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THE CATECHISM . . . 104

SOME "HARD SAYINGS"

By FRANCIS JOHN BREILY

WE have seen that when the Jews offered their sacrifices, and said, "And thou, O God, be merciful to us," the first thing that they were sinners who had hope of eternal life in the Messiah, the Christ, whom God would send them from their sin that His blood being shed, the taint of their vitiated blood might be taken away; secondly, their sin was the cause that the innocent victims had to die in their stead, and thirdly, the eating of the flesh of the victim was the sign and symbol of their desire for communion with God.

We have seen, too, that Christ fulfilled in Himself the sacrifice of the Old Covenant which typified Him and He Himself the sacrifice of the New Covenant which, by the offering of Himself once for all, has taken away the sin of the world and given man the chance of eternal life. As St Paul wrote to the Romans, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ Our Lord."

We must now try to understand more particularly what the Catechism means when it says the inward part of thing signified in the Last Supper is "The Body and Blood of Christ which are verily and indeed taken and received by the faithful."

Speaking to the people in Capernaum after the miraculous feeding of the Five Thousand, Our Lord said, "Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life which the Son of Man shall give unto you."

And He went on to say, "I am the bread of Life . . . I am the living bread . . . if any man eat of this bread, he shall live for ever; and the Bread that I will give is My flesh which I will give for the life of the world."

Verily, verily, I say unto you, the flesh of the Son of Man, and drink His blood, ye shall live in you. Whoso eateth My flesh, and drinketh My blood, dwelleth in Me and I in him."

When He had spoken thus, he gave thanks of His body, and said, "This is a hard saying," and walked no more with Him.

A few months later, on the night in which He was betrayed,

Our Lord "took Bread, and blessed it, and broke it, and gave it to His Disciples, and said, 'My Body, and this is My Blood, and this is My Blood of the New Testament, which is shed for you (all) for the remission of sins.'"

These have always been "hard sayings" and difficult to understand. First, let us think of two analogies and for the first, let us think again of the child's birthday cake.

The mother of the child first orders the cake to be made but though the decoration and sugar-warding may indicate its purpose, it is, when fetched from the baker's, just an ordinary cake made in the usual way.

When the table is prepared and the cake is in its place of honour, the guests assembled and the party begun, the cake becomes the symbol or token of an event and a sign of the mother's love and care for her child, but if she goes out and leaves him alone, the cake may be a standstill, and if he is left by his mother's thought for him, but it will never be more than a symbol or a token.

PRESENCE NEEDED

To change the cake from a symbol or token to a sacrament, the cake in its deepest sense, the mother must be present in her own person. She must be there with her child, sustaining and nourishing him with her actual presence.

It is her person, her presence, her very life (as it were) which turns the cake from being a symbol or token to being what we might call a living reality.

What the mother did for the child, how she suffered for him that he might be born into this world as well as the privileges the obtaining of, and through her actual presence with him, that the birthday cake might be a living reality.

It was through her, his life; and it was by her, his food, and it was through her, his actual presence with him, that the birthday cake might be a living reality (as it were).

After the Lord's Supper, two young friends called to enquire after their

priest, an elderly and saintly man, who was recovering from some indisposition.

They were invited to go inside and sat before the fire talking to him. He listened to all he had to say. No engorged were they, that they did not notice how the day had drawn in nor that dusk had fallen unless someone entering the room switched on the light. Something on something on something in the darkening room without putting it on.

The two young people were in one sense, feeding up the person of their old friend and were being fed by him.

If we consider these two analogies together, we shall see that when the Bread and Wine for the Sacrament of the Lord's Supper are brought into the church, they are simply bread and wine.

The bread may be leavened or unleavened, although the leavened bread may already be broken into the parts necessary for the communicating of the sacrament, or the unleavened wafers stamped with the figure of letters IHS to indicate the purpose for which they are to be used, when they are put upon the Credence Table, the bread is bread and the wine, wine.

When the Lord's Table is prepared, and the Holy Eucharist is assembled for the Holy Feast, God the Father, God the Son, and God the Holy Spirit are present.

He who is the Lamb of God, who has shed His own Blood and gave Himself for the life of the world, is present in the Sacrament of the Lord's Supper.

God the Father, God the Son, and God the Holy Spirit are present in the Sacrament of the Lord's Supper, and God the Holy Spirit is present in the Sacrament of the Lord's Supper.

For since in Adam all have sinned, and since in Adam all are made alive.

Because Christ died and rose again for the life of the world, He feeds us with His own Body and Blood, and we are made alive.

The outward visible sign of Bread and Wine in the Lord's Supper are no mere symbols and tokens of God's redeeming love for us. They are verily and indeed the Body and Blood of Christ who gave Himself as the all-sufficient Sacrifice for us.

Here, O my Lord, I see Thee face to face.

Here would I touch and handle

Thine uncreated Being,

and know we are verily and indeed

in His Presence, fed by His

very self with His Body and

Life and Light.

Secondly, in the Revelation, St John saw Our Lord in several

ways. First, he saw Him as the

Great Victor, seated in Heaven

and Darkness and heard Him

saying, "I am He that liveth and

was dead; and behold, I am alive

forevermore."

Secondly, he saw Him standing

as a Lamb as it had been slain,

before whom a new song was

sung, "Thou . . . hast redeemed us

to God by Thy Blood, out of

every kindred, and tongue, and

people, and nations."

And thirdly, he saw Him as

He who feeds those who have

accepted His redemption and

leads them to the fountains of

living waters.

We may understand this a

little more easily if we remember

that where we have a body, we

may have a dead body, but

where we have a living person,

we have a person and a living

person.

Christ, whom St John saw as

the great Victor, risen, ascended

and glorified, is a Person and a

Living Person.

He who is the Lamb of God,

who has shed His own Blood and

gave Himself for the life of the

world, that He might be

redeemed to God, and He rose

from the Dead that we might be

made alive.

"Christ died for our sins,"

wrote St Paul, "that He might

redeem us from all iniquity, to

himself a peculiar people, zealous

of good works."

For since in Adam all have

sinned, and since in Adam all

are made alive.

Because Christ died and rose

again for the life of the world,

He feeds us with His own

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FAMOUS ANGLICAN SEES . . . 56

ST EDMUNDSBURY

By THE REVEREND EDWARD HUNT

ALTHOUGH the present see of St Edmundsbury and Ipswich was created in 1914, the name St Edmundsbury appears as early as 1065, and as Bury Edmundsbury in 1085. The name Bury goes back to c. 903, a brief notice of the famous abbey, "one of the richest and most powerful Benedictine houses in Christendom" may therefore give an insight into its history, as it is full of history, the abbey's well knowing that they were entitled to receiving the dignity of mitres from diocesan bishops.

About 903, the remains of St Edmund, the "beigen King" of the Saxons, who suffered martyrdom at the hands of the Danes, were removed from the island to Boadsworth, afterwards known as Bury, and in the large wooden church and the church was a college of four priors and two deacons, a small enough beginning.

However, Edmund the Magnificent gave a grant of land in 945, and after becoming King, 1016, became benefactor to the abbey. In 1085, the monastery dated from his reign, a new stone church being commenced in 1020 at the King's command.

A grant of privileges granted by Cnut, 1020, included "a gift of 4000 eels a year."

In 1104, the abbot, the Confessor, enlarged the lands and granted the abbey the right of coining its own money, which it retained

until Edward III.

Herfast, Bishop of Thetford, who removed his see to Bury, 1020, Abbot Baldwin defeated the Danes, persuading Alexander I to take his house under special protection of the Holy See.

In freedom from episcopal control secured by William I, 1085.

Its wealth had doubled since Edward the Confessor and in Domedey it was noted "as possessing 1000 monks."

Baldwin built a splendid stone basilica, of which fragments still remain, to which relics of St Edmund were translated, 1095.

The rebuilding of the abbey had a chequered history.

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Richard I in prison in Germany.

Crosse remarks that Samson

built a large stone in history.

During 1208, he was buried in

unconsecrated ground, and

of the Papal Interdict.

In the thirteenth century the

abbey was known as "one

of the richest houses in Christen-

dom," and it was famous for

attracting many pilgrims on route

from London to the Low Coun-

tries, just as Canterbury attracted

pilgrims on the way to France.

In either case "merchants could

combine business with devotion."

In 1214, Langton and the rebel

barons met in the abbey church

at Bury, but the story that St

Edmund's head was carried to

Toulouse by Louis the Dauphin

has no foundation.

Henry III granted two annual

fairs at Bury, one of

BISHOP ROSIER CONSECrated

PERTH CATHEDRAL PACKED

FROM OUR OWN CORRESPONDENT

Perth, February 20

Whatever misgivings one may have had concerning the propriety of an evening hour for the consecration of a bishop, were dispelled on the Feast of the Presentation of Christ in the Temple, when at 7.30 p.m. in St. George's Cathedral, Perth, Canon Bruce Rosier, Rector of Kellerberrin and Rural Dean, Eastern Deanery, was consecrated Bishop in the Church of God.

The Right Reverend Bruce Rosier is now the second Auxiliary Bishop of Perth, appointed to the episcopal oversight of the Northern Archdiocese which includes all the country parishes in the diocese. The evening hour of 7.30 p.m. enabled the country parishes to be well represented; office workers from the metropolitan area and housewives, with their families took full advantage of the after-dinner hour.

For many, it was the first church service attended which they would have been obliged to attend had it been held in the morning. The Bishop-elect was presented to the Archbishop by Bishop T. B. Macdonald and Bishop John Frewer.

Besides the Archbishop and the two bishops already mentioned, the others taking part in the laying-on of hands were the Bishops of Kalgoorlie, Bunbury, North-West Australia, Bishop C. F. Grey and Bishop George West, formerly of Rangoon.

Representatives of other churches were present. It was good to see the Roman Catholic Monsignor seated alongside the Salvation Army Brigadier and the President of the Congregational Union.

Serbian Bishop, Methodist President and Presbyterian representatives all given seats of honour at the side of the altar which had been set up in the cathedral crossing, where were assembled the bishops with the archbishops. The one disappointing aspect of the service was the absence of the visiting churchmen kneeling for the singing of the Vest Greeting or for the laying-on of hands.

COMMUNION

When the time for administration of Communion came, the Archbishop of Perth invited visitors from other churches to participate in the sacrament, but your correspondent not having a licence, a vantage point could not see the altar. Mrs Rosier and their four children were the first to go to the altar.

At the Intercession in the service of Holy Communion it was particularly thoughtful of the Archbishop who was the celebrant to remember Ronald Ryan, who at that time, was awaiting his execution.

The sermon was preached by the Venerable L. Bothamley, former Archdeacon of Northam, whose successor in office the new auxiliary bishop will be.

Presiding from the text in Acts 20:8, "Keep watch over yourselves and all the flock of which the Holy Spirit has given you charge as shepherds of the flock of the Lord, which he has won for himself by his own blood."

Archdeacon Bothamley said always the bishop had to be a pastor, and though the exercise of his pastoral might vary from age to age and the emphases differ, yet the fundamental character remained unchanged. Evangelism would not be achieved by avalanche-like crusades, but by the setting up of

strong committees, but after the manner of Our Lord's word to St. Peter, "When thou art converted, strengthen thy brethren."

The supreme need of our day was for every bishop to be in the flesh, to a father to his clergy. The present stress and strain of parochial life was an endurance test, and sometimes doubt and despair went hand in hand. It was the fatherly heart and hand alone that would bring spiritual refreshment which in turn would give new hope and conviction.

"To most of us, this is where the primary task of a bishop lies to-day. He must share with the clergy the 'mine and thine' of the pastoral office; he must have personal knowledge of them and their difficulties which will lead to a new birth of assurance from his fatherly and wise counsel."

"We have all the organisations we need, and efficient as they are, it so often militates against the fulfilling of the primary tasks of evangelism and pastoral care."

BISHOP A PASTOR

A chief shepherd had first to feed his lesser shepherds if the task of feeding the Church of God was to be done, said Archbishop Bothamley, burdensome as it may be, responsible as it must be, yet the doing of it would bring joy and refreshment for the bishop no less than for those to whom he ministered.

Christ's work on earth was chiefly with individuals. Public occasions there were, and ministry to crowds and groups of people for the ministry was to the whole world.

But that small band of apostolic men could never have gone out to turn the world upside down had they not been fortified by the constant remembrance of days and hours of personal intimacy with their risen Lord in the days of His flesh.

So it was today, "This is what the clergy look for and expect, and this is the task in which our brother is being called by God in his consecration to exercise."

Addressing the new Bishop, the preacher concluded: "My brother, we are truly thankful for the quality of your gifts, qualifications and achievements, which you are presenting to the Lord in His holy temple on the Feast of the Presentation in the Temple."

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Archdeacon Bothamley said always the bishop had to be a pastor, and though the exercise of his pastoral might vary from age to age and the emphases differ, yet the fundamental character remained unchanged. Evangelism would not be achieved by avalanche-like crusades, but by the setting up of

Temple, for rededication and consecration.

"I believe in an expressing the thoughts and hearts of many when I say that our hope is that being a bishop largely free from the burden of administration, you will be free to exercise what, as a bishop, you are pre-eminently called by God in your consecration to carry out."

"Our holy religion is based on that which is dogmatic and doctrinal. These are the bones and flesh which can only come alive and live through the breath of the Spirit which is the very heart of the matter, which is always and forever a matter of the heart."

"To most of us, this is where the primary task of a bishop lies to-day."

TASMANIAN CHURCH CENTENARY FESTIVAL

FROM A SPECIAL CORRESPONDENT

Fingal, February 20

On March 5, the members of St. Peter's Church, Fingal, Tasmania, will begin a week of celebrations to mark the centenary of the church's foundation.

The celebrations are being arranged by the Rector of St. Peter's, the Reverend Arthur Solomon, his churchwardens and members of the vestry.

Among visitors to the parish during the celebrations will be the Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements, the Bishop of Tasmania, the Right Reverend E. J. Davies, a former Bishop of Tasmania, the Right Reverend E. F. Cranwick, the Premier of Tasmania, the Hon. Eric Reece and Mrs. Reece, and the Dean of Hobart, the Very Reverend E. J. Davies.

The week's programme will begin on Sunday, March 3, with Family Eucharist. The Dean will be celebrant and preacher.

Tuesday, March 5, centenary day, will be marked by morning service, parish tea in the Town Hall and a Festival Evening at which the preacher will be the Right Reverend K. J. Clements.

The celebrations will conclude on March 12, when Bishop Davies will confirm a number of candidates.

The church's history began with the setting of the foundation stone on March 7, 1847, by Archdeacon Reibey of Entally.

The ceremony was witnessed by more than 150 residents of the district, who subscribed the substantial sum of £250/15/3 towards the cost of the church.

A land grant of 11 acres was made by the colonial government as a site for the church, but insufficient funds prevented its completion.

In 1848, the Reverend John Chambers, then incumbent of the parish, wrote an appeal to all churches and women throughout Tasmania, appealing for funds "in behalf of our unfinished church in the parish of Fingal."

His appeal was successful and the church was soon completed. A rectory was added to the church in 1895, financed by public subscription.

St. Peter's is one of the oldest churches in the state.

AFRICAN BISHOP FOR ORDINATION

FROM A CORRESPONDENT

Hobart, February 20

The Assistant Bishop of Central Tanganyika, the Right Reverend Yohana Masindiro, will preach at the ordination in St. David's Cathedral, Hobart, on February 24.

Canon Shephard succeeds to the Woodcock Canonry which became vacant on the death of Canon C. J. Whitfield who died last year after holding the canonry since 1949.

Canon Shephard was ordained in 1928 after receiving training at St. Barnabas' Theological College, and passing Th.L. with second class honours, has served the whole of his ministry in the Diocese of Adelaide, except for the period 1943-46 when he was on service as chaplain with the R.A.A.F.

Nicknamed "Tiny" because of his great height and breadth of stature, he is a popular and effective chaplain.

Before World War II he served as Assistant Curate at Unley, and was successively

Wentworth, and St. James, Loxton (1929-31), Rector of Auburn (1933-37) and Priest-in-charge of St. Edward's, Kensington Gardens (1937-43).

DEAN THOMAS AS PRESIDENT

FROM OUR OWN CORRESPONDENT

Melbourne, February 20

Founded in 1839, the Melbourne Athenaeum is the city's oldest public institution.

The Dean of Melbourne, the Very Reverend T. P. Thomas, has been elected its President for the year 1946-47.

The Athenaeum is situated in Collins Street, a block away from St. Paul's Cathedral, and has owned its site since 1840. It contains a library, reading room, and art gallery.



The Archbishop of Perth, the Most Reverend George Appleton, and seven other bishops taking part in the consecration of Bishop B. S. Rosier.

OBITUARY

MRS C. N. THOMAS

We record with regret the death of Mrs Phoebe Thomas, wife of Canon C. N. Thomas, Vicar of St. Peter's, Box Hill, Diocese of Melbourne. She died at the Virage on Friday, February 15, after a long illness.

English by birth, Mrs Thomas had settled in the vicarage life in Australia, and was greatly beloved in all the parishes to which her husband had been appointed. She leaves a family of three sons and a daughter.

A big congregation attended a Requiem Eucharist at St. Peter's on Monday morning, February 18. The celebrant was the Right Reverend E. R. Arnot, assisted by the Reverend S. M. Young, Assistant Curate in the parish.

The funeral service was held in the morning, and was followed by cremation at Springvale.

NEW CANON APPOINTED IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, February 20

The Bishop of Adelaide, the Right Reverend T. T. Reed, has appointed the Reverend H. E. G. Shephard to be an Honorary Canon of St. Peter's Cathedral, Adelaide.

Canon Shephard succeeds to the Woodcock Canonry which became vacant on the death of Canon C. J. Whitfield who died last year after holding the canonry since 1949.

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CYCLONE RELIEF FUND

The following further donations have been received by the Cyclone Relief Fund received by the Australian Board of Missions are gratefully acknowledged:

Presbyterian, Adelaide	£17.54
St. Paul's, Adelaide	15.00
Y.A.F., Adelaide	20.22
Mrs M. E. K. ...	50.00
Anonymous, Adelaide	1.00
St. John's of E. ...	10.00
St. Raymond, Adelaide	2.00
Anonymous, Warrnambool	1.00
St. Thomas', Sydney	36.15
Colin, Gillingham	4.20
G. R. Wadfield	4.50
Anonymous, Newcastle	4.20

TOTALS: £170.61

SCHOOL CHAPLAIN COMMISSIONED

On February 17 at the opening of Lent term service of the Anglican Cathedral in the cathedral, Bishop F. O. Hulme-Moir, Dean of Sydney, commissioned the new school chaplain, the Reverend John F. Neuh.

The headmaster, Canon M. C. Neuh, in welcoming Mr. Mason spoke of his wide experience in Church schools particularly as school chaplain of "Shore" for nine years.

The Cathedral School opens with a record enrolment of 88 boys.

St. Peter's Church, Fingal, Tasmania, the centenary of which will be celebrated next week.

BOOK REVIEWS

IMPRESSIVE ANNUAL

MELBOURNE STUDIES IN EDUCATION, 1966, Edited by E. L. French, Melbourne University Press, Pp. 320, 10s.

NOW in its eighth year, Melbourne Studies in Education is established as the most impressive annual in its field. It continues, also, to be the one publication to recommend to the intelligent citizen who wants to know, as he ought, how this country's children are educated. The 1965 volume, which was published in 1966, is as wisely edited and as handsomely printed as were its predecessors. Although necessarily expensive, it is excellent value.

This annual, the contributions cover the three traditional areas of educational discussion: philosophy, history and practice. The first section is notable for containing papers mainly by professional philosophers.

Professor Royce Gibson considers T. S. Eliot's notion of the elite, and also the seminal theories of A. N. Whitehead. Professor A. J. Passmore—an eminent contemporary analytic philosopher whom we should require to have in this country—presents a critique of traditional educational theory, and attempts to build a new one.

D. C. Phillips, the only "educationalist" in this category, offers a history of the idea of evolution in educational thinking.

In the historical section, there are two most interestingly juxtaposed studies, one on Bishop Houghton's attitude towards

PRIVATE PRAYER FOR LENT

LENTEN PRAYERS FOR EVERYMAN, M. J. Haack, Melbourne, Pp. 100, 10s.

These prayers are intended for personal use for each day in Lent, and are grouped around a central theme for each week, for example, for the third week, they are for the Seven Gifts of the Holy Spirit, and for Holy Week are on the Seven Last Days of Our Lord.

They range from the earliest centuries to the present, and from the Roman liturgy to the Presbyterian Church of South Africa.

A devotional verse begins each day's prayers, but not too late for churchpeople in this country who have not yet found satisfactory Lenten material.—J.S.

NEW GUIDE

A CHRISTIAN'S GUIDE TO GROWING OLD, Minnie Parsons, Hodder, Melbourne, Pp. 20, 5s.

We all need help to prepare for old age, so whether we are growing older our horizons might not be unduly restricted even if our movements are more confined.

Writing simply in line with the conception behind this series, Parsons has much to say of practical every day importance. His section on making a will could doubtless be of help to many hesitating to get a lawyer to draw up their will.

Practical principles floodlight each chapter without being artificially introduced.—A.V.M.

ADVERTISEMENT FOR CONFIRMATION

ANGLICAN NEWS FOR LONDON, February 20

Some readers may be surprised when an advertisement for Confirmation candidates was recently placed by Derby Cathedral in the "Derby Evening Telegraph", but, in fact, there has been an excellent response when this has been done in the past.

For a number of reasons some people are shy of appearing on their own parish priest, and although the cathedral in no way intends to "trespass" on the responsibilities of parish priests, it has "captured" such candidates from surrounding parishes, some do respond to the advertisement and attach themselves to the cathedral because they are not already attached to any church.

BUDDHIST POINT OF VIEW

VIET NAM: THE LOTUS IN THE SEA OF FIRE, Thich Nhat Hanh, S.C.M. Press, Pp. 128, 10s.

CANON Taylor, Thich Nhat Hanh, general secretary of the Buddhist Missionary Society, devotes a great deal of space in his February "C.M.S. Newsletter" to commending this small paperback written by a Buddhist monk and scholar.

So much material has been produced on the war in Viet Nam that it is difficult for the general reader to keep up with it; it is easier, then, to dismiss the Western press for Communist-inspired propaganda and accept the government line in the U.S.A. and Australia, uneasily hoping that "they" know best.

But this book doesn't deal with the Western or the Communist point of view. It deals with the Viet Nam peasants themselves, "the simple victims of war".

Canon Taylor, who has so much first-hand knowledge of the rise of nationalism in Africa and the light for independence there, sees remarkable parallels with what is happening there with the struggle of the Viet Nam people.

Thich Nhat Hanh sees his country caught in a vicious power-struggle between capitalism and communism. Through choice or compulsion many of his countrymen are driven, supporting the peasant government and the Americans, or formally committed to Communism.

The vast majority, particularly the rural population, he believes, have no interest in politics, but want to preserve Viet Nam's identity as an Asian and largely Buddhist culture.

"After twenty years of war," Viet Nam society now approaches the ultimate of disintegration," he writes.

"The needless killing and destruction of the past, the destruction of property, and the venal use of money to erode human values, have resulted in

vent smoothly... and full marks for the book brought out absolutely no comment. Here he had a man in the forefront of the work, and not one comment on youth, churches, clubs, delinquency, scripture in schools, nothing.

In the World Church News Headlines was just a replay of part of the 2CH Church News Page. A segment better left out. Hadn't I heard that talk by Neale Aspinall before some time?

And the craziest thing of all was "C.B.A.'s new commentator". This turned out to be a relations officer for the Diocese of Sydney. I will not now call a P.R. man for a church official comment on church events.

He doesn't criticise any non-Anglican Church, or unite people. He does criticise any relations officer for the Diocese of Sydney. I will not now call a P.R. man for a church official comment on church events.

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NEW U.S. LITURGY WELCOMED

ANGLICAN NEWS SERVICE

The joy and thanksgiving implicit in the Eucharist became more evident to participants in the new "Liturgy of the Lord's Supper," celebrated publicly during the eighth annual Acolytes' Festival at St. John's Cathedral, Jacksonville, Florida.

The celebrant was the Reverend Massey H. Shepherd, professor of liturgics at the Church Divinity School of the Pacific, Berkeley, California.

The new service, used at the request of the Right Reverend E. Hamilton West, Bishop of Florida, marks the culmination of over eight years of hard work and extensive research by the members of the Standing Liturgical Commission of the Episcopal Church.

This autumn the Commission may request that the General Convention authorize the service for trial use throughout the Church. If it is authorized and received, it could provide the nucleus of a possible revision of the Prayer Book.

More than 1,000 Episcopalian in the Diocese of Florida participated in the experience and experiment of the new Liturgy of the Lord's Supper, responding enthusiastically to the new order of service.

In his sermon, Dr. Shepherd presented some of the background for the new service which has developed from consultations with other churches in the Anglican communion and also with liturgical scholars in other Christian traditions.

"It is new but not strange," I trust you will not have the feeling you've been to any strange service. Episcopalian will feel at home with this service."

Dr. Shepherd told the congregation of the three major aspects in which the new liturgy differs from the present Prayer Book. First, the structure of the service is altered.

"Once at the Holy Table, there is no interruption. This has been accomplished by putting all the prayers before the Offertory."

BETTER BALANCE

Second, the language of the service has been considerably modernized, though not completely reworded.

"The world has moved swiftly. Evidence the last Prayer Book revision in 1928 many words have lost their edge or meaning. We have made many minor changes in the wording, and added new intercessions related to our life in the contemporary world."

Third, there is an attempt in the treatment of penitential service to bring a better balance of devotion into the service.

As Dr. Shepherd stated: "It is important to prepare ourselves for the privilege and grace (of the Eucharist) by sincere repentance, but we should come to the Holy Table in joy and hope and thanksgiving."

Participants commented: "Mag-

nificent beauty!", "Tremendously moving!", "I felt I was more a part of the service and my mind was less likely to wander." "I thought the new liturgy brought the congregation into the act."

Perhaps a most significant comment came from the composer commissioned by the Joint Commission on Church Music to prepare a musical setting for the proposed Liturgy, organ-choir-master Ronald Arnatt of Christ Church Cathedral, St. Louis, who was in Jacksonville to conduct the "Liturgy of the Lord's Supper."

The new Liturgy from a composer's viewpoint, is very easily set to music. Many of the people on the Liturgical Commission had an innate musical sense; they used words that have good rhythm. There is a natural suspension in the phrasing.

Dr. Shepherd expressed the hope that experienced musicians would study guide.

He asked that interested persons forward their comments and suggestions to the Standing Liturgical Commission in the months to come before General Convention.

In referring to the action to be taken by General Convention, he emphasized that if the new Liturgy is received with favour, the Commission will ask for authorization for its trial use in the Church.

The ancient custom in which priest and people exchange the Peace is revived in the Liturgy of the Lord's Supper, the experimental rite of the Anglican Church in the U.S.A. It is done after the Nicene Creed and symbolizes that all are members one of another.

AS IT HAPPENS

Sunday

My third service this morning was a Corps Day service for the WRAAC. It's a service to which I look forward with mingled feelings. Generally held under warm climatic conditions, with a parade and a march past, invariably someone faints. Last year nineteen collapsed.

Reminded me of the sergeant who bellowed out to the one who felt faint to march off, and half the platoon died 'T-day was hot—but no one fainted."

I was mildly relieved that the service was held indoors, and despite the torrid conditions, I felt we entered into the spirit of the service.

Monday

Exhaustion it contains sufficient exaggeration to grip the imagination, the statement has sufficient truth to shatter complacency.

"Whatever students in our universities may think of Christ, they are unanimous in having nothing to do with His Church."

Tuesday

I visited a patient for the last time this afternoon. He is to be discharged in the morning. He was much happier within himself, particularly as I was able to share with him a letter I had received from his psychiatrist.

Although I don't think he has yet reached the place where he can accept this accident as being capable of being woven into the

plan of God for his life, some words of Charles Smyth gave him comfort.

"It is a commonplace of religious experience that when a Christian looks back over his individual life—his secular career as well as his spiritual development—it becomes apparent that there has been a mysterious pattern running through it all, and that, not by his own initiative, and not always by his own volition, his life has been guided into conformity with that pattern by one hand of God."

Wednesday

With R.I. starting again shortly, I guess some will be rationalising about their inability to do it. No new experience!

In his biography, I find that Mandell Creighton, Bishop of London, at the beginning of the century was writing to his Assistant Bishop and saying, "The mechanical system has laid hold of the clergy, partly because it relieves them of responsibility."

"They say, 'Scripture knowledge is best taught by the master', but I want them to teach religion," and then sadly adds, "How am I to get these ideas into the minds of the clergy, I do not know?"

Thursday

That strange text in Paul's letter to the Corinthians in which he suggests that after preaching to others, he might find himself

rejected, came back to my mind as I sat scanning an English periodical.

In the Stoke factory of Wedgwood's, a teapot had passed nine inspections. It looked perfect, but the last stringent inspection detected a minute chip inside the rim.

Although almost imperceptible to the human eye, it was set aside—and then trashed. For only the perfect might leave the factory and be sold to the public.

Imperfect workmanship must be rejected.

Friday

I had some conversation a few nights ago with an older man, a graduate, who is anxious to serve his parish more effectively than he is able to do as lay reader. To make him a perpetual deacon—for he will continue in his secular position—might appear to be the solution, but what else could he do on Sundays that he is not already doing?

His maturity and experience alone are of tremendous assistance to his rector, but his availability to celebrate at branch churches would greatly relieve a hardpressed parish priest. I mention this to his Diocesan to-day, and am not without hope that he might be ordained.

Saturday

What was the cause, I don't know. The bride couple had just risen to their feet. I'd just commenced my address, when out of the corner of my eye, I saw a movement as of a tree shaking in the wind.

Then, with a resounding crash, the third groomsmen collapsed—but was restored without loss of dignity. To cap it all, the service was recorded.

CO-OPERATION IN SWEDEN

ECUMENICAL PRESS SERVICE

Stockholm, February 20 A joint Catholic-Orthodox Working Group for Sweden has been formed to ensure co-operation in the pastoral care of immigrants and other matters affecting religious minorities.

The Ecumenical Commission of the Catholic Diocese of Stockholm and representatives of the Orthodox Church in Sweden initiated the action.

A communiqué issued on the formation of the Working Group stressed the unprejudiced attitude of both churches towards other Christian communities and towards ecumenical efforts in Sweden.

SPECIAL NOTICE TO INCUMBENTS

PRAYER BOOK REVISION IN AUSTRALIA

Please note carefully the following information about the new and revised forms of Service.

1. Separate, individual forms of service are in course of preparation. They will be available to parishes for use under proper conditions AFTER Easter.
2. Orders for these small books, each containing one form of service, MUST be placed with your Diocesan Registry. Orders should NOT be placed through booksellers, or direct with THE ANGLICAN.
3. The reason for this requirement is twofold. First, each diocesan bishop must approve the use of these experimental forms in each parish, and his Registry is the proper channel through which he should be informed. Second, the actual price of the booklets is dependent on the quantity ordered, so diocesan registries have been asked to transmit orders to the Primatial Registry not later than March 12.
4. The second edition of the complete Report of the Prayer Book Commission, together with the Draft Revised Forms of Service and the new Forms of Service, is now almost completely sold out; our Book Department holds in fact a stock of fewer than 100 copies.
5. Preference will be given to orders for single copies accompanied by cash. Clergymen who have not yet obtained copies are requested to PLACE THEIR ORDERS IMMEDIATELY.

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Report of the Commission

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The Litany	The Marriage Service
Holy Communion	The Burial Service
Baptism of Infants	Thanksgiving after childbirth
Baptism of older persons	

New Services:

A Modern Liturgy
Baptism and Confirmation of Adults
Ministry to the Sick
A Suggested Order for a Sunday Liturgy
A List of Prayers and Thanksgivings

Robert Arnatt, organist-choirmaster at Christ Church Cathedral, St. Louis, U.S.A., rehearses his "string section" before the celebration of the Liturgy of the Lord's Supper.

THAT'S WHAT THEY CALL A MAN

By VAUGHAN HINTON, A.C.C. STAFF WRITER

"THAT's what I call a man!" The remark was made by a distressed, obviously overworked relief worker as I entered the central depot set up in Hobart (120,000 population) following Sunday's Tasmania's disastrous bushfires.

The man he indicated stood in a queue of people holding phones and piles of documents, papers, and a matter that he's got his collar on backwards," continued the relief worker.

RELIEF DEPUT

The man with his collar on backwards proved to be the Reverend N. E. Derbyshire, Superintendent minister of Hobart's Wesley Church. Since Hobart's day of disaster on Tuesday, February 7, four days previously, he had been directing one aspect of the relief operation. Few could recall when he had last been to sleep.

The only real thing about his desk was a pile of New Testaments, rapidly diminishing, beside a sign, "Please take one."

Inside the door of the relief depot, Stewart Macgregor, 42, of the thousands of over-

tired, overstrained relief workers last night, he was far from general community operation and appeals for funds for the Ashburton Relief Committee were announced for all churches.

Archbishop Young, of the Ashburton Relief Committee, received 10,000 dollars from Pope Paul and handed it immediately to the Governor, Lord Davies, of the Anglican Church, and leaders of the Protestant Churches were doing the same with money they were receiving.

"All we are concerned about at the moment is the plight of the fire victims," said Bishop Davies. And whether it was helping fight the fires, or clearing away the destruction, providing blankets, cooking meals, sorting house-hold goods, or comforting the distressed, the church was in the thick of it, not as distinctive entities, but as an integral part of the relief operation.

Now, as the island tries to return to normal, all will face new problems. In the temporary camps where hundreds of the victims will live, there are at least 100,000 homeless, some 800,000, thousands of livestock, more than 100 motor vehicles, orchards, crops. Property loss is estimated at 20,000 million dollars. Churches were no more.

In Hobart, the flames had licked away whole streets of homes, not only on the outskirts, but near the heart of the city itself. One Baptist minister described it as "the most devastating event" with the skies dark grey, the sun and wind orange glow, and the houses dense with smoke and pulsating heat. Twenty-eight churches were not left standing.

No one could see what was happening. Afterwards, no one could believe what had happened. The disaster grew, on Wednesday and Thursday, churches went into action.

EMERGENCIES

The Salvation Army, St. Vincent, the Wesley Church, the three centres best equipped for such an emergency, opened their doors to the homeless, prepared thousands of meals for the mounting army of refugees, found shelter and beds and food.

Anglican, Methodist and Presbyterian churches in the suburbs that had escaped became receiving and sorting depots for needed materials.

The Red Cross, equipped for emergency action and skilled at coping with the problems of such disasters, distributed supplies, enrolled workers. Central depots, where the volunteers and church activities were readily channelled into this one overall operation.

VOLUNTEERS NEEDED TO VISIT PATIENTS

Dr J. Evans, Medical Superintendent of Callan Park Hospital, Sydney, is asking for more voluntary workers to visit patients.

Dr Evans says that although there has been an encouraging response to publicity given earlier, many more workers are now needed.

Some of those at present giving their services but 200 volunteers are needed. The voluntary workers work with patients either individually or in groups in collaboration with professional staff such as nurses, occupational and recreational therapists.

ENTERTAINMENT

Some of their duties included playing indoor or outdoor games with patients, reading to groups, assisting with library services, community singing, helping with outings, assisting chaplains on their ward visits and many other tasks.

Volunteers are asked to give half a day per week of their

time. This may be in the morning, afternoon or evening, or at weekends depending on the wishes of the volunteers.

U.S.A. SUCCESS

Dr Evans said similar schemes had been introduced with great success in the United States of America. Experience has shown that patients and staff look forward to the visits of the volunteers and that the volunteers derive much pleasure from a worthwhile job greatly received.

Mr M. McCarthy has recently been appointed as Honorary Director of voluntary workers and is in attendance at the hospital on Tuesday. Mr McCarthy will be pleased to answer telephone or personal enquiries from interested persons. Her telephone number is 826061.

Leaders of all the churches last night, he was far from general community operation and appeals for funds for the Ashburton Relief Committee were announced for all churches.

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At the beginning of the winter season on the river Tawne the Vicar of Northam, the Reverend H. G. Salisbury, will hold his annual service of blessing of the salmon and just before midnight on Tuesday, February 14.

He will conduct the service from the prow of a rowing boat, beached at Pedwell, which is a ship of about 200 yards of beach along the river bank. The vicar will wear Wellington boots, caulk, surprise and snort and a cloak, and will wade to the boat.

At midnight the first fishing boat will now arrive to begin the season, which lasts until September 14.

The actual service consists of three verses of "O God our help in ages past," a reading from the Book of Isaiah, Psalm 107, 31, "That he go down to the sea in ships," or Luke 5, 1-11 or John 21, 1-11 (the miracle of the draught of fishes at Gennesareth), prayer for the fishermen, a prayer of blessing of the nets, and the Pedwell Prayer and Lord's Prayer.

The first blessing of the nets was about 1800, and local fishermen believe that the Pedwell Prayer has its origin in Devon and that a Northam service is a revival of an earlier custom.

BISHOP OF TASMANIA AT MELBOURNE

The Bishop of Tasmania, the Right Reverend R. E. Davies, will conduct an evangelistic mission in the Parish of St. Matthew, Cheltenham, in the Diocese of Melbourne, during the week commencing Sunday, February 26 and concluding on Sunday, March 5.

The purpose of the mission is to deepen and strengthen the faith of Anglicans in Cheltenham, and to draw into the evangelising community those who are irregular in church attendance and indifferent to the Christian religion.

The mission will be assisted by the Reverend John Lawley, the Vicar of Altona, and by Sister Rita of the Community of the Holy Name.

On February 26, the mission team will be commencing by

BUILDER GOES TO NEW GUINEA

FROM A SPECIAL CORRESPONDENT

Port Moresby, February 20. A 44-year-old builder has left his wife and family behind in Brisbane for a mission to do voluntary work on new church buildings in New Guinea.

He is Mr Allen Beves of 63 Buller Street, Ewerton Park. Mr Beves says that when he heard that there was a grave shortage of builders and other skilled workers in New Guinea he felt that this was a way in which he could and would like to help the Church.

He has been an active member of St. Paul's Anglican Church for many years. While in New Guinea Mr Beves will help build the new St. Margaret's hospital at Oro Bay and may also work in day-care classrooms for Mary's School.

Bishop Arnot, at the 8 a.m. Eucharist at Matthew Cheltenham. The programme of the mission will include features such as a tented barbecue, a men's tea, special daily children's services, mission services for teenagers and adults on all week nights, and music and drama.

During the week, the Bishop will visit hospitals and schools and will call on aged and sick people in their homes. He will also be available for private interviews.

On the concluding day of the mission, the major services will be a Parish Family Eucharist at 9.30 a.m. and a Thanksgiving Service at 3.30 p.m., both of which will be held in the grounds of the Memorial Church of St. John.

APPOINTMENT AT S. AIDAN'S

FROM A SPECIAL CORRESPONDENT

Port Moresby, February 20. The Reverend Theodore Woods, son of the Archbishop of Melbourne, has arrived in New Guinea from England to begin a six-year term of service with the Church here.

He is to be acting principal of S. Aidan's teacher training college at Dogora, the Church's big cathedral station in the Milne Bay District. He has served in New Guinea before. Seven years ago as a layman he taught for a year at the Mary's Memorial School at Popondetta.

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