

BRISBANE OFFERS TO HELP ROCKHAMPTON DIOCESE

ARCHBISHOP'S CHARGE SETS TONE FOR FRUITFUL SYNOD

FROM OUR OWN CORRESPONDENT

In his presidency of Brisbane diocesan synod, held last week, the newly-enthroned archbishop, the Most Reverend Philip Strong, clearly manifested his definite and spiritual leadership not only of his diocese but of the province as a whole.

After declaring his administrative appointments and outlining his policy, His Grace made a most urgent plea for the Diocese of Brisbane to go to the aid of the Diocese of Rockhampton.

Accepting the challenge of the archbishop, Canon Peter Bennie moved a motion suggesting that part of the diocese north of Maryborough be ceded to the Diocese of Rockhampton.

This caused a most interesting debate of high standard, which was undoubtedly the highlight of synod.

At Synod Evening the opening service on June 9, the archbishop, in his Charge, spoke of his vision of the relationship of Brisbane to the province and the Pacific, as somewhat the same as that of Antioch to the mission of the Church of the Apostolic Age.

The home base must therefore be in first-class condition to fulfil its important function. On Tuesday morning, the whole body of the clergy assembled with the archbishop and his commissary to the Cathedral for a Sacred Synod which was to be a day of listening on the Holy Spirit to the command of the work of the ministry.

Many of the main problems of parishes (ministry) such as the tragic loss of newly-confirmed members and total mission effort were discussed. Urging his clergy not to be influenced by a spirit of rigidity in pastoral care, His Grace said that there ought to be all our effort to win souls for our Blessed Lord, quoting the text of his enlightenment, "I might be able to mean as well."

The diocesan synod opened on Tuesday afternoon, when the archbishop delivered a most comprehensive address, showing a remarkable grasp of the local situation for one who had only been here for two months.

THE CATHEDRAL

His Grace spoke of meeting Her Majesty The Queen when he was in Brisbane in March. It was encouraging to know that the remarkable grasp of the local situation for one who had only been here for two months.

"The eyes of the world are on us," and "though difficulties have arisen for the moment, we hope to surmount them." Speaking at some length about the changes in the Australian episcopate, the archbishop spoke warmly about the Archbishop of Perth, a contemporary at Cambridge, and welcomed Archbishop and Mrs. Molloy, who were coming to live in retirement in Brisbane.

He spoke too, of his successor as Bishop of New Guinea, his former commissary, the Right Reverend David Hand, and of the fact that he had issued a challenge to endorse the new diocese to the Papuan assistant bishop, the Right Reverend George Ambro.

After speaking of his regret in losing Bishop McCull from the province, that he had referred to the bishop's recent public statements about the future of the Diocese of Rockhampton.

With the attitude of, "Am I my brother's keeper?"

The Diocese of Rockhampton was struggling to keep its head above water, with meagre resources and a large, undeveloped hinterland.

Soon it would need to face the added burden of providing some material for a local television station to open in September.

The Church ought not to miss an opportunity, or evangelism, like this, but the effort is at the moment beyond the ability of the local Diocese.

In any event, the archbishop exhorted the synod to give the matter immediate consideration.

The archbishop also mentioned several new archbishops and bishops who were to be installed under "Clergy News" in 1963.

WOMEN FOR SYNOD

He said that his commissary in England, Dr. P. A. McKenna, had been asked to give the matter immediate consideration.

The archbishop also mentioned several new archbishops and bishops who were to be installed under "Clergy News" in 1963.

In support of this, Canon Bennie said: "Out with the Middle Ages, once for all!"

The Reverend A. A. Bale

Brisbane, June 17

raised the objection that in distant areas parishes might be tempted to desert the rectory's wife.

(Continued on page 11)

TASK FORCE AREA HAS BEGUN A NEW CHURCH

FROM OUR OWN CORRESPONDENT

Melbourne, June 17

Trinity Sunday was also S. Columba's Day, and therefore most appropriate for the setting of the foundation stone for a new S. Columba's Church.

This was an area which had been neglected by the Task Force of the Diocese of Melbourne.

The first assignment of the Task Force when it was formed under the leadership of the Reverend F. L. Curtis was West Heidelberg and the Olympic Village.

This latter had been built in the Olympic Village area.

Accommodating visiting competitors in the Melbourne Olympic Games, and had then become a new housing area.

Church services were held in the Olympic Hall when the Task Force moved on to the Broadmeadows area, the Reverend John Dowling became vicar of the new parish of St. Philip's West Heidelberg.

In the Olympic Village area, plans for the erection of a church building have taken shape, and the Ven. Harvey Brown set the foundation stone on Sunday afternoon.

A large crowd attended the service.

ORDINATION IN MELBOURNE

The Vicar-General, the Right Reverend G. T. Sambell, made three most deacon of S. Paul's Cathedral last Sunday morning.

The men and their appoint- ments are: D. J. Allan (St. Peter's, Mornington), R. L. Braden (St. Mary's, Caulfield) and S. F. B. Brown (St. Columba's, Hawthorn).

The Vicar of St. Paul's, Melbourne, the Reverend Geoffrey Kirker, preached.

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PERMANENT CHAPEL

The new building is an all purpose church hall, with a permanent chapel at one end, separated from the hall by folding doors, and with a free standing altar.

This provision is made for services at any time; and on Sundays, or other occasions when

the chapel is inadequate, folding doors are pushed back, and the congregation accommodated in the hall, whilst the choir occupies the chapel.

After setting the foundation stone, Archbishop Brown spoke of S. Columba as an Irishman, who settled in Iona, and there became associated with Scotland and the north of England, thereby being an example of true catholicity.

In the same way, our own Church is no longer the Church of the English people, but has a heritage for all, and so the message of the new S. Columba's is the proclamation of true catholicity.

DEAN ON CHURCH'S USE OF TELEVISION

FROM OUR OWN CORRESPONDENT

Brisbane, June 17

One of the special sessions at the Brisbane diocesan synod last week was devoted to the discussion of the role of the Church in radio and TV. It was led by the Dean of Brisbane, the Very Reverend William Baddeley.

The secret of television, said the dean, was to be yourself. There was no use assuming any pose, and even if a priest may appear to get the worst of it, in a discussion, for instance, it was better to be yourself and show honesty.

Indeed, what we say on TV counts for very little; it is what we are that counts. That is why a secular programme tries to tell us the "image" of the star.

So in Christian television it is best to offer one's work in prayer, and trust that the image we set up may in some way reflect the spirit of Christian devotion.

Another vital thing to remember, a matter of technique, was to forget the vastness of the audience being addressed and seek personal rapport with each person in their own homes.

"That is, always speak as if to a single home group, and be basic unit of the viewing public. Apart from programmes to help the faithful, TV was useful,

PRESSENTATION FOR BISHOP HAND

FROM OUR OWN CORRESPONDENT

Brisbane, June 17

A motion of congratulations and good wishes to the Right Reverend David Hand, on his election as Bishop of New Guinea, was declared "not formal" at the Brisbane Diocesan Synod, so that members might speak.

The mover of the motion, the Reverend J. A. Swan, explained that he was going to leave on display in the synod hall a choice and prayer which was to be presented to Bishop Hand for use in the bishop's private chapel at Dogora.

This presentation is to be made on behalf of the Church in Queensland by the archbishop's representative at Bishop Hand's enthronement, on St. Peter's Day, next week.

The archbishop is to be represented by Archbishop H. J. Richards.

Several others spoke to the motion, including the Dean of Brisbane.

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THE CHURCH OF ENGLAND INFORMATION TRUST

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COMMISSION ON STRATEGY FOR NEWCASTLE SYNOD TO TAKE ACTION ON UNEMPLOYMENT

Many topics, ranging from strategy and unemployment to provision for homes for the aged and children, were discussed at the Synod of the Diocese of Newcastle earlier this month.

Synod was told that the diocese plans to spend £46,612 in 1963.

Synod passed a resolution by the Reverend Rev. David to establish a commission of strategy to examine the whole church system and report back to synod by 1965.

Mr Davis' speech to this resolution was reported in THE ANGLICAN of June 13.

The members of the commission are the Very Reverend J. N. Falkingham, Professor W. Hogan, Mr D. Dockrill, the Reverend B. R. Davis and Mrs M. Malley.

Their main task will be:

● To examine the functioning of the diocese;

● To confer with any other bodies to examine the social-religious character of the Hunter Valley;

● To recommend how the Church may best effect its proclamation in the next 25 years.

Synod decided, after a long debate, to ask the bishop, the Right Reverend J. A. G. Housden, to choose a delegation to discuss unemployment with the Federal, State and local authorities.

The Reverend G. Coad, of Westmead, said that there were more than 4,000 men out of work in the Newcastle diocese.

His original motion, seconded by the Reverend W. H. S. Childs, of Cessnock, asked synod to arrange a deputation to the Prime Minister.

This, however, was amended, and Mr Coad moved the resolution which synod adopted.

STUDENTS PROTEST

Fifteen placard-carrying university students on June 6 "picketed" synod in protest at synod's decision not to build a residential college at Shortland.

The day before, Professor R. G. Farmer had brought forward a private ordinance providing for an Anglican university college at Shortland.

After a lengthy debate, the motion was defeated by 11 votes on the second reading.

The ordinance provided for synod to erect the college at Shortland in collaboration with the university, the Australian Universities Commission and the State Government.

Professor Tanner said that Anglican college would help to give a Christian background to university education, rather than the semi-pagan background so often found.

He said the diocesan contribution to the college would be £25,000 for a building for about 50 students.

The Reverend N. Pullin, of Gosford, said he opposed the motion on the grounds of "ecumenical propriety."

He thought the proposed chapel centre would do a better job.

The centre, envisaged by Professor J. P. Baxter, would be a university project with provision for the different Churches and expressing a definite Christian unity.

ASSISTANT BISHOP

The Reverend Rex Davie moved to provide for the election of an assistant bishop who was approved by synod.

It was decided to ask the Diocesan Council to prepare and submit to the next session of synod an ordinance to provide for the election or appointment of an assistant bishop to assist the bishop in the discharge of his duties.

The chairman of the C. A. Brown Old Folks Home, at the home had lost £1,345 last year, and said most of the finance used in building construction had come from service men's direct support by Anglicans was comparatively small.

The immediate need for more accommodation for people

who could no longer care for themselves. More than 70 applications for admission were on hand.

Synod was told that the diocese subsidised its three children's homes by £7,850 last year.

The Home Missions chaplain, the Reverend T. J. Johnson, said that a sponsoring scheme had been commenced in which a parish sponsored a child and gave £10 a year towards his upbringing.

Synod asked the Diocesan Council to define clearly its aid towards gambling to raise money for Church purposes.

It asked the council to state the present ordinance forbidding games of chance or other unwholesome amusements, and to amend it to fund raising and substitute a clause relating to the attitude of fund raising methods.

The Reverend N. K. C. Spahr, of Westmead, said the ordinance was a bone of contention among parish priests who were continually pressed by requests to hold lotteries and card parties.

CATHEDRAL REPAIR

The cost of repairing Christ Church Cathedral was found to be more than £40,000.

The cost of repairs to the cathedral fabric, general renovation of the interior, and repair of the retaining wall, and the cost of the cathedral.

Synod was told that a large majority to alter the system of voting in synod elections to the first past the post system.

The present system is a form of proportional representation.

Synod stood for one minute in prayer for the late Pope John XXIII.

The diocese, synod was told, plans to spend £46,612 this year; at the Diocesan Council said the income could be £38,797.

CENTENARY PARISH NIGHT HELD

FROM OUR OWN CORRESPONDENT

Between 900 and 1,000 present and past parishioners attended the centenary reunion of St. John's, Camberwell, in the Hawthorn Town Hall on May 31.

Two days of honour were for two former wives and their wives, the Very Reverend Roscoe Wilson and Mrs. Wilson, the Very Reverend T. W. Thomas and Mrs. Thomas, and the widow of another vicar.

Mr. G. K. Fawcett-Brown.

Visiting clergy included Canon F. E. Thornton, the Reverend W. Fleming, Vicar of St. Columba's, Hawthorn; the Reverend A. Donnelly, Vicar of St. Paul's, Canterbury; the Reverend John Howells, Vicar of All Saints, Nunawading; Fr. Martin of Our Lady of Victories, Camberwell; and two of St. John's former vicars, the Reverend David Sankey and the Reverend Don Robins.

Together with the Reverend Russell Clark and Mrs. Clark and the Reverend Alfred Miller and Mrs. Miller, the official party, preceded by drums and banner-bearers, made its way from the foyer to the front of the hall.

At the front of the hall, the vicar and his wife and the vicar's churchwarden, Mr. T. H. Pitt, escorted Mrs. Fenwick on the stage, up their positions.

Introduced by the vicar, the

If contributions from parishes very few indeed, it would not be possible to undertake any major work.

It was possible for the diocese to meet its commitments, especially to the Australian Board of Missions, which had asked that the diocese contribute £15,000 this year.

Outside giving now includes £10,000 to A.B.M.; £1,000 to C.M.S.; £600 to G.B.R.E.; £23 to the W.C.C.; and £300 to the Mission to Seamen.

Social work is made up of £1,200 to children and aged homes, and £2,000 to the Home Missions chaplain.

The diocesan work includes £4,700 to training ordinands, £2,000 to clergy and widows' subsidies, £6,434 for Christian education, £4,000 for the academic chaplain, £3,390 for the cathedral organ, and £3,000 for administration.

SYNDE CONSTITUTION

FROM A CORRESPONDENT

"The Sex Problems of Youth" was the theme of a consultation with clergymen and social workers led by Professor Henry A. Bowman, Professor of Sociology at the University of Texas, U.S.A., in Sydney on June 14.

Professor Bowman, in introducing the discussion referred to the sex problems of youth as an important means of communication when two people meet.

He said that the sex problems of youth are a means to the overcoming of the social problems of individual human life.

Since Jesus did not condemn the sexual relationship of men and women as human personalities, or as individuals, he did not point out evils, but more importantly to help young people to understand the sexual relationship as a functional educational process.

The consultation, which was held at the Ferguson Hall, St. Saviour's, Macquarie Street, was under the joint auspices of the Marriage Guidance Council of New South Wales and the New South Wales Committee of the Australian Council of Churches. The chairman was Canon F. R. Arnold.

confused about standards and value judgements.

In view of the inadequate training of the clergy in pastoral care, and education for marriage, it was suggested that clergymen and other leaders should organize discussion groups and "workshops" to try to discuss young people's sexual problems and needs.

Professor Bowman stressed that though premarital sex was dramatic than rescue it was more important. The thousands of divorces and other failures in marriage, the suffering of children, and the premarital problems of young people, make education for marriage on a rational basis essential.

The intention of the consultation was to help the building of a new world of life at the end of upon which hangs a plain wooden cross of cedar above the holy table.

The Communion table and the altar were also made of cedar, while the other furniture of oak is a pleasant contrast.

The architect was Mr. P. J. Beeson, of Tamworth. The priest

plotted building and furnishings cost £25,100, and the debt was paid five years to the very month.

The bishop was assisted at the consecration service by the Archdeacon of Armidale, the Ven. Canon C. R. Roberts; the Reverend Bruce Holland, Vicar of Delungra; the churchwardens, Messrs S. G. Thomas and L. Leader.

A number of visiting clergy were present, namely the Rev. Canon A. A. Pidd, of Berrumbidgee; the Reverend B. Rowden, Assistant Curate of Armidale; the Reverend M. Worne, Assistant Curate of Narrabri; the Reverend P. Chiswick, Vicar of Bingara; the Reverend D. Parker, Vicar of Tuggerah; the Reverend L. E. Seymour, Vicar of Tenterfield; Fr. Andrew and Fr. Stephen, C.D.C., Watfalls; and the Methodist minister, the Reverend J. Baungrader, and the Church of Christ minister, Mr. R. Powell.



SYMPHONY CONCERT IN CATHEDRAL

FROM OUR OWN CORRESPONDENT

Melbourne, June 17

Although called the Cathedral Church of St. Paul's, Melbourne's cathedral celebrates its festival of St. Paul's period associated with St. Peter's Day, and each year special arrangements are made for this year as two symphony concerts, which are being held during the present week, on Tuesday and Thursday evenings, June 18 and 19.

In each case the Victorian Symphony Orchestra is being conducted by Georges Tzipine. The programme for Tuesday includes Handel's Concerto in G major, Wagner's Siegfried Idyll, and Haydn's Symphony No. 101 in D major (The Clock).

Soloists for this performance are Lance Harris, the cathedral organist, who plays Handel's Concerto No. 4 in F major for organ and orchestra; and William Hurben, singing Benedictus, from Bach's Mass in B minor; and from Miss Eves Salt Tears are from the Church Cantata, My Spirit was in Heavens.

Lance Hardy is organ soloist again at Thursday night's concert with Sonatas for Organ and Strips (Mozart), and the final in Glenda Raymond, singing Handel's Let the Bright Sun Shine.

The Symphony Orchestra will play Chautau's Symphony in B flat major, Handel's Scena (Mozart), and Mozart's Symphony No. 38 in D major.

DELUNGRA CHURCH CONSECRATED

FROM A CORRESPONDENT

Delungra, N.S.W., June 17

The Bishop of Armidale, the Right Reverend J. S. Moyes, consecrated St. Columba's War Memorial Church at Delungra on June 1.

The present church was built five years ago and dedicated by the Ven. Canon C. R. Roberts, Archdeacon of Armidale, on March 28, 1958, during the ministry of the Reverend J. S. Moyes.

It replaced an inadequate building which was opened in 1917.

St. Columba's Church, of timber construction, is a simple design with large, arched windows.

Everywhere the stained glass windows are light grey, with white trim around the windows.

The interior is finished with a large stained glass cross, which is illuminated at night.

The interior of the building has light green walls and a feature wall of blue at the east end, upon which hangs a plain wooden cross of cedar above the holy table.

The Communion table and the altar were also made of cedar, while the other furniture of oak is a pleasant contrast.

The architect was Mr. P. J. Beeson, of Tamworth. The priest

Miss Anne Shirley Dadds, of Sunderland, England, was married to Mr. Charles John Dadds, of Miskolc, Hungary, at St. Saviour's, North Sydney, Victoria, on May 25. The service was conducted by the Reverend J. S. Moyes, Bishop of Armidale, on the office staff of the Third Assembly of the W.C.C. at New Delhi. She had previously worked in the W.C.C. Youth Department at Geneva.

June 29: S. Peter, Apostle and Martyr.

LETTERS TO THE EDITOR

CHURCHWOMEN'S ASSOCIATION

To THE EDITOR OF THE ANGLICAN
Sir—Mrs Leslie, who wrote so feelingly in your issue of May 23, was not, I am sure, intending to cast the disbanding of any Mothers' Union organisation but appealing for an organisation for Anglican women with a wider range of activities than the M.U. group allows. Other Churches have their guilds or associations simply prefigured by their respective denominations, not a medley of Mothers' Union, Women's Guilds or girls' societies. Why not form, as in the Diocese of Perth, Western Australia, a collective group known as "The Anglican Women's Association"?

Surely we are Anglican women first, not owing our allegiance only to a small sect group. In Perth, diocese, the Anglican Women's Association was started about six years ago by Archbishop Moline. The Mothers' Union, the Anglican Missionary Council (embracing A.B.M.C., C.M.S.), Girls' Friendly Society, the C.E.G.S., the Sunday School Teachers' Federation, are all affiliated with the association. As the A.W.A. has synd representation and as its executive is elected by the Mothers' Council, its representatives can speak officially for the women of the diocese when they are asked to sit on other committees such as the Pan Pacific South East Asia Women's Association, the Church Immigration Council, and other bodies.

The badge is simply the Canterbury Cross, in silver, no lettering is required as the cross itself stands for worship service. The affiliated groups hold their own meetings and meet at an annual church service and in working for the diocese in any of its activities.

In Perth we have found this a very valuable diocesan organisation.

Yours faithfully,
(MS)

GLADYS M. FREETH.

To THE EDITOR OF THE ANGLICAN
Sir—Like the Bishop of Woolwich, I wish to be honest. I am not writing this letter to critics of the Mothers' Union. I know only too well that much it means to so many, but like all models it does have two sides. I have tried to be fair for 15 years, to put all I could into the Mothers' Union but, unlike the baby who is free to leave an organisation which does not fulfill their needs, we clergy wives must carry on year after year. It is because I know that I am not the only clergy wife in this predicament that I write this.

The objects of the Mothers' Union are both the natural outcome and obligation of commitment to the Christian way of life. Thousands of wonderful Christian families in our country witness to this without any contact with the Mothers' Union. I, personally, feel that it was a pity that these objects were ever taken out of the "whole" life and witness of our Church and put into an organisation which does not fulfill their needs, we clergy wives must carry on year after year. It is because I know that I am not the only clergy wife in this predicament that I write this.

The Roman Catholic Church has not done this and these ideals are of the utmost importance in the "whole" of their Church and family life. It is this one reason for our diminishing numbers.

I have been unable to reconcile my interpretation of Christian love, forgiveness and understanding with the strict rules of Mothers' Union. As an Englishwoman, recently arrived in Australia, Mrs Dunton-Fear's loyalty naturally lies with the Church in England (line 13). I am fourth generation Australian, and England to me is a foreign country as far as the world. My first loyalty lies with my own Australian missionaries. Church teaching must come first in our mission fields. The upheavals of the Christian ideal of marriage, and the building up of a Christian family life will only grow the strength of this teaching, and the strength of this teaching depends on all we Australians here at home, on our prayers, our personal interests and our

financial giving. Both the Australian and English Churches are the Church Ministry Society. The Australian diocesan diocese runs into thousands of pounds.

We have a wonderful country, we do not need anything bigger, bigger loyalty, more understanding, more co-operation, bigger hearts and bigger brains.

Yours sincerely,
DOROTHY FINCHER
The Vicarage,
N.S.W.

To THE EDITOR OF THE ANGLICAN

Sir—It is most unfortunate that, in an endeavour to create a comprehensive organisation for women within the Church of England in Australia, the Mothers' Union should be threatened with extermination. No single organisation could possibly meet the whole of the needs of the women of the Church. The Church herself is the Body of Christ and the unity of the Church is essential in His Body, but through the various organisations within various units can, and do, do much for the women of the Church and its various avenues of service, each affiliated body getting free within their own constituted authority to pursue its own course.

It is not possible for any organisation meet the needs of Christ, His people and His Kingdom. His ideas are high, its objectives are deep, and its demands are certain. It is not possible for any organisation not be re-framed or re-organised, but its claims cannot become automatic. Its objects must remain the same if the Mothers' Union is to serve the Church effectively.

It is not possible by casting away a prestige and experience which has been built up over a century, and has proved capable of meeting the needs of many different races. Look again at the objects and you will find a way to achieve that more could be accomplished than more enthusiastic members. The needs of the churches are there and set the standards for the Mothers' Union.

It is not possible to maintain the sanctity of marriage. This is the basis of the Christian way of life and if we have a large number of Christian women who are really keen to explore inter-relationships here is a field, already neglected, where they can probably be employed. It is also the fortress of our Christian standard, where they can be attacked by many forces ranging from those who hold to fewer than Christ's standards of morals, to those who hold to more.

(2) The second object of the Mothers' Union means that there should be a united effort of the awakened parental responsibility. This is a united effort of the Church in our country, but in a season when the winds of change blow with such violence, it seems essential that parents while compelled to review their responsibilities to the Church, should be enabled to see the full implications of their responsibilities to the Church.

(3) The third object simply requires the obligation to live a life of prayer and the duty of the Christian to put this into effect operation. This puts the Church in the forefront of the Kingdom of God. Kingdom of God knows no boundaries and recognises no watertight compartments. Christians are to be in the world, but nevertheless, if they are going to be effective witness, they will always need to renew their spiritual strength.

If one organisation is intended to embrace all women and to represent the Church, it must eventually have to be broken up again into various sections or divisions. The M.U. has never claimed to be the only organisation for women, it merely set itself to meet a need. It is not possible to do this, doing it in a most effective way.

Whatever the future might bring us in the way of a new organisation, we shall still remain the M.U. and the W.A. and there

will be some who will demand that we have the C.W.A. or the M.U. and the W.A. and there

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situation) to prohibit anything contained in the rubrics of the B.C.P. which is in violation of the Constitution allows that each diocese shall, for the time being, be at liberty to make such alterations as may be deemed necessary. Ordinations provided they do not contravene the rubrics of the Constitution names the B.C.P. and the rubrics as the "authorised standard of worship and doctrine in this Church" (section 1).

Within the B.C.P. is the Ordination of the B.C.P. in the "ornaments of the rubric" and of the ministers thereof to be as in the second year of the reign of Edward VI. Much controversy over raged in England over the use of the rubric, various interpretations of it, both Puritan and High Churchman have regarded it to include the English vestments; many compromise between the two, but the correct interpretation, finally, in 1909, a special committee of bishops reported that the rubric could not be interpreted to exclude the vestments. Both houses of both Convocations accepted this finding by resolution. No Canon of England or Scotland of the Realm being required.

What a bishop or diocesan synod has the right to allow deviations from the Prayer Book, fail to see how a diocese can prohibit the use of the English vestments by a parish decree to use them.

Further, from reading "A Handbook of Church Law in the Diocese of Sydney," the whole view of the matter is that the vestments are prohibited until they have been declared legal by the Archbishop of Sydney, etc. Surely, after the unimpeachable acceptance by both Convocations after the very explicit ban in the 1928 B.C.P. (athletic Parliament or, largely, and the unimpeachable acceptance by the Anglican communion as a whole, it is not possible to continue on its ivory tower and continue to maintain that vestments are illegal?

As Bishop Shevill said in his recent charge to Synod, the Church in Australia still maintains that vestments are illegal (a solved quagmire happily for a number of years with a new revised).

Yours faithfully,
A. J. BROADFIELD
c/s. Luke's Rectory,
Toowoomba,
Q.

"DEVIATIONISM"
"CHARGE"
ECUMENICAL PRESS SERVICE

Dr. Stutterheim, a minister of the Netherlands Hervormde Kerk, the second largest of the three Dutch Reformed Churches in South Africa, is shortly to appear before the general commission to answer charges of "deviations."

The complaint against Dr. Stutterheim is based on an article he published in "Pro Veritate," an independent, non-denominational and multi-racial church journal, in which he wrote appreciatively about the Vatican's moves for Christian reconciliation and expressed the view that Protestants and Roman Catholics could go a long way towards meeting each other.

The complainant, a fellow minister, alleges that Dr. Stutterheim did not emphasise sufficiently the Roman Catholic danger.

This new heresy case comes soon after the reinstatement of Professor Albert Geyser, the theologian who a year ago declared a heretic for attacking the Vatican's moves for Christian reconciliation.

This decision has now been reversed.

Yours faithfully,
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BRISBANE SCHOOL EXPANDS

A NEW BUILDING AT BALD HILLS

Tenders have just been called for the erection of a new two-storey classroom block for S. Paul's School, Bald Hills, Diocese of Brisbane.

This Anglican secondary school for boys was opened in 1961, including furniture, equipment and other expenses, the cost of the new building is estimated at £50,000.

When the school opened in 1961 it commenced with a sub-junior grade only, and one higher grade has been added each year, so that it now has the three grades from sub-junior to senior, with a total enrolment of 140 boys.

Next year the school will enter pupils for the senior examination for the first time. As the result of the introduction of the new five-year secondary school course in Queensland in 1964, the school will then have to cope with a double intake of boys (being boys who have completed the grades 7 and 8 of the primary school course). Instead of admitting only boys in three grades as in 1963, the school will have pupils from each of the five grades of the secondary school course in 1964.

300 BOYS

As the enrolments of boys for entry to the school in 1964 (both 7th and 8th grades) are particularly good for this stage of the year, it is anticipated that the enrolment of the school will rise from 140 this year to 250 in 1964, with a likely rise to 300 boys in 1965.

The additional classroom block to be erected this year is to enable the school to provide adequate classroom and laboratory facilities for a school of at least 300 boys.

By the time the new building is erected, the total capital expenditure on the school (including land, buildings and equipment) will have reached about £175,000.

The establishment of the school was made possible by the

TRAINING SHORTENED IN SWEDEN

ECUMENICAL PRICES SERVICE

Geneva, June 10

Owing to the lack of clergy in Sweden, there has been a considerable increase in the applications to be exempted from the normal theological training. Between 1959 and 1962, 50 per cent of newly-ordained pastors came into the ministry after a shortened pastoral training.

The Swedish Episcopal Conference has now empowered a special commission to examine along unified lines about applications for exemption.

great benefaction for this purpose from the estate of the late Sir Edwin Marsden Tooth.

The aim of the late Sir Edwin Tooth in providing for the establishment of the school in this way has been helped forward by continued and personal interest in the project shown by the trustees of his estate who are Lady Tooth (his wife) and a former school teacher, the Hon. T. A. Hiley (State Treasurer) and Mr Harold Ash (company director).

The church authorities are pleased with the progress of the school and the work of its headmaster (Mr P. A. K. Krebs) and his staff in establishing the school on a sound basis in such a short period.

Mr and Mrs Jack Nelson, with their three children, from the Native Reserve, after the Reverend Dr. Newman had baptised them in All Saints' Church, Merredin, W.A. With them are Mr and Mrs Alan Burrows, missionaries of the Anglican Mobile Mission.

STONE SET FOR RETREAT HOUSE CHAPEL

FROM OUR OWN CORRESPONDENT

Merbourne, June 17

The bright sunshine of an unexpectedly lovely June day for Merbourne made the grounds of the Retreat House most attractive for the setting of the foundation stone of the new chapel being erected to the late Sister Flora, Mother Superior of the Community of the Holy Name, and first Sister Superior of the Retreat House.

The ceremony took place on Wednesday afternoon, June 12, and was performed by the Bishop of St. Arnaud, the Right Reverend A. E. Winter, Acting Metropolitan, who, assisted canon, served in the parish, in which Sister Flora lived as a girl.

The Right Reverend G. T. Sambell, Vice-General, who is Warden of the Mission to Streets and Ladies, and who the Retreat House forms part, was also present, with a number of clergy from the Diocese of Merbourne.

Ballarat was represented by the Reverend R. G. Porter. The many visitors were able to stand on the site without disturbance.

The procession included the Sister Superior of Retreat House, the Assistant Superior, and the Mother Superior of the Community, with the clergy and two bishops.

The lesson was read by the Venerable R. H. B. Williams, for many years Warden to the Mission to Streets and Ladies.

The architects for the new chapel, Louis Williams and Partners, presented the Bishop of St. Arnaud with a ceremonial scroll, which was then lowered into position, blessed, and the soil all joined in singing the doxology. The Bishop spoke of praying

the Lord because the foundation was set for several reasons.

From the commencement of Retreat House, it was realised that a chapel adequate to its needs must be provided, and this was always the vision and the dream of Sister Flora.

In the reality of the vision was found the worthy cause

memoration of a devoted, holy person.

Members of the auxiliaries of the mission assisted with the help of the provision of time and spaces afterwards.

It is expected that the new chapel will be dedicated in about six months.

CENTENARY SERVICE AT HOLY TRINITY, KEW

FROM OUR OWN CORRESPONDENT

Merbourne, June 17

His Excellency the Governor of Victoria, Sir Robert Dalgarno, who has only been in the State a very short time, and his opportunity for worshipping in parish churches was the service.

One of the first to welcome him and Lady Dalgarno was Holy Trinity Church, Kew, which he attended for the first of its centenary services on Sunday morning, June 9.

The service was also attended by the Mayor, Town Clerk and Councillors of the City of Kew, as well as many former parishioners, and others who had associations with the parish over the years.

The preacher was the Right Reverend G. T. Sambell, Vice-General of the diocese.

In the evening, the theme of the service was "Our Heritage of Music," and instead of the usual sermon, the Reverend Owen Dowling, who is an accomplished musician, gave an address on the development of Church music.

This was illustrated by pieces sung by the choir, under the direction of Mr. A. Batson; and by tape recordings of selected choir.

Centenary celebrations continued over the following Sunday, June 16, when the Right Reverend G. T. Sambell, Vice-General of the diocese, spoke at a men's Communion breakfast, and at 11

A. Evenson, the preacher was a former Assistant Curate of Holy Trinity, Canon P. St John Wilson, Headmaster of Brighton Grammar School.

The Vicar of Holy Trinity Church is the Reverend J. D. Sanson.

W.C.C. STAFF POST

ECUMENICAL PRICES SERVICE

Geneva, June 3

The World Council of Churches has announced the appointment of Professor Maurice A. Coppe, a former student of the World Student Christian Federation, as a secretary of its Department on Church and Society.

Professor Lopez, an Argentinean, will assist with the preparation of the Department-sponsored Conference on Church and Society to be held in Geneva. He also will have responsibility for the follow-up of the W.C.C.'s study programme on rapid social change.

Before his appointment he had served since August, 1956, on the W.C.C. staff, with special responsibility for work in Latin America. Earlier, he was from 1954 to 1956 professor of Christian sociology at the University of Mendoza, Argentina.

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