe, and the Middle East, teaching in schools in Canada and the U.S.A.

Perth College is one of Perth's largest independent girls' schools



The four newly-collated Archbishops in the Brisbane diocese seen with the Archbishop of Wide Bay and Burnett, the Venerable E. J. Richards, after the Synod Eucharist, on June 11. Left to right: Archbishop Richards, Archbishop W. B. Ward (Brisbane, formerly The Downs), Archbishop A. J. Swain (Lilley), Archbishop G. A. Lanyon (The Downs), and Archbishop A. O. Charles (Moreton).

## NEW B.C.A. FILM FLYING MEDICAL SERVICE

FROM A CORRESPONDENT  
A new film produced by Pilgrim Films for the Bush Church Aid Society was premiered in Melbourne at the B.C.A. annual rally in May.

This film is an historical tribute to those who have served within the Flying Medical Service.

The F.M.S. operated out of Ceduna for 30 years, but earlier this year the society ceased to be involved with aircraft.

The film concludes by pointing to the continuing challenge facing B.C.A. as it maintains the nursing work in isolated parts of South Australia.

Many dramatic aerial shots and scenes of nurses involved in actual medical emergencies made a profound impact on those present.

The Right Reverend Howell Witt was the guest speaker and gave a vivid picture of the opportunities facing the Church in North West Australia.

The Sydney premiere of the film was held a week later, at the Sydney Rally in the Chapter House of St. Andrew's Cathedral and on that occasion the Right Reverend John Grindrod was the guest speaker.

and was founded by the Sisters of the Church.

The Sisters will relinquish control of the college at the end of this year and have given it to the Anglican Province of Western Australia.

A school council under the chairmanship of Mr M. D. Padbury, who was appointed by the Archbishop of Perth, is being formed and the four Diocesan Bishops of Western Australia will be visitors of the college.

Bishop Hawkins is Senior Visitor in the absence of the Archbishop of Perth who is overseas.

Before leaving to attend the Lambeth Conference Archbishop Applin expressed pleasure at the possibility of Miss Roberts coming to Perth and noted how fortunate the school was, it being able to attract the services of so well-qualified a person.











# THE ANGLICAN LITURGY FOR AMERICA

Incorporating the Church's Attitudes

THURSDAY JUNE 19 1968

## PROBLEM OF SYDNEY'S PROBLEM

The Report of the Commission appointed by Sydney Synod to examine the possible formation of a new diocese in Australia is a first rate piece of work. Mr JUSTICE RICHARDSON and his colleagues have produced a study which is both intelligent and stands every degree of acceptance by the Synod later this year.

In principle, we have always held, the Diocese of Sydney should be divided into at least three separate units. The Colonisation's terms of reference excluded consideration of such general principles, and it stuck rigidly to the practical question of whether a new diocese, to be formed in the fast growing, mixed heavy industrial and agricultural Wollongong Port Kembla complex, would be a viable proposition. The conclusion is that a new diocese can and ought to be formed — under certain conditions dictated by economic and other realities.

There are aspects of the Report itself, as there will be things about the new diocese, which will concern the whole Australian Church.

Although the character of the new diocese will be determined in the long run by Anglicans who live there, an Appendix to the Report implies the probability that the so-called "Evangelical tradition" of the Diocese of Sydney will be fastened firmly onto the infant diocese.

Let one thing be clear. The composition of the Commission was overwhelmingly Sydney-style "Evangelical"; but this appears to have been dictated by its objectivity. A group of High Churchmen would have reached identical conclusions. Discussing some of the problems of small, isolated, autonomous dioceses, the value of voluntary association for the purpose of training priests, superannuation purposes and so on, and above all the possibility of free interchange of clergy between these dioceses, the Commission says:

"This practice is favoured by many of the bishops in the Province, but there is no evidence of its implementation. Firstly, such a scheme assumes a high degree of common outlook in matters of churchmanship, which simply does not exist. Secondly, the present desire for exchange is frankly breaking down at this point."

There is a danger of maintaining desire to exclude which safeguards the right of a congregation to an important share in the choice of their minister, such flexibility, however, is extremely difficult.

In the case of a new diocese centred on Wollongong both of the above considerations are difficult. The Commission, but the second would tend to increase in the event of separation into two dioceses.

This honest recognition of a hatefully discreditable state of affairs reflects no discredit whatever on the Commission. The bitter truth is that, whatever the people of Wollongong may wish, there is no hope of Sydney Synod agreeing to an autonomous new diocese unless that diocese accepts Sydney's prejudices.

If tacitly, recognised, the policies of all this and this reported accordingly.

What is involved has basically nothing whatever to do with churchmanship. It has nothing to do with Christianity, if it comes to that; for who dares claim that Our Lord and the Apostles were Anglo-Catholics, or Sydney-style "Evangelicals"? What it is all about is sheer politics of the most devilish kind. Church politics. Though it may be for the camel to try pass through the needle's eye; though still it is for foreigners to join Sydney's clerical ranks! The reverse is generally true, indeed. Sydney-born and -trained priests, undoubted Evangelicals, are to be found in practically every other diocese, where they are welcomed as brothers and where they render apostolic service. If, as recently in Australia, some of them act otherwise than might be hoped, this is because they have carried with them Sydney's appalling policies, and not the sincere evangelism which was the strength of many of Sydney's priests, but is lacking in the ruling gangs of politicians.

We hope that the Commission's recommendations will be accepted and acted on as quickly as possible. The next step will then be to create another new diocese from the Western parts of the present Diocese of Sydney, where population growth and feeling of local identity are more strongly marked as to the South. Those who live around Parramatta, which would presumably become the next see city, will do well to reflect that little would have been done if the South's Anglicans there had not waged a campaign for action over many years past.

One of the main reasons for Sydney's ossification in a thought pattern so grotesquely irrelevant to the needs of the Australian Church and society is the sheer physical size of the diocese. That size has de-personalised it, and transformed a happy Christian family into a bureaucratic rump. The power politics that great power has as all that these three dioceses will be real families, not caucuses.

ONCE again, within such a short space of time, we have been washed over by the waves of violent tragedy. It is still difficult to believe that it has happened again, and yet it has. Before retiring last Tuesday night, I was asked Kennedy, who had been interviewed on television, not long before the results were announced, whether he was a Prime Minister. It did not seem possible that he was, but he was. The news next day told us that he was undergoing surgery for gunshot wounds.

Since then, of course, we have gone through the agonising period of hope for his recovery, the doleful announcement of his death, and the terribly moving experience of watching his family all through the twelve-hour funeral on Saturday.

What an astonishing family that is! His too hard to many times, yet all the members apparently are able to conduct themselves with such majestic staidness as to impress deeply their most ardent critics.

## SUPERB COVERAGE

Senator Edward Kennedy had the television coverage of his death and burial of President John Kennedy, the radio coverage of the funeral, and the superb coverage of this latest Kennedy tragedy, the normal programmes were suspended, and the news coverage was exceptional. Himself the victim of an air crash accident some three years ago, he was not expected to survive for three nights, and yet there he was delivering a most moving eulogy to the President, shepherding the widow and the children to the altar, and the funeral train and thanking personally every one of the seven hundred guests who attended.

The obviously religious Kennedy family, with its deep impression on the minds of the people, kept the news of the "Teddy" keep-

"The Man in the Street" is away from Sydney. We are not sure if it is a good time. Our efficient postmen, who are not sure if we want to press. We hope a feature will appear next week.

an all-night vigil by the bier in St. Patrick's, and looking at a crucifix in his hands, as if to impress upon himself that the Incarnate God had been through this too.

The fundamental question, of course, was why did it happen? Americans were very sensitive about the death of the President, more event of terrible violence. The opinion of Mr Harold MacMillan, esteemed former Prime Minister of Great Britain, was that it was the son of an American television, and with tears rolling down his cheeks, appealed to the British people not to blame all the Americans, but to blame the work of a crazed individual.

## COMPLEXITY

This was also the tenor of President Johnson's speech to the nation, and has been said many times. (The New York Times, 11 June 1968). A Republican candidate for the Presidency, the same time in an address to the Commonwealth Club in New York.

It has been revealed, of course, that the shot was allegedly fired by a Cuban nationalist who objected to Robert Kennedy's support of the Cuban Revolution.

There are, however, some other factors in the total picture.

1. The vast population of the United States, and the complexity of the world, bring with them their own particular problems. This complexity contributes to every aspect of the life of the country.

2. The laxity, and in some

cases, total absence of gun control laws. It is so easy to get a gun, and to so many people have weapons, that it is still difficult to believe that it has happened again, and yet it has. Before retiring last Tuesday night, I was asked Kennedy, who had been interviewed on television, not long before the results were announced, whether he was a Prime Minister. It did not seem possible that he was, but he was. The news next day told us that he was undergoing surgery for gunshot wounds.

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## ONE MINUTE SERMON

### SAVIOUR OF THE WORLD

Read St. John 19:1-16:27.

"We have no King but Caesar." The Jews were possibly the most people in the world who were known. There were two features in their patriotism. First they claimed to be the chosen people of God and secondly they looked forward to the return of the Messiah as King.

These words, quoted above, they forfeited their privileges and reveal their unbelief in Lord. And Pilate has become the servant of the Jews and the world does will.

A condemned prisoner had to carry his cross to the place of execution. St. John therefore describes what is the ordinary procedure.

It was the first time the word cross occurs in St. John, though it occurs in the Gospel of Luke (St. Luke 14:27).

St. John does not mention that Simon of Cyrene was forced to carry the Cross when Jesus fell down. But in truth Jesus carried it, the load of our sin.

As was the custom the crowd levelled against the governor and Pilate took his revenge on the Jews by releasing the King of the Jews in three languages so that all men might read the name of the King of the Jews, though the priests asked him.

To us the Lord is King indeed and through His Cross He offers us a new and better hope by His death. He drew us into the world. The three languages to proclaim the name of the Saviour of the world, the King of the Jews, the King of the Gentiles, the King of the World.

John also mentions Our Lord's seamless robe, like His robe. The robe of the King of the Jews. It is meant to be the sign of the King of the World. Verse 23 there were four women at the Cross forming the four corners of the world. The four unbelieving soldiers.

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# CHRISTIANITY IN SCHOOLS—PRESENT OR ABSENT?

By JOHN WATT

**RELIGIOUS** instruction in schools is increasingly becoming the great live issue in our churches. Is it achieving the results we want? Do we really have that right of entry? Is it ethical anyway? We are just some of the questions being asked.

While this questioning has been going on, the Australian Student Christian Movement in Schools has been developing a new approach to this vexed problem of promoting an effective Christian presence in our schools.

For several years the A.S.C.M. have maintained S.C.M. groups in some schools, mostly independent, but these groups have sometimes been on the fringe of the school's life, and therefore of doubtful value. Something new was needed.

It all began in the Camberwell area in Melbourne in 1963.

## GREAT SUCCESS

Following a pattern already successfully pioneered by the S.C.M. in England, the A.S.C.M. in Schools approached the heads masters of several schools in Camberwell, both independent and State High schools.

The idea was to organise a half-day conference in school hours, at which Matriculation students of the participating schools would be given the opportunity to listen to an expert speaker and explore the issues raised in discussion groups and then in an open question session.

The conference, "Living to Some Purpose" led by Professor Frederick and Mrs Key-Smith was a great success.

The Camberwell conference has become an established annual event.

Since the success of that first pilot scheme, the A.S.C.M. in Schools has promoted Matriculation conferences throughout the Melbourne metropolitan area as well as in other States.

Only limited A.S.C.M. resources have prevented most conferences becoming established.

Last year more than 4000 school took part in Matriculation conferences. This number could be as high as sixty-five.

The first full-day conference was held in the Heidelberg-Ivanhoe area last year.

Once again, this year, the headmasters of eight High and independent schools in that area are sponsoring a full day A.S.C.M. S. Matriculation conference in school hours, at which three addresses will be given.

This year's title will be "Morality Without Religion", the speakers being two university lecturers and a leading churchman.

What do we hope to achieve by these conferences?

The immediate aim is not obviously evangelistic; on the other hand we would hope that the conference would leave students with a more enquiring mind towards Christianity.

The aim is to confront the whole student population, not just a small group on the fringe of school activity, not just a restless captive audience, but the whole spectrum of students with some vital issue.

## HOG-WASH?

A Christian approach to this is put in an authentic fashion which compels the students' respect and demands serious attention.

So often the faith which has been contemptuously dismissed as hog-wash and so remote that it doesn't matter anyway, suddenly appears as meriting attention, relevant, even academically respectable.

Naturally care must be taken to maintain an open platform, not only to keep within the secular State system but also to encourage society on its own terms. This works itself out in several interesting ways.

For example, the speakers at this year's Ivanhoe Conference will be a Roman Catholic, an Anglican and an ex-president of

Melbourne University's Rationallist Society.

What will be the result when Matriculation students start firing questions at a panel made up of those three, especially with a topic like "Morality Without Religion"?

Most educationists welcome the conferences as a means of providing badly needed diversity. Some hesitate to overload an already overloaded Matriculation timetable.

Mr R. B. Garner, Deputy Headmaster of Ivanhoe Grammar School has this to say:

"I hold the view very strongly that all sixth formers from all schools should be given the opportunity to listen to and to participate actively in conferences related either directly or indirectly to specific problems which arise in society."

The teaching of religious education at sixth form can only be presented by using a very highly quality of speaker, and the student must be able to respect the intellectual standard of discussion being in the air.

"Provided this is done, there is no doubt in my mind that the kind of issues which need to be discussed by our sixth formers will be of a high, fairly and sound."

"This is, in a sense, part of the English conception which has al-

ready been incorporated into the lives of many schools, and some of our pupils in America who, in the form of general studies, i.e., an attempt to broaden the general education of the boys and girls concerned in such a way that they come to accept a high level of education, preparing them for the kind of situation they will meet in their university years.

Full-day Matriculation conferences, General Studies as part of the teaching life of the school and fairly continuous dialogue of a really high quality seem to me the only intellectually honest way to make any of the claims of the Christian Faith relevant to our secular society (the school) today."

In addition to Matriculation conferences special projects are being devised in many centres to meet specific needs.

We believe that we have a tremendously significant Christian approach to secondary school students. Life are in constant need, however, of manpower and financial resources.

Perhaps you can help. If so, we'd like to hear from you, write to: 57 Sturges Street, Melbourne, 3000. Phone 63-3825.

# PRESIDING BISHOP CALLS FOR FULL VIET NAM DISCUSSION

ANGLICAN NEWS SERVICE

New York, June 14

The Presiding Bishop of the Episcopal Church in the U.S.A., the Right Reverend J. E. Hines, spoke of the war in Viet Nam in opening the meeting of the Executive Council held at Greenwich from May 21 to 23.

He said he "would welcome the opportunity to discuss the right of this dissent not to be considered."

"We are aware of our people are hung-up on the question of what our House of Bishops calls Christian Objection to what they so often see as Civil Disobedience."

"The tension between our moral and creative dissent does often approach the border-line of anarchy, but it is something and when it occurs arises."

"It is this that the tension in which the Christian is living, allegiance to a temporal order, such as the Christian is, and the difficult ambiguity of what is difficult ambiguity. And the responsibility of the Christian is to live with this tension within it—accepting the risk and the personal cost."

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## ROME STUDENTS WANT TALKS

ECUMENICAL PRESS SERVICE

Rome, June 14

The Student Christian Movement in Rome is seeking to initiate dialogue with the Protestant congregations here.

During recent student demonstrations, S.C.M. members have distributed pamphlets and initiated during worship services in five congregations to make known their views on political and social questions and the failure of the church to respond.

"We believe that almost nothing is happening in the churches today, that they are dead," declared one pamphlet.

"But this does not mean we think the true believers are those engaged in the struggle outside the church, and that all the rest are false Christians."

## NEW LIFE

The Protestant congregations have been challenged to discuss whether Christianity should support all oppressed people in the class struggle, racial questions, Viet Nam etc., and whether preaching is possible apart from such witness.

Reactions to the students' campaign have varied. In some congregations, especially those where the pastor was favourably disposed, the students should support all oppressed people in the class struggle, racial questions, Viet Nam etc., and whether preaching is possible apart from such witness.

Some observers believe the campaign is inspired by the students' desire to bring new life into the congregations, and to demonstrate a closer relationship between preaching and congregational life.

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# REVISED PRAYER BOOK SERVICES

We propose soon to reprint the following separate forms of service—

EVENING PRAYER (8 pages) 6 cents each

A MODERN LITURGY (20 pages) 15 cents each

BUT—

We do not want to reprint until we have reached some certainty about the number of copies of each service that will be required.

We have in hand back orders for some 800 only of each service.

It is not an economic proposition to reprint them until we have a print run of at least 4,000.

Accordingly—

Will all parishes who will require copies of either form of service please let us know their likely requirements at once?

Available from:

The Book Department,  
THE ANGLICAN,  
G.P.O. Box 7002, Sydney, 2001.

NOW AVAILABLE

# A LITURGY FOR AFRICA

New stocks have just arrived in Australia.

Orders already placed with us are now being processed.

Only a few hundred copies left.

ORDER NOW!

The Book Department,  
THE ANGLICAN,  
G.P.O. Box 7002, Sydney, N.S.W. 2001,  
Price 16c (plus postage 5c)

## STUDENT APPEAL FOR THE ABORIGINE CO-OPERATIVES

The student body of the University of N.S.W. aims to raise \$20,000 for the Co-operative of Aborigines at its annual Foundation Day appeal on July 2.

Souvenir tickets for a Non-Opera to be held, perhaps, in 1964 in the Sydney Opera House will be on sale, and an instant sculpture exhibition is planned for Australia Square.

"It is most important," says the organizer, Nancy Peterson, "that we reach our target of \$20,000, because this money is urgently needed to provide a boat for the Macquarie Island Co-operative bakery in Torres Strait, and for more farm machinery for the Numbulungui Co-operative on Cabbage Tree Island in Northern N.S.W."

"The Australian Aborigines and Islanders in both these cases are working in the most primitive under extreme difficulties owing to the lack of capital."

NOT HANDOUTS

"By contributing such capital, we are assisting them in the best possible way—not by handouts but by helping them to help themselves."

The Reverend Alf Clint, general secretary and founder of the Co-operative, for "Aborigines" points out that his organisation had recently launched a national appeal for \$200,000.

"We are very grateful," he says, "for the assistance the N.S.W. University students are helping us with this appeal. Only limited support of such organisations and the general public

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# BISHOP HAS FIRST TRIP IN "GILBERT WHITE" SIX CENTRES VISITED IN WEEK

FROM A CORRESPONDENT

Normanton, Q, June 17  
The Bishop of Carpentaria, the Right Reverend E. E. Hawkey, this month had an exciting trip in the diocesan aircraft, a Cessna 182, named the "Gilbert White" after the first Bishop of the diocese.

He was making his first visit as Bishop to parts of the Carpentaria Aerial Mission District, and to the Aboriginal communities of Lockhart River, Edward River, and Mitchell River on the Cape York Peninsula.

The first place visited was Weipa, 150 miles south of Thursday Island, on the west coast of the Peninsula.

Here at the mining township of Rock Point the Bishop was given a very warm welcome by the active Anglican community, a wife and three children were present, and the Bishop was given a tour of the township.

On Wednesday morning the Bishop celebrated Holy Communion and preached.

In the evening he attended the Roman Catholic Mass, and then, straight after that, preached at an Anglican-Presbyterian united service of Evening.

All services at Rock Point are held in the old temporary school building.

At the different congregations are sharing this building quite happily, it is hoped that when

a church is erected it will be a joint venture with the Anglican, Roman Catholic and Presbyterian congregations.

At present services are held fortnightly for the three congregations.

On Wednesday the "Gilbert White" sped the Bishop right across the Peninsula to Lockhart River.

During the evening some of the best Corroboree dancing seen for years was put on as a welcome to the Bishop.

The chaplain here is Fr Ephraim Gebadi. He is assisted by a layman, the Reverend W. Namok.

The Carpentaria Aerial Mission chaplain pilot flew to Coen 70 miles away for services there.

On Thursday the Bishop flew to the other side of the peninsula, and two unsuccessful attempts were made to leave.

At 4 p.m. a last try for the day was made.

One of the reasons it was impossible to proceed on to Coen was because the Bishop was unable to get out of the sea.

The only hope of getting out was to proceed up the coast looking for breakers.

After flying for some forty miles the "Gilbert White" spiralled up through a dense blue hole in the clouds and set course for Edward River at 6.00 p.m.

BARBECUE FEAST  
Fifteen candidates were presented to the Bishop for Confirmation by the chaplain, Fr Michael Martin.

Afterwards a barbecue was held at which the Bishop was able to meet the people of the community informally.

A visit was made to Mitchell River community next. A welcome barbecue feast was held here also after Evening.

Speeches of welcome were made by the chaplain, the Reverend Masegh Ban, and the community manager, Mr Shane O'Connor.

The next stop was Normanston in the Southern Gulf, where the Carpentaria Aerial Mission chaplain is based.

A new mission house has recently been erected here which is occupied by the Reverend Matthews, his wife and small son.

The mission house was dedicated after Evening by the Bishop of blessing the house.

Already, the mission house is overflowing with people. The place where people may meet in the joy and gladness of social life.

Already three Aboriginal children are invited to live with the family, and they are not going to school as they live on an isolated cattle station, are not attending the mission house where they are taken to a house.

Services of prayers in the dedication service states: "May they open their house to the

stranger, and the fatherless, the widow and the orphan, as well as to the children of every land and estate", so it is hoped that this mission house will be of great use to the people of the Gulf and Peninsula.

After one night at Normanston, the Bishop was flown to Cairns from where he travelled to Mossman for his first visit there, where a civic reception was held to welcome him.

The Mission House at Normanston which was dedicated by the Bishop of Carpentaria this month. It is occupied by the diocese's chaplain-pilot, the Reverend Anthony Matthews, and his family.

## A MILLION DOLLAR CHRISTMAS BOWL

A.C.C. SERVICE

"We make no apology for asking for a Million Dollar Christmas Bowl", said the Reverend E. H. Arblaster, the newly-appointed Director of Inter-Church Aid, this week.

He was commenting on the recently announced target of \$1,000,000 for the 1968 Christmas Bowl, and the 1969 programme of World Christian Aid, through Inter-Church Aid.

"On May 1," Mr. Arblaster said, "Mrs. Zara Bowl, as she was then, opened a \$1 million appeal for the Royal Women's Hospital, Melbourne."

"The appeal is to equip a new building, raising a total of the sum \$7,000,000."

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pled. We wish Dame Zara will in the appeal she has launched. But in the light of this Melbourne appeal, even if all the Christmas Bowl money were to go to hospitals only in medically underdeveloped countries around the world, we would think our target conservative.

COMPARISONS  
"In figures published in 'A Factual Study of Asia' (Horsell & Clemmer, 1963, Australia) are reckoned to have one hospital per 100 inhabitants of the country; Hong Kong one per 500; Indonesia one per 1000; Thailand one per 1500; India one per 3000."

These figures, based on a U.N. Report, will not be up to date now, but the proportions have not changed radically.

"No one will dispute Melbourne's need — how then can we fail to be moved by the need in these other countries?"

"But of course medical needs are only part of the claim churches in these and other countries put to us for help in education, food production, community development and social service — all dovetailing in with their national development programmes."

"So we make no apology for asking you for a Million Dollar Bowl this year."

"On the contrary, we believe we would be letting you down if we did not present you with your friends and such groups as we think will be the challenge of it."

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## SOCIOLOGY FOR CLERGY

FROM A CORRESPONDENT  
Melbourne, June 17

"Understanding our Communities" is the title of a clergy seminar to be held here next month, says the Victorian Director of the Inter-Church Trade and Industry Mission, the Reverend L. E. Styles.

The yearly residential seminar, which will be held at the Retreat House, Cheltenham, from July 1 to 5, will focus this year on an understanding of changing patterns of community life, and of the Church's role in it.

Seminar members will participate in workshop sessions under urban, rural and provincial-suburban groupings.

Lecturers will include Mr K. Fairbairn (Geography Department, University of Melbourne) and Mr R. Cook (Sociology Department, Monash).

Mr P. Hickman, the Department of Sociology at the Australian National University, Canberra, will attend to address the group on his special study — factors influencing village life.

Mr M. Blackie of Sociology Department at Monash will discuss social class in the Church.

The seminar is being arranged by I.T.I.M.'s Research Director, the Reverend G. L. Brice.

## AUSTRALIAN MUSIC EXAMINATIONS BOARD CLOSING DATE FOR ENTRIES — METROPOLITAN CANDIDATES

Wednesday, June 26, 1968

Teachers and candidates are reminded that the final date for receiving entries from Metropolitan candidates for the Grade and Associate examinations in the September/November Metropolitan Series is Wednesday, June 26, 1968.

Teachers and candidates are advised that commencing this year, examinations will be identifiable according to locality. Further details may be obtained from the Metropolitan Series Office (Phone 27-4206).

I. S. HENRY, Registrar.

Here's the church,  
Here's the steeple...

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# BISHOP DEAN ANSWERS QUESTIONS

**Libby:** What is a Lambeth Conference?

**Dean:** Well, it's a meeting of Anglican Bishops held every ten years which began in 1867 and last year was the 100th anniversary—except the period 1930 to 1948 when the Second World War intervened in between.

**L:** Who comes for the Lambeth Conference?

**D:** These Bishops who are invited by the Archbishop of Canterbury, whoever he is. Some Archbishops have invited only Diocesan Bishops and this because the Communion has grown and grown. But the present Archbishop has invited suffragan and assistant and coadjutor Bishops as well.

**L:** How many Bishops do you expect to come?

**D:** In the region of five hundred.

**L:** When will they meet and where will they meet?

**D:** Oh, they will meet from July 26 to August 25, and they will meet in Church House, Westminster, and the sub-committees will meet in Westminster School, which is adjacent to Church House.

**L:** Will there be anybody here except Anglican Bishops?

**D:** Yes. For the first time, there will be. There will be about 25 consultants. They are experts in various aspects of the agenda and also there will be about 60 observers from many other parts of Christianity. It is to say, other churches than Anglican.

## CONSULTANTS

**L:** Will the findings of the Lambeth Conference in these plenary sessions be binding on the member churches of the Anglican Communion?

**D:** They won't, and they never have been. It's a meeting of Bishops consulting with each other on the decisions of Lambeth have a considerable moral weight. It's the weight of the totality of the episcopate, but its resolutions are advisory, not binding on any of the Anglican Communion.

**L:** Is the Lambeth Conference the Anglican version of Vatican II?

**D:** Yes, in a sense, except that the Vatican II was, by definition, so to speak dogmatic body that made pronouncements. But this is not true of the Lambeth Conference. What has resulted from the action of the Lambeth Conference will be to the Anglican version of Vatican II? This is the first time that Lambeth has met. It is not, since Vatican II was the last first opportunity to meet.

**D:** Oh, yes, indeed. It's reflected in the agenda because one sub-committee will deal with relations with the Roman Catholic Church. So that it can't behave as though Vatican II has not happened.

**L:** How will Lambeth tie in with the World Council of Churches meeting that is happening in Stockholm, in Sweden, in August?

**D:** Well, we've tried to construct an agenda that did not conflict with Uppsala or nearly anything else. But we've tried to fashion it in a way that will pick up the results of Uppsala and feed them into Lambeth. After all, quite a number of the members will themselves have been in Uppsala. So again, we must believe as though Uppsala had not happened.

## MORE VOCAL

**L:** What do you think Uppsala will sum up? Is there any prediction on that?

**D:** I think that's terribly difficult to say. There are over 200 member churches in the World Council. They will all be represented. And since the world of the Church is very different from the time the last World Council Assembly was held, nobody dare predict as they will say. I would think that the so-called younger churches will be much more vocal than they were before, because their nations have become independent and this feeling of independence naturally has affected their Christian community, too. So I think they stand up and say, "I am a Christian."

**L:** The whole business of the family emerged from the 1958

Lambeth Conference. What do you anticipate will emerge as the key issues of Lambeth '68?

**D:** Well, I personally think one of the most important issues is what kind of structure our Communion should have. If it is to behave as an Anglican Communion, in fact, it has no structure at the moment. The only post-ecumenical "structure" provided by the Executive Office, which is one of the main reasons for the kind of Anglo-pope on paper which nobody wants. Least of all I want it. But if so, however, want some kind of structure that will represent the whole Communion and which will be able to make decisions which stick for all the parts.

**L:** What kind of decisions need to be made for the Anglican Communion?

**D:** Well, the matters of missionary strategy, about all. After all, this is what the Church exists for, and our present method of self-maintenance as missionary enterprise doesn't fit the kind of world we live in now. We have all seen too many occasions of Church House being "over the top." There's left uncovered by these. That's why I think we need some missionary strategy.

**L:** Wasn't Mutual Responsibility and Interdependence in the Body of Christ, the great document that came out of the Anglican Congress in Toronto in '63, supposedly to really deal with that? Do you think it has?

**D:** Well, in some sense it has. It was unfortunate that the M.R.I. document had one sentence that dealt with money.

**L:** Which meant that nearly everybody concentrated upon that aspect. And so, it is popular to

What is Lambeth '68? What is its place in the life of the Anglican Communion? Can it be expected in a time of international uncertainty and confusion to arrive at decisions that will have significance for the Christian and non-Christian world? What are its mechanics and who will attend? Because of changed and changing conditions in the Church and in the world will there be another Lambeth?

These and other questions are answered in the following interview with the Right Reverend Ralph Dean, Bishop of Carlisle, Canada, and the Executive Officer of the Anglican Communion who will serve as Episcopal secretary at Lambeth. The interview was conducted by the Reverend John Libby, Editor of the radio-television division of Executive Comm at during a recent trip to England.

kingdom of God. It's meant to be the spearhead of the kingdom. Therefore it doesn't exist except to do exactly what Christ did. Try to reach out to all the people in their need or whatever kind their need may be.

**L:** Do you anticipate Lambeth will in any way challenge the Roman Catholic Church to take a more realistic position on birth control and in the face of world poverty and population explosion?

## BIRTH CONTROL

**D:** No, I shouldn't think it would, particularly, and I don't expect any of this. This is a way to say challenge the Roman Catholic Church to take a more realistic position on birth control and in the face of world poverty and population explosion. I don't expect any of this. This is a way to say challenge the Roman Catholic Church to take a more realistic position on birth control and in the face of world poverty and population explosion.

**L:** Do you think the Roman Catholic Church will ever change its stand on birth control?

**D:** Well, your guess is as good as mine. I should think that it will. I think that the Roman

**L:** We were talking earlier about the ecumenical scene. Do you see any more room for the Anglican communion towards the Roman Catholic Church?

**D:** Well, in the sense that now we know more about the Roman Catholic Church than we did, and that degree, I think we have to say that we are not sufficiently Protestant to have to say that the changing reality ought to be done by the Roman Church. And I think we should do open and to move in to the Church.

**L:** Do you anticipate that within your own lifetime seeing any kind of concordat which would allow intercommunion between Anglicans and Roman Catholics?

**D:** Well, in the terms of ordinary human reasoning, I would have said no. But then things have happened so far in the last ten years, that I would be a rash person to say one way or the other. I would think it unlikely, but with God all things are possible. It could well happen.

**L:** What is the reaction in England to the idea of intercommunion with the Methodists?

**D:** Well, the report itself I gather is not very popular, and the committee members are not approved by the full assembly of intercommunion. And it raises the question as to where in the Communion it is. It is the path of unity. That is to say, it is something which if we did it would lead to unity or if with something we do when we are united. And this is the age-old question and still a matter of debate. I happen to belong to the first school of thought. On the other hand, I don't want intercommunion. I want an exotic piece of sacramentalism, in by that we mean that having communicated to gether, we would then go out and work separately. I happen to belong to the second school of thought.

## LAST CONFERENCE?

**L:** Bishop Dean, someone has suggested that this may be the last Lambeth Conference. What did they suggest that and do you agree with that position?

**D:** Well, they suggest this because if we are serious about our various ecumenical enterprises, in ten years time they ought not to be much left of the Anglican Communion. As we know it, I myself belong to the school of thought who think that it may well be the last Lambeth Conference. I personally happen to think that it ought to be the last Lambeth Conference. I think the day of the Anglican or Roman or Methodist or whatever, are gone. Say this on the basis of my own experience which has taken me sixteen times round the world in three years. And when I see how pitifully small the Christian presence is in different parts of the world, it is utterly foolish for us to continue our various enterprises.

**L:** But you sort of see the Anglican Communion going out of business.

**D:** No, I see it doing what the M.I. documents say it should do. I may die that it may rise into a fuller life.

**L:** What do you think the ministry of the laity?

**D:** Well, let me say this. We sometimes talk about that paid ministry was part of the divine ordinance. Yet, the fact is that the period of the Church's greatest vitality, during its first three centuries, was when if had no ministry as we know it, no buildings, and not a little persecution. I think that the Church of the future ministry is not necessarily part of the divine will. I expect the Church of the future will be a Church of laymen, of people who are full time, whether they be Bishops or laymen, or superintendents or what. But, this within my own experience, I think that clergy at any rate outside England would be a relic of the past, and still practice their ministry within the Church.

**L:** What would take its place?

**D:** That's the \$64,000 question. The sure and easy answer which I don't agree with is called the wider Episcopal Fellowship. Now I don't agree with that.

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## GEELONG CHURCH OF ENGLAND GRAMMAR SCHOOL, CORIO, VICTORIA A SCHOLARSHIP EXAMINATION

A Scholarship Examination will be held on Saturday, September 28, 1968, at entry to the School at Corio.

Candidates must be below the age of 13.8 years on September 30, 1968, for the Junior Boarding Scholarship where the limit is 14.5 years.

Six Senior and two Junior Boarding Scholarships will be awarded one year for the term of Geelong Grammar School. Two of these will be worth half, and the others worth one-third of the full school fees.

Arrangements can be made for candidates to sit for the examination in their own locality.

Application forms and further details may be obtained from the Headmaster. Closing date for entries, August 30, 1968.







# HOBART CHURCH IS HISTORICAL

FROM OUR OWN CORRESPONDENT

Hobart, June 17

S. John's Church, in Hobart's northern suburb of New Town, has celebrated the 130th anniversary of consecration with a series of religious functions, which included the rite of Confirmation and a visit by the Bishop of Tasmania, the Right Reverend R. E. Davies.

S. John's is the oldest Anglican church in Hobart, and is valued for being the oldest of any denomination in the capital.

It was consecrated by the first Bishop of Australia, the Right Reverend W. G. Broughton, on May 26, 1838.

Designed by John Lee Archer, and built by convict labour, the church carries a tower clock older than London's Big Ben.

Work on the church began in 1841. The foundation stone was set January 6, 1844, and the building was opened on December 20, 1845.

After the Confirmation at S. John's, parishioners took part in a luncheon in the memorial hall nearby.

A week later the Lord Mayor of Hobart, Sir Basil Osborne, represented two sanctuary chairs in the church.

They were originally presented to the church by the Archbishop of Hobart, Mr. William Carter, in 1854.

The chairs were restored by the Hobart City Council, and were presented by the Archbishop of Hobart, the Venerable J. L. Macdonald.

The chairs have been expertly restored, and will do much to enhance the sanctity of the church.

Further work to make S. John's a valuable link in the architectural line of ancient Hobart has been the renovation of the church tower stairway, which has always been a attraction for the public.

Canon G. C. Latta, the present rector of S. John's, has been in charge of the church since 1962.

## BUNBURY CONSECRATION

(Continued from page 1)

work and interest has always lain in the broad field of parish life, with perhaps some emphasis on youth activities.

He hopes to be a true father in God to priests and lay people alike, with perhaps a role to play in affairs of reconciliation.

"I am much more interested in people of the Church than in the things of the Church," he said.

The Diocese of Bunbury covers approximately 120,000 square miles, with the low density population of less than one Anglican for every two square miles.

The diocese has 29 parishes and parochial districts each four or five leagues of worship as well as the mother church and these may be 70 or 80 miles apart linked only by gravel roads.

The consecration of Bishop Bastian the Diocesan Bishop, after travelling upwards of 40,000 miles a year within his diocese in order to fulfil his duties.

The see town of Bunbury is situated on the lower south-west coast of Australia.

The consecration of the new Bishop Bastian the Diocesan Bishop, after travelling upwards of 40,000 miles a year within his diocese in order to fulfil his duties.

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## OBITUARY

### THE REVEREND H. W. G. NICHOLS

His record with regard to the sudden death in Melbourne on June 13 of the Reverend Herbert William G. Nichols, rector of the Dioceses of Bendigo and Melbourne, is a sad one.

Our own correspondent writes: Mr. Nichols retired from Holy Trinity, Port Melbourne, in 1959, and had since S. Mark's, Camberwell, where he had been very active in visiting and social work.

He was in good health until quite recently, until a sudden severe heart attack took him to hospital, but he made good progress, and was expected to return home at the end of last week; however, he suffered another attack and died suddenly on June 13.

The very essence of gentility, Mr. Nichols was a devoted parish visiting was always the strength of his pastoral work, with the result that he was widely known, and his ministry was very personal. In fact, in his last few years he lived only a hundred yards from a group of shops, any message was given to him by a note through the door.

He was a member of the Diocese of Bendigo, and served in a number of parishes in that Diocese, and for four years Rector of St. Mark's, Camberwell.

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## U.S. COUNCIL PROTESTS EVICTION OF BISHOP MIZE

ANGELIC NEWS SERVICE

New York, June 14

A resolution protesting against the eviction of the Right Reverend Robert Mize, Bishop of South Africa, was adopted by the Executive Council of the Episcopal Church at its meeting at Seabury House from May 21 to 23.

Bishop Mize, a former priest in the Episcopal Church and a native-born citizen of the United States, was consecrated in November 1960 after serving for a time as a priest under Archbishop Jost de Blank in Cape Town. He is well known in the Episcopal Church as the founder of the St. Francis Boys' Homes, of Salina, Kan.

The Bishop was notified in January by the South African government that he would not be allowed to enter the country after July 26 but made that fact known recently in a pastoral letter to the people of his diocese.

He said that no reason was given for his expulsion from the country.

The Executive Council resolution pointed out that the Mandate of South Africa over the territory of South West Africa, which was a free state, had never allowed of travel for missionaries, and that Bishop Mize had never allowed in public discussion of governmental policies.

The Diocese of South West Africa is located in South West Africa, although under the jurisdiction of South Africa, by terms of the Mandate.

The Mandate was terminated in 1966 by the United Nations, but South Africa has refused to recognize the action and has continued to administer the territory.

The United Nations Council established to administer the territory.

The Executive Council resolution urged Episcopalians and other Christians to protest to Congress and to the United States government, the United Nations and the U.S. State Department.

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## DIOCESAN NEWS

### BALLARAT WARRANMOOL

Bishop Robert Porter will dedicate the tower of St. Charles Church, Warrnambool, in memory of the Rev. Canon M. J. Worland on July 28 at the 10 a.m. service.

At the 9.30 a.m. Eucharist at St. John's, Ballarat, on July 28, Bishop will dedicate two standard flags in memory of the late William Stuart.

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## PORT AUGUSTA CENTENARY CELEBRATIONS PLANNED NEXT MONTH

FROM A CORRESPONDENT

Port Augusta, June 17  
St. Augustine's Church, Port Augusta, will celebrate its centenary on July 14 when the Archbishop of Melbourne, the Ven. E. E. Robinson, a former rector for 26 years, will be the occasional preacher.

To keep faith with the founders of the church a great deal of renovational work has been in progress for several months.

The rector organised the "Dollar Drive" among current and past parishioners which resulted in \$520 being utilised for the painting of the interior of the church in modern decor, and it is hoped to complete the exterior after the winter months are over.

The Lady Chapel which has been in disuse for many years has been completely renovated by the members of the Mothers' Union; and their gifts will be dedicated during Evening Prayer on July 14.

Finally, to mark the occasion the Ladies' Guild have secured finance for the erection of a large size kitchen, which will be of immense benefit to the church organisations in the future.

From the Vestry Minute book which dates back to November 13, 1867, services were first held in the Custom House in 1861. Mr. Hiram Mildred, the Customs' Officer and Postmaster, was appointed the first lay-reader and a Church Building Fund commenced with the National Bank.

Incidentally, the Church Account is still with the National Bank, and may easily be a Church record in this direction.

### S.P.G. GIVES SITE

At a general meeting held on April 28, 1863, the Bishop of Adelaide, the Right Reverend A. Short, addressed the meeting and explained that the site would be donated by the S.P.G., but the society did not make pecuniary aid towards the completion of the church.

The Bishop undertook to obtain plans of several country churches for the committee's inspection; and the committee decided that the building measure 45' x 25' x 10' and upon obtaining plans should adapt them to the purpose of this place.

On Sunday, July 12, Bishop Short preached two sermons in the Police Station; and the next day the foundation stone of the new church was set in place, on allotment 73, granted by the Attorneys of the S.P.G.

The customary cavity under the stone had a container

placed therein with an inscription reading as follows:

In the Name of the Holy Trinity Amen. This foundation Stone of the Church of St. Augustine was laid by Augustus John Short D.D. Lord Bishop of Adelaide on Monday July 13th 1868 in the XXII year of his consecration. Stephen King, M.C. Charles Hackett, Hiram Mildred, Samuel, Ellison M.D. Assistants.

Until May, 1878 the Reverend C. E. Spicer was the first rector, and it was resolved at a vestry meeting that the stipend be £250 per annum, plus house rent £50.

Another sign of progress was the decision in 1880 to build a parsonage. The original parsonage was in use until 1960, when a modern rectory was built on a property away from the church.

At this period great activity was to be seen in Port Augusta, which was fast becoming the "gate-way" to the north and west of the Commonwealth.

There was so much progress locally and with the country areas being surveyed the parishioners wanted a more suitable place of worship; and pushed on with the plans for the enlargement of their church.

In 1882 the present church was enlarged by lengthening the original church by 14' which gave a nave 62' x 43' and an apsidal chancel a total length of 112'.

The Administrator of the Diocese of Adelaide, the Reverend Dean Russell presided over this ceremony.

Kenyon consecrated the church with full ceremony.

And so we thank God for a hundred years. We have, of course, statistics, but it would be a sad misuse of this centenary if we merely thought of the past.

There is a challenge which we have to face and we must of necessity rise and shine and continue to keep faith with those early pioneers of the north who gave us this church dedicated to St. Augustine of Canterbury.



A scene in Holy Trinity Church, Dubbo, during the "Love Line" on June 9.

## FESTIVAL WEEK-END FOR THE WHOLE COMMUNITY

FROM A CORRESPONDENT

The parish festival of Holy Trinity, Dubbo, Diocese of Bathurst, was celebrated over the week-end of June 7 to 9.

This year the rector, the Reverend Jim Eley, and the Vestry decided that the festival should have a three-fold aspect.

This comprised a social function, one great family act of worship and thanksgiving and the demonstration that the Church concerned the whole family of the community at all age levels.

The festival would be presented as "a package deal" for the community and the parish on the week-end was to be the Reverend Peter Bennie of St. Paul's College within the University of Sydney.

The newly-completed Dubbo Memorial Civic Centre and the Parish Church of Holy Trinity were chosen as the venues for the various functions and the festival week-end began on the Friday night at the Civic Centre when 600 people attended a grand parish Cabaret Ball at which 27 debutantes were presented to the Reverend W. Hart, Rector of Canowindra, who for some time had been Locum Tenens of Holy Trinity, Dubbo.

On Trinity Sunday morning, Holy Trinity Church was filled with overflowing church teenagers and adults on the Sunday night for an act of worship which was completely new to Dubbo. "The Love Line".

With a very modern atmosphere of lighting and posters etc. Fr Bennie gave three brief messages.

### HEALING HOME ESTABLISHED

ANGELIC NEWS SERVICE  
London, June 17

An trust has been formed to establish a Christian Home of Healing in the north of England.

The Dowager Lady Chapman and Sir Robin Chapman have given their family home, "Underwood", Cleasby near Durham, for this purpose, to be called St. Michael's Home of Healing.

The trustees have been drawn from all denominations, and include the secretary of the Church Council of Healing, the Reverend G. C. Harding.

The home will provide counselling, rest and Christian counsel for people in various needs, with atmosphere of prayer and worship.

It is hoped that eventually it will also be a centre of education on Biblical teaching about the Ministry of Healing.

addresses on the theme of Love: "The Ideals of Love", "The Situation Today", "The Practical Philosophy of Love".

The "Coming Generation" band provided the music and popular songs appropriate to the addresses were those along with suitable scriptural quotes and poetry.

After the service the parish hall was crowded with teenagers who were entertained to supper.

It is felt that this year's parish festival of Holy Trinity, Dubbo, was a wonderful experience for the community as a whole, not only for the parishioners, but for the whole city and demonstrated that the Church is concerned and is relevant to all people of all ages, from all vocations in all situations.

## QUEEN'S MESSAGE READ IN PERTH CATHEDRALS

FROM OUR OWN CORRESPONDENT

Commonwealth Day services were held both in St. George's Cathedral and St. Mary's Roman Catholic Cathedral on Sunday morning, June 9.

In St. George's Cathedral, the chancel being lined with the twenty-eight flags of the Commonwealth, the service opened with the singing of the National Anthem, followed by the Commonwealth Day message from Her Majesty the Queen, read by the Admiral's Secretary, Anthony Howell.

The Right Reverend Sir Bryant, Bishop of Kalgoorlie, presided. The service was led by the Precursor, the Reverend Arthur Grimshaw.

### SCRIPTURE UNION YOUTH TEAMS

From a Co-ordinator, Scripture Union youth teams are visiting churches for youth and youth services.

The aims of the teams are two-fold: firstly, to encourage an interest in the Inter-School Christian Fellowship and the S.M. Bench Missions; secondly, to bring a message to young people from the Bible.

The programme involves testimonies, drama, song, and visual and artists provide a bright musical programme.

Youth groups interested in the visit of a Scripture Union Youth Team should write to Rev. J. M. Quinn, 239 Elizabeth Street, Sydney, 2000.

### CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rate is 1s 6d per word, payable in advance. Minimum 40s (4/3) per advertisement. An upper rate of 2s 6d per word is charged for "Fashions Wanted" insertions. Minimum 2s (2/6).

### WANTED

WANTED to purchase second-hand books by Australian authors. R. Spence, 22 Bourke Street, Concord West, N.S.W.

### FOK SALE

CONSULT ECCLESIASTICAL and Academic Outlets for all your needs. In South Australia, the Northern Territory, in Victoria at All Saints' Vicarage, 275 St. Vincent Street, Melbourne, 3000. In Western Australia, 17-18/11 (Melbourne), Richmond, 3100. In New Zealand, 17-18/11 (Melbourne), Richmond, 3100. In New Zealand, 17-18/11 (Melbourne), Richmond, 3100.

### POSITIONS VACANT

CHAPLAIN REQUIRED for boys' preparatory school from February 1969. Address enquiries to the Headmaster, King's School, 24 Remora Road, Auckland, 5, New Zealand.

WORTH FIELD offers three months Comm. Treasury for Chaplain on Cape York Island, with Church of England, paid, quarters and transport at \$1000 per month. Further details from the Director of Settlements Enquiries, Canberra, 2600. For full particulars, contact The Secretary, Manildra, 17 Gaiters Street, Adelaide, 5000.

A CHALLENGING position is open for a young man with Church of England background and a degree in Theology, to be based on our farm home at Boreland, in the Western District of Victoria. The position involves a wide range of responsibilities, including the management of the farm, the care of the church, and the provision of a home for the aged. The salary is \$1000 per month, plus expenses. For full particulars, contact The Secretary, Manildra, 17 Gaiters Street, Adelaide, 5000.

YOUTH FIELD offers three months Comm. Treasury for Chaplain on Cape York Island, with Church of England, paid, quarters and transport at \$1000 per month. Further details from the Director of Settlements Enquiries, Canberra, 2600. For full particulars, contact The Secretary, Manildra, 17 Gaiters Street, Adelaide, 5000.

### AVAILABLE

YOUNG MAN wants to share modern furnished room with Church of England background. He is a student at the University of Sydney. He is available for the year 1968-1969. For full particulars, contact The Secretary, Manildra, 17 Gaiters Street, Adelaide, 5000.

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