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CLERGY ARE REBUKED FOR EXPERIMENTING

NOT FREE TO DO AS THEY LIKE, SAYS ARCHBISHOP

A dogmatic refusal to allow individual clergymen to experiment with their own forms of service was given by the Archbishop of Sydney, the Most Reverend H. R. Gough, in his presidential address to synod on October 11.

He said he could not approve any revised liturgy until it had first been passed by General Synod.

"The revision of our Prayer Book services is a task for our liturgical experts and the average parochial clergyman has not the needed knowledge or ability", he said.

The archbishop said he agreed with the need for revision of forms of worship but he deplored "a variety of experimental forms" in different parishes.

"I have been somewhat dismayed to notice a tendency on the part of some who would profess to be stalwarts in the defence of the Reformation and in their support of the 1662 Prayer Book, to feel free to make changes in accordance with their own interpretation of doctrine or with their particular whims and fancies.

"I would remind such, and indeed all of you, that in the Anglican Ordained Ministry you are *not* free 'to do as you like' but must loyally abide by the rules and traditions of the Anglican Church.

The archbishop also deplored the practice of placing ornaments in churches or changing the position of furniture without first obtaining a faculty.

Others had altered the plans for new churches after they had been passed by the diocesan committee and himself.

The archbishop was also concerned about the increasing number of columbariums. "We cannot *surround* our churches with them. Most of them are ugly and look far too like slot machines", he said.

He thought it better to bury the ashes in the ground around the church, in a small section railed off for the purpose, with names recorded in a book or on a tablet.

PAROCHIALISM

He warned against "a wrongly narrow parochialism among our churchpeople in the diocese" and asked that Sydney take its "full share in the problems and opportunities of the Church of England in Australia."

The zeal and sacrifice in other dioceses were a rebuke but Sydney also had much to give to others.

He had found this gladly recognised wherever he had travelled as Primate.

The archbishop spoke of his visit next month to Australian troops serving in Malaya, Borneo and Viet Nam.

He said that although he supported the government's policy of sending troops to Viet Nam, he entirely respected the views of those who thought otherwise.

He was perturbed at the stories in Sydney newspapers which "dramatised incidents of killing and horror, giving the names of the individual soldiers who did the killing and describing their feelings at such action."

It was outrageous and insulting to make our young soldiers appear "active and eager killers."

The archbishop asked for more support of M.R.I. and the Church and Life Movement.

FAVOURABLE REACTION TO RELIGIOUS LIBERTY VOTE

ECUMENICAL PRESS SERVICE

Geneva, October 11

Several leaders of other churches have acclaimed the preliminary Vatican Council vote on the statement on religious liberty.

Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America said that although final action has not yet been taken "we find this decisive approval most gratifying, and an indication that the Roman Catholic Church is dealing forthrightly and courageously with an issue of the greatest import to every human being".

Dr John Moorman, Bishop of Ripon, England, an observer to the Vatican Council, said that two points of special importance in the draft were those which upheld the individual's right to follow his conscience, and at the same time protected his freedom to refuse to do anything against his conscience.

This principle, accepted with regard to the individual, also applies to religious groups and will be a great help to small groups of non-Roman Catholics in predominantly Roman Catholic countries.

Dr Fredrik A. Schiotz, president of the American Lutheran Church and the Lutheran World Federation, said the "action may very well become a foundation from which impulses of good will flow out toward all churches. And it certainly will provide undergirding for all realms of liberty — secular as well as religious."

Dr Eugene Carson Blake, chief executive officer of the United Presbyterian Church (U.S.A.), said it represented "a great milestone in Christian history" and one which "definitely will improve the relationships of Reformed and Presbyterian churches throughout the world with the Roman Catholic Church."

Professor Kristen E. Skydsgaard, of Denmark, head of the Lutheran World Federation's delegation of observers to the council, said the vote indicated Rome has "now recognised principles which are already to a large extent the common heritage of mankind. This should give the Catholic Church cause for joy, but certainly no cause for pride."

He said the document will be extremely important for the Lutheran minority churches but that it would be unrealistic to expect "immediate changes everywhere."

—R. L. Woldendorp picture.

The Archbishop of Perth, the Most Reverend George Appleton, and Mrs Appleton, enjoying their tour of the Perth Royal Show on September 28. The Archbishop also received country visitors in the Anglican marquee where there was an exhibition of photographs depicting the Church's work for the underprivileged in Western Australia and of the development of Church architecture. The stand was called "Saints Alive!"

850 MEN HEAR OF HOME MISSION SOCIETY WORK

BY A STAFF CORRESPONDENT

To the strains of the march "Alte Kammeraden", 850 men filed into the Trocadero ballroom, Sydney, on September 7. They were gathered for the annual congress for men presented by the Home Mission Society.

The theme of the evening was "Why should I care?"

The evening was opened in prayer by the Archbishop of Sydney, the Most Reverend H. R. Gough. He welcomed the only lady at the congress, an A.B.C.-TV presentation announcer, Miss Diana Ward, who was to be guest compere of the evening.

The general secretary of the Home Mission Society, the Reverend Neville Keen, spoke of the purpose of the congress. He said it has been convened to help the men of the Diocese to have a better understanding of the Home Mission Society.

Miss Ward, speaking to congress, said that "as television is a vast organisation which comes down, ultimately, to the individual, so is mission." Speaking about television and mission lead her to introduce the director of the Church of England Television Society, Mr Clifford Warne.

Mr Warne entertained congress with some conjuring and introduced a set of slides to present the work of the Home Mission Society.

"The meat of the evening." as it was called by Miss Ward, was a panel discussion. The Chaplain of Callan Park Psychiatric Centre, the Reverend Rex Myer; the executive of the Home Mission Society's Charlton Boys' Homes, Mr Ray Menzies; a member of the H.M.S. Council, Mr Ken Utz; and the Reverend N. Keen were on the panel.

They were interrogated, on behalf of the audience, by the Rector of S. Luke's Clovelly, the Reverend Bill Payne; a schoolteacher from Sydney Grammar School, Mr David Lloyd; and Miss Ward who has been a social worker and takes an interest in the work of the Home Mission Society.

Questions were mainly concerned with the need for a Home Mission Society. It was argued that the work normally done by the H.M.S. could be done better in the parish where the person concerned was known. In reply, Mr Menzies stated that the job of the parish is a preventative one. The cure of psychiatric illnesses and the other work of the H.M.S. is specialist work and parishes are not equipped for this.

WORK WITH BOYS

It was also pointed out that as well as its welfare work, H.M.S. was directly assisting forty parishes in the Diocese.

Speaking on the Charlton Boys' Homes, Mr Menzies said that he felt that the proper spiritual as well as material job was being done. He said that numbers are not unweildly and no outside help is used. He stated that boys who go to Charlton have a 75 per cent better chance of rehabilitation than those who go through a State institution.

Argument raged over the question of psychiatric assistance, and it was generally agreed that a priest is needed in assisting the psychiatrist to fully help a patient. "But they must remain separate jobs as they are both specialist fields," said the Reverend R. Myer.

The question of homes for delinquent girls, on the lines of the Charlton Boys' Homes was raised and was met by Mr Utz who said sadly that the society did not have the money for this much - needed work. "Our expenses are ris-

(Continued on page 11)

CHURCH TO RESUME LINK WITH BRISBANE DISTRICT NURSING

FROM OUR OWN CORRESPONDENT

Brisbane, October 11

The Brisbane Diocesan Council has agreed to accept responsibility for the District Nursing Association here, thus reviving an early link between the Church and this organisation.

At the annual meeting of the association on October 7 the president, Mrs R. W. Thomson, said that owing to the tremendous growth of the work and the need for further expansion it was necessay to ask a larger and more permanent body to take control.

The Brisbane Diocesan Registrar, Mr R. T. St John, said the Diocesan Council had agreed to take over the work if the association agreed to its proposals.

The objects of the association would remain unchanged and its services would be available to all, irrespective of age, class, colour or creed.

The District Nursing Association had been a source of help to the sick people of Brisbane for fifty-five years.

M.U. BEGINNING

It had been commenced by the Mothers' Union branch at Christ Church, Milton.

The association now employed twenty fully-trained nurses and had six cars constantly on the roads. In addition, there was a corps of voluntary drivers, using their own cars.

The service was free. Some patients had been visited for nearly twenty years, some receiving two visits daily during that time.

Some links with the Church had been continued in that the Archbishop of Brisbane was Visitor and the Rector of Milton was chaplain of the association.

For the year ended June 30, 1965, the figures were: number of patients visited, 3,279; individual visits, 37,557; mileage travelled, 98,495.

OPEN-AIR FESTIVAL

FRIENDS OF S. FRANCIS'

FROM OUR OWN CORRESPONDENT

Brisbane, October 11

More than 200 "Friends of S. Francis' College" and old students assembled on the lawns of old Bishopsbourne, Brisbane, for the annual Friends Eucharist during the Octave of the Feast of S. Francis on Saturday morning, October 9.

The Archbishop of Brisbane presided at the open-air service, at which the college principal and vice-principal were celebrant and deacon respectively, assisted by the Senior Student, John Noble, as sub-deacon.

Brother Simon, Friar-in-charge of the Society of S. Francis in Brisbane, preached the sermon, taking the stigmata of S. Francis as the theme.

The actual physical marks of the stigmata would have signified little if S. Francis had not been a man wounded in his life like Our Lord, Br Simon said.

It is only those who love, who lay themselves open to wounding, and those wise in the ways of this world watch out for themselves that they are not wounded.

Throughout Francis' life he suffered much, from the very first wounding of his love when his own father cursed him, to the failure of his mission to the Moslems and the alteration of his order by members who had different ideals to his own.

The marks of the man of God are always wounds and joy, for they are the royal marks of the death and resurrection of the new humanity in Jesus Christ.

After the Solemn Eucharist a breakfast was served to all in the college dining room, during which the Archbishop of Brisbane presented the annual Friends of S. Francis' College bursaries to the winners, William Davidson and Alan Cole.

OUR APPEAL FOR M.R.I.

The Church of England Information Trust acknowledges with real gratitude the following gifts towards our M.R.I. Appeal.

We have now reached the targets in full to enable us to send copies of "The Anglican" by air freight for a whole year to all missionaries working in the dioceses of Polynesia, Kuching and Jesselton, and to place substantial sums to the credit of the following:

- **Our Free Fund for widows, retired clergymen and lay Church workers;**
- **Our General Fund;**
- **Our Publication Fund, particularly the projected History of the Church of England in Australia.**

Next week, we hope to open an appeal for another specific project — this time in Australia.

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THE CATECHISM . . . 36

REST AND REFRESHMENT

By Francis John Brerly

THE Fourth Commandment teaches us that the Sabbath or Sunday is a most sacred day for it is the day in which we meditate upon the Covenant God made with man and which Our Lord ratified in His own Blood, a Covenant in which He promises us His everlasting mercy, binds us with sacred ties to Himself and sanctifies us with His Holy Spirit and we, in return, offer Him "ourselves, our souls and bodies" to be used by Him that the world may learn of His Name and see His glory.

We have seen too, that Sunday is not our day but God's and it is to be "a day of rest for the heart."

The Commandment continues, "Thou . . . and thy manservant and thy maidservant." We are not to work ourselves on Sunday, nor are we to ask others to work for us

Manservant and maidservant in these days include all workers and those who are in any kind of gainful employment. The "thou" is addressed to the employers. They are not to work themselves in their offices, factories or shops and they are not to ask their employees to do so.

"Thou . . . and thy cattle." This refers to working cattle and the "thou" to farmers or whoever puts the animal to work. In these days of motorised transport, it can well include both the drivers of the vehicles and the vehicles themselves for even a machine needs rest from constant work.

FOR ALL

"Thou . . . and . . . the stranger that is within thy gates." This referred to strangers dwelling within the city walls. Today it can include guests, boarders or lodgers as well as those people who have come to live in our land from places where Sunday is treated more as a working day than as "a day of rest for the heart."

We are not to work ourselves on Sunday nor are we to allow others to work for us even though they may ridicule us or laugh at us as being strait-laced or old-fashioned. It is never either strait-laced or old-fashioned to obey God.

This part of the commandment then, teaches us that obedience to God's Command to keep His Day holy, "a day of rest for the heart", involves consideration for others. We are neither to work ourselves nor place others in a position where they may be tempted to do so.

Secondly, the Moral Law is one which may be defended by proof and by justice.

The commandment ends, "For in six days the Lord made heaven and earth, the sea and all that in them is and rested the seventh day, wherefore the Lord blessed the seventh day and hallowed it."

To hallow means to make holy or to set apart for a sacred use.

When God gave His Sabbath for "a sign between Me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you", He said "Six days may work be done: but in the seventh is the Sabbath of rest, holy to the Lord . . . for in six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed."

There are many ways in which we may rest and be refreshed after hard work. We may turn to music, either playing some instrument ourselves or listening to recorded playing; we may go into the country or down to the seaside; we may play a game or go for a walk either alone or with a friend, or we may go into our gardens.

The way in which most people find their greatest rest is, perhaps, however, when they are together with their friends and families, partaking of meals in company with each other, "taking sweet counsel together and walking unto the House of God in company;" being with those to whom they belong and whom they love and by whom they are desired and beloved.

When God made man, He desired to be His Friend as well as His Father and on Sunday, His own day, He rests in the company of us, His Children and His Friends and finds refreshment being with us who belong to Him and are beloved and desired by Him.

We may understand the meaning of this better from an illustration.

A certain man who wanted to be his son's friend as well as his father, gave his young son for a present, the gift of one hour each week-day and two on Sundays when they could be together and do together the things they had planned to do.

GIFT OF TIME

When the time came for the fulfilment of the promise, the son first reminded his father of his gift and then they proceeded to do as they had arranged.

It was not that the father needed reminding, but that the son was so appreciative of the gift and so glad to know this certain time was his alone, that he naturally went to him with some expression of eagerness, perhaps to arrange a meeting place or the hour at which they were to leave or just to be with his father in his own room, talking with him, asking questions and listening to what he had to say.

The boy did not take the gift for granted, nor did he despise it and let the hour for his communion with his father pass unnoticed and unheeded.

He was grateful and loving and through their constant companionship he and his father became ever closer friends.

As His gift to us, God has given us our salvation in the gift of His only-begotten Son and through our redemption in His Blood has given us His Holy Spirit to sanctify us.

He has arranged (as it were) to meet us in His own House on His own Day that we may learn to be His friends as well as His Children.

At the hour appointed we go to Him and in the Eucharist we first (in one sense) remind Him of His great gift to us, a gift so great we neither take it for granted nor despising it neglect or refuse to go.

God does not need to be reminded, but in our gratitude and gladness, we naturally speak to Him of it and having spoken of the greatness of the gift, go on to share in the Holy Food He has provided especially for us, His Love and Life and Light in the Body and Blood of His dear Son.

And as we feed on Him He dwells in us, binding us closer and closer to Himself and through Him to each other for we are all God's Family and He would have all His Children to be His friends.

So it is that God rests and is refreshed upon His Holy Day by us His Children coming into His Presence, being with Him and sharing with Him in the Most Blessed Sacrament of the Eucharist and spending the rest of the day with Him in whatever way we have planned.

There are many ways in which we may do that, but none includes either working ourselves or making others work for us.

We want to be free to meet and be with our Friend; they want to be free to meet and be with their Friend and their Friend and ours in one and the same.

THE THIRTY SILVER PIECES . . . 31

EASTER MORNING

By the Reverend Edward Hunt

I WAS up before dawn on Easter morning, for it was the day of my departure to Rome.

Saturday, the Jewish Sabbath, and a special High Day, as Nicodemus informed me, had been a day of rest for many.

The body of Jesus rested in repose in Joseph's tomb and my two friends, Joseph and Nicodemus, sad at heart because of the death of their Master, remained quietly at home, assisting the women to prepare spices to be placed in the tomb the next morning.

The day of rest also made my task easy, for in my round of interviews concerning the thirty silver pieces I found everyone at home.

At supper time therefore, in the house of Nicodemus, I was able to show my friends the first draft of my story and they were kind enough to express pleasure at what I had done.

I was awakened the next morning while it was yet dark, by the stamping of horses and cries of command.

His Excellency, the Procurator, had graciously sent me a noble horse and mounted escort, under the charge of his Chief Centurion, my uncle Longinus, for my journey to the sea-port of Caesarea.

DEPARTURE

But early as it was, Nicodemus was already up and about and Joseph was there with him.

I was glad of this and for the hasty meal, eaten standing, as we were all too excited to sit.

I mounted my horse, a splendid white steed and departed from Jerusalem in a triumph that must have impressed my two friends exceedingly. "Goodbye, and many many thanks!" I called to them, reining my magnificent steed with difficulty.

"God be with you, Castilius" replied Nicodemus, appearing very small from my seat of eminence.

"Send me your story of the thirty silver pieces when it's fully completed. I'll be looking forward to it!"

"Goodbye, my son", said the stately Joseph. "We may yet meet in Gaul or even Britain, one of these days!

"Come, Nicodemus" I heard him add as a rode away. "We must hurry to the garden. The women have already gone on ahead with their spices and will need our help to roll away the stone from the tomb of Jesus."

I heard no more for the noise of the horse's hooves, striking the cobbles of the street, drowned whatever else he may have said.

GLORIOUS PROMISE

So, the last word I heard spoken in Jerusalem was the Name of Jesus, and the final glimpse I had of my friends, as I turned in the saddle to wave a last farewell, was to see them hastening towards the garden-tomb as the golden dawn was breaking. And what a glorious dawn it was!

Full of a light and radiance that seemed divine! Full of a heavenly fragrance that seemed to promise wondrous events to come!

Never before had I known such a dawn, nor have I ever seen since, such a brilliance as appeared on that memorable Easter morning!

My heart was sad for my two friends; they were going to a dead man's grave, while I was riding in the triumph befitting a Roman Tribune!

"A splendid dawn, Castilius!" exclaimed my uncle as we cantered into the country: an unusual remark, for, like a true soldier, he seldom notices such things.

"Splendid indeed, uncle!" I agreed, well pleased with the glittering breast-plates, waving plumes and shining lances of my escort.

We travelled fast, but so quickly does rumour fly, that as I was leaning over the side of the grain-ship that was to bear me back to Rome and Colimandua, fondly bidding farewell to my uncle Longinus, a man rushed on the wharf, crying excitedly, "Have you heard the news? Jesus is risen from the dead!"

"AVOID RIVALRY" ADVICE GIVEN

Anglican News Service

London, October 11

The resurgence of evangelical scholarship in recent years was emphasised by the Vicar of Islington, the Reverend R. P. Johnston, in his presidential address to the National Assembly of Evangelicals, on September 28.

The London Bible College in recent years had a record number of passes in the examinations for the London external B.D. degree.

Five members of the teaching faculty had received doctorates from London University. This contribution in the realm of evangelical scholarship was truly remarkable.

Mr Johnson admitted divergences among evangelicals. Within the larger churches there were evangelicals who worked from theological principles and mistrusted arguments from expediency; alongside them were evangelicals concerned to make their policy realistic, and therefore sometimes accused of compromise.

They could not afford to work independently where they could work together. The situation was too desperate to allow for unnecessary overlapping, let alone unseemly rivalry between them.

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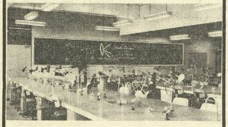

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WIDE ISSUES DISCUSSED AT MELBOURNE SYNOD

EMPHASIS ON MISSION OF CHURCH

FROM OUR OWN CORRESPONDENT

Melbourne, October 11

What could have been a shorter session than usual, with a Wednesday evening ending as a new and agreeable experience, gradually conformed to pattern with a long financial debate on Wednesday afternoon. Talkative members used their art from then on, to keep the House in session until Thursday evening.

As reported last week, synod commenced on Monday evening, October 4, with Evensong in S. Paul's Cathedral when the Archbishop of Melbourne preached the synod sermon.

A feature of the service was that the representatives of each parish came forward to the chancel step to present their pledges for diocesan needs, and His Grace led intercessions for the mission of the Church. These pledges amounted to £43,500, from approximately 70 per cent. of the parishes.

At the close of Evensong, the archbishop, archdeacons, and chapter retired, and then returned to the cathedral for the reading of the Charge to Synod.

Proceedings in the Chapter House began on Tuesday afternoon, with the reception of reports, and an interesting plea from the Reverend R. Campbell Findlay for territorial archdeacons to hold no other office. Synod enjoyed the debate, but rejected the resolution, on a show of hands, by the narrow majority of three.

A sympathetic hearing was given to a resolution introduced by the Reverend D. J. Pope and the Reverend J. Hannon, noting continued discrimination against Jews in the Soviet Union, and asking for the same cultural and religious rights as other religions enjoy.

The motion declared every use of anti-Semitic or racial devices to be non-Christian and morally indefensible; and commended the setting up of educational programmes to break down existing sources of racial or religious bigotry; and to study Jewish history, and Jewish-Christian relationships.

Great interest centred on the last motion for Tuesday afternoon, a combination of two motions proposed by the Reverend G. W. Phillips and the Reverend J. P. Stevenson, which asked for a uniform discipline in the Australian Church for divorced persons; the Marriage Canons (1947) of the Protestant Episcopal Church of the U.S.A. and of the Anglican Church of Canada (1965), to be the basis of such discipline; the matter to be raised at General Synod; and the Archbishop to appoint a committee to examine the various disciplines on divorce in the Anglican Church.

As might be expected, the very word divorce, with its implications of re-marriage, became a temptation for some to engage in emotional and sentimental over-tones, and from the chair the president had to keep members to the point of the motion actually before the House.

RE-MARRIAGE

When a majority desired that "the question now be put", the mover summed up briefly, and all four points were approved. The first was passed unanimously, and the others with very little dissent.

Orders of the Day took precedence on Tuesday evening, the first being a report by the Right Reverend G. T. Sambell, as Director of the Primate's Committee on M.R.I.

He reminded the Synod that M.R.I. means a call to look again at discipleship, and a challenge to the Church to examine its mission, by a programme of study, prayer, and projects.

As only £13,000 of the £150,000 for projects chosen by Australia has been taken up, it would seem to point to a lack of desire amongst decision makers at every level, and little desire to examine inherited traditions and allow any of them to die.

We have not attempted to re-examine our priorities. Although the Australian Church claims catholicity, it lives congregationally. Revolution will come only if the people want it, but revolutions begin with a minority; and M.R.I. has stirred a minority in the Church.

M.R.I. was further considered on Thursday evening, with a long debate which looked at the response to the challenge of M.R.I. Whole-hearted support was pledged, with full acceptance of responsibility for projects allocated to the diocese.

The Advocate, Mr H. K. Turner, introduced Synod's only bill, an amendment to the Regulation of Elections Act, to make the closing date for nominations ten days prior to the opening of Sydnod, instead of five, as at present. With nothing controversial about the bill, it went through all stages in a few minutes, and was passed without amendment.

After passing a motion introduced by the Right Reverend F. R. Arnott, extending congratulations and good wishes to His Excellency the Governor-General on his appointment, almost the whole of Wednesday afternoon was spent debating a resolution introduced by Messrs E. Burgess and J. Bishop.

ROLLING FUND

This approved the establishment by the Archbishop-in-Council of a Diocesan Rolling Fund, but also asked for an allocation to it of £250,000 from the sale of S. James' Church and School Lands, one-third of the profits from any subsequent sales, and one third of unspecified gifts and legacies.

The plea was made that a spectacular opening for such a fund was required, and there was no evidence of a lead by the application of diocesan funds.

In opposing the motion, the Reverend K. Brierty pointed out that any diversion of capital mean loss of income in other directions, and this would have to be made good.

Debate continued along these opposing points of using the money that is there, and the money is not there to use. When finally put to the vote, it was carried by a small majority.

A resolution that came as a surprise to most members drew attention to the fact that since Christmas Day is on a Saturday this year, and that it has not been gazetted a public holiday, places normally working on a Saturday may open on Christmas Day (without paying overtime), and certain groups, such as funeral directors had already expressed their intention to work on Christmas Day. With one dissentient, Synod favoured a public holiday for Christmas with no funerals.

Wednesday evening's Order of the Day was the reception of the report of the Diocesan Missionary Committee, introduced by the Reverend J. A. Goodridge (C.M.S.) and the Reverend J. Rattray (A.B.M.).

It was spoken to by the Reverend Ken Perry, who has just returned to the diocese from the mission field to take up an appointment as General Secretary of Victorian C.M.S.

He spoke of the call for discipleship as putting God first, and God only, and of his own experience of this in Borneo and Malaya.

Response in these areas is primarily amongst young people, for 50 per cent. of Singapore's population is under 16, and 40 per cent. of Malaya's under 18, and they need support in the face of tremendous pressures.

Many are finding their own faith empty, but want to see Christianity lived, not argued. The Church in South-East Asia is pitifully small, and Australia's contribution shamefully meagre.

Christians there do not want charity, but working together, needing a personal link. The example set to Asian students in this country is a bad one.

Mr H. W. Buckley had presented the diocesan accounts on Tuesday evening, and on Wednesday evening the Reverend C. D. Maling initiated a debate on the annual Diocesan Assessment, suggesting a revision of the system of basing it on income, and considering such matters as depreciation, donations, and the special difficulties of multi-centre parishes.

Archdeacon Dann welcomed the debate, but pointed out the difficulties of evolving any satisfactory formula.

The many organisations represented in the diocese had copies of their reports available, and the formal reception of some of them demonstrated the wide diversity of social service, youth work, and other activities constantly in progress.

Synod was interested to learn of the development of the Mission of S. James and S. John, now established for over 40 years, and with a higher quality of staff than ever before; and the S. John's Homes for Boys and Girls, where a new clinic is concerned with the prevention of family breakdowns. The Mission to Seamen was able to report much greater co-operation from Russian ships visiting the port.

Speakers for the M.U., the G.F.S., and the C.E.M.S. reviewed the year's activities. C.E.M.S. in particular is celebrating its diamond jubilee, and its report led to an unduly protracted debate on its influence and appeal within the Church.

JOINT ACTION

The report of the Archbishop's Ecumenical Affairs Committee, introduced by the Reverend G. W. A. Kircher, mentioned developing opportunities for team work between churches in many areas of joint action, including buildings; and this ecumenical note was continued in the Reverend G. A. Pearson's resolution requesting General Synod to ask for Anglican participation in the negotiations of the Uniting Presbyterian, Methodist, and Congregational Churches.

An interesting debate was sparked off by Mr H. A. Ward's motion suggesting the withdrawal of the Church from Church school education, and using these resources for State schools.

It became clear that there exists wide misunderstanding of the nature and control of the Church Schools, and several speakers urged the point that to close them would neither make additional resources available for State education, nor influence it in any way. After a lengthy discussion, the gag closed the debate, and the motion was lost.

A resolution by the Reverend W. G. A. Kircher, noting with approval the statement in the Marriage Act that marriage is the union of a man and a woman to the exclusion of all others, voluntarily entered into for life, was added to with an amendment by the Reverend J. P. Stevenson, drawing attention to the reconciliation provisions of the same act.

In the closing stages of synod, permission was refused to the Reverend L. L. Elliott to initiate a debate on the permanence of Christian sacramental marriage—not through perversity or lack of sympathy, but from the conviction that 9.45 p.m. on the last night was the wrong time for such an important resolution to receive its proper consideration.

Synod's final business was the reception of the report by the Social Questions Committee, presented by its chairman, Mr J. F. Patrick, who indicated the importance of matters covered in the report, especially in relationship to the Royal Commission on Liquor, and the problem of literary censorship.

After the usual votes of thanks, the formal business of synod concluded at 9.55 p.m. on Thursday, October 7.

ELECTIONS

Elections were held on Thursday, but in most cases, retiring members were returned unopposed, so that voting interest centred on the Council of the Diocese, the Department of Christian Education, and the Council of the M.C.E.G.G.S.

The usual hospitality extended to clergy by lay representatives, and enjoyed by both, took place at dinner at the Masonic Hall on Tuesday and Wednesday evenings.

Synod week concluded with a Garden Party at Bishopscourt on Saturday afternoon, when about 1,000 guests enjoyed the hospitality of the Archbishop of Melbourne and Mrs Woods.

There was no formal reception, but the Archbishop and Mrs Woods, their two daughters, and the Bishops Coadjutor, moved amongst the groups, greeting people informally.

A fine afternoon made the Bishopscourt lawns a very pleasant place, and afternoon tea was served from marquees.

—West Australian Newspapers picture.

Canon Harry Thorpe of Bathurst photographed in Perth on September 26 with the Prayer Book and Chalice used in a Japanese prisoner-of-war camp and now presented to S. George's Cathedral, Perth. ("The Anglican", October 7.)

FOUR TALKS BY BISHOP MOYES

The Right Reverend J. S. Moyes will give four talks over the Australian Broadcasting Commission on changes he has seen, and played a part in effecting, over more than half a century.

Entitled "Over the Years", the talks will be broadcast on Wednesday evenings at 10.15 p.m. over the Second Network. The Bishop's subjects will be: "The Church and Poverty" (October 27), "The Church and Evangelism" (November 3), "The Church and its Members" (November 10) and "The Church and Reunion" (November 17).

CHRISTMAS BOWL DEVOTIONS

A Christmas Bowl devotional sheet providing seven daily quotations, Bible readings and prayers for people in need, for December 19 to 25 is available from Inter-Church Aid in New South Wales.

"The purpose of the Christmas Bowl devotional sheet is to encourage personal and family prayer for others," said the Reverend Robert Sprackett, New South Wales secretary for Inter-Church Aid.

"Use the Christmas Bowl devotional sheet this Christmas." It is available from Inter-Church Aid, Refugee and World Service, 511 Kent Street, Sydney (telephone 26 3789).

ENGLISH BELLRINGERS AT THE MARYBOROUGH TOWER

FROM A CORRESPONDENT

Maryborough, Q., October 11

Possessing the only effective peal of bells in Queensland, Maryborough was visited last month by the team of English bellringers as part of their Australian tour.

The group was led by Tom Lock of North Mymms, and the others were the Reverend Malcolm Melville (King's Lynn), Pat Cannon (Dorking), Len Stilwell (Worthing), R. M. Damerill (Cambridge), Arthur Mason (Orpington), Wilfred Williams and Anne Horsford of London.

The visitors were met by a welcoming committee on arrival at the aerodrome on September 29, and, after being conducted on a tour of city sights including a visit to the sugar mill where they saw crushing in progress, were entertained at dinner by the rector, Canon L. W. Grayson; the churchwardens, Messrs D. W. Hurford and E. M. James; and local bellringers.

The Mayor, Alderman R. Stafford, was a guest and extended a welcome on behalf of the citizens.

After ringing the changes for an extended period at night, the visitors were guests of local parishioners until their 'plane departed at 10 o'clock next morning for Sydney.

S. Paul's tower in Maryborough with its peal of nine bells, was erected in 1887 at a cost of £3,500.

It was presented by Mr E. T. A. Aldridge as a memorial to his wife, Maria Aldridge, a communicant of S. Paul's, who died on March 17, 1886, at the age of 65.

The donor died on May 18, 1888, only 47 days after the bells had been dedicated by the Reverend R. R. Eva.

LOCAL RINGERS

Half-muffled peals are rung on the anniversary dates of the deaths of these benefactors.

They are of course, rung out merrily for weddings, on church occasions and for national and civic events.

Probably the oldest picture extant of S. Paul's, Maryborough, bellringers may be seen in the ringing chamber of S. Philip's, Sydney.

The city of Maryborough in general and S. Paul's parish in particular, are grateful for the historic visit of this the third overseas tour undertaken by English bellringers.

Since 1888, there have always been local ringers. The present ringers are Messrs D. W. Hurford (conductor), E. J. Hurford, T. E. Klupp, C. Reeves, N. Turner, B. Jensen, Mrs A. Vollmerhause and D. Scarle.

Before leaving for Sydney, Tom Lock expressed the hope that the visit of himself and colleagues would give an impetus to bell pealing in Maryborough and attract more men and women to ensure continuity of the art of scientific change ringing.

C.M.S. LEADER'S TOUR

The Federal Secretary of the Church Missionary Society, the Reverend E. D. Cameron, is at present in Sabah during a five-weeks' tour of C.M.S. centres in East Asia and North Australia.

C.M.S. Australia has eleven missionaries in the Diocese of Singapore and Malaya, sixteen in the Diocese of Jesselton, Sabah, and eighty in the Diocese of Carpentaria.

The tour will enable the new Federal Secretary to acquaint himself first-hand with the society's work in these dioceses.

His itinerary is: Singapore (October 1 to 6), Malaya (October 7 to 10), Sabah (October 12 to 21) and North Australia (October 23 to November 6).

OUR LADY OF WALSINGHAM

FROM A CORRESPONDENT

Adamstown, October 11

The annual Solemn Eucharist of the S. Stephen's Cell of the Society of Our Lady of Walsingham, will be held at S. Stephen's Church, Adamstown, Newcastle, this Saturday, October 16, at 5 p.m.

This service is to commemorate the translation of the statue of Our Lady of Walsingham from the parish church to the Holy House at the Shrine.

The shrine was founded in the eleventh century but was destroyed in the reign of King Henry VIII.

It was restored in 1921 by the Rector of Walsingham, the Reverend Hope Paten, and the Holy House was rebuilt in 1931 on the original site.

The shrine has been the means of inspiration and comfort to many pilgrims and there have been many cures recorded.

THE ANGLICAN

Incorporating the Church Standard

THURSDAY OCTOBER 14

A FAIR GO NEEDED

We take no sides about the recent Commonwealth legislation concerning the Waterside Workers, because we just do not understand all the intricate history and facts and emotions of which disagreement on the Australian waterfront is compounded. We share the widely spread doubt, however, that it is possible to make men model citizens by Act of Parliament, and we doubt whether even the usually sage Mr W. McMahon has grasped all the emotional — but none the less real — subtleties of the situation which has arisen.

Surely, if ever there were a case for the application of Christian love, understanding and tolerance in any industrial matter, it is here. Wharf labouring is one of the least attractive of occupations. The fact that it requires strength of body, incidentally, tends to obscure the truth that it not infrequently requires also a high degree of skill and judgement.

It seems to us nonsensical to brush aside the views of Waterside Workers on the ground that "they are all communists", or at least "communist led and dominated". What needs to be remembered is this: more than 50 per cent. of all men employed on the Australian waterfront happen to be Returned Soldiers. It is accordingly not surprising that these same men have a record of personal and collective generosity and public-spiritedness unsurpassed by any other section of the community in recent years. Goodness knows, they are not in high income brackets; but they are a sure "touch" who will pass the hat round for any worthy cause they are asked to help. They did an heroic job as voluntary workers during the northern N.S.W. floods a few years ago; they are always "on tap" with voluntary Bush Fire Fighters; they have raised considerable sums of money for such causes as building a bakery for Torres Strait Islanders, scholarships for Aboriginal children, the Freedom From Hunger campaign, and so on.

In elementary fairness, these are the things that need to be remembered, and put alongside such loose accusations as that many of them have criminal records.

As for communist influence, it is obviously present. It seems quite clear, however, that any member of the Communist Party who holds minor office in the Union does so *not* because he is a communist, but because of the appeal of his industrial record, and because no A.L.P. or Liberal Party member of the Union with an equally good record is prepared to stand for office. The outstanding fact about what happens in these elections, to our mind, is this: that the Federal Secretary of the Union happens to be a staunch A.L.P. member who is politically strongly anti-communist. He was elected, in a straight fight against a Communist Party member, by a majority of the membership.

TWO PRINCIPLES

Everyone who really believes in the superiority of parliamentary democracy over other systems of government, and who accepts the consequential principle of majority rule, will deeply regret the attitude of the European ruling minority in Rhodesia as expressed by their present Prime Minister, Mr Ian Smith.

Our difficulty is the need to observe carefully an essential principle in the conduct of international affairs that has for centuries been observed by all civilised nations, or to which at least lip service has been paid by them, but which has been broken all too frequently since 1945 by the United States and the Soviet Union, in particular. This is the principle of non-interference in the internal, domestic affairs of other nations. Rejection of this principle is justified only on the ground that such internal developments threaten the vital interests of another country.

The Government of Rhodesia may well, *de jure*, become a "rebel" one; but this would constitute only as tenuous a ground for military intervention by the United Kingdom, or by other African powers or the United Nations, as Rhodesia's admittedly unsatisfactory internal form of government. We do not try by military means to interfere in Spain, or Portugal, or South Africa, for example, on the grounds some advance for intervention in Rhodesia, simply because these are big nuts to crack. Morally, there is no difference between a big nut and a little one. Militarily to intervene in Rhodesia would smack of bullying.

Fortunately, there are other, more effective, if less dramatic, less violent ways legitimately to bring the pressure of world democratic opinion to bear on Mr Smith. They are commercial, economic, financial and moral. These we should assuredly use, undeterred by the fact that our odd allies in the exercise will be members of the communist bloc at their most hypocritical, or newly emerged African states whose own forms are as democratic as those of Tsarist Russia.

CHURCH AND NATION

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

Well, Is He Going To Retire Soon?

There is legitimate cause for public inquiry whether the Prime Minister, Sir Robert Menzies, now approaching his 71st birthday and the 16th anniversary of his second term, has it in mind to retire soon.

Earlier this year Sir Robert indicated he gave occasional thought to this question. So, when in the past week he announced he had accepted the ornamental post of Lard Warden of the Cinque Ports, bordering the English Channel, there was naturally increased speculation whether political retirement was not very near. Of course, the duties of the English post require only an occasional visit to the area — perhaps a week in the year.

Sir Robert, it now appears, thinks these duties could be conveniently discharged while he is making his annual visit to Britain as Prime Minister. But there was scope for a little banter at the Prime Minister's press conference last week about his being recommended for the job by the British Prime Minister, Mr Harold Wilson, a Labour man. Was Mr Wilson trying to help the A.L.P. by persuading Sir Robert to quit politics? Did Mr Wilson, in any case, think Sir Robert was on the verge of retiring?

Sir Robert did not re-act kindly to these sallies. He was, indeed, quite rude when a journalist recalled that two press conferences ago Sir Robert had said he did not know whether he would lead the Government at the next election. "Do you know now whether you will or not?" the journalist asked.

"Don't take me for a fool", retorted Sir Robert. "You can't trick me into making some statement on a matter about which I already stated quite clearly that I will deal with it in my own time, not yours. Any more intelligent questions?"

It is a pity, I think, that Sir Robert, who deserves well of his country, should blur the record by talking so intolerantly to people who, as far as one can judge, are doing their duty with respect — and intelligence.

* * *

A Cremation Age Problem

The disposal of ashes in this cremation age is beginning to become as difficult a question as the growth of cemeteries in previous generations. Gradually cemeteries are being closed in some cities where their siting in the early days of settlement took inadequate account ofthe probable development of the cities around them.

Closing of these cemeteries has been carried out in some cities with both respect for the departed and profit for the living. I think particularly of the very pleasant S. David's Park near the centre of Hobart.

Now, as Archbishop Gough pointed out in his Synod address in Sydney this week, columbariums for the reception of ashes in and around churches are becoming an embarrassment. "We cannot surround our churches with them", said His Grace. "Most of them are ugly and look far too much like slot machines."

Both the Archbishops of Sydney and Melbourne are concerned about this problem, and have suggested burial of ashes in soluble containers in church grounds. In a few years the containers will disintegrate and the ground can be used again.

The Archbishops are to be commended for their lack of equivocation in discussing this subject which could be painful for some. Personally, I think their advice is practical and sensible.

But I would like to see an investigation made of charges for disposing of ashes, under various choices, at crematoria. These charges often appear to be unduly high. Much as price control can be criticised, this is one field where it might well be applied to guard against exploitation of the bereaved.

* * *

Closer Check On TV Advertising

A sensible voluntary arrangement to "deglamourise" cigarette advertising on television stations was announced last week.

As cigarette advertising is banned altogether on British television it might be that the commercial stations and the cigarette industry in Australia thought it better to make a voluntary agreement to limit advertising rather than risk a total ban here, too.

However, let us be generous and give all concerned credit for agreeing particularly to safeguard young people from the temptation to start smoking because it is "smart" (as witness how prominent sportsmen enjoy the habit — a type of testimonial to disappear after the end of this year).

But televising advertising needs to be more closely supervised on grounds other than health. It is apparent that the Broadcasting Control Board is much too lenient (if, indeed, on the job at all) in ensuring that advertising is kept within reasonable time limits. Week after week on one commercial show an advertisement for an oil company's competition runs for about three minutes while a tedious list of prizes is reeled off.

The viewing public (if addicted to commercial stations) could be excused for thinking that stations and programme sponsors write their own tickets about the length of advertisements with no regard for the rules that are supposed to limit them.

* * *

United Christian Services

How ignorant worshipping Christians in a typical suburb often are of other worshipping Christians because they belong to different denominations and never have the opportunity of coming together! This is a community loss which really adds up to a national loss because the Christian impact is not so decisive and widespread as it should be.

But as the spirit of Christian unity is being more realistically exercised these days some of this loss is being converted to gain. For instance, in the Sydney suburb of Mosman last Sunday evening the Presbyterian Church was crowded for a united service promoted by the Ministers' Fraternal. Anglicans, Presbyterians, Methodists, Baptists, Congregationalists and members of the Churches of Christ took part, with their clergy grouped together.

A Presbyterian minister conducted the service, an Anglican rector preached the sermon, and the congregation of 600 joined heartily in the singing of the Doxology, the 23rd Pslam and well-known hymns with an emphasis on Christian unity.

It was announced that such services will be held quarterly in the different churches, beginning at 8 p.m. so as not to interfere with customary services. The success of the first united service was most encouraging.

Of course, much more progress will have to be made before real unity is achieved, particularly in the administration of the sacraments. But more united services of this kind in other localities throughout our vast land would surely do much to improve the climate for unity by giving a real sense of a Christian family in our own community.

—THE MAN IN THE STREET.

RELIGIOUS BROADCASTS

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

SUNDAY, OCTOBER 17:
SACRED MUSIC: 7 a.m. A.E.T.
*** ENCOUNTER: 8 a.m. A.E.T. — S. David's Cathedral, Hobart**
DIVINE SERVICE: 11 a.m. A.E.T.— Waverley Methodist Church, Sydney. Preacher, the Reverend Ronald Coleman.
RELIGION SPEAKS: 4.15 p.m. A.E.T. Frontier.
PLAIN CHRISTIANITY: 9.15 p.m. A.E.T. — The Reverend Michael Owen.
IN QUIRES AND PLACES: 9.45 p.m. A.E.T. — S. Gregory Chorale.
THE EPILOGUE: 11.15 p.m. A.E.T. —The Choir of the Church of the Immaculate Conception, Farm Street.
MONDAY, OCTOBER 18:
FACING THE WEEK: 6.25 a.m. A.E.T. — The Reverend Mervyn Kelly.
WEDNESDAY, OCTOBER 20:
SCHOOL SERVICE: 9.55 a.m. A.E.T. —Men of Faith — King Alfred.
RELIGION IN LIFE: 10.15 p.m. A.E.T. — The Secret Convent of S. Monica.
MONDAY, OCTOBER 18 TO FRIDAY, OCTOBER 22:
READINGS FROM THE BIBLE: 7 a.m. A.E.T. — Fr Henry Lalor, S.J.
*** PAUSE A MOMENT: 9.15 a.m.: A.E.T. — The Reverend Geoffrey Fletcher.**
FRDIAY, OCTOBER 22:
*** EVENSONG: 4.30 p.m. A.E.T. — S. John's Cathedral, Brisbane.**
MONDAY, OCTOBER 18 TO SATURDAY, OCTOBER 23:
DAILY DEVOTIONAL: 10 a.m. A.E.T.
*** MONDAY, OCTOBER 18: Mrs F. O. Hulme-Moir.**
TUESDAY, OCTOBER 19: The Reverend Vivian Roberts.
THURSDAY, OCTOBER 21: Dr B. Adderley.
FRIDAY, OCTOBER 22: The Right Reverend William Young.
SATURDAY, OCTOBER 23: "In Between".
EVENING MEDITATION: 11.50 p.m. Fr Casimir Walsh, O.F.M.
TELEVISION:
SUNDAY, OCTOBER 17:
ABN 2, SYDNEY & CANBERRA:
*** 11 a.m.: DIVINE SERVICE — S. John's Church, Dee Why, Sydney. Preacher, Dr John Munro.**
5.15 p.m.: SUNDAY SPECIAL.
9.20 p.m.: DIALOGUE.
ABV 2, MELBOURNE:
*** 11 a.m.: DIVINE SERVICE — S. John's Church, Dee Why, Sydney. Preacher, Dr John Munro.**
5.15 p.m.: SUNDAY SPECIAL.
9.20 p.m.: DIALOGUE.
THURSDAY, OCTOBER 21:
10.40 p.m.: DIALOGUE — a weekly magazine programme.
ABQ 2, BRISBANE:
11 a.m.: DIVINE SERVICE — S. Mark's Lutheran Church, East Melbourne.
5.15 p.m.: SUNDAY SPECIAL.
9.30 p.m.: VIEWPOINT — William Booth.
ABS 2, ADELAIDE:
11 a.m.: DIVINE SERVICE — Unley Baptist Church, Adelaide. Preacher, the Reverend H. Kinsley.
5.15 p.m.: SUNDAY SPECIAL.
9.20 p.m.: RECOVERY — an organisation dedicated to assist in the rehabilitation of maladjusted persons.
ABW 2, PERTH:
11 a.m.: DIVINE SERVICE — Scots Church, Hobart.
5.15 p.m.: SUNDAY SPECIAL.
9.20 p.m.: IN BETWEEN — The Reverend Roger Bush discusses problems raised by the studio audience.

CLERGY NEWS

BLACK, the Reverend B. C., Curate-in-charge of S. Mark's, Yagoona, Diocese of Sydney, to be Curate of Christ Church, Kiama, with Jamberoo, in the same diocese as from October 19.

DEASEY, the Reverend W. K., Rector of S. Paul's, West Manly, Diocese of Sydney, to be an Honorary Canon of S. Andrew's Cathedral.

FOX, the Reverend A. M., Vicar of Jandowae, Diocese of Brisbane, to be Rector of S. Paul's, Stanthorpe, in the same diocese. He will be instituted by the Bishop Coadjutor on October 20.

JONES, the Reverend T. V., Priest-in-charge of the Mission District of Kingston-Robe, Diocese of Adelaide, to be Rector of Naracoorte, in the same diocese, as from January 6, 1966.

LANGDON, the Reverend A. A., Director of Education, Diocese of Sydney, to be an Honorary Canon of S. Andrew's Cathedral.

MANKEY, the Reverend J., Curate of Christ Church, Kiama, with Jamberoo, Diocese of Sydney, to be Curate-in-charge of S. John's, Padstow, in the same diocese.

ROOK, the Reverend W. N., Rector of S. Alban's, Epping, Diocese of Sydney, to be an Honorary Canon of S. Andrew's Cathedral.

WARNER, the Reverend D. B., Vicar of S. Paul's, Ringwood, Diocese of Melbourne, to be Vicar of S. Faith's, Burwood, in the same diocese, as from February 10, 1966.

WILLIAMS, the Reverend J. E., Priest-in-charge of S. Francis', Inglewood, Diocese of Perth, to be Rector of Manning, in the same diocese.

ONE MINUTE SERMON

CHRISTIAN WISDOM

Read 1 Cor. 2 : 1-12

S. Paul's action in preaching is in accord with all that he has said in the previous chapter. He made no attempt to speak eloquently or to commend the message by philosophic background.

He simply "proclaimed", setting forth God's secret which is now being openly revealed (for that is the idea behind the word "mystery"). The heart of S. Paul's subject is "Jesus Christ, His person and work, His Crucifixion and His Resurrection."

It would seem that S. Paul felt he had failed in part at least at Athens, *cf.*, Acts 18 : 5. 9.10., when he had used Philosophy and met them on their own ground. But now, humbled, he did not try persuasive argumentative preaching, but forcible conviction, depending on the Holy Spirit and His power.

Thus the faith of the converted people depends not on the eloquence of the preacher, nor the attractiveness of the system of thought, but on a plainly delivered message which the Holy Spirit drives home. But it does not mean that S. Paul had no deep truth to reveal.

What it does mean is that Christian "wisdom" requires a spiritual character to discern it; it needs "perfect", that is mature, full grown Christians to grasp its meaning.

S. Paul contrasts the wisdom of this age and the rulers (such as Pilate, Herod etc.) whose wisdom is shallow, lacking insight and foresight.

Whereas God's wisdom, the real meaning of life and world order, which God had in mind before the world was, is now being revealed to members of the Church.

The men of the world had missed this or they would never have crucified the "Lord of Glory", the author of man's redemption.

So stirred is S. Paul by these thoughts that he turns to poetic statement in verse 9. The blessings of God's wisdom are beyond anything we can see in nature, or anything that human words have described or human imagination has pictured. These blessings are present blessings even though for their fullness we have to wait for the world to come.

Yes! Isaiah speaks of men waiting for God (Is 65 : 16.17). S. Paul speaks here of their loving God. And what the ancient thinkers, Jews and Greeks could not know, Christians now can know through the Holy Spirit.

For now that through our Lord Jesus Christ God and Man have been knit together, there are new possibilities for men. The Holy Spirit has perfect knowledge of the counsels of God.

A man's consciousness, the spirit that is in him, can only know the human levels of experience.

The Christians who have been baptised into the Spirit of God have a far deeper realisation, even as Our Lord Himself told the disciples. The Holy Spirit opens up to us the mind of God.

PLANS DROPPED

ECUMENICAL PRESS SERVICE

New York, October 11

The Executive Council of the Episcopal Church in the U.S.A. has temporarily dropped plans for a 582,000 dollar expansion of its national conference centre, in Greenwich, Conn., because demands on conscience required the funds be spent for urgent world needs rather than to provide "more comfort" for participants in church meetings.

CHURCH CALENDAR

October 17: Trinity 18.

October 18: S. Luke, Evangelist.

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.

CHURCH SEEN AS MUSEUM

ON SUNDAY OBSERVANCE

TO THE EDITOR OF THE ANGLICAN

Sir, — While deploring with you the distortion by certain Sydney newspapers of Archbishop Gough's views on Sunday observance, I cannot agree with His Grace's views or your views on the matter.

We constantly admit that we live in a post-Christian society and His Grace says that Christians are a minority in the community; yet you say that the proposed boxing match on Sunday, December 5, is "a monstrous proposal" and claim that there are "sound social reasons for one day in each week free of commercialism".

What are these reasons — and do they outweigh the recreational needs of the traindriver from Paddington, the milkman from Port Adelaide, the fitter from Brunswick, or the sailor from Fremantle? Because we Anglicans are such a middle-class, white-collar bunch, we all too easily forget that every one else in Australia hasn't a garden to dig in or a beach shack to retreat to — let alone a full weekend in which to do so.

And isn't it possible that many New Australian spectators on December 5 will have attended Mass earlier that day? The Italians, to my mind, can teach us how to wear our religion naturally, but effectively. Their constant recognition (and that of other Europeans) that this is God's world is far more sophisticated than the "are you saved" approach from which many of us retreat, but for which we have no substitute.

If we still persist in making Sunday the "holy day", aren't we continuing our existing tendency to separate our faith from the world it must be applied to? The more Sunday is set aside for church and other quiet pursuits, the more the Church will be seen as a museum visited by devotees of its quaint ceremonials — who begrudge others the freedom to use Sunday as they wish. The world certainly sees little evidence on other days of the faith which the Sunday Christians say must be spread throughout the world. No wonder they achieve so little when they build their churches with such care (one for every denomination too) and use them only one day in each week.

The new and old Australians present will also have been recreated during the week by short visits to their churches as they passed by. Any one who visits France or Italy can readily see many such people living full and happy lives because they are living in the presence of Christ. If only we could say the same for Australia.

Yours faithfully,
C. R. LAWTON.

Lower Mitcham,
S.A.

THE MOTHERS' UNION

TO THE EDITOR OF THE ANGLICAN

Sir, — I was sorry to read of "Elizabeth's" poor opinion of the Mothers' Union, and I would like to pass on my personal experience with this organisation.

As a young married woman, I came to live in Sydney from another State, lonely and homesick, and the members of the local Mothers' Union took me under their wing, offered me friendship, helped me with my children and generally made life happier for me.

Having moved to another suburb, I joined a nearby branch of the Mothers' Union, and have found the same help and friendship. These members do not sit around indulging in idle talk and they have nothing but admiration for the rector and his wife. (Perhaps the clergy in "Elizabeth's" parish do leave a lot to be desired!) These members are the first to come to the aid of anyone in need, they visit migrants who come to settle locally and although Mothers' Union is not a fund-raising body, by their freewill giving and that of their friends they financially assist in the rehabilitation of people who have been before the Courts and those who are "down and out".

As a nursing sister in an elderly ladies' home, I know the pleasure and comfort they have given these lonely folk by their visits. Also, under the leadership of a busy doctor's wife, members of many branches give regular practical assistance in helping to rehabilitate patients in the largest mental hospital in this city — possibly not the most cheerful occupation, but these women do it cheerfully. To me, this is as practical Christianity as you can get.

So you can see why I have a very warm spot in my heart for Mothers' Union.

Yours sincerely,
V. KENNEDY.

Kingsgrove,
N.S.W.

CHURCH NEEDS PUBLICITY

TO THE EDITOR OF THE ANGLICAN

Sir, — The letter on Church publicity from Mr R. T. Williams, of Bentleigh, Victoria, in THE ANGLICAN of October 7 so exactly expresses my own views that I am impelled to write in support, even if only to shout a fervent "Hear, hear."

In particular, I rejoice that another voice has been raised to urge the establishment of a Church Information Office on an Australian-wide basis. As Mr Williams rightly says, this office should not only prepare releases for the Press (and, I would add, keep radio and television alerted too) but should also answer queries from the public (including, of course, puzzled Anglicans) and publish booklets and pamphlets on the faith and doctrine of the Church.

Feeling strongly that such an office should be established to coincide with the coming into effect of the new constitution for the Church of England in Australia, I was in touch with the Church Information Office in London by correspondence during 1960, and obtained some useful information on the workings of that organisation, which I passed on to an appropriate quarter. Then, in October, 1961, the Synod of the Diocese of Sydney, agreed to this motion which I sponsored: "That this Synod, believing that the coming into effect of the new constitution is an appropriate time to co-ordinate the public relations activities of the Church on a nation-wide basis, affirms the desirability of establishing a Church Information Office and refers this resolution to Standing Committee for further action."

Perhaps I am rather too much of a man in a hurry. But what appears to me to be the lack of a sense of urgency in our Church often distresses me. I heard nothing more about the proposal for some time. However, I did ascertain by letter in September, 1962, that serious thought was being given to it, although (I write from memory) some difficulties were being met in organising financial support.

In the meantime the title of the Public Relations Officer of Sydney Diocese has been changed to Church Information Officer. Last year I was invited, and gladly agreed, to serve on a public relations and publicity committee which meets monthly and is in close touch with the Sydney diocesan C.I.O., Mr John Denton, who is doing a splendid job within the limits of time, staff and money.

But I still think we need a C.I.O. on a national basis, preferably attached to (and an important element in) a Primatial secretariat. I rather gather there is not agreement about the necessity for such a secretariat. Well, then, let us have the Australian C.I.O. with or without a secretariat. As for funds to support it, I should think the metropolitan dioceses and several others should be able to provide among them the money needed (say, £5,000 a year for a start) without calling on the "bush" dioceses who, we know, are nearly all woefully short of finance.

Finally, on the aspect of teaching Church faith and doctrine, let Anglicans note from frequent newspaper advertisements what our brethren of the Roman Catholic Church are managing to do in distributing such information free to all who seek it.

Yours sincerely,
LESLIE JILLETT.

Mosman,
N.S.W.

CANON E. F. COOPER MEMORIAL

TO THE EDITOR OF THE ANGLICAN

Sir, — The many friends of the late Canon E. F. Cooper will be glad to know that it is proposed to establish a memorial to him.

As the seventh Vicar of S. Mary's, Caulfield, he reached the climax of an outstanding ministry in Victoria, having served with distinction not only here, but in Gippsland, St Arnaud, and the A.B.M.

He reached high rank as a Chaplain in the R.A.A.F. and played a prominent part in Scouting and Freemasonry.

The Vestry of S. Mary's believes that a memorial to such a figure would best be in the form of something living and so plans to set up the Canon E. F. Cooper Educational Fund.

His friends and other interested persons are invited to make this possible by contributing to this fund.

Contributions may be sent to the undersigned and will be acknowledged.

Yours etc.,
(The Reverend)
C. C. COWLING.
Vicar.

4 Hood Crescent,
Caulfield, Vic.

CHURCH AND DIVORCE

TO THE EDITOR OF THE ANGLICAN

Sir, — The Reverend J. P. Stevenson in his letter entitled as above in THE ANGLICAN of September 23, has completely side-stepped the main issue regarding the question of divorce and subsequent remarriage, whilst the divorced person is still alive, of Christians.

The main issue is that both divorce and subsequent remarriage is contrary to Christian beliefs on the following grounds:

1. Our Lord stated that divorce is a sin (Matt. 5 : 31 R.S.V.).

2. It is a Christian axiom that retribution must be made in the event of committing a sin, yet both in the action of divorce and subsequent remarriage there is an attempt to escape the consequences of sin.

3. Our Lord expressly stated that there is no limit to the extent of a Christian's forgiveness. ("I say seventy times seven.") Therefore in a remarriage after divorce the door has been effectively closed against any hope of reconciliation between the two persons involved.

Yours faithfully,
R.G.T.

Stanmore.

SUPERANNUATION TOO LOW

TO THE EDITOR OF THE ANGLICAN

Sir, — In recent talks with a bishop I was shocked to learn of the low rate of superannuation paid to retiring clergy in his diocese.

I was also shocked to learn that very little assistance is given in obtaining a place to live.

Surely it is time that all Anglican dioceses in Australia got together and formed a central body to provide for the superannuation and housing for our clergy and shared in making sure that our bishops and clergy retire on a substantial sum, not the miserly £3 per week as I understand is at present the case.

It is time that those dioceses who are in the money came forward and assisted the dioceses who are struggling to survive.

I have been hearing the saying for so long now that the rich should help the poor and so on, that it seems to be dead like the dodo. And of course talk about M.R.I. is plain nonsense.

This situation does not exist through any lack of wisdom on the part of the diocese, like most small Dioceses in Australia it simply does not have the necessary financial resources.

I would like to say something on the matter of the name as proposed for General Synod in the adoption of "Anglican Church of Australia" instead of the "Church of England". In the U.S.A. the name Church of England is not used and it is time, as one of the Bishops stated that the Church in Australia grew up. I think the majority of Anglicans agree that the Church should be known as the Anglican Church of Australia.

Yours faithfully,
AN ANGLICAN.

S.C.M. DIFFICULTIES

ECUMENICAL PRESS SERVICE

London, October 11

Fifty-four members of the General Council of the Student Christian Movement of Great Britain have given or pledged almost £1,000 of their own money to help the S.C.M. in its current financial difficulties. An S.C.M. spokeman says the movement's "underlying problem is our lack of resources to meet the expansion in student numbers."

APPRECIATION

TO THE EDITOR OF THE ANGLICAN

Sir, — Thank you very much indeed for this free gift of THE ANGLICAN circulation throughout our diocese. Certainly, THE ANGLICAN is informing us about the Church in Australia and as well as news of the wider Church of the world.

In particular M.R.I. is the main subject of discussion nearly in every issue. I read from THE ANGLICAN that this free circulation is made possible by M.R.I. and it is mainly for the Missionary dioceses. This is really and truly fulfilling the purpose of M.R.I. in action.

THE ANGLICAN does give me a wider vision of the worldwide Church and its contemporary problems that confront us.

Once again do accept my sincere gratitudes.

With good wishes,
Yours sincerely,
(The Reverend)
E. A. SUBRAMANI.
(Asst. Priest).

S. Matthew's Church,
Suva,
Fiji.

[All thanks is due to our readers, rather than to us. Their generous response has made it possible to send the paper to our brothers oversea. We only act as a clearing house. This is one of dozens of letters from the clergy of missionary dioceses which we thought readers might like to see — Editor.]

I'D LIKE TO KNOW . . .

A Weekly Question Box on Faith and Morals, conducted by the Reverend A. V. Maddick

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.

Why was Jesus so insistent that the mad man He healed should return to his home and not accompany Him, when on other occasions He called men to follow Him, e.g. Mathew the tax-gatherer. Would not a healed demoniac add more lustre than a reformed despised tax-collector?

There is some appeal in your deductions, but Our Lord was more interested in the welfare of the individual than in a sweeping demonstration of power. While it is true that others He healed — for example, blind Bartimaeus — did follow Him, Our Lord was aware that this man's own inner needs could only be met as he returned to his home.

He may have been forgotten by his own. Possibly he was a "write-off". Probably he would be stigmatised as one who was mentally ill. Even his claims of sanity would be deliberately misunderstood as being the deception of a mad man, until taunted, he lost his temper and once again behaved insanely.

Look at the man as he was unhealed. "He could no longer be controlled: even chains were useless: he had often been fettered and chained up, but he had snapped his chains and broken his fetters. No one was strong enough to master him." A raving lunatic, he lacerated himself with his chains. A danger both to himself and to the community, one who was forced to have his dwelling among the tombs, today he would be put in a strait-jacket, and locked in a padded cell.

Then the healing word was heard. Quietly Christ cleansed him. Now clothed, and in his right mind, he sat serenely placid. Then came the request.

As He was stepping into the boat, the man who had been possessed begged Him to go with Him. Jesus would not allow it, but said to him, "Go home to your own folk and tell them what the Lord in His mercy has done for you."

Wasn't the request almost heartlessly rejected? It might seem so, until we remember that Our Lord was interested in healing the whole man, and consequently He prescribed therapy which the patient must do in order to be completely healed

Leonard Griffith in his "The Crucial Encounter" develops this thought. "Jesus knew very well that, in order to consolidate the cure and prevent all possibility of regression, the patient must himself carry through a painful but vitally essential process of therapy. This would not be accomplished if he became a member of the apostolic community.

"The very nature of his illness had cut him off from his familiar world, so that what he needed was not to escape from that world, but to return to it and rehabilitate himself in it. . . . For his own sake, he needed to tell that story again and again to the very people who pigeonholed him in their minds as a lunatic. This was his therapy, the difficult thing he must do: without it his cure could not be complete."

Religion is not, must not be a flight from reality, but a return to reality. As with the healed demoniac, we too, as we are cleansed, must bear our testimony in the very place where our sinful plight has been all too obvious — that too is our therapy, essential to consolidate our crucial encounter with Christ and make it complete.

Quoting from the American Quaker, Elton Trueblood, Griffith recounts the story of a young forger sentenced for his third term at San Quentin Prison. He also was demon-possessed. He hated himself and projected his hatred on everyone.

Then twelve other prisoners, who had formed themselves into a Christian fellowship invited him to join them. He was suspicious, wondering what their motives were. Then, as he realised that they were genuinely interested in him, and cared for him, he began to share his feelings of self-loathing.

One day, he found Christ in all His healing power. His bitter self-denunciation and hatred of the lucky ones outside the prison began to cease.

He began to pray for his fellow prisoners, and tried to help them to see how much the Lord had done for him. He followed the therapy of witness within the prison.

Although walls still surrounded him, he was now a liberated person. For he was testifying in the area where complete healing was available.

PROVOCATION

Why is it that we are often considered to be meek when we "turn the other cheek?"

"Turning the other cheek" according to the reference in the Sermon on the Mount (Matthew 5 : 39) means a willingness to forego personal retribution. It is a refusal to be provoked to self-defence. Yet when we have checked our temper, held back our annoyance, restrained our anger, "turned the other cheek" we can scarcely be called meek if the connotation of the word implies that we are spineless.

Possibly part of the difficulty comes from a misunderstanding of the word "meek" as it is found in the Authorised Version. According to this translation Our Lord says that the meek are blessed, and throughout the New Testament it translates the noun by "meekness" and the adjective by "meek". Moffatt and the Revised Standard seldom do —both prefer "gentle".

William Barclay in his study of New Testament words suggests that the Greek word has the suggestion of being tamed— of an animal having been broken in so that energy is now channelled into a useful course. Now behind that controlled and checked personality may be a steel-like quality: a quality which is strong as it restricts the normal desire to express annoyance. This is no "spinless gentleness, sentimental fondness, or passive quietism." It is strength which is under control — under the control of God the Holy Spirit.

The taunt that we are meekly submissive may be used just to encourage us to "let fly": when all the time we are controlling ourselves much more than the one who is trying to provoke us to express our annoyance.

The non-Christian frequently guides his conduct by the desire to assert himself, to claim his rights and to demand his place.

The Christian who guides his control by the teaching and example of Christ may be frequently misunderstood, but if he turns the other cheek for the right reasons, he certainly knows that timidity and insipidity are not the guiding forces.

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CHORAL CONCERT

THE Sydney University Graduates' Choir presented its October concert in the Great Hall of the University of Sydney on Friday, October 8, under the direction of Mr David Barkla.

The group of twenty voices presented what is believed to be the Sydney premiere of Bach's Cantata No. 150, *Nach dir, Herr, verlanget mich*, with an instrumental ensemble of two violins, 'cello, and harpsichord and bassoon continuo.

This cantata, despite interesting introductions to its movements, tends to monotony; a feeling that was reinforced by the sagging alto section and David Reeves playing anaemicly the harpsichord continuo.

In the *Aries*, where a little more interest was created by syncopation, the choir and ensemble had some vivid moments. The strings, although never inspired, were always solid.

The bassoonist, Richard McIntyre, carried the more lyrical passages well but had a tendency to lose his tone control on lower notes. The feeling of the cantata's performance was epitomised in the bassoonist's playing sharp the final bottom B.

The soloist, Jean Miller, sang cleanly and attractively.

The sonata for two flutes and cembalo, No. 3 in G, was played by Peter Richardson and Donald Miller with Messrs Barkla and McIntyre playing continuo.

Mr Richardson, although suffering tuning trouble, played the sonata carefully and affectionately. That his tone, being of the French school, is inappropriate to Bach is an argument for another day.

His second, Mr Miller, played with bad posture, he lifted his fingers too high to be effective in fast passages, his breath control gave him a nasty excess of vibrato and windiness, and his articulation was indistinct. His low notes were completely lost in the bassoon.

The harpsichord took a far more definite and vivid role under Mr Barkla.

The third work was the Bach Cantata No. 105, *Gottes Zeit ist die allerbeste Zeit*: a funeral cantata for Trinity 16. It was performed by the full choir with an ensemble of two flutes, viola, two 'cellos and harpsichord continuo.

This is one of Bach's deepest and most inspiring cantatas — which evidently affected Mr Reeves who had improved noticably from his playing of the first work. The 'cellos seemed to disagree on matters of interpretation — the leader appeared to be playing a little romantically.

THE choir carried its part well if not inspiringly. The solo tenor Robert Ernst, had a pleasant voice but it was varying in its tone control and interest.

In all fairness to the instrumental ensemble, it should be pointed out that the Great Hall of the University of Sydney has acoustics which are not conducive to clean performances and it is doubtless that the ensemble in fact played better than it appeared to have played.

The second half of the concert — the choir singing modern unaccompanied works — was far more interesting.

A setting by John Gordon of three fables of Aesop was sung by seven members of the choir, unaccompanied. This work was commissioned by the University of Sydney Musical Society in 1962. The three pieces and their interpretation were both firm yet flexible in their dynamic inuendos.

The full choir sang a group of five-part songs written in 1955 by Philip Cannon. Mr Cannon, sometime lecturer in the music department of the University of Sydney, wrote these five songs, entitled *Fleeting Fancies*, to poetry by Dekker, Herrick, Shakespeare and anonymous poets.

They are attractive works and the choir found the interest to give them a sensitive and interested performance. It would be reasonable to assume that this is due to the work being in an idiom more appreciable by a contemporary choir.

The S.U.G.C. is a malleable group — it varied from sloppiness in the Bach to what was, at times, almost devotion in the modern works. It is a choir that is constantly improving, in the light of its previous concerts.

The S.U.G.C. invites people interested in joining the choir to attend its next practice on October 18 at 7.15 p.m. at Sydney Grammar School, Sydney.

Following the preparation of a short programme of motets and carols for Christmas, the choir will begin rehearsing Purcell's *King Arthur* for performance next year.

—P.C.L.

"NEW CHRISTIAN"

ANGLICAN NEWS SERVICE

London, October 11

The first issue of "New Christian", an ecumenical journal to be published fortnightly, appeared on October 7. It succeeds "Prism", the Anglican radical monthly, owned by the Reverend Timothy Beaumont.

It includes an Editorial on Rhodesia (recommending that Britain should be ready to send in troops), and an article by the Bishop of Woolwich called "God dwelling incognito".

BRIGHT JOURNAL

LITURGY AND LAITY. No. 14. Quarterly publication of the Association of Parish and People. 7s. 6d. p.a.

IT is getting that way that we look forward to receiving this refreshing and challenging Victorian publication. And we have not been disappointed with this latest issue. There is the usual hard-hitting editorial — this time discussing the needs for a real Diaconate in the Church.

The Reverend Stan Moss has some challenging comments to make on recent developments in "lay apostolate". He underlines the dangers of taking the experiments of one parish and applying them willy-nilly to any other; and seeing the situation fairly clearly, he discusses the call to the laity and the whole matter of lay holiness.

There are some powerful words from the Reverend Nick Stacey on "How the Church might survive". Dean Webber describes the "Morning Liturgy" of S. David's Cathedral, Hobart. He rightly warns that what is done there may not be the answer for any other parish, but there is no doubt left by reading his article that their experiments are valuable and warrant the careful consideration of all who are today endeavouring to make their Sunday worship more relevant to man's needs, and more devout to God's glory.

For far too long has the idea been held that the priest does all the work of the church, and the laity is merely (in varying degrees of interest) spectators. This idea is, of course, perpetuated in the commonly used form of induction. The Diocese of St Arnaud has made a mighty move to rectify this error by introducing important changes in the office of induction.

This journal provides a good sounding-board for those who have the urge to write about their reactions and views, and this issue has a couple of valuable letters to the Editor.

An extra treat in this issue is a letter from Howell Witt, Bishop-elect of North-West Australia, dealing with his interest in television and some experiences thereon while in England. His final dynamic sentence alone would make this paper worth reading.

Strangers to this paper would be well advised to subscribe and enjoy future issues.

— A.F.L.

[Subscriptions from P.O. Box 110, Ararat, Victoria.]

TWO NEW RECORDS

THE LIVING BIBLE: Volume 1. Sir Laurence Olivier reads from the Old Testament. World Record Club. Long playing LB1. 42s. 6d.
SYMPHONIES FOR THE SUPPERS OF THE KING (de Lalande). Jean-Francois Paillard Chamber Orchestra. World Record Club. LP TE/371. 35s.

THE World Record Club, in its Living Bible series, is issuing — one a month — twelve long playing records of Sir Laurence Olivier reading from the Old Testament.

Volume one, "In the beginning . . .", is a reading of Genesis I to IX : 16 — from the inspiring poetry of the King James Bible — covering the Creation, Adam and Eve, Cain and Abel, and the Flood. Such unnecessary passages as the "begats" (*e.g.* IV : 18 to V : 32) are omitted.

Sir Laurence's reading is above criticism. It is eloquent, devout, and constantly alive with the meaning and poetry of the writings. It accents the deadness of Lesson reading in our churches.

There is incidental music from Israel played and sung at appropriate breaks in the text and occasionally as background music. The Zemel Choir, which sings two traditional Jewish motets, is a remarkably delicate and precise *a capella* ensemble.

The presentation of the record is lavish: the complete text is printed and included are fully coloured details from paintings by Blake, Rubens, Brughel the Elder and Cranach.

Technically it is an excellent work. The voice is consistently well resonated and the editing of the music subtley effective.

A stereo version is unavailable but then one would be completely unnecessary.

To those who have wished for the effective instrumentation of Lully, the taste of Purcell and the extensive nobility of Handel in one composer there is an answer in Michel-Richard de Lalande (1657-1726) of France.

His *Symphonies for the Suppers of the King* is a collection of 303 pieces grouped in 18 orchestral suites written in his capacity of Superintendent of Music to the court of Louis XIV.

The first of the four suites, or symphonies, on this record is the *Concert of Trumpets for the Festivals on the Lake at Versailles* which has been considered by some scholars to be the germ idea from which came Handel's *The Water Music* and the *Fireworks Music*. Indeed in the *Concert* and in the *First Caprice* there are distinct thematic resemblances.

The *Second Fantasy*, a caprice often requested by the king, reveals Louis' good taste. It is one of the oldest of the collection and is a piece of an highly artistic level.

The four symphonies on this record are a delightful collection of the best of Lalande's instrumental writing.

The Jean-Francois Paillard Orchestra, an ensemble specialising in *prae-Classica*, has a vivid and attractive sense of the music. Its wind section, shewn to good advantage with Lalande, has a fuller and crisper tone than that of the l'Oiseau Lyre Ensemble which has previously been the Lalande specialist.

In the stereo version, the sound and balance are rich and full.

—P.C.L.

THE BEST PLAN

THAT MAN JESUS CHRIST HAS "GOT SOMETHING THERE!" The Reverend G. K. Tucker, B.S.L. Issued by the Lara Movement.

Readers of THE ANGLICAN will be familiar with Fr Tucker's conviction that Christians in Australia must bestir themselves about the world problems of hunger, war and atheism. His lone voice now has the support of the Lara Movement, a lay movement of several denominations, who "accept the Sermon on the Mount as the best plan known to man for his welfare here on earth".

This booklet is an expansion of these aims in terms of practical common sense and a plea to church people to widen their horizons for the common good, to decide their priorities and to make a practical exercise of the Lord's Prayer.

— J.S.

[Copies from the Hon. Secretary, the Lara Movement, Box 13, Lara, Victoria.]

OUTLINE OF OUR HISTORY

AUSTRALIA. Russell Ward. Horwitz Publications, Sydney. Pp. 140. 8s.

Originally written for American readers, (cf. "defense" and "Labor", and the footnotes interpreting Australian words and allusions), this small paperback presents "a general outline of Australian history, concentrated especially on the causes of what is peculiar to, or characteristic of, the country."

Within the narrow limits of its length, this aim is competently achieved. In the earlier chapter, the selection of events and the interpretation of their significance in the development of the national character is well done. We are still too close to the events, say, of the last fifty years, to be able to assess their relative importance or lasting influence and this section of the book is, inevitably, little more than a chronicle of events.

The comprehensive bibliography makes this little book more than just a brief summary of Australian history. It is a valuable introduction to the subject which the reader can pursue for himself.

—A.W.H.

EXPERIMENT IN LITURGICAL DRAMA

LOVE ACT, an interesting experiment in modern worship, was first performed at S. John's Presbyterian Church, Paddington, under the auspices of the Presbyterian Fellowship of Australia in N.S.W., on Sunday night, October 10.

The drama was written by a university student, Craig Arnold.

Love Act is an attempt to present the relationship between the two forms of love — *agape* and *eros* — and what each actually is.

An introduction presents the aim of the drama and involves the congregation by a chant.

With a minimum of props and lighting and to the murmer of two guitars improvising, Craig Arnold gracefully mimes the Creation of Man, the Temptation and the Fall. This was the birth of *eros*, to be epitomised in the Song of Solomon.

The love of the kingdom of earth is *eros*, the futility of which is shewn in the next set of miming.

In the third set it is shewn that there is another form of love — *agape* — to be seen in Christ.

With the death of Christ is the realisation that the true love is God. "Let us be love, for we have been created by it" is the last comment in the drama before it becomes the conventional Communion.

The highlight of *Love Act*, as a performance, is undoubtedly the dramatic and graceful movement of Craig Arnold.

The producer, David Bookallil, has seen the difficulties in capturing the drama of the liturgy and has made *Love Act* a worthwhile experiment.

It is a work that is rough and uncoordinated and tends to sag; these are to be expected in a first experiment.

It should also be mentioned that it is a sincere drama which had a moving effect on the congregation. It is a medium which it is hoped will be developed and polished.

A repeat performance of *Love Act* is to be held in the same church at 8 p.m. on Friday, October 15.

—P.C.L.

CHAPLAIN-GENERAL OF THE FORCES

ANGLICAN NEWS SERVICE

London, October 11

The Reverend J. R. Youens has been appointed Chaplain-General to the Forces from March, 1966, in succession to the Venerable I. D. Neill, who has been appointed Provost of Sheffield.

Mr Youens is now serving as Assistant Chaplain-General, British Army of the Rhine.

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IMMIGRANTS' PROBLEMS

DR RAMSEY'S PLANS

ANGLICAN NEWS SERVICE

London, October 11

"Immigrants have to learn a lot about this country and its funny ways and we natives need to know a great deal more about immigrants", said the Archbishop of Canterbury, Dr A. M. Ramsey, on September 27.

The archbishop, who is chairman of the new National Committee for Commonwealth Immigrants, was holding a Press conference to explain how the committee will carry out its work of promoting and co-ordinating on a national basis efforts towards integration of Commonwealth immigrants.

"If we know about one another — what are the sort of things which are likely to annoy — we can tackle the task of becoming less annoyed and more neighbourly", the archbishop said.

PREJUDICE

There now existed a large population of immigrants in Britain and whatever the rate of increase might be it was urgently necessary "to create the conditions under which immigrants will live happily with them as neighbours."

The tackling of the practical problems was one of the ways in which racial prejudice might be lessened, he said.

Besides the promotion of particular action by persons with the necessary skills, he said, there was also the task of bringing about a greater understanding of the problems by the community generally.

"It would be to the shame of our country to have this immense problem to the mercy of fruction and racial prejudice", the archbishop said.

He said he regarded the committee as having a free hand in giving any advice we like to the government."

One of the committee's aims was "to prevent ground away from racialist propaganda by removing the bad conditions which racialist propaganda is able to exploit."

HOUSING

If the housing problem was handed in quite a haphazard way where there was a large influx of immigrants there could be unsatisfactory conditions and people could start blaming one another and stirring up prejudice.

The archbishop, asked if there was a need for wider dispersal of immigrants, said one of their chief tasks was to help immigrants find their way to localities which were best able to receive them regarding housing, employment and education.

The committee would watch what was happening in different localities and would give information and guidance to places where not enough was being done.

The committee, which would issue reports from time to time, would work partly through a number of panels collaborating with local authorities, other individuals and organisations, including immigrants themselves.

NEW BISHOP OF COLCHESTER

ANGLICAN NEWS SERVICE

London, October 11

The Bishop of Fulham, the Right Reverend Roderic Coote, is to be the next Bishop of Colchester, to succeed the Right Reverend Dudley Narborough who retires on October 14.

The Bishop of Colchester is a Suffragan Bishop of the Diocese of Chelmsford, covering Essex.

Bishop Coote is at present touring the Scandanavian rural deanery, which will include visits to Copenhagen, Hamburg and Moscow.

KASHMIR PROBLEM

DR NILES' SUGGESTION

ECUMENICAL PRESS SERVICE

Jaffna, October 11

A prominent Asian church leader has suggested that the Indian-Pakistan dispute over Kashmir can be settled by the establishment of a geographical boundary. He said this boundary should be decided by an arbitrator found "from within the British Commonwealth".

Dr D. T. Niles, general secretary of the East Asia Christian Conference, described the present conflict as "at base an ideological one" for which "there can be no solution by the military victory of one side over the other. A geographical line has to be agreed upon as the boundary between two ideologies."

However, the decision about where the line should be drawn should not be left to the people of Kashmir because, then it would "become not only a decision about a geographical boundary, but also a decision between two ideologies. . . .

"The decision should be made by an arbitrator on a geographical boundary which cannot be construed as a victory for either ideology. This arbitrator must be found within the British Commonwealth."

MUSLIMS

Whatever steps are taken towards a solution, Dr Niles said, "four things are important: the hands of India need to be strengthened to make effective its intention to be a secular State, so that the Muslims in India may enjoy equal citizenship and security there with others; nothing should be done to weaken the intention of Pakistan, even though it is a Muslim state, to be fair and just towards its Hindu minority; since in the long run India and Pakistan need one another, whatever settlement is arrived at must leave as few wounds as possible; the settlement arrived at must take into consideration the well-being of the people of Kashmir themselves."

Dr Niles discussed the issue in a letter to Dr I Tinker of Japan, vice-chairman of EACC., and U. Kyaw Than, of Burma, associate secretary. He said he hoped that an exchange of views, which will be made public, would be helpful in contributing to a solution.

VATICAN OBSERVERS FORM COMMITTEE

ECUMENICAL PRESS SERVICE

Rome, October 11

The non-Roman Catholic observers to the Second Vatican Council have appointed a five-member committee to co-ordinate the work of their separate delegations and represent their common interests in relations with the Vatican Secretariat for the Promotion of Christian Unity.

The members are: Professor E. Schlink (chairman), Dr Lucas Vischer (vice-chairman), Archpriest Vitali Borovoi, Bishop Karekin Sarkessian, and Canon John Findlow (permanent Anglican liaisgn officer in Rome).

There are 82 delegate-observers and 15 guests at the current session.

ARCHBISHOP IRENEY

ECUMENICAL PRESS SERVICE

New York, October 11

Archbishop Ireney of Boston has been elected Primate of the nearly 1,000,000-member Russian Orthodox Greek Catholic Church of America and Archbishop of New York by the Church's Council of Bishops. He succeeds the late Metropolitan Leonty (Turkevich) who died in May at the age of 89, after serving as head of the Church for 15 years.

EAST AFRICAN PROJECT

YOUTH CLUBS TO HELP

ANGLICAN NEWS SERVICE

London, October 11

The Missionary and Ecumenical Council of the Church Assembly and the Church of England Youth Council are appealing to youth clubs throughout Britain to help the Church in East Africa with its tasks of serving Africans in new land resettlement areas, training African leaders, and providing Christian literature.

The Province of East Africa is an independent province of the Anglican communion with nine dioceses serving the people of Kenya and Tanzania.

In Kenya 10,800 people a year are moving to the Rift Valley and centres need to be set up for worship on Sundays and community activities during the week.

PRIEST-FARMERS

In Tanzania the Church places its hopes in the contribution of its own African leaders: at S. Cyprian's Theological College, Ngala, Africans are being trained for ordination and for work as priest-farmers, the Church bearing the full cost of the training.

In both countries the Church has been a pioneer in the field of education, although government school projects are now increasing, and it plans 'to provide the right text books and books of religious education.

Anglican youth clubs in Britain are being asked to understand the East African problems: to support the work with their prayers; to take an active interest by studying books and films on East Africa, and by taking out a share in the project. The groups can take out shares of £10 each and register through their diocesan youth chaplain or officer, who will see that they receive regular news of the project.

The Church Missionary Society is hiring out films and supplying information on the project in Kenya. The United Society for the Propagation of the Gospel is acting as agents for the Tanzania dioceses.

CRITICISM OF SCHEMA

ECUMENICAL PRESS SERVICE

Rome, October 11

Concern that the schema on the Church in the Modern World now being debated by the Second Vatican Council does not take sufficiently into account the Christian concept of sin was expressed by Dr Lukas Vischer, an observer of the World Council of Churches to the Council.

Speaking to a meeting arranged by the Dutch Information Centre at the Vatican Council Dr Vischer said that the schema's stress on solidarity with the world reveals a tendency apparent in most churches today — namely the tendency to give inadequate attention to Scriptural accounts of God's judgement of the world.

"The Gospel not only brings reconciliation of the world with God; it brings division between men. The Gospel teaches liberation from sin, but it does not make the struggle with sin less real on that account."

The schema does not mention "the Satanic aspect of the world: the secrecy of sin is not taken seriously. The concern for new solidarity with the world is laudable, but it must not lead the Church to forget that it is wholesome to maintain a certain distance.

"In expressing its solidarity with the world the Church must recognise its own guilt. If the divided churches recognised their common need for repentance they would find one another; only repentance will give the freedom for renewal. But it is only for his own Church that each Christian can confess the need for repentance."

AGREEMENT IN VIENNA

NOW IN FULL COMMUNION

ECUMENICAL PRESS SERVICE

Vienna, October 11

The International Conference of Old Catholic bishops and the ranking bishops of three other churches — the Spanish Reformed Episcopal Church, the Lusitanian Church of Portugal, and the Philippine Independent Catholic Church, have signed a formal agreement of full communion.

Announcement of the agreement was made to 350 delegates at the opening session of the 19th International Old Catholic Congress held here from September 22 to 27. The conference theme was "On the Way to the Unity of the Church".

The agreement was signed at a meeting of the bishops held immediately before the opening of the congress. The terms of the agreement, which permits members of participating churches to take full part in the sacraments of the others, are the same as those by which inter-communion was established with the Anglican communion in 1931.

These include the statement that "inter-communion does not require from either communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian faith."

THREE CHURCHES

The Old Catholic churches, which have a total membership of about 500,000, are national churches, nearly all of them in Europe, which at various times have broken from the Roman Catholic Church. The oldest is the Church of Utrecht, established in 1724.

The German, Austrian, and Swiss Old Catholic churches became separate because of their refusal to accept certain dogmas, notably that dealing with the infallibility of the Pope, promulgated by the First Vatican Council of 1870.

The three churches with which the Old Catholics have now established inter-communion have episcopal structures, but are not part of the Anglican communion.

The largest of the three is the one in the Philippines, with a communicant membership of upwards of 1,600,000. Established in 1902 as a schism from the Roman Catholic Church, it now derives its succession from the Protestant Episcopal Church in the U.S.A.

The other two are considerably smaller. The Portuguese Church, established at the end of the last century, has 1,200 members; the Spanish Church, started a little later under the supervision of certain bishops of the Church of Ireland, has 2,500 members.

SEVEN BISHOPS FOR CENTENARY

ANGLICAN NEWS SERVICE

London, October 11

Seven bishops are taking part in the centenary celebrations of the Church of S. John the Evangelist, East Dulwich, from October 2 to 15.

They are the Bishops of Lincoln (a former assistant curate) Woolwich, Peterborough, Kingston, Southwark, Reading, and the Right Reverend B. Simpson, former Bishop of Southwark and S. John's choirboy.

CHAPLAINS FOR NEW UNIVERSITY

ANGLICAN NEWS SERVICE

London, October 11

Three chaplains, Anglican, Free Church and Roman Catholic, have been appointed to the new University of Kent which opened with 500 students in residence on October 5.

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ABORIGINES' CONFERENCE TO LOOK AHEAD

By Jack Horner, Hon. Secretary of the Aboriginal—Australian Fellowship

THIS coming Saturday and Sunday, October 16 and 17, a Conference of N.S.W. Aborigines will sit in Sydney. They will discuss lively political and social questions, led by their own chairmen and discussion leaders. This conference will be open to anyone of Aboriginal descent; non-Aborigines will be there by invitation only.

Aborigines are as reasonable as whites, and are open to conviction. At this conference, they will find their own thoughtful political judgements, and some answers to their immediate social questions, without paternal pressure.

They will discuss housing, employment, education, and the right to land. There will be reports from the country districts, some discussion on ways to manage their own affairs, and then plans for possible action.

The Aboriginal — Australian Fellowship, which is organising the gathering, is a voluntary association (non-political, non-sectarian), founded by two coloured ladies of Sydney in 1956. It set out to raise the standards of living of the Aboriginal people, to insist on their complete acceptance in social and political equality, and to push hard for the mutual friendship of the two races.

In practical terms, we always did things together, each race learning from the other. Mutual distrust has been broken down. Our white society is becoming educated to the idea of their acceptance. The Aborigines came to be aware of their civil rights and responsibilities.

Early in this century, Aboriginal remnants were often encouraged to live on isolated Crown land reserves. Local town committees were supposed to look after their interests. Such was the shocking state of distrust in those days that nobody cared and most clergymen were little concerned.

Aborigines fell into the arms of State bureaucratic bodies, who reflected the pitiless apathy of the times by steadily controlling their lives. The Aborigines lost self-respect.

White people have shown genuine and positive help in the past ten years. Aborigines look up with a new hope. They are now prepared to come forward and tell us their views, knowing that we will listen, and learn from them. Indeed, they know as we do, that their advancement will come faster when they speak for themselves.

Seasonal work, the staple industry for many generations, has little future now. Fruit picking, cane cutting, vegetable gardening and even droving are becoming mechanised.

PERMANENT WORK

Permanent work will enable a man's family to stay in one town instead of following the season: this will allow his children to start school at five instead of eight.

Wages will come all the year round instead of four months only. But how is permanent work to be encouraged in the country towns? This will be seriously discussed.

Bursaries and scholarships already help bright children at school, despite the interruptions caused by seasonal work.

Most children do not continue at High School beyond their second year, for many complicated social reasons.

What are these reasons, and how are parents to challenge them? Are hostels for apprentice and college students a good thing? What can be done to ensure that hostel students overcome homesickness, and strong family ties, hundreds of miles away?

These are relevant questions. Last year in N.S.W., one girl matriculated out of 514 pupils who enrolled in 82 High Schools, while only 48 children proceeded beyond second year. We have scarcely touched technical and adult education.

Housing is one subject that stirs Aboriginal people to strong argument. More than once, grey-haired Aborigines have deplored the houses they knew on or off Reserves. "We always dreaded the winters. We lived in unlined corrugated iron huts, cold in winter, hot in summer, and the winters were terrible."

These days the Aborigines' Welfare Board spends £500,000 in four years on cottages cleverly designed to Housing Commission standard, with their own laundry and sink. Electricity, floors, curtains, modern stove, and lining are all there. The and lining are all there.

But it is not lost on the Aborigines that these good houses are often built on the fringe of town; the Board cannot afford the downtown land prices. In the Sydney slums, there are social problems the whites have brought with them. These will be discussed.

Since Governor Phillip set up King George's flag, the Aborigines have lost the right as a people to own land. The reserves, all alienable, belong to the Crown. Elsewhere they "squat" on farms or stock routes.

Many people say that all reserves should be granted to the Aboriginal residents, vested in an elected committee — a beginning in self-government. Other people regard reserves as a brake to progress.

If reserves are done away with, the Aborigines would have no land at all, for they must buy cheap.

A right to own land is basic to our notion of emancipation. Aborigines will be satisfied with nothing less than this.

A long tradition in Christian Missions, especially among indigenous Church missions, insists on concentrating on "the spiritual side".

The idea is that Aborigines must conquer the enemy within, and not worry about secular affairs. Character counts. This is true, but it is not altogether fair.

It is up to us as well as the Aborigines to change the world they live in. Jesus fed the multitude.

THE BIBLE STUDENT

THE PSALTER SPEAKS

By Winifred M. Merritt

3. THE PEACE OF GOD.

Psalm 17 concludes with the words: "I shall be satisfied, when I awake, with Thy likeness", words generally construed by Christians as referring to the awakening from the sleep of death to behold the Face of God in the world beyond.

But this interpretation does not fit the context. The psalmist does not anticipate death, but delivery from death.

The contrast he draws is not that between this world and the next, but between the false life and the true here in this present world, between the man with wordly desires and ambitions and the man with spiritual aspirations.

The Psalmist will be satisfied, when he awakes in the morning, with the realisation that God is with him in the events of the new day.

Nevertheless, the doctrine of eternal life is implicit in this verse, and for us as Christians it is impossible to read it without placing it in a Christian setting.

In Psalm 18 the warrior king is at peace. The hairbreadth escapes in his flight from Saul when his life was in hourly jeopardy and he knew not where to turn for safety; the miseries and bitterness of the civil strife through which, though chosen by Jehovah to be king, he had had to fight his way to his throne; and the wars with the surrounding nations leagued together to crush his scarcely consolidated kingdom — all these were now past and over.

David had been preserved through every danger. Victory had accompanied his armies. He was at last the accepted king of a united people. The surrounding nations recognised his supremacy, and the prospect lay before him of a splendid future for his posterity.

DAVID'S PRAYER

He traces the course of his eventful life, the Hand of God having been over him at every step, and his heart overflows with gratitude. David at this period was considering the building of a temple, but was not permitted to do so because he had been "a man of blood".

In this psalm, he comes before us as a very likeable character. Psalm 18 is almost a portrait of him in the frame of his circumstances.

David's prayer for continued guidance is answered by the "coming" to him of Jehovah, who manifests Himself in earthquake and storm.

The Psalmist draws a vivid picture of the distant lightnings, the gathering darkness of the storm, and the final outburst of its full fury. The rain-charged cloud is the "tent" in which God hides His majesty.

Then, in almost complete contrast, we see the warrior king literally "leaping to safety over a wall" and fleeing from his pursuing foes, delighting and exulting to the full in his physical strength and energy and his fleetness of foot; but these capacities were gifts of God to him, and, as an additional gift, God had granted him victory.

He is "the head of the heathen." "As soon as they heard of me as conqueror", he says, "they offered me obedience." "Strangers came cringing" to him, their offered allegiance the unwilling homage paid by the vanquished.

In the historical account of David's supreme moment in II Samuel, we are told that his enemies "came limping out of their fastnesses", a graphic picture of the exhausted defenders dragging themselves along with difficulty reluctant yet compelled to lay down their arms before the victor.

This vivid psalm ends with a doxology, almost a "for ever and ever Amen." Peace has followed the long-continued strife.

TWO PRIESTS SPEAK ON DIVORCE LAWS

Following the motion, last week, to Melbourne Synod that a committee be established to consider the Church's attitude to divorce, the secular Press has been quick to seize on the news value of the controversy of divorce laws and attitudes within the Church of England.

In an endeavour to bring the full facts to the public, the A.B.C.-TV programme "Four Corners" screened interviews with two Anglican priests on Saturday, October 8.

The two priests were the Vicar of S. Silas', North Balwyn, the Reverend J. P. Stevenson, who had moved the motion in Melbourne Synod and the Vicar of S. Silas', Albert Park, the Reverend L. L. Elliott who had opposed the motion.

DEFINITE RULES

Mr Stevenson said the present system was "an offence to ministers of the law of love" and "a very grave anomaly in our interpretation of the Law of Christ."

Fr Elliott said the proposition about divorce is a dominical statement and that Matthew 19 : 8-9 very clearly lays out Our Lord's ruling.

In reply, Mr Stevenson stated that if the translation is seen in its context of circumstances and time, it permits the exception of a law suit involving unchastity. He stressed the need for definite rules on which to work.

The Church "is far more charitable than people realise", said Fr Elliott and the cases of nullity open a wide field. He asked that marriage be re-defined. "But we will not make a mockery of an oath 'till death do you part' when there is a living partner" he said.

When asked what he would do if the Church liberalised its approach to divorce, Fr Elliott said "I could only obey Christ." He said, however, that he could not conceive of the change occurring in the Church of England.

NEW PRESBYTERIAN PAPER

On February 4, 1966, all the various State Presbyterian newspapers will merge into "Australian Presbyterian Life".

The Editor will be Mr W. S. Noble, at present Editor of the Victorian journal, "Presbyterian Life".

PERSIAN CLERGY DOUBLED

From A Correspondent

Isfahan, October 11

At an ordination which took place in S. Luke's Pro-Cathedral, Isfahan, on September 19 three Persians were made deacon by Bishop Hassan Dehquani Tafti.

Thus the number of Persian clergy in the Diocese of Iran was doubled.

All the clergy in the diocese were present together with representatives of the Armenian, Roman Catholic and Presbyterian churches.

Two of the candidates, Khalil Razmara and Nusratullah Sharifian, were trained at the United Theological College, Bangalore, South India, and are now to serve in Isfahan and Kerman respectively.

John Hovsepian has been at Wycliffe Hall, Oxford, and is to serve in Tehran.

AFFILIATED CHOIRS' FESTIVAL

From Our Own Correspondent

Melbourne, October 11

The chancel of S. Paul's Cathedral was fully taxed to accommodate some 400 choristers for the Affiliated Choirs' Festival of the R.S.C.M. on Saturday evening, October 2.

The members of the various choirs affiliated with the R.S.C.M. had arrived early in the afternoon, and spent two hours practising together. After a hasty meal, the festival began at 6.30 p.m.

The robed procession entered from under the organ loft, and when all were in their places, the cathedral choir, and clergy, entered.

This year the festival took the form of the service of Holy Communion, using the setting of E. C. Bairstow in E flat.

The introit was "O taste and see" (Vaughan Williams), and Psalm 99 : 1-5 was used for the gradual. Merbecke's setting of the Creed was used.

Before the sermon, the hymn was "The Church of God a kingdom is" (University), and the Offertory hymn "Lord, enthroned in heavenly splendour" (S. Helen).

The preacher was the Reverend G. J. Ward, Director of Religious Broadcasts for the A.B.C.

The concluding hymn was "The God of Abraham praise", to the tune "Leoni" from a Hebrew melody.

The organ was played by Lance Hardy, cathedral organist, and the huge choir was conducted by Peter Chapman, of the Canterbury Fellowship. The precentor of the cathedral was celebrant.

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CHURCH AND LIFE MOVEMENT

A PROGRAMME THAT IS DIFFERENT

A.C.C. SERVICE

WHEREVER groups of ministers or laymen and women meet together to discuss the Church and Life Movement, one of the main difficulties is to arrive at an understanding of the aims and purpose of the movement.

This is not unexpected. As a programme it is different from any previously attempted in Australia, though it is familiar to many overseas. The fact that it is different means that it cannot be readily described in one or two words.

Is it a mission?, someone asks.

Yes, the Church and Life Movement is a missionary programme. It aims to make Christians more effective witnesses to Jesus Christ as Lord of the whole world. That is a mission of a different sort to the ones with which we are familiar.

Well, is it a lay training course?

Lay training is a most important element; but it is training laymen and women for daily life in the world, and not for what we usually call "church work".

I see Bible study mentioned. Is it a Bible study course?

Sorry, but again the answer is both yes and no. The study of the Bible plays an essential part in the programme, but it is Bible study of a type unfamiliar to most people. You could call it Bible study for Christians and non-Christians, if that would help.

Why is it inter-church?

The Church and Life Movement is basically concerned to show that the Christian faith has clear light to throw on the great personal and social issues men and women face in daily life.

Lay people meet these issues in their everyday life and that's where they have to meet them and settle them. The denominational divisions they know in the Church don't reach them when they are making those decisions.

The divisions are unnecessary, perhaps even a hindrance, when they are learning to deal with them.

What is this study programme?

The study programme is the main element of the entire movement. Local churches throughout Australia are being asked to meet together and to plan for inter-church groups of eight to 10 people to meet weekly in homes from June 19 to July 31, 1966.

SEVEN ISSUES

How will groups know what do?

A special booklet "Life to Spend" (2/6) will contain all the material required for the group programme. It contains information on seven important issues of everyday living — Am I good enough? What's going to happen to us? Do we have to be the same as everyone else? Why worry about others? How should I use what I've got?

The information helps each group to recognise a situation with which they are familiar, then to find out how the Christian faith is relevant to it and finally to understand how they should meet it, either individually or as a group.

What about contact with the community?

In planning the group programme, leaders are asked to invite people who do not regularly attend church to join the house groups. These people, like all attending, would be encouraged to take a full and active part in discussions giving free expression to their own point of view and thus producing a real dialogue between those closely associated with the Church and those outside its normal structures.

In addition to this, groups will be encouraged to discuss community problems with other people in their local area who share their concerns or hold particular responsibility. In this way concerns can not only be talked about, but also acted on.

What about the overseas leader?

The Church and Life Movement is bringing to Australia one of the world's most noted authorities on the use and relevance of the Bible today. He is the Reverend Edwin Robertson, Executive Director of the World Association of Christian Broadcasting, and former study secretary of the United Bibles Societies.

He will arrive in May, 1966 and remain until August, visiting all States to speak to meetings and on radio and television.

And the radio introductions?

As a national focus for the entire movement, Mr Robertson will give a weekly radio introduction on a nation-wide network during the group programme. Each week he will take an important issue of daily life and show how the Christian faith can be applied to it.

What do you expect all this to achieve?

Quite a number of things.

First, it will have helped a great many people to be more effective Christians in their everyday life.

COMMON CALLING

In some places, local churches will find new ways of helping people in the real problems of life.

It will bring together people from various churches in a local area in a way which helps them to see their common calling as Christians.

Above all this, the Church and Life Movement can add a new dimension to the life of the Church in Australia, revealing ways by which it can play a positive and constructive role in the entire nation's development.

DR BLAKE: BISHOPS ARE NECESSARY

ECUMENICAL PRESS SERVICE

New York, October 11

Dr Eugene Carson Blake, chief executive of the United Presbyterian Church in the U.S.A., said in Minneapolis last month there could be no large-scale reunion of Christian churches unless bishops are provided for in a united church.

Addressing a meeting of Presbyterian ministers, Dr Blake who was the originator of the plan which has resulted in the six-member Consultation on Church Union talks now underway in the U.S.A., said this was so because churches without bishops are a minority in the Christian world.

Dr Blake said the current talks could result in a united church in the U.S.A. in the 1970s, if discussions "move" and "materialise". However, "apathy" is a major problem confronting the union movement.

DR FRY TO VISIT S.-E. ASIA

ECUMENICAL PRESS SERVICE

New York, October 11

Dr Fraklin Clark Fry, president of the Lutheran Church in America and chairman of the Central Committee of the World Council of Churches, will visit U.S. military personnel in the Far East, from November 4 to 22. His itinerary will include Japan, Okinawa, Taiwan, and the Philippines.

BENGAL REFUGEE SERVICE TRANSFERS ITS WORK

ECUMENICAL PRESS SERVICE

Calcutta, October 11

Bengal Refugee Service, the vast ecumenical project in which Christian churches around the world pooled their resources to eradicate what was termed "the worst refugee problem in the world", has ceased operation.

Projects started by B.R.S. with the aid of funds channeled through the World Council of Churches are being turned over to Indian Church agencies.

"By the grace of God we have reached the point at which we can go", the Reverend Keith Dowding, B.R.S. director, told its final board meeting here last month.

The largest project undertaken by the Service was resettlement of the 8,000 refugees who had been living in conditions of incredible squalor in the city's Sealdah railway station since the 1947 partition of India and Pakistan.

B.R.S. relocated them at several sites in the Calcutta area and provided them the assistance they required to build their own homes.

B.R.S. also established small industries — the making of conch-shell bracelets used in Bengali marriage ceremonies, weaving, tailoring, and glass ampoule production — all of which are now self-supporting.

LOCAL CONTROL

A T.B. treatment unit at present aiding 750 patients is being taken over by the Calcutta Diocese of the Church of India, Pakistan, and Ceylon.

Mennonites in Calcutta are assuming responsibility for the agricultural projects and an inter-faith committee is taking over the running of B.R.S.'s five primary schools. The work of social and community development will be assumed by the National Christian Council of India.

Mr Dowding's report noted that "for its financial resources, B.R.S. has relied almost exclusively on the gifts from Christians overseas. It is a matter for deep thanksgiving that not one project of value has had to be abandoned or left incomplete through lack of money. Christian compassion has not failed us.

"It is also a ground for gratitude that B.R.S. has been so faithfully served by its staff. Indians and foreigners, Christians, Hindus, and those of no religion, have worked together as a team dedicated to the fulfillment of its good purpose — the rehabilitation of the refugees who were our responsibility."

JOINT DISCUSSION IN KENYA

ECUMENICAL PRESS SERVICE

Nairobi, October 11

Kenya Protestants, Anglicans, and Roman Catholics have held their first joint meeting to discuss differences and common beliefs.

Convened for two days at the Limuru Conference Centre near here they agreed it was "intolerable that those confessing the name of Christ should proceed along different roads without meeting together, especially in making plans for helping in the developing life of the nation."

A report said that in "vigorous discussion" participants "found many points of agreement especially as they studied the Bible together.

"Differences were also freely aired, and by the close, there was greater understanding of the position held by Roman Catholics and Protestants respectively."

They agreed similar meetings should be held in the future, in other parts of Kenya, as well as the Nairobi area.

ALICE LENSHINA

ECUMENICAL PRESS SERVICE

Geneva, October 11

Alice Lenshina, leader of the fanatical Lumpa religious sect whose clashes with government forces last year resulted in 700 deaths, has been freed in Lusaka, Zambia. But she and her family were immediately taken to live indefinitely in a remote area of Zambia under an order signed by President Kenneth Kaunda.

"WHY SHOULDN'T WE?": YOUTH FESTIVAL TOPICS

FROM A CORRESPONDENT

Toowoomba, October 11

More than 200 people over the age of fifteen years attended the 1965 Darling Downs Festival for Youth in Toowoomba on October 2 and 3.

It was voted the best festival held so far and the fact that it was limited to 200 helped the organisation of it considerably.

A sports carnival was held on Saturday afternoon at the Glennie School Oval. Saturday night a cabaret dance was held when the hall was gaily decorated in a "Melanesian" flavour to tie in with the Y.A.F. national project.

For entertainment, there was an orchestra, a folk singer, a Hawaiian dance routine and Brother William of the Society of S. Francis, who played the guitar to an attentive audience.

Sunday morning the Holy Communion service was held in S. Luke's, Toowoomba, when the president of the festival, the Venerable W. B. Ward celebrated and the Reverend T. Treherne, who is the Downs' Y.A.F. chairman, preached.

The most important part of the festival — and the most sensational — was the conference held all day Sunday, when the subject of boy/girl relationships was discussed fully by the clergy, a doctor and the Friars

Dr T. Barrett of the medical profession introduced the subject and pointed out the dangers of pre-marital intercourse and venereal disease.

Brother William, S.S.F., spoke from the Christian point of view and stressed the importance of self control and unselfishness in our attitudes towards members of the opposite sex.

Following this talk the members broke off into discussion groups and the following are some of the questions and the group answers:

1. "What are some of the rules we should keep before marriage?"
   Answers: To save. Not to go steady before 17; boys not to drink on dates because this could cause loss of self-control; girls not to wear provocative dresses; boys to get the girls home by 12 p.m. and to always meet the parents: be honest with parents.
2. "Why shouldn't there be intercourse before marriage — is it wrong?"
   Answers: "Yes, it is wrong because it leaves a sense of guilt and fear of an unwanted child."
3. "Should petting be checked?"
   Answers: To the point of coming home early. Depends what is meant by petting — we don't think it's wrong to kiss and hug each other but we don't approve of the W.H.S. (Wandering Hands Society)! When petting reaches a certain stage where control is difficult one of the partners should say "Come on, let's go home."
4. "Is it necessary to drink?"
   Answers: No, it's not necessary but it's the "thing" these days to drink at some parties. What's wrong with drink? It's better to drink at parties than to go off in a car and drink. Keep your own rules about drinking — ask your girl's opinion and if she doesn't want you to drink — respect her.

During the afternoon a film was shown illustrating how right attitudes could be taught towards marriage. This was followed by a panel consisting of a Marriage Guidance Counsellor, Mrs M. Marriott, a Roman Catholic priest, Fr W. Flynn; Dr T. Barret of the medical profession; Brother William, S.S.F., and Brother Leslie, S.S.F., and Father Lyn Roberts, an Anglican priest, chairman.

Some of the questions put to the panel were:

"TRUE LOVE"

"What is the test of true love?" Fr Flynn: Unless we have a good idea of what love is we cannot make a judgment. But you must first of all be very good friends and secondly you must be generous and want to give. Love between a boy and a girl must always start with a friendship — getting to know and accept each other's good and bad points. Then there is the physical build-up when they know they cannot live without each other — then you know you are in love!

"Should sex education be taught in Schools?" Mrs Marriott: We get education through Church groups and groups such as this. This is one of their functions. It is the parent's obligation to see that the child has good Christian morals and if they are girls going to girls' school, they must have the chance to mix in the community with boys.

Brother William: "We are presented with the ideal that parents are the best people to instruct the children, but quite often the situation is not like this and I think the school should attempt to take on this responsibility."

"Is Kissing Wrong?" Brother Leslie: "Some scientists say that a kiss can be like an electric shock — so, be careful you don't get electrocuted!"

"At what point must petting be stopped?" Brother William: "Very often when we do this we do not realise the full force of our actions and we get carried away before we know what has happened. Put the brake on early! The basis of the control is if you really love a person— you wouldn't just think of yourself — you'd think — would I give her an unwanted child? No, if you loved her you wouldn't want her hurt or want her shamed, so don't do it!"

"Is abortion advised?" Dr Barrett: Yes, I believe there are occasions but it is only morally correct when the life of the mother is at stake.

Father Flynn: "Do not destroy life!"

"What do you think of boys with long hair?" Brother Leslie: Judging by the boys here today, I think the fashion must be dying down.

Brother William: Recently, I compared a picture of Beethoven and John Lennon, a "Beatle", and Beethoven had the longer hair.

At the festival tea on Sunday night, the chairman of the festival, the Reverend Ross Burnett, thanked the joint organisers, Miss Robyne Raisbeck and Mr Marshall Turner, who spent so much time organising the whole week-end.

Brother Leslie preached at Evensong at S. James', Toowoomba, to conclude the festival. A piano was brought into the church to assist Brother William accompany the hymns on the guitar.

The church was packed with young people who sang vigorously and enthusiastically the hymn "O Jesus I have promised to Serve Thee to the end".

Most of those who attended the festival came away with the words of Brother Leslie's sermon ringing in their ears — "Don't go through life being 'good for nothing' — let's all strive to be good for something — and to work for the glory of God and His Church."

TUDOR HOUSE
THE KING'S SCHOOL
MOSS VALE

An entrance scholarship, tenable either by a day-boy or a boarder for three years at this school, will be awarded on the results of an examination in English and Arithmetic to be held at the School on 27th October. The examination will be set on the State syllabus for Fourth Grade Primary. Candidates must be under eleven on 1st February, 1966.

The award of the scholarship entitles the recipient to the full remission of tuition fees — at present £234 per annum — and of the entrance fee. The successful candidate will enter Fifth Grade.

Application must be made to the Headmaster by 20th October. Entry forms and full particulars can be obtained from the Headmaster.

E. L. DIXON,
Headmaster.

TEACHER—

(1) MASTER-in-CHARGE
at
Wyvern House Preparatory School
(approx. 200 boys)
Newington College, Stanmore, N.S.W.
(The Methodist G.P.S. in Sydney)

required, to commence duties in January OR May, 1966

Status. Approximately headmaster (of a preparatory school)— directly responsible to the Newington headmaster.

Applicants may apply for the position
(a) Without Housemaster (resident) function included.
(b) Including Housemaster function (flat provided).

Details re desirable qualifications, salary, superannuation scheme etc. may be obtained from the undersigned.

(2) HOUSEMASTER —
at Wyvern House Preparatory School,
Newington College, Stanmore, N.S.W.

required, to commence duties January OR May, 1966

An appointment will depend on whether the appointee to the Master-in-Charge position is or is not also appointed to the Housemaster position.

(Number of boarders: approx. 50.)
Details re desirable qualifications, salary, superannuation scheme etc. may be obtained from the undersigned.

(D. A. TRATHEN)
Headmaster

READINESS FOR RELIGION

A.C.C. SERVICE

This article is based on an address given by the Reverend Alan Black of the Methodist Department of Christian Education in N.S.W. to the biennial meeting of the Australian Council of Christian Education earlier this year.

"GOD", said a six-year-old, "is a nice person who will like you. He has a cloak and long hair, a beard and short trousers. He'd look pretty and his face'd look old."

Another suggested: "He wears a long dress, long hair and sometimes he don't have no shoes on him."

We may smile at their ideas and think to ourselves that they will grow out of them. But will they?

A typical 12-year-old spoke of God as "a man with a beard a kind old gentleman, dressed in a gown. He'd be standing in the clouds with lots of glory around."

Another described God as "a wonderful man sitting on a throne of clouds with angels round him, and the sun glittering. A man who teaches what is true. He doesn't seem real because he's too good to be real."

These examples are taken from Dr Ronald Goldman's recent book on "Religious Thinking from Childhood to Adolescence". In this, he reports on detailed research when he undertook using a sample of 200 children aged six to 18 years and drawn from many different schools in Southern England.

As part of his research procedure, Goldman presented, in suitable English, three commonly used Bible stories — Moses and the Burning Bush, the Red Sea Crossing and the Temptations of Jesus. When each story had been told it was discussed individually with each child.

One of Goldman's main conclusions was that if a Bible story is introduced before a child is able to grasp its essential point, the misconceptions which result actually slow up the child's growth in religious understanding.

AGE MEANINGS

This is not only because the child is incapable at that stage of understanding the real point of the story; but also because, having given the story whatever meaning he can, he thereafter has little desire to seek a deeper meaning.

For example, the Biblical account of Moses and the burning bush itself relates that "Moses hid his face; for he was afraid to look at God" (Exodus 3 : 6). When they were asked "Why was Moses afraid to look at God?" children up to the age of about eight gave answers such as "He was afraid God might kill him for setting fire to the bush", "Moses didn't like God for telling him to take off his shoes", "Moses loved God and didn't like to see him burn", "God had a horrible face."

Likewise, Goldman found that younger children interpret the reference to "holy ground" in such terms as "ground with holes in it", "hot ground . . . it would burn his shoes", "ground on which grass was growing" (apparently by association with public parks in which children can run about on the grass with their shoes off, or where a "keep off the grass" sign is displayed) and ground which was "all mud with water and it would spoil his shoes. Holy means it's all wet and muddy" (an idea which probably reflects reprimand by adults for careless dirtying of shoes).

Goldman's research seems to indicate that if certain Bible stories are introduced too soon they hinder rather than help growth in religious understanding.

TOO SOON

This happens, despite every attempt to avoid misconceptions, because many of these stories involve concepts which are so abstract that a child is unable to grasp them properly until a mental age of about 12 or 13.

The French researcher, Piaget, has shown that if certain concepts are introduced too soon in the teaching of mathematics, they act as a mental block to further development. Goldman's research would suggest that a similar process can take place in the development of religious understanding.

Goldman advises that the emphasis up to the age of about nine should be in terms of influence rather than instruction. The young child should approach religion "not rationally but playfully."

The use of music, dancing, dramatic play, painting and creative work can help children to phantasise their way into religion, without crystallising their ideas into inflexible concepts.

In time they will grow out of their misunderstandings and begin to adjust their phantasy to reality. Parents and teachers need to be helped to respond to, and enlarge, their children's experience in this way.

Worship (remembering always that language and experience invoked must lie within the compass of the child) should be brief, beautiful, colourful, enjoyable and intimate. And always, that sense of mystery, so natural to children, should be retained.

Goldman describes the years from nine to 12 or 13 as "the time between phantasy and adult logic, when some confusion is apparent and a great deal of intellectual activity is taking place."

At this stage factual information about the Bible (especially the life of Jesus) and the Church (including heroes of the faith) provides suitable material.

Too much attention should not be focused upon the strange, the exotic or the novel differences between Biblical and modern times, but a steady focus upon the similarities of the human condition, then as now, expressed in differing manners and customs, will prepare the child for a right attitude towards the Bible as a book relevant for today.

Later in this period the term "myth" might very well be employed and explained, and the poetic rather than the historic emphasised, even though the pupils will find it hard to understand this at first. In so doing, parents and teachers are throwing bridges forward into adolescence and avoiding the later charge of dishonesty and betrayal.

According to Goldman, about the age of 13 represents a marked watershed in religious thinking. Although fully abstract thinking does not obviously occur until a little later, most pupils have reached an intermediate stage enough to begin to think logically and to break with some of their earlier immature thinking.

As Harold Loukes has also shown in "Teenage Religion", this is a crucial stage because unless some coherent alternative is presented, the adolescent either suffers arrested religious development or else rejects the whole of the Christian faith as "childish".

FOUR PROBLEMS

Goldman lists four major problems which need to be dealt with at this stage:

● **The problem of literalism and authoritarianism.** Questions about the nature, truth and authority of the Bible need to be dealt with, not simply by abstract discussion but by active exploration and research into the text.

● **The problem of "two worlds".** The young teenager is faced with the problem of reconciling his earlier formed religious ideas with his newer scientific understanding. The relationship between these needs to be explored and spelled out.

● **The problem of Old Testament teaching.** Goldman holds that the Old Testament should be introduced and examined critically only after sustained New Testament teaching.

RELEVANCE

● **The problem of Biblical relevance.** There is a danger of the Bible being thought of as a holy book about holy people in a holy period of history, with little signfiicance for today.

Part of this problem is overcome if the biblical material selected is at the level of the thinking of the group being taught and if it is introduced in such a way as to illumine their own experience.

All this implies a much more flexible approach to Christian education than is generally practised; greater freedom for young people to express and explore their own developing understanding; appropriate settings within which such learning can take place; and adequate leadership.

This is another way of saying that not only content but also attitudes are important in Christian education.

NEWCASTLE COURSES

FROM OUR OWN CORRESPONDENT

Newcastle, October 11

Local planning for the Church and Life Movement took a significant step forward this week when two primary training courses for leaders (both clerical and lay representatives) were held at the Diocesan Conference Centre, Morpeth.

The courses were conducted by the Reverend Gordon Beatty, Director of Leader Training and a leading Christian educationalist in the Presbyterian Church, with the Reverend Peter Mathews, Director of Australian Frontier.

The courses were attended by groups of clergy and laity who came from all parts of the Newcastle-Hunter Valley-Central Coast area and were representative of Anglican and Protestant Churches in the area.

The Church and Life Movement is the most ambitious ecumenical programme ever launched in Australia.

It is being arranged on a national basis at the request of member churches by the Australian Council of Churches in close co-operation with Christian Education Departments.

"LIVE" CAMPAIGN

ANGLICAN NEWS SERVICE

London, October 11

Both the Archbishop of Canterbury, Dr Michael Ramsey, and the Moderator of the Free Church Federal Council, the Reverend Peter McCall, spoke at the commissioning service in All Saints' Church, Maidstone, on October 2 to mark the beginning of the Maidstone and District campaign "LIVE".

The campaign, which the Maidstone Fraternal of Clergy and the Council of Churches have planned for October 3 to 17, springs from the desire of the various Christian congregation in the area to work in closer unity.

The preparation of the campaign has involved house-to-house visiting in which Anglican and Free Church laymen have worked together. But the campaign itself will be remarkable for its diversity.

Bible study groups and house groups have been formed; a social survey will provide suggestions as to how the churches can give a better practical as well as spiritual service to the community; some churches are establishing a school of prayer; some are considering the implementation of M.R.I. or are marking the fortnight by a renewal of stewardship; and others will be treating the campaign as a period of intensive teaching of the Faith or as an evangelistic mission.

AUSTRALIAN WORK CAMPS

BY GEOFFREY CHAFFER, A.C.C. SERVICE

A COMMUNITY centre in a small Italian village — a youth centre in South-East Asia — a voluntary hospital staff in Berlin.

All over the world, in all continents, Christian youth is coming together to get their hands dirty for Christ in practical programmes of aid for their brothers who have a need, or where disturbing problems indicate the call for a reconciling force to start a healing process in society.

It all began after the First World War when Pierre Ceresole, a Swiss engineer, with a handful of Swiss, German, British, French and American volunteers set himself to restore a devastated village in France. From this act of understanding and reconciliation flows a stream of projects completed by energetic Christian youth growing all the time in number and ambition.

It was experience at these camps that inspired returning Australians with the idea of Christian community service for youth and the first Australian work camp on an ecumenical basis was begun at Coff's Harbour at the end of 1959.

The project, the construction of a Housing Commission standard home, for an Aboriginal family in the town, was organised by the N.S.W. Christian Youth Council with the governmental backing of the Aborigines Welfare Board and its officers.

KINDERGARTEN

In the years following this initial project a further total of five homes and a pre-school kindergarten hall for Aboriginal children, have been completed in country towns in N.S.W.

Labour for these three week December-January projects has been mainly unskilled, being drawn from a work force of students, teachers, office workers and others from all walks of life who have worked in the camps under the supervision of a handful of tradesmen.

Each camp has been organised to function not merely as a work team, but as a spearhead of reconciliation where necessary and to witness constantly to the wonderful fellowship of its ecumenical nature shared by the campers who have participated.

In every camp, the closeness of living and working together has broken through barriers of tradition, background and occupation to give all participating a new and vital sense of the unity of Christ.

By their service in the communities of the towns in which they have worked and the fellowship with the people of these communities, campers have been able to involve themselves in the life of these towns. This involvement has helped to break down barriers and tensions between the Aboriginal and European Australians and allow the spirit of reconciliation to gain a foothold.

The challenge and the need has already been seen by other States of the Commonwealth. Projects have been completed in the Northern Territory and many States have work camps each year.

As in Europe and the rest of the world the scope for the camps remains unlimited.

For those who have participated, the concept of work camps is one of great importance. They have become a symbol of the crossing of caste, class, racial and all other barriers to show Christ's solidarity with the whole of mankind. They have become a reminder that, in a divided world, all Christians have a responsibility to show in their own lives the new mankind which is begun in Christ.

APPLICATIONS

If you would like to attend the next C.Y.C. Work Camp in Gunnedah, N.S.W. from December 26, 1965 to January 16, 1966, to help build a home for an Aboriginal family, please write to:

Mr K. Pickering, "Kedron", Brooklands' Road, Glenbrook, N.S.W. and ask for a registration form.

If you would like more information about work camps, please contact:

Miss M. Garside, 130 Archer Street, Roseville, N.S.W.

IVANHOE GRAMMAR SCHOOL'S JUBILEE SERVICE

FROM OUR OWN CORRESPONDENT

Melbourne, October 11

The congregation at S. Paul's Cathedral overflowed from the nave and transepts into the Chapel of the Ascension and the Reader's Chapel on Sunday afternoon, October 3, for the jubilee service of Ivanhoe Grammar School.

The Governor of Victoria, Sir Rohan Delacombe, and Lady Delacombe, were present.

Boys from Senior and Junior Schools assembled outside the cathedral, and then moved to their seats in the central part of the nave.

Inside the narthex, masters, in academic dress, formed a guard of honour to greet His Excellency the Governor on arrival.

When the vice-regal party had entered, and the masters had gone to their places, the school choir (48 strong) led the visiting clergy, Old Boys now priests, and dignitaries.

OLD BOYS

The service was conducted by the school chaplain, the Reverend P. R. Cooke (an Old Boy of the School), and the intercessions were led by the Dean of Melbourne.

The school captain read the first lesson, and the headmaster, Mr V. R. C. Brown, the second.

The precentor of the cathedral is also an Old Boy, and acted as Archbishop's Chaplain. Mr John Marshall, a master, played the organ.

The address was given by the Archbishop of Melbourne, who congratulated the school on the achievements of fifty years, not only for itself, but also for what it has done for diocese and Church; and spoke of his own relationship with the school as Visitor.

THE VISION

Basing his remarks on Isaiah 40 : 31, the archbishop spoke of flying in the sense of vision; of running as spiritual excellence, with the leadership of the dedicated life; of walking as the determination and readiness to go a long way; but all these dependent upon waiting upon the Lord.

This meant being prepared to stand, in the Pauline sense, dependable like a rock, and standing for right causes.

During the hymn after the sermon, the collection was taken by a team of senior boys.

BISHOP MOYES CONDUCTS MISSION AT S. LUKE'S, WALLSEND.

FROM A CORRESPONDENT

Wallsend, N.S.W., October 11

The Right Reverend J. S. Moyes showed that he had lost nothing of his ability as a missioner of considerable renown by the hard work and enthusiasm with which he conducted the parish mission at S. Luke's, Wallsend, Diocese of Newcastle, which ended here on October 3.

On occasions, the church was not adequate for the numbers that came.

Of particular interest was the large number of men at the tea; 90 sat on a very hot night and made a great contribution by their presence at the mission service which followed.

Of special interest was the ability of Bishop Moyes to talk the language of young people in this modern age.

That he was able to communicate with them was shown by their enthusiasm for the mission which they attended consistently both morning and night.

Of the 80 people who took decision cards from the bishop, half of them were teenagers.

Parishioners generally were grateful that Bishop Moyes was prepared to come and share his deep spirituality, his long experience, and His great love of God and His Church.

PERSONAL INTERVIEWS

The bishop conducted many personal interviews and was in the church exercising this personal ministry to individuals for a great deal of his time.

Many of the churchpeople at S. Luke's will long remember his kindly spiritual counsel and advice.

Despite the holiday week-end in N.S.W., S. Luke's was packed to more than capacity at the final service of the mission. The title "The Unretired Bishop" has shown to be most applicable to Bishop Moyes, at least one parish with many people is glad that his is a continuing ministry to God's people.

The rector, the Reverend G. J. Coad, and Mrs Coad were hosts to the bishop during the period of the mission, and expressed their personal thanks to him for all that he was able to contribute in so many ways.

At the conclusion of the mission, the People's Warden, Mr S. Wheeler, a local chemist, expressed the appreciation of the parish for a wonderful week.

Arnott's FAMOUS Biscuits

There is no Substitute for Quality.

LETTERS TO THE EDITOR

(Continued from page 5)

OUR DISUNITY

To The Editor Of The Anglican

Sir, — The matter of Churchmanship has been raised in various letters to your paper. I would like to link some thoughts on this with the remarks made by Fr Tucker in his looking beyond "Honest to God" (September 23). The concept of freedom is to me the link.

Since the Reformation, we have obtained freedom to express a Divine Truth through a particular liturgy or emphasis, and this we have done through separate groups of like outlook not only in the Anglican communion but throughout Christendom.

The freedom of the "New Reformation" which Bishop Robinson sees as already upon us, expresses itself outside traditional dogmas and creeds by a large God-fearing and often Christ-centred group. Fr Tucker seeks to convert particular churches in now near-obsolete parishes as meeting places for discussion and the spiritual development of this group. It is good to see this interest but it is regretted that the answer is again postulated in separateness.

The unity hoped for by many lay men is not the establishment of an all inclusive oneness, but a unity in diversity which permits freedom within a common framework of the Fatherhood of God and the Brotherhood of Man. To bring this about it is necessary to develop a much higher sense of individual responsibility so that we are more dynamic in our consideration of the needs (spiritual and material) of others.

Under this movement we would expect Anglo-Catholics to frequently forego their particular churchmanship to co-participate with their brothers in the latters' form of worship and vice-versa, and both to make some room for the "outsider" — all in the one local parish church. I believe that until this is accomplished the priestly call to the "cure of all souls in the parish" is a misnomer.

Unfortunately the clergy are reluctant to move in this direction for fear of damaging the faith of the believers. But if we remind the faithful of their responsibilities to their brothers, then this is unlikely to occur.

This will be especially so when it is realised that this large group of "outsiders" need a home in which to meditate and commune with God — to develop and understand the Peace of God — to re-stock their lives — not in the old form but in a new way yet to be moulded and developed.

Our disunity can become our unity if we use the God-given framework of "Fatherhood — Brotherhood and Freedom — Responsibility." Let us think in this direction.

Yours sincerely,
R. K. LEWIS
Cheltenham,
Victoria.

CHARTERS TOWERS SCHOOL

To The Editor Of The Anglican

Sir, — On reading the report of September 30, concerning the future of S. Gabriel's School, Charters Towers, I felt surprised that no mention had been made of the valuable work which has already been accomplished by the headmistress and her auxiliary during the past two and a half years.

Within this short period, a new block of up-to-date classrooms has been built and paid for, old fences have been replaced, new memorial gates provided, the old class-room block has been renovated and turned into a useful Assembly Hall, one classroom in the Junior School has been equipped as a Reference Library and Reading Room. In addition, the grounds are being developed and over 250 trees have been planted and a new memorial drive has been laid out according to plan.

May I point out also that the headmistress has constantly stressed the need for new dormitories, and that, backed by her loyal and enthusiastic auxiliary, she has been working ceaselessly to make these possible.

It was entirely her own idea to convert an existing building into a dormitory for next year pending the erection of a new building. When making this suggestion, she explained that a continually increasing enrolment makes the provision of more dormitory accommodation an absolute necessity. I understand that during the past two and a half years the enrolment has grown considerably and that present dormitory accommodation is taxed to the utmost.

The auxiliary has been tireless in the furtherance of this good work, and it was a result of its efforts that the sum of £9,060 was raised in 18 months to cover the cost of the new school block.

These facts are known by the majority of the local residents, but they are probably not known by many well - wishers of the school who live further afield. It is heartening for all those interested to think that these plans which have already been made, will be realised now much sooner than anticipated by the timely support of the Bush Brotherhood and Brother Mattingley of All Souls' School.

Yours faithfully,
L. O'HAIR.
Charters Towers,
Queensland.

REFORMATION SUNDAY

The Council of Churches of N.S.W. will hold their annual observance of Reformation Sunday on October 31 at 3 p.m. in the Chatswood Central Methodist Church, Sydney.

The president of the N.S.W. Baptist Union, the Reverend G. S. Parish, will speak.

Ministers' Fraternals have been asked to arrange an exchange of pulpits or to hold united local rallies on October 31.

The Archbishop of Sydney, the Most Reverend H. R. Gough, has made the following statement on the observance:

"I commend to the diocese the observance of Reformation Sunday on October 31. Remembrance of the Reformation brings with it the reminder of the need of the Church of Christ for continual renewal and revival.

"Within such renewal there must be an honest search for present cleansing from error in doctrine and practice, and also scrutiny as to whether once again 'traditions of men' are obscuring the purity of Divine Revelation.

"We need to go back to such revelation as contained in the New Testament and must beware of being content with unqualified acceptance of the teaching of the reformers as if God had only spoken through them."

COMBINED CAROL SERVICE

From A Correspondent

Brisbane, October 11

An open air Combined Carol Service and Lessons will be presented by the Coorparoo churches at Langlands Park Oval, on Monday, December 13, at 8 p.m.

It is planned to reach not only regular church members but also to draw all residents together for this Christmas observance. With all the clergy and congregations united, the organisers hope for a good response.

The massed choir will bring together the church choir members, the Salvation Army band and the various music directors. Clergy of all the Coorparoo churches are giving full co-operation and will each take part in the service.

SEAFARERS' SERVICE

From Our Own Correspondent

Brisbane, October 11

The annual Seafarers' Service held in S. John's Cathedral, Brisbane, on October 10 this year combined the celebrations for the golden jubilee of the Brisbane Missions to Seamen with the First Navy Day service.

The Royal Australian Navy thus joined with the Company of Master Mariners and the Missions to Seamen, to make a truly representative congregation of those following the life at sea.

The Dean of Brisbane, the Very Reverend William Baddeley, received the ensign and flags from the colour party and bade a blessing on the port and all who sail in ships.

The Office of Morning Prayer then followed, in which the first lesson was read by Commander D. J. Robertson, R.A.N., Naval Officer - in - Charge, Queensland, and the second lesson by Captain J. H. G. Linhardt, Deputy Master, Company of Master Mariners, Brisbane.

The select preacher was the Reverend T. P. Kerfoot, Deputy General Secretary, Missions to Seamen, London, who drew upon his experience to show the particular sort of pastoral care the Church needs to provide for seamen of both services.

UNITY DISCUSSION AT COORPAROO

From A Correspondent

Brisbane, October 11

Unity was the theme which brought together 75 people in S. Stephen's parish hall, Coorparoo, Brisbane, on October 6.

Discussion was opened by the Queensland president of the Australian Council of Churches, Canon A. L. Sharwood. Early reticence to ask questions and promote discussion soon disappeared. The evening progressed with much profitable airing of views and searching for answers.

Whilst no world shattering decisions were reached, much food for thought was given. It was an evening predominating in laymen and women participation.

The noteworthy aspect was the excellent fellowship shared by Anglicans, Methodist, Roman Catholics, and Presbyterians. At this level it showed how much Christian brethren can learn from each other.

The Rector of S. Stephen's, Coorparoo, the Reverend J. R. Greenwood welcomed the representatives of the local churches and Father A. Moore of the Carmelite Fathers, Coorparoo, offered the prayers at the close of the meeting.

Coorparoo C.E.M.S. sponsored the gathering and provided supper for their guests.

NEW CHURCH BOYS' SCHOOL

Anglican News Service

London, October 11

A new Church of England school, S. Peter's Collegiate School for Boys, was dedicated and formally opened at Wolverhampton by the Bishop of Lichfield, Dr Stretton Reeve, on September 29.

The school replaces a former senior boys' school which was situated in the centre of Wolverhampton, where the premises were shared with a girls' school.

The girls will now be able to take over the accommodation formerly used by the boys, and new premises will later be built for them on a site adjacent to the boys' school.

The new school has cost £121,000, of which the Church raised £30,000 by voluntary contributions, largely owing to the efforts of the previous rector of S. Peter's, the late Canon John Brierley.

It has eleven classrooms as well as woodwork and metalwork rooms and will take 350 pupils.

The present rector of S. Peter's is Canon F. W. Cocks, who was formerly chaplain-in-chief of the Royal Air Force.

DIOCESAN NEWS

ADELAIDE

CHURCH PRIMARY SCHOOLS SERVICE

The annual service for the children of Church primary schools in the diocese was conducted in S. Peter's Cathedral, Adelaide, on October 1.

The cathedral was completely filled with school children for the service which was a Eucharist celebrated by the Headmaster of Pulteney Grammar School, Canon W. R. Ray. The Bishop of Adelaide, the Right Reverend T. T. Reed, presided in his throne. The preacher was the Priest-in-charge of the Mission District of Findon and Seaton Park, the Reverend A. J. Taylor.

BRISBANE

S. CATHARINE'S SCHOOL

A Commonwealth science grant of £13,350 will enable S. Catharine's School, Warwick, to proceed with an extensive building programme, costing about £25,000.

The Principal, Sister Lois, S.S.A., said last week that laboratories would be erected on the site of an old tennis court near the present classrooms.

S. FRANCIS'-TIDE PET SERVICE

Children from Nundah and nearby districts took their pets to the Church of S. Francis of Assisi, Nundah, for the traditional Blessing of the Pets ceremony on October 3. At the 9.30 a.m. children's service the children walked around the church grounds in procession and assembled on the lawns in front of the church. They were addressed by Brother Simon of the Society of S. Francis, who spoke on the importance of caring for things. The rector, the Reverend H. P. Woodburn, performed the blessing of the pets.

TEXT BOOKS FOR TORRES STRAIT ISLAND CLERGY

Brisbane A.B.M. Office wishes to commend to clergy an appeal from the Bishop of Carpentaria for Torres Strait Island clergy who are studying for Th.L., but are handicapped by the lack of books listed in the Manual of the Australian College of Theology.

The bishop would be grateful for the gift of books in possession of clergy which they may no longer need. Such books could be sent directly to the Bishop of Carpentaria, or left at the A.B.M. Office in Brisbane.

H.M.S. CONGRESS

(Continued from page 1)

ing and our income is stable—so no advances are possible," he said.

He said that H.M.S. needed not only money but prayer.

The Reverend R. Myer said that a big difficulty was publicity. He said that not enough people knew about H.M.S. and its work.

It was pointed out that the H.M.S. provides assistance and grants to over 40 parishes, runs a Family Service, the Carramar Hostel for unmarried mothers, the Chesalon Parish nursing homes catering for 230 patients, and the Chesalon Parish Nursing Service, the Charlton Boys' Homes caring for 75 "problem boys", chaplaincies to ten hospitals, four psychiatric centres, the Children's Courts, and Long Bay Gaol, and the Opportunity Shops.

Before pronouncing the Benediction and adjourning congress to supper, Bishop Hulme-Moir reiterated the need for the H.M.S. and reaffirmed that its support is an individual, "and every individual's," responsibility.

The general secretary of H.M.S., when asked his impressions of the congress, said he was pleased with what he had seen and heard and he felt that this congress would have a long-term effect of subtle permeation for the benefit of the Home Mission Society.

RETREAT HOUSE GARDEN PARTY

From A Correspondent

Adelaide, October 11

The Friends of the Retreat House, Belair, S.A., have arranged a garden party in the grounds of 20 Victoria Avenue, Unley Park, by kind permission of Mr and Mrs Murray Hill, for Saturday, October 30, from 2 p.m. to 5 p.m.

Mr Robin Millhouse, M.P., will officially open it at 2.30 p.m. The Provincial of S. Michael's House, Crafers, Fr John Lewis, S.S.M., will also speak.

There will be an exhibition of paintings for sale, trading tables and afternoon tea.

Admission is 5s. (young people 2s.). Proceeds are for redecorations and furnishing renewals at the Retreat House.

The newly - constituted Friends are showing great enthusiasm. They would welcome more members who should send a minimum subscription of 10s. to Miss Marjorie Bonnin, 70 Buxton Street, North Adelaide, S.A.

MELBOURNE

C.M.S. MEDICAL MISSION AUXILIARY

The annual meeting of the M.M.A. will be held in the Chapter House, S. Paul's Cathedral, on Thursday, October 21, commencing with morning tea at 10 a.m. The speakers include Dr Joy and Dr John Cranswick of India and Sister Joan Smedley of Rose River Mission.

The auxiliary is at present working particularly to supply all the linen for the hospital being rebuilt at Murgwanza, near the Congo border, by the Diocese of Victoria Nyanza; and to replace the linen and blankets destroyed by fire at the 119-bed Leper Hospital at Hombolo, Tanzania.

SYNOD ELECTIONS

RETURNED UNOPPOSED

Mission of S. James and S. John: The Reverend G. W. A. Kircher, the Reverend G. C. Lamble, Dr G. B. Bearham, Mr H. L. Speagle.

Clergy Widow and Orphans' Fund: The Very Reverend T. W. Thomas, Mr J. M. F. Relph.

Clergy Provident Fund: Mr H. W. Buckley.

Social Questions Committee: The Reverend H. W. Coffey, the Reverend P. D. Kissick, the Reverend C. D. Maling, the Reverend T. F. Morgan, Mr J. F. Patrick, the Reverend R. J. H. Roddick.

Clergy Stipends Committee: The Right Reverend G. T. Sambell, Mr A. G. James, Mr J. M. F. Relph, Mr R. C. Wardle.

Home Mission Board: Canon T. R. H. Clark, Dr G. B. Bearham.

CONTESTED ELECTIONS

Council of the diocese: Canon T. R. H. Clark, Canon W. Holt, the Reverend C. D. Maling.

Department of Christian education: Dr C. J. F. Upton.

Melbourne Church of England Girls' Grammar School: The Reverend G. A. Pearson.

INDUCTIONS

The Archbishop of Melbourne will induct the Reverend J. B Moroney to the parish of S. Columb's with S. Aidan's, Hawthorn, on November 25 at 8 p.m. The parish will be glad to welcome all friends of the new vicar to this service.

The Reverend B. W. Brooker was inducted to S. Christopher's, East Bentleigh, on October 12, by the Archbishop of Melbourne.

PERTH

M.U. BRANCH'S GOLDEN JUBILEE

S. Mark's, Bassendean, Mothers' Union last week celebrated the 50th anniversary of its foundation. The branch was then known as West Guildford, being under the care of the Reverend C. Foster, later to become Dean of Perth. The old minutes book states that the first M.U. Festival attended by the new branch, the speaker was Lady Barron, wife of the Governor; her subject was the evils of picture shows.

The present rector of the parish, the Reverend Ron Edwards, says the achievement of fifty years service to the Church in Bassendean is a matter for both profound gratitude and congratulation. The anniversary was celebrated by the holding of a Deanery Day, with Holy Communion at 10.45 a.m. at which the rector was the preacher, followed by a basket lunch in the hall during which the M.U. Chaplain, the Reverend L. Beynon, was the speaker. The M.U. Office was said later, at which Bishop Riley gave the address. Afternoon tea concluded what proved to be a wonderful day with all the branches of the deanery converging on Bassendean to share in the happiness and to wish them well in their second half century.

TWO YEARS OF MEALS-ON-WHEELS

14,000 meals have been cooked and served in two years by the Meals-on-Wheels service of S. Barnabas' parish, Kalamunda. As the chairman of the venture (Mrs Kenworthy) said at the second birthday party, the figure had to be multiplied by three to estimate the washing-up duties. A group of voluntary cooks and drivers who give of their time, their vehicles and fuel freely, enables pensioners, invalids and others to receive a substantial mid-day meal for as little as 3/6. This fine piece of work was inaugurated by a former rector, the Reverend Arthur Lee, and his wife. At the birthday party last week, Mrs Lee was invited to cut the birthday cake which stood on six wheels.

SUCCESSFUL CHUCH FETE

S. Matthew's parish, Guildford, raised close on £260 at a fete held at the time of the patronal festival. The Reverend E. W. Robotham, rector and rural dean, congratulates all concerned on a successful team effort.

FIRST WEDDING IN NEW CHURCH

The first marriage to be solemnised in the new Church of S. Thomas of Canterbury in the parish of Melville-Willagee, was that of Michael Carr who married Dawn Seaman. The bridegroom's father, the Reverend Frank Carr, is the rector of the parish. Both bride and groom are Sunday school teachers who will continue to perform these duties. Scouts and Cubs provided a guard of honour at the church door after the ceremony, the bride being an assistant Cub Master, and the bridegroom the Assistant Scout Maser of the Willagee Troup.

GOD AND THE SPACE AGE

Canon W. G. P. D. Painter, Rector of S. Peter's, East Fremantle, who was asked recently what difference the new space age would make to traditional Christianity, has replied in his parish magazine, "Surely no essential difference, for Jesus Christ is the 'same, yesterday, today and forever'. It may become necessary to present the Faith in different terms, but it will be the same Faith, which has Jesus Christ as its heart and centre. God is the Creator and Ruler of the whole universe, so no matter where man travels in space, he will always be in God's Hand. The Church's task", says Canon Painter, "is not to pervert Christianity to suit the modern mind — whatever that may be — but to convert the modern mind to Christianity."

SYDNEY

HISTORIC GATHERING AT CHESTER HILL

On Tuesday, October 19, in S. Mark's church hall, Chester Hill, the Reverend Desmond O'Donnell will address a gathering of Anglican men. Fr O'Donnell belongs to the Oblate Order and will speak about the Ecumenical Council and other matters. A question time will be a feature of the evening. This is the first time that a Roman Caholic priest has addressed an Anglican gathering in this parish. It is hoped that it will be a forerunner of other occasions.

JUNIOR CLERICAL SOCIETY

The Junior Clerical Society will meet on S. Luke's Day, October 18, at S. Alban's, Epping, with the Office and Bible reading at 12.30 p.m. Dr David Edwards, chairman of the Clergy—Doctor Commission of the Australian Council of Churches and a parishioner of S. James' Church, King Street, and a member of the Sydney Hospital Research Institute, will speak on "Christian Approach to Hospital Service".

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BISHOP COMMENDS CHURCH AND LIFE MOVEMENT

ADDRESS TO TASMANIAN C.E.M.S.

From Our Own Correspondent

Hobart, October 11

"There must be a quality about our faith that people can detect, and there must be on-goiig effort at parish level for effective witness by study, prayer, worship and fellowship in the problems that face the community today", said the Bishop of Tasmania, the Right Reverend R. E. Davies, on October 2.

He was speaking at the annual conference of the Church of England Men's Society in S. John's parish hall, Devonport.

The 50 delegates from many parts of the State included several members of the clergy.

They were Bishop D. B. Blackwood, Archdeacon W. W. Walters, Canon C. Robinson, the Reverend H. D. Ikin (Ulverstone), A. G. Adams (Latrobe), R. D. Dixon (Sheffield), K. A. Kay (Burnie), J. Greenhalgh (Wynyard), W. Percey (Burnie).

The Reverend A. H. Cater represented the Congregational Church.

The society was considering "The Church and Life Movement" which was the conference theme, and Bishop Davies was the principal speaker.

His address occupied 50 minutes and he provoked intense interest.

He said that Christ went among the people of His day and knew what they were doing, saying and thinking.

The Church today must do the same thing and bring God into the everyday life of the community.

The Christian can promote God's work through his daily activities, and should not leave it to a once-a-week effort.

If we compare the uncertainty of churchpeople with the knowledgeable approach of the Communist we get an amazing difference, and churchmen would then realise their inadequacies.

After the Toronto Conference much progress was made, but much remains to be done.

A number of books have been studied by parishes, but competent leaders are needed and a book with a new approach is required for church enlightenment.

The people's appetite for spiritual understanding has been whetted and the clergy and laity should combine forces to further that thirst for knowledge in promoting God's kingdom.

We must put God in the environment of our own daily life and work. One of the real problems facing the pastoral worker today is his inability to get among men at their places of employment.

The bishop concluded by exhorting C.E.M.S. members to play their part in the Church and Life Movement.

The Reverend J. Greenhalgh, an ordained deacon and a fitter at a North-West Coast mill, tabled a report he made of a study of the Church in industry.

It contained some enlightening facts which revealed a remarkable change in the attitude which his fellow workers showed towards him after his ordination.

He outlined many ways that the Church could further its cause among the work force. Bishop Davies is making a study of the report.

Messrs A. C. Richmond, J. R. Carter and J. Greenhalgh gave reports on a recent week-end training camp at Beresford House, Launceston.

NEW BRANCHES

The evening session was devoted to a detailed study of Bishop Davies' address and ways in which the C.E.M.S. could play its part in the movement.

The Rector of S. John's, Canon C. Robinson, later showed a film strip on the subject while Bishop Davies read the script.

The conference was preceded by the annual meeting. The report of the State lay president, Mr E. J. S. Delaney, said the society had made slow but solid progress.

Several new branches in the south were growing steadily in strength, while in the north project work was being done at Beresford House and the north-west was taking an active interest in the Roland Boys' Home.

However much remained to be done before the C.E.M.S. would become an effective organisation in the Church.

The balance sheet of the treasurer, Mr J. R. Carter, showed a credit of £37.6.2. Branches were urged to give every support to the State body in meeting financial obligations, and the need for greater liaison bonds was stressed.

After much discussion the capitation fee was fixed at 5/- per member, and they were urged to pay a voluntary gift of 10/- each.

Mr J. G. D. McNeill said that in any society there were only a limited number of people capable of advancing the kingdom of God.

The rest of the people could support and help them but there must be a firm base and plan of action otherwise the effort would be wasted. The C.E.M.S. should do its utmost to further the Church and Life movement.

The Reverend K. A. Kay said the clergy and laity should be partners in equipping themselves to go out into the world among non-church people.

Bishop Davies said there must be many men in the parishes who would be ideal leaders but have not already been involved. They should be encouraged to participate in the work of promoting God's kingdom. "Our mission should be church-*based*, not church-*centred*", he said.

The week-end started with Holy Communion in S. John's Church when Bishop Blackwood, a former national vice-president of the C.E.M.S., celebrated, assisted by Canon Robinson and Archdeacon Walters.

Officers elected were: President, Bishop Davies; State lay president, Mr E. J. S. Delaney; vice-presidents, Messrs R. Turner (North), E. A. Glover (South), G. M. Gee (North-West); State secretary, Mr R. W. Johnstone; State treasurer, Mr J. R. Carter; publicity officer, Mr J. G. D. McNeill; spiritual director, Bishop D. B. Blackwood; regional executives, Messrs J. R. Campbell J. Cridge, N. E. Commin, E. Williams (North), R. Hall, A. A. Farlie, L. W. Cromer, A. Tringrove, A. V. Cox (South), H. E. Roberts, S. Lamprey, M. Jones, B. Banks (North-West): Federal Council delegates, Messrs Delaney, McNeill and Johnstone; auditor, Mr F. G. Stebbings.

ORDINATION JUBILEE COMMEMORATED

From A Correspondent

A large congregation met in S. John's Church, Camden, Diocese of Sydney, on October 3 to congratulate the Reverend F. J. Evans on the fiftieth anniversary of his ordination to the priesthood.

The rector, the Reverend A. H. Kirk, spoke briefly of the three Orders in the Church and explained something of the ordination of a priest.

After the hymn "Breathe on me breath of God", the Reverend F. J. Evans spoke of his long ministry from being in the Church Army in England, of coming out to Australia to Gippsland and of ministering in remote places, of coming to New South Wales and finally his years as Chaplain in the Mission to Seamen at Sydney.

Then came his voyages to England during the war years and his work at Lowestoft in the Mission to Seamen there.

In 1943 he came to Camden during the illness of the rector, the Reverend T. G. Paul and soon after became Locum during the interregnum.

After a period of a few years he returned to assist the present rector two Sundays each month and has done this now for many years.

Morning tea was served in the parish hall after the service, the hall being beautifully prepared by the ladies of S. John's.

On the top table was a cake made by Mrs L. Templeman of Menangle bearing the inscription, "Congratulations for 50 years of Faithful Service."

During morning tea a presentation was made by Mr Keith Wilson (Rector's Warden) of a Vulcan Conray heater (Mr Evans lives at Katoomba) and Mr G. Jackman (parish secretary) made a presentation of a wallet of notes, both these gifts on behalf of the parish.

Representatives from every part of the parish spoke of the faithful work done and added their congratulations. A letter of congratulations was also read from the Archbishop of Sydney.

The rector concluded with a prayer for service and dedication and the Blessing. Altogether this was a very happy occasion and a real family gathering to congratulate and thank one of God's servants for a long period of witness.

NEW EDITOR FOR ADELAIDE PAPER

From Our Own Correspondent

Adelaide, October 11

The Bishop of Adelaide, the Right Reverend T. T. Reed, has announced that the Reverend S. M. Smith, Rector of Coromandel Valley, has accepted the editorship of "The Adelaide Church Guardian", which is the official monthly paper of the diocese.

Mr Smith, who will take up his appointment this month, succeeds the Venerable L. E. W. Renfrey, who was editor from 1961 to 1965.

The Adelaide Church Guardian was begun by the fourth Bishop of Adelaide, the Right Reverend A. Nutter Thomas, in October, 1906, and it has been published monthly ever since.

It originally contained sixteen pages and cost one penny a copy. It now has thirty-two pages and its cost is five pence.

There have been eight editors in the fifty-nine years of *The Church Guardian's* existence.

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ORGANIST CHOIRMASTER for S. Cuthbert's, Naremburn. Telephone 43-1828 (Sydney Exchange).

SECRETARY. We are seeking experienced senior secretary for appointment to the staff of the Central Methodist Mission, Aged 23 to 30. Successful applicant must be highly competent shorthand typist and must have an active Protestant Church affiliation. Very good conditions. Five day week. Salary by negotiation. Ring for an appointment with Mr J. C. Banks, 61-9951 (Sydney Exchange) after 9.15 a.m. Monday to Friday.

FEMALE SUPERVISOR required by the Central Methodist Mission for general supervision of students at the Evangel-1st Training Institute. Preparation of some meals. Live-in position. Good conditions. Active Protestant Church affiliation essential. Apply in writing or phone Mr J. C. Banks, 139 Castlereagh Street, Sydney. Telephone 61-9951 (Sydney Exchange).

STENOGRAPHER, APPROXIMATELY 18-21 years required for headquarters of the Church of England Diocese of Sydney. Duties include correspondence, etc., relating to various organisations of the Church. This position offers interesting work, good prospects, satisfactory salary and conditions. Please telephone Miss Storey 26-2371 (Sydney Exchange) to arrange an interview.

GIRTON C.E.G.G.S., Bendigo, Victoria. Vacancies for 1966 Teachers: Science, Geography, English, Housemistresses: One Senior, one Junior. Salary Range: Teachers: Victorian Girls' Schools Award. Housemistresses: Up to £763 p.a. Apply Headmitress, Miss J. E. d'Helin, for further information.

CARPENTARIA — Required, a Diocesan Registrar with business and administrative experience whose main duties would be to supervise the business matters of the Diocese and particularly of the Missions; preferably with experience in dealing with property, insurances, stores, and who would be Secretary to the Bishop-in-Council. The present Registrar is leaving to study for Holy Orders. Apply to the Bishop of Carpentaria, Thursday Island, Queensland.

CARPENTARIA COLLEGE, DARWIN requires missionaries to assist present Mission staff with domestic duties in laundry and kitchen work. The College is for boys and girls, children of all races, who attend the Darwin State Schools.

Apply, The Principal, Carpentaria Junior Residential College, Nightcliff Road, Nightcliff, Darwin.

IN MEMORIUM

MACLEAN, Adam Robert (Fr), parish priest of S. Saviour's, Redfern, Sydney 1906-1943. Died in the midst of his duties October 17, 1943. A man greatly beloved. "Rest eternal grant unto him, O Lord, and let light perpetual shine upon him."

BIRTH

GLOVER. To Ken and Shirley, St Helena, Armidale, a daughter, Susan.

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