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THE LITURGY CONSIDERED FOR TO-DAY'S NEEDS

CATHOLIC AND EVANGELICAL TRADITIONS IMPORTANT

FROM A CORRESPONDENT

Melbourne, July 16

The present time was a fit one in which to be considering the place of the liturgy in our industrial life, for it was a time of change in the ecclesiastical sphere, said the Reverend L. E. Styles here last Saturday.

Mr Styles, who is the Archbishop of Melbourne's Industrial Chaplain, was speaking at the annual festival of the Melbourne branch of the Australian Church Union at S. Paul's Church, Malvern.

He was speaking on "Work and Worship": a consideration of the services of the Church in the light of the industrial community.

He reminded his hearers that worship was the worship of man toward God, and cannot be thought of in small terms.

God had commanded man to work six days and to use the seventh for worship, then rest and recreation.

In his worship, he was to offer up what he had done in those six days. That was to be his offertory.

There was taking place to-day a blending of interests and traditions, both within our Church and with other denominations.

There was a greater feeling towards catholicity in all bodies and greater co-operation amongst the branches of the Church in Christian industrial work as in other spheres.

In our Church, the Catholic and Evangelical traditions were blending, each contributing to the common life.

From the Catholic side had come the stress on the pastoral care of the priest.

From the Evangelical, the place of an active laity.

From the Catholic, the stress on the sanctification of the individual.

From the Evangelical, the need for conversion first.

But the Catholic, in rightly stressing the continuity of the Church, must be ready to ask himself what that continuity really require to be effective?

We were living in the twentieth century. It was a time of dynamic change, and called for frequent assessments of the present position and its real needs.

It was not so much a question of what had been done in the past, but what the present-day person needs when he comes to Church to look on and become involved.

There was the question of communication in words—the place and value of the sermon. In the Evangelical tradition, the sermon had been the be-all and end-all of the service.

COMMUNICATION

On the other hand, in some of the modern liturgical experiments, it had developed into a sermonette.

Both positions required reconsideration, particularly as the trend to-day was for group discussions.

We had to think more clearly of those to whom we wished to communicate. They were people thinking along different lines to us, they thought in different patterns, often a purely secular pattern.

So we must put our ideas in sermons into simple modern English which could be understood.

There was also the means of communication by ceremonial. This was the age of TV and of visual aids in education and what

is seen and felt by the viewer is what matters.

Therefore, what we do at the Eucharist must not only be Catholic but also have meaning and reality. We must be prepared to keep that which is really necessary and cut out all that is unnecessary, unreal and distracting.

The actions we do should be only those which aid worship and lead to prayer.

Bearing in mind Our Lord's words about the worthlessness of salt, we must endeavour to provide three things our Church members need to be effective.

We must teach them to witness for their Faith in their daily work. This is not an easy task.

REAL WITNESS

It doesn't mean holding prayer meetings at the factory or distributing texts. It means being completely efficient on the job.

We must also send our Church members forth filled with grace. The keeping of the Golden Rule was not enough, nor was Moral Re-orientation the answer for the Christian.

The real witness was the witness of Christian grace, Christian discipline, Christian humility and Christian charity.

It was not without significance

that the Communion service was becoming more and more the central service of the Church.

But we must avoid the Evangelical tendency which fears the frequent reception of the Sacrament because of personal unworthiness.

(Continued on Page 11)



The Bishop of Ballarat, the Right Reverend W. A. Hardie, opening the new Missions to Seamen club at Portland, Victoria, this month. With him are (left to right): the Reverend Perry Mitchinson (partly obscured), the Reverend C. J. Eldridge-Doyle, the Reverend R. H. Pidgeon, and Canon L. S. Langdon. (See story this page.)

GOVERNOR TO SET STONE FOR GERALDTON CATHEDRAL

FROM OUR OWN CORRESPONDENT

Geraldton, W.A., July 16

The Governor of Western Australia, Sir Charles Gairdner, will set the foundation stone of the Cathedral of the Holy Cross, Geraldton, Diocese of North-West Australia, on Sunday, July 22, at 3 p.m.

The bishop of the diocese, the Right Reverend John Frewer, will bless the stone. The Archbishop of Perth, the Most Reverend R. W. H. Moline, will preach the sermon.

The Bishops of Kalgoorlie and Bunbury, Bishop Elsey and the Archdeacon of Perth will be among the representative gathering of clergy from all parts of the Province of Western Australia.

The boys of Forrest Lodge will form a semi-circle behind the foundation stone as they represent so many towns in the diocese.

The Salvation Army band will provide the music.

Representatives of other Geraldton churches will attend.

The service will be conducted by the Rector of Geraldton, the Reverend L. R. Wilson.

After the bishop has blessed the stone, the Governor will set it with these words: "In the faith of Jesus Christ and all the Saints we lay this foundation

stone in the name of God the Father, God the Son, and God the Holy Ghost. Amen."

The new cathedral will replace the Pro-Cathedral of the Annunciation at Broome.

It has been designed for congregational worship in keeping with present-day liturgical trends.

The people will be seated around the altar. There will be space for seventy communicants on its three sides.

The ambo, pulpit and lectern are to be in line with the altar, thus equating the ministries of the Word and the Sacraments.

The bishop's throne will be behind the altar. The east window will be part of the Lady Chapel.

The font is to be of such size as to allow Baptism by immersion, and is in the aisle in line with the altar to remind the congregation of the two Gospel Sacraments.

THE NAKURU APPEAL

£4,542/16/- has now been received for the Appeal for the Diocese of Nakuru, Kenya, East Africa.

The following donations, not already acknowledged, have been received:

S. Swithun's, Pymble, £10; Anon., Tasmania, £1; J. S. Drought, £10; A. E. Bleakley, £3; the Reverend J. R. and Mrs Le Huray, £2/2/-.

The Woollahra Collection, a Sydney group who are collecting donations for the Rehabilitation Centre in Nakuru, wish to acknowledge the following:

Anon., £3/3/-; Anon., £5/3/-; Miss J. McWhannell, 10/-; Mr and Mrs G. Bullock, £5; Mrs M. E. Maher, £10; Mrs V. E. Robinson, £2; Mrs H. Caldwell, £2/2/-; Mrs Steele, £1; Miss C. Johnson, £1; Mrs B. Mayne, £1/1/-; Anon., £5; Mrs H. Mant, £2/2/-; J. and S. Wade, £1; Anon., £1; Miss E. M. Vivian, £10; Anon., £1/10/-; Mrs Buchanan, 5/-; Mrs M. O'Brien, £3; Mrs Thompson, £1/1/-; Dr W. Moppett, £2/2/-; Mrs M. Eyles, £1; Mrs G. Thomas, 10/-.

Total: £57/9/-.

CARDINAL TO VISIT DR RAMSEY

ANGLICAN NEWS SERVICE

London, July 16

Cardinal Bea, head of the Vatican secretariat for the union of Christian Churches, will pay a courtesy call on the Archbishop of Canterbury next month.

The visit will be on August 5, the day after Dr Ramsey's return from Moscow.

AN INVITATION

The Editor and Publishers of *The Anglican* invite all readers and friends of the paper to attend a Service of Commemoration and Thanksgiving to be held in the Church of S. James, King Street, Sydney, on Wednesday, August 15, at 7.30 o'clock p.m. to mark the Jubilee of the foundation of Church Publishing Company by the late Bishop Stone-Wigg, and the tenth year of publication of *The Anglican*.

The Service will be followed by a Reception in the crypt of S. James'.

Individual invitations have been sent to subscribers who live in the Sydney metropolitan area; but it is unfortunately not practicable to send personal invitations in the same way to the great number of readers who obtain their copies from parish bulk supplies and bookstalls.

Would those readers who would like to join us on this unique occasion please send their acceptances to the Editor, if possible by August 1, to help us with the catering arrangements?

MISSIONS TO SEAMEN OPEN

A NEW CLUB AT PORTLAND

FROM A CORRESPONDENT

The Bishop of Ballarat, the Right Reverend W. A. Hardie, opened and dedicated a new Missions to Seamen Club at Portland, Victoria.

Portland, the site where the Henty family landed and settled after their voyage from Tasmania, recently built a completely new port.

This port, equipped with every possible convenience for the handling of ships and cargo and providing comfortable facilities for the use of waterside workers, was an act of faith in the growing importance of the Western District of Victoria in the field of primary production.

The Church of England had, for many years, through the work of succeeding incumbents of the Parish of Portland (acting as honorary chaplain of the Missions to Seamen), extended a Christian welcome to visiting seafarers.

With the large increase in the number of ships visiting Portland consequent upon the building of the new harbour, the Missions to Seamen and the Bishop of Ballarat felt that permanent facilities should be made available for work amongst seafarers.

Showing much faith and courage, the Senior Chaplain, the Reverend Perry Mitchinson, and the local committee of the Missions to Seamen (Victoria), purchased the brick house known previously as "Seaspray" and

made the necessary alterations and additions to convert it into a small seafarers' club.

"Seaspray" is a well-built brick house and lies right beside the docks.

The Portland C.E.M.S. branch, knowing that many of the visiting seamen would be members of the special branch of C.E.M.S. known as the Flying Angel Fellowship, decided to make the re-decoration of the new premises their contribution to the effort.

The result of their fourteen nights' work saved the society some two hundred and fifty pounds, and transformed the club.

MANY HELP

A group of women from S. Stephen's parish made and hung curtains, giving that touch of home that is so necessary in such a club.

The tiny chapel was furnished with an altar, cross and candlesticks made by a member of C.E.M.S. The altar was draped with a frontal which had been made and embroidered by the wife of the last chaplain stationed at Whyalla (the Reverend S. E. Newman).

Mrs Newman had asked that

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THE THIRTY-NINE ARTICLES . . . 37 (PART 3)

SYNODS IN EARLY BRITAIN

By FRANCIS JOHN BRERLY

AT the Council of Whitby, which King Oswy called in A.D. 664, no question of doctrine had to be decided.

The chief matter to be discussed was the question of when Easter was to be observed, whether according to the reckoning of S. John and the Celtic Church (which followed his way) or that of S. Peter and the Italian Church.

Bishop Colman, the Celtic bishop, a gentle, unworldly man, said the British Church had always observed Easter on the fourteenth day of the Paschal Moon, according to the reckoning of S. John and the Celtic Church in the East through which it had come. (Even to-day the Eastern Church keeps Easter according to S. John's reckoning.)

Wilfred, the spokesman for the Italian Church, a very brilliant man who had been tutor to the Queen's children, first said that S. Peter and S. Paul had ordered Easter to be kept between the fifteenth and twenty-first days of the moon and then derided the British Church for not keeping the same customs as the rest of the Church in the West.

Gentle Bishop Colman was no match for the brilliant Wilfred and the King was easily swayed by him and gave his decision in favour of the Italian Church, and said that in future the Church in Northumbria should keep Easter according to the ways of the West.

That same year (664) a terrible plague swept over Britain in which Deusdedit, the Archbishop of Canterbury, died and a great many other bishops and priests as well.

King Alfred, Oswy's son, who was King of Deiri, wanted to have his own tutor near him and appointed Wilfred as Bishop of Lindisfarne, but Wilfred insisted that his see should be at York (in Northumbria) and that he should go abroad to be consecrated for he despised the Celtic bishops too much to accept consecration at their hands.

He went to Compeigne, in Neustria, and was consecrated with such great pomp and splendour that he remained abroad for two years, leaving his diocese untended.

CHAD

Since Wilfred would not come home, the people begged King Oswy to appoint a monk named Chad as their bishop. Chad went to Canterbury to be consecrated, but since no new archbishop had yet been appointed, he went to Winchester where Wini (from the Italian line) was bishop.

To his consecration came two bishops from the British Church in Cornwall and Devon, for it takes three bishops to make one bishop. So in Chad the Celtic and Italian lines of Apostolic Succession (that is, of S. John and S. Peter and S. Paul) were united.

In Northumbria, we know, the Church was Celtic; in Kent, Italian. King Oswy and King Egbert were friends and wanted the Church in both kingdoms to be the same, so they decided to choose a priest who would be acceptable to both Churches and to send him to Rome to be consecrated Archbishop of Canterbury.

They chose Vighard, a priest from Kent whom everyone liked, but he, unfortunately, died of malaria in Rome before his consecration could take place.

When news of his death reached England, the two kings decided that since there had been no plague in Rome and so many priests had died in England, they would ask the Pope to choose from among his many clergy a priest who might be consecrated archbishop.

The Roman clergy proving reluctant to go so far from home, it was not until 668, that Theo-

dore of Tarsus was at last consecrated by the Pope.

Now Theodore, coming from Tarsus, already wore his hair in the crescent-shaped tonsure of the Church in the East. That is, he wore the same tonsure as the Celtic Church.

As he was to unite the Celtic and Italian lines in one, he decided to wait until his hair grew long enough to have it cut in the round tonsure of the Italian Church before going to England.

He arrived in Britain in A.D. 669, and was soon very much loved there. It is to him that we owe the system of dioceses as we have them to-day.

Archbishop Theodore chose from among the Celtic-trained and the Italian-trained clergy the best man for any position requiring to be filled, showing no discrimination.

No priest was sent abroad to be consecrated bishop, nor did he send either to Gaul or to Italy for priests to be consecrated and sent back to England as bishops, nor would he allow any foreign bishop to interfere in the Church in England.

Gradually, the old British (Welsh), Irish and Scottish (Celtic) Churches adopted the customs of the Western Church (though there was never any question of doctrine), for the people in Britain had always been at one with the rest of the Catholic Church, and as they decided to recognise the See of Canterbury as having a Primacy (so long as that did not give the Pope any authority in the Church), the two lines of S. Peter and S. Paul and S. John became merged in one and the

Church became the Church of England.

In 673, Theodore called together a synod at Hertford, at which 10 decisions which had been made at the Council of Chalcedon in 451, were adapted to the needs of the country and were accepted by all the bishops and clergy.

In 680, another synod was called at Hatfield, at which the archbishop questioned his clergy regarding certain heresies which had crept into other parts of the Western Church.

When he found no trace of heresy among them he had it placed on record that in England there was complete agreement in Catholic doctrine, and the synod decided that the Church in England should abide by the decrees of the Five General Councils (Nicaea, in 325; Constantinople, in 381; Ephesus, in 431; Chalcedon, in 451; and Constantinople, in 553).

EARLY COUNCILS

These councils were held while the Church was still one and undivided, and are still the authority for the Faith of the Church of England to-day.

One of Archbishop Theodore's first actions on his arrival in England as archbishop was to remove Bishop Chad from his bishopric and reinstate Wilfred, who had at length returned home, because according to one of the decrees of the Council of Chalcedon two bishops could not occupy the one see at the same time. (A coadjutor bishop is an assistant bishop; he is not the bishop of the see.)

Although Wilfred was not

friendly towards the archbishop, he worked hard in his see until his zeal outran his discretion and he induced the Queen of Northumbria to leave her husband and go into a convent.

The King was so angry that in 667 he banished Wilfred from his kingdom. The archbishop then divided the Diocese of York into four smaller sees.

Wilfred, who had for years been declaring the supremacy of the Pope, appealed to him against the subdivision. The Pope called together a Council which decided Wilfred was in the right.

Wilfred remained in Rome for a time and in 680 attended a synod there as the representative of the Church in the British Isles.

His subscription to the documents of that synod reads, "Wilfred . . . Bishop of the City of York . . . also confesses the true and Catholic Faith for all the Northern Regions: the Islands of Britain and Ireland."

This shows that harmony now reigned between the Welsh Church and that of the Anglo-Saxons.

When Wilfred returned home and presented the Pope's demand that he be reinstated to his old diocese to the Witan (Parliament) of Northumbria, he was asked what the decrees of the Pope had to do with Northumbria.

And to show their indignation at his presumption in appealing to the Pope, the Witan burned the Papal Letter and imprisoned Wilfred, only releasing him when he agreed to stay away from Northumbria.

THE ALL-AGE SUNDAY SCHOOL . . . 30

THE SERIES IN RETROSPECT

By WINIFRED M. MERRITT

WE have now spent thirty sessions together, and during that period have covered a wide range of subjects, discussing both old and new approaches to the content of our Faith.

Perhaps here we should rest awhile and look back over the road we have travelled, to decide our next step.

Here are some of the questions we have asked and tried, at least in part, to answer:

1. What did the Incarnation really do for us?
2. What is the use of telling us about the Trinity if no one can fully explain it?
3. What are miracles?
4. Do you believe in angels?
5. Are you saved?
6. Who will get to Heaven, and where is it?
7. "Grace is a word more rich in meaning than almost any other word in our language." In what does this richness consist?
8. What does belief in Judgement mean for the twentieth century?

THE PSALMS

9. Why is so prominent a place given to the Psalms in our church services?

10. Are any of the Ten Commandments out of date?

11. What is meant by saying that man is made in the image of God?

12. What is your idea of how a saint should live to-day?

13. What is the permanent message of the Gospel?

14. How much do you know about Australia's northern neighbours?

15. Are we living as people who believe that God is the Father of all men?

16. On what does Christianity base its claim that Jesus Christ is the Light of the World?

In our consideration of these and such matters, we have made frequent use of the little Torch

and other recent reasonably-priced Commentaries, and those who have followed this series of teaching articles might at this point care to become associated with or to form small study groups to continue their thinking on the relevance of the important aspects of Christianity

in our twentieth century situation.

A new series of articles will appear shortly, dealing with the subject "How to run a Bible Study Group," and recommending suitable material.

By the way, how many of the above questions can you answer?

COMMEMORATING S. SWITHUN

THE popular view of S. Swithun as the patron saint of weather provides the theme for a new shrine which has been erected in Winchester Cathedral to commemorate the saint and was dedicated by the present Bishop of Winchester, the Right Reverend Falkner Allison, at a patronal festival service on Sunday, July 15.

S. Swithun, who was Bishop of Winchester from A.D. 852 until his death in A.D. 862, is patron saint of the cathedral.

The new shrine, which has been erected in the Retro-Choir, is on the site of an earlier shrine, at one time a pilgrimage centre of Christendom, which was destroyed at the time of the Reformation.

Following the pattern of a medieval tomb grille the new shrine consists of a metal cenotaph supporting a pall.

The scene worked in beaten brass at the east of the shrine, a moral from S. Swithun's association with the weather; the sun and rain shedding their blessings to ripen the fruits of the earth are here likened to the Holy Ghost showering the sevenfold gifts of grace to nourish the souls of the faithful.

The scene also includes a bridge, on either side of a figure of the saint, thus recalling an ancient legend that it was S. Swithun who gave Winchester its first bridge over the Itchen.

Another pleasing legend, of how S. Swithun miraculously

mended the broken eggs of an old market woman, is suggested by caps shaped like broken eggshells at the four corners of the shrine.

The historical importance of S. Swithun, as one of the great succession of Saxon bishops who preserved civilisation in a dark age, is illustrated in two medallions of embroidery on either side of the shrine.

One shows the consecration of the saint by Archbishop Ceolnoth, of Canterbury, and the other, his tutoring of Prince Ethelwulf, son of his friend, Egbert, King of Wessex.

In the west end of the shrine an inscription in English translates a Latin one engraved on the floor. It reads:

"Whatever partakes of God is safe in God. All that could perish of S. Swithun, being enshrined within this place and throughout many ages hallowed by the veneration and honoured by the gifts of faithful pilgrims from many lands, was by a later age destroyed. None could destroy his glory."

The cost of defraying the work has been met by the Friends of Winchester Cathedral, largely through an anonymous donation which was given to the association for a specific purpose.

The shrine was designed by Brian Thomas in consultation with the cathedral architect, Mr W. J. Carpenter Turner, and has been made by the craftsmen of the Warham Guild in London.

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THE ANGLICAN

THURSDAY JULY 19 1962

THE GOULBURN POTTER

It may be stated with authority that the temporary closing of Roman Catholic schools in Goulburn, New South Wales, was not planned in advance by the Roman Catholic Archbishop in Canberra, Dr ERIS O'BRIEN, or by his brother bishops. The Roman hierarchy had no foreknowledge whatever of what was to take place. There was — and is — no plan or "plot" by them to stage a series of "rolling strikes" or anything of the kind.

Last week's events must be assessed against their background. Like every other Roman Catholic diocese, that of Canberra-Goulburn faces critical problems in staffing and financing its separate school system. It has actually closed some six primary and seven secondary schools during the past year. More yet may be closed unless more staff and money can be found. The Roman Catholic school population of Goulburn has doubled during these past three years. Roman Catholic parents in this one parish have spent some £31,000 on their schools, for capital purposes, during the past nine years. It is hardly a strenuous exercise in Christian charity to understand and to sympathise with their reactions upon learning the nature of the penalties they would incur should they not find immediately another £1,000.

The initiative in the decision to close the schools came from Roman Catholic laymen, who allowed exasperated frustration to over-ride sober judgement. Is this not really the most significant aspect of all the potter? For Roman Catholic laymen lack our own synodical forms of Church government, which carefully regulate not merely the rights, but the duties, of laymen, priests and bishops at all levels of responsibility throughout the Anglican Communion. Roman Catholic laymen, in consequence, are habituated to the practice of their clergy shouldering responsibilities, and making decisions, in areas in which the Orthodox and ourselves would not waste clerical manpower.

Thus, in the ordinary way, there could never have been any question of Roman Catholic parents making so grave a decision as to close *en bloc* their schools in any city. Their views might be ascertained; others would make any decision. The Goulburn occasion was revolutionary. Had that most sagacious of prelates, ARCHBISHOP O'BRIEN, used his influence one way or the other, there can be no question that his flock would have accepted his view. Instead of influencing the course of the open debate, His GRACE maintained an impartiality which even our own bishops, inured by long and tedious experience to the vagaries of synods, might envy.

Of all the Roman hierarchy in Australia, few would be as well placed as ARCHBISHOP O'BRIEN, and none better, to forecast public reaction to the decision of these parents. His GRACE enjoys the advantage, too rare among the Roman hierarchy, of close personal experience and links, quite outside the closed system of the Roman Catholic Church, with the political and intellectual currents of Australian life. It is inconceivable that this former distinguished lecturer in the University of Sydney should not have foreseen in detail the repercussions which would inevitably ensue.

It is natural to speculate on His GRACE's reasons for allowing the majority of these parents to make an error of judgement which would retard their children's education, be represented as attempted political blackmail, create stresses in the Roman Catholic ranks, squirt petrol on a complex fire of loyalties, principles, social attitudes, emotions, political and religious beliefs. The decision was not instigated, or even foreseen, by the Roman hierarchy; but their policy over so many years was bound to cause something like it to happen. Did His GRACE sense that this was a condign occasion to demonstrate the logical consequences of that policy, in dramatic terms, to the hierarchy itself, or to the generality of Roman Catholics? If so, why? Did he feel these parents needed practical experience of the relationship of power and responsibility in the government of the Church? Or was he actuated by certain domestic Roman Catholic considerations?

Whatever the underlying reason, ARCHBISHOP O'BRIEN has achieved the publicly stated purpose of drawing public attention to the situation of the largest sector of the Australian private school system. This is on the point of collapse. Everyone knows this. Something must be done about it. The great majority of Anglicans oppose the use of public monies to sustain the system. A minority of us, including bishops, feel otherwise. If the view of many of the majority is based less on true principle than on sectarian bias, it is equally true that many of the minority are more interested in getting money for themselves than they are in principle. The most thoughtful and influential section of the Church is opposed to State Aid for private schools, on grounds of principle that are well known. The bishops, in the confused statement they issued last September, failed to make this clear. They could do worse than remedy their failure when they meet again next October.



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

Demonstration At Goulburn

Whatever views one holds on the controversial issue of State aid for Church schools, it is hard to resist the feeling that the Roman Catholic demonstration at Goulburn in southern New South Wales is ill-timed.

There at less than a week's notice all eight Roman Catholic schools in that city were closed and about 1,400 displaced pupils sought enrolment at State schools last Monday morning. Because of insufficient accommodation less than half of the Roman Catholic children could be accepted.

As the Roman Catholic schools are to be closed for only six weeks it is unrealistic to expect that the State Education Department should take any extraordinary action to cope with this sudden and strictly temporary influx of extra scholars.

No one disputes the right of all children to be educated at State schools. But the Roman Catholic action was obviously staged in the hope that the embarrassment it caused would persuade the State Government (which has 10 Roman Catholics in its Ministry of 16) to promise State aid for Roman Catholic schools.

The timing of the move must be especially deplored because of the disruption it will cause in the education of hundreds of children. State school classes must be upset to some extent as teachers strive valiantly to cope with extra duties and get to know the capacities of their new pupils. But the Roman Catholic children who have had to be refused enrolment will suffer most. Even if they get lessons by their own or their parents' efforts or through correspondence in the next few weeks, they must be handicapped in their preparation for the end-of-year examinations.

On the brighter side, one judges from television and newspaper reports that the Goulburn emergency is being met in a cheerful, helpful way by the State school teachers.

Shoals of letters to the newspapers reflect the wide public concern about this question of State aid for private schools.

Not so long ago the artificial

emergency created at Goulburn would have caused a bitter outburst of sectarian feeling. I do not say that there are no instances of that. But, on the whole, I believe that the more kindly religious "climate" that has been evident in our nation in recent years will enable this experience to be endured without too much friction.

Still 93,000 With No Jobs

Even allowing for the greater difficulty of finding jobs in winter, the infinitesimal decline in Australian unemployment in June was acutely disappointing. There was a fall of only 800, and the total is still over 93,000. If the seasonal opportunities of the sugar harvest had not reduced the unemployed numbers in Queensland this tragic total would have increased.

Surely the combined operations of the Commonwealth and State Governments could have done better than this in getting many more jobless men and women back on the payrolls.

The Federal Parliament will meet on August 7 for the Budget Session. The Government will deserve censure if the Budget does not put plans for the speedier reduction of unemployment in the forefront of its economic policy. Indeed, it merits censure already for not having worked more vigorously on this problem, which is causing anxiety and privation to so many breadwinners and their families.

Strange Cut In Federal M.P.s

The reduction of the House of Representatives from 123 to 120 members is a curious shrinkage to be occurring when the population is steadily increasing.

For many years the House had only 74 members and the Senate 36. When the House membership was sharply increased soon after the end of World War II most people, I believe, felt that the step was justified to enable members to give better representation. Even so, there are still some very big electorates territorially—Kalgoorlie, for example.

The Senate was also increased — from 36 to 60, by giving each State six instead of ten members. Personally, I had reservations about that increase because, as the Upper House now functions, I cannot see that its continuance is justified. But many people, I know, think differently.

The House, being much closer to the people because its members individually represent defined areas and not the whole of a State, should continue to grow in size as the population increases. To trim its size, as will happen soon, is to depreciate the value of representation in several States, which will lose a member. Victoria, on the other hand, will gain a member—a good thing which should not be denied to other States where the population is also increasing.

There is a simple check against such illogicality: Stabilise representation among States on the present basis, and give them extra seats or take away seats as population rises or falls.

School Backgrounds Of Clergy

A book, "Anatomy of Britain," about which cabled reviews have been sent from London to Australia in the past week, is said to attack scathingly the people who run Britain—including the Church of England because three-quarters of its bishops went to public schools.

I see nothing very dreadful in that. But, as the educational pattern broadens in Britain, so one would expect Church leaders to be drawn increasingly from outside the circle of public schools. If the clergy of to-day are the bishops of to-morrow, that will certainly be the case. The clergy in Britain have a wide variety of social backgrounds. Of those ordained there last year, 281 came from public schools and 487 from grammar and other schools.

Incidentally, there are in Britain 15,000 active clergy to serve 27 million baptised Anglicans—or an average of one priest for 1,800 souls. The Church recently appointed a priest as full-time recruiting officer to keep a special eye on schools.

The Long Way Round

Australian newspapers, and especially those in Sydney, seldom admit their errors. One gets the impression that they do so grudgingly only when a legal action threatens.

On the other hand, "The Times," of London, without dissembling, frequently acknowledges its mistakes under the plain heading of "Corrections."

But the Sydney "Daily Telegraph" which, as noted last week, reported that the Dean of Sydney was to become the Archbishop of Wollongong (which one judges not to be libellous), did do out of its way later to show that it knew better.

The roundabout manner of making this clear, however, was not without its amusing aspects. In the Sunday edition one of the paper's humorists told of his recent stay at Lord Howe Island, out in the Tasman Sea. He mentioned that there he encountered "a tall, rugged, pleasant-faced fellow in faded flannels and a pullover, whom I took to be a local fisherman."

When the stranger laughingly refused an invitation to join in a drink and went for a stroll the journalist inquired about his identity, and was told, as he records the reply: "That was the Very Reverend E. A. Pitt, Archdeacon of Wollongong."

Perhaps when the Dean does become Archdeacon of Wollongong on October 1 he will expect to be known formally as "the Venerable E. A. Pitt."

—THE MAN IN THE STREET

ONE MINUTE SERMON

A GENUINE RECORD

S. JOHN 8:1-11

Strangely, this story is not found in any of the early Greek manuscripts except one.

Commentators are unanimous that it is not S. John's writing — even the language shows that, but it was inserted as an illustration of S. John 8:15. Nevertheless, as one admits, it is a genuine record.

Its style is that of S. Luke and some manuscripts print it at the end of S. Luke 21. But whoever wrote it first, in the margin of this Gospel, to illustrate 8:15, was a genius and we owe much to him.

The story needs no interpretation. Our Lord's enemies are so keen on finding some way of discrediting Him that they will go to any limits — even to use a woman's shame in order to trap Him.

The woman has been arrested in the very act. But where is the man? They have chosen the woman — she will appeal to the mercy of this teacher.

He is so lax about the Law. Maybe they can get him to disagree with Moses. Then He will be their prey.

The horror of it all stuns the Saviour. He does not look at them. He does not look at her. He stoops down — He hides His feelings. He makes patterns in the dust. But they continue!

And then He looks up at them and challenges them. He hates adultery. He has no wish to treat it lightly, but which of them is fit to inflict the sentence imposed by the Law.

"Let him that is without sin among you, let him first cast a stone at her." The arrow goes home!

Something touches the conscience of each man. The desire to scare off the teacher has gone, a sense of shame has taken its place.

One by one, from the oldest to the youngest, they sink away till only two people are left: the Saviour and the Sinner. "Where are they? Did no one condemn me?" No one Lord: "Neither do I condemn thee: Go and sin no more!"

He does not acquit her. He does not condone her sin. He does not judge her. He gives her another chance. We may be sure she goes out a different woman.

May our Saviour's mercy have the same result on us, breaking through our selfishness, our impurity, our self-righteousness, and cleanse us that we too "sin no more."

CLERGY NEWS

BENNETT, The Reverend E. J., Rector of St. Peter's, Bruce Rock, Diocese of Perth, has resigned to return to his former work as a Chaplain to the Armed Forces, Army Department.

EARP, The Reverend G. T., will return to Holy Trinity, Wentworth Falls, Diocese of Sydney, as Acting-Rector, on September 3.

FRAWLEY, The Reverend W. J., Rector of Lang Lang, Diocese of Gippsland, will join the staff of the Melbourne Diocesan Centre on September 3.

JOHNSON, The Reverend D. G., Court Chaplain and Civil Rehabilitation Officer for the Diocese of Sydney, to be Chaplain to the Royal Military College, Duntroon, as from August 1.

MORRIS, The Reverend G. J., Army Chaplain at Ingleburn, N.S.W., to be Court Chaplain and Civil Rehabilitation Officer for the Diocese of Sydney.

NOBLE, The Reverend J. L., is now Assistant Priest at St. Thomas', Beaudesert, Diocese of Brisbane.

STOCKDALE, The Reverend W. J. D., Victorian Secretary of the Bush Church Aid Society, took up the appointment of Assistant Curate of Holy Trinity, Duncaster, Diocese of Melbourne, on July 4.

THE ARCHBISHOP OF MELBOURNE

FROM A CORRESPONDENT

Melbourne, July 16
The Archbishop of Melbourne, the Most Reverend Frank Woods has, on medical advice, cancelled his engagements for a further fortnight from July 13. His Grace is undergoing treatment in hospital.

CHURCH CALENDAR

July 22: Trinity 5.

S. Mary Magdalene.

July 25: S. James, Apostle and Martyr.

July 26: S. Anne.

RELIGIOUS BROADCASTS

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

SUNDAY, JULY 22:

RADIO SERVICE: 9.30 a.m. A.E.T. "The Blessing of a Church" from the Holy Cross Roman Catholic Church, South Caulfield, Victoria.

DIVINE SERVICE: 11.00 a.m. A.E.T. S. Mark's Church of England, West Wollongong. Preacher: The Reverend R. E. Gray.

RELIGION SPEAKS: 4.15 p.m. A.E.T. "Mission and Unity." The Reverend Frank Engel, General Secretary of the National Missionary Council of Australia.

PRELUDE: 7.15 p.m. A.E.T. Leonine Consort, Sydney.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. The Most Reverend Frank Woods, Archbishop of Melbourne.

THE EPILOGUE: 10.45 p.m. A.E.T. From the Temple Church, London.

MONDAY, JULY 23:
FACING THE WEEK: 6.15 a.m. A.E.T. The Reverend Roger Bush.

WEDNESDAY, JULY 25:
RELIGION IN LIFE: 10.15 p.m. A.E.T. "How We Pray" — for the Church." The Right Reverend R. G. Arthur.

FRIDAY, JULY 27:
EVENING: 4.30 p.m. A.E.T. S. John's Cathedral, Brisbane.

MONDAY, JULY 23-SATURDAY, JULY 28:
READINGS FROM THE BIBLE (not Saturday): 7.00 a.m. A.E.T. The Reverend A. Winston Jones.

PAUSE A MOMENT (not Saturday): 9.55 a.m. A.E.T. The Reverend J. Newton Bunnett.

DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

* Monday — Mrs A. V. Maddick.
Tuesday — The Most Reverend James Gleeson.

Wednesday — "School Service" — "God with His People" — "Jesus is Crucified."

Thursday — The Reverend A. N. Campbell.
Friday — The Reverend George Nash.

Saturday — The Reverend Peter Newell.
EVENING MEDITATION: 11.15 p.m. A.E.T. The Reverend Peter Little, S.J.

TELEVISION:
SUNDAY, JULY 22:
ARN 2, SYDNEY:
4.45 p.m. "Sunday Special" — "Space Unlimited." Clive Smith.

6.30 p.m. "Meeting Point" — "Facing Death."

* 10.30 p.m. "Christ in Majesty." The Dean of Llandaff discusses Jacob Epstein's Rood Screen and Figure in his Cathedral.

ARV 2, MELBOURNE:
11.00 a.m. "Divine Service" from Our Lady of Dolours Roman Catholic Church, Chateau, N.S.W.

4.45 p.m. "Sunday Special" — "Behind the News." Clive Smith.

6.30 p.m. "The Comfortable Kelly" — a man's true self.

10.30 p.m. "The Voices of the Stones." The Reverend W. D. O'Reilly.

ARV 2, BRISBANE:
4.45 p.m. "Sunday Special" — "Davey and Goliath — Officer Bob."

6.30 p.m. "Abraham — man of faith." Rabbi Dr H. M. Sanger.

10.30 p.m. "Woman at the Well." The Reverend Joseph Christie, S.J., discusses this story with two nuns.

ARS 2, ADELAIDE:
4.45 p.m. "Sunday Special" — "A Good Land." The Reverend Eric Derbyshire.

6.30 p.m. "Missionary Phonetics." Introduced by Dr Kenneth L. Pike, of U.S.A. (Professor of Linguistics).

10.30 p.m. "New English Bible Readings." C. H. Dodd (No. 2).

ARV 2, PERTH:
11.00 a.m. "Divine Service" from Essendon Presbyterian Church, Victoria.

4.45 p.m. "Sunday Special" — "Moans and Groans." The Reverend Vivian Roberts.

6.30 p.m. "A Boy Named Joe" — chooses his career.

10.30 p.m. "The Unknown God." Dr John O'Neill.

ART 2, HOBART:
* 11.00 a.m. "Divine Service" from St. Thomas' Church of England, Essendon, Victoria. Preacher: The Reverend G. B. Muslon.

5.15 p.m. "Sunday Special" — "Davey and Goliath" — "The Shoemaker."

* 6.30 p.m. "The Origin of Man." Dr Leonard Trengrove.

10.30 p.m. "Viewpoint — It's No Go the Bible." The Reverend John Huxtable.

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.

N.S.W. COUNCIL OF CHURCHES SUB-STANDARD PROGRAMMES

TO THE EDITOR OF THE ANGLICAN

Sir—Your correspondent, H. W. Wallace, July 5, mentioned that as licence holder of a Sydney broadcasting station, the New South Wales Council of Churches has kept the standards of the station well above the average in entertainment and devotional programmes. As far as entertainment is concerned I certainly agree, but concerning devotional standards I feel he should think again.

Does he regard "The Old Fashioned Gospel Message," "Sunshine Hour," and the Americanised "Old Fashioned Revival Hour," Billy Graham histrionics, and (at the very bottom of the barrel) "Doug and Don and the King's Men" above average? I think with the ever-increasing number of canned American programmes and the poor quality of many of the programmes produced in Australia, religious programmes are sinking lower and lower as far as quality is concerned.

None of these sub-standard programmes is to be heard on the A.B.C. where standards have always been high—and where only "Mature-sounding" clergymen seem to be hand-picked—and where the music is of the best quality; and surely only the best quality is good enough for God.

On the A.B.C. does one ever find untrained voices warbling pop songs with sacred words in religious programmes? (Christian Broadcasting Association please note.)

It is my opinion that the Christian Church should be ashamed—absolutely ashamed—of the rubbish emanating generally from broadcasting stations in the name of the Church. I agree wholeheartedly with a letter, on the same page of the ANGLICAN to which I have referred, regarding the use of a Billy Graham film in an Anglican television session. Apart from doctrinal differences between Mr Graham and the bulk of the Anglican Church, I'm sure that many of our Australian priests would be far more effective than imported material.

Yours faithfully,
PETER WAKELEY.
Cooma, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir—I have been interested to read the letters about the N.S.W. Council of Churches, sparked off by the letter from Mr Simon Hill, of Darling Point, N.S.W.

Your readers may be interested to read the following extracts from the Sydney "Daily Telegraph" of May 22, 1962:

"The General Assembly of the Presbyterian Church in N.S.W. will consider withdrawing from the N.S.W. Council of Churches."

"The Assembly yesterday appointed a committee to report on whether:

- The Presbyterian Church should withdraw from the N.S.W. Council of Churches.
- The Council should be reformed.

"The headmaster of Scots School, Bathurst (the Reverend D. Webster), included the motion in his overture to the Assembly."

"Mr Webster said the N.S.W. Council of Churches always had taken 'a negative stand on important Church matters.'"

"He said the N.S.W. Council of Churches was 'completely anti-ecumenical.'"

"The Australian Council of

Churches is more representative of the Church as a whole," he said.

"The Australian Council is concerned with the positive promotion of the Church's mission."

"As opposed to this, the N.S.W. Council creates through its activities a negative image of the Church in the public mind."

"The N.S.W. Council is far from representative of Presbyterian opinion as a whole."

Here, Sir, is food for thought, indeed! Perhaps some of your correspondents, who are so keen to defend the N.S.W. Council of Churches, will now set about smearing the Reverend D. Webster, too!

Yours, etc.,
ANDREW JOHNSON.
Beecroft, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir—The vituperative letter of Mr H. W. Wallace, of Sydney, (THE ANGLICAN, July 5) was more than ample example of the kind of attitude adopted by many supporters of the N.S.W. Council of Churches.

Because I see the Australian Council of Churches as something greater than the older N.S.W. Council of Churches, I automatically become a "pseudo-intellectual" (whatever that may be) and a "starry-eyed 'ecumenical' expert."

It's the famous Sydney treatment—if someone disagrees with you, or makes your old cherished prejudices look unreasonable, you revert to insult and slander. My point is that maybe the cause of Christian tolerance and understanding, and Church unity throughout Australia, would be better served if the Churches stand in New South Wales were put forward by the more acceptable and less bigoted spokesmen of the N.S.W. Committee of the Australian Council of Churches.

And I feel my argument has been further strengthened by the published statements of N.S.W. Council of Churches officials during this present controversy over State aid to Church schools in New South Wales.

Yours sincerely,
SIMON HILL.
Darling Point, N.S.W.

PRAYER BOOK REVISION

TO THE EDITOR OF THE ANGLICAN

Sir,—In reply to your correspondent, the Reverend Douglas Peters (July 5), the liturgy is the living expression of the Church as a whole, not the product of experts; it has to express and reveal the thoughts and aspirations of its worshippers.

Having for years been accustomed to the Gloria in the beginning, the prayer of oblation being part of the prayer of consecration, followed by the Lord's Prayer, then reverting to strict 1662, I have been struck with the illogical order of 1662, to my mind, 1549 being perfectly logical in its sequence. (However, I have no desire to say what I think is best but to point out the need for the liturgy to spring from the congregation.)

Constantly, I tried to get the parish priest to alter the 1662 format, because my thoughts were that we should offer to God the best that man's mind could conceive, until one day a member of the congregation said, "It does not matter how we do it as long as it suits us." This may horrify perfectionists, but it is true.

I can say without, I believe, fear of contradiction that our Daily Offices, apart from their mode of language, do not need any revision; they express completely all that man needs in daily communing with God. This is because they were formed by congregational worship that evolved over generations before Christ.

But the Eucharist is a totally different matter. 1662 was a compromise foisted on the laity by the clergy. It did not evolve and has never been allowed to evolve. It can be no coincidence that the majority of sister communions of the Anglican communion have in one form or

another accepted the 1549 format of the Mass, because that format was not constructed or hashed together by a bunch of experts but was an evolution tidied up by men who had great spiritual insight.

So I would say to your correspondent that Australia has the liturgiologists it needs within its congregations if only the clergy would take the bother to instruct them and take them into their confidence. Since the laity have to relate their Christianity to everyday life their experience is great. Any priest who has conducted a Parish Life Conference will bear me out here.

One other incident I would close with. A parish decided to have every Sunday "Family Communion," a misnomer be that as it may, in which the children came up to the Communion rail with their parents, received a blessing instead of Communion if they were not confirmed and then left for Sunday school.

When all the implications of this is considered, it is completely against tradition; nothing can be found to support it, rather the opposite.

Yet within a few months it was found to express the needs of that particular parish, for when the incumbents changed and the new priest endeavoured to revert to a service more in keeping with traditional thought he drove a cleavage between him and his flock. The children were to leave in the place catechumens normally left (particularly in the Gallican Liturgy), after the sermon.

This "Family Communion" was no revision but a fundamental change of outlook which expressed the needs of the parish. So with the Church as a whole what is needed is not revision but a fundamental change that evolves from the needs and experiences of the laity.

Yours faithfully,
REX G. THOMAS.
Deniliquin, N.S.W.

TO THE EDITOR OF THE ANGLICAN

Sir,—At General Synod it was stated that revision of the Prayer Book would entail much labour and that few living would see its fruition. This shows one of our Anglican weaknesses—our ultra-conservatism—our always being "behind the times" and our lack of appeal to youth and the spirit of adventure.

The Church is not static, neither should her forms of worship be so. There is no disadvantage in a Prayer Book revision every twenty-five years, and Australia should not be so far behind Canada, South Africa and other countries in this regard.

Allow me to make a few suggestions:

1. I would stick to the present Prayer Book version of the Psalms—it is incomparable, and no other translation can exceed it in beauty of language.

2. Alternate forms of Matins and Evensong should be allowed. Evensong should be of a more missionary character. An Australian lectionary should be formulated as the one now in use has many weaknesses.

3. In the Holy Communion service the Decalogue should be scrapped. The prayers for the Queen should be omitted as she is mentioned in the Prayer for the Church. This prayer needs alteration (as any priest celebrating daily will agree), for example, the "whole Council" could be cut out; industry leaders included; reference to the faithful departed more plainly stated, etc. The Consecration Prayer should include thanksgiving for the Resurrection and Pentecost.

4. Many of the rubrics are obsolete, and the numerous tables at the beginning could safely be discarded.

5. I would also urge that the Prayer Book be issued solely by General Synod, and that all copies, whatever size or print, have the same matter on the same page. This would enable worshippers easily to "find the place" at the enumeration of the minister.

6. Not only do the Collects need revision, but alternative Gospels and Epistles should be provided for every Sunday in the year. Some glorious passages are never read in church

I'D LIKE TO KNOW . . .

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

I have been asked to comment on the following:

"A pastoral by the Bishop of Madrid-Acala at the beginning of this year, published in Ecclesia (the official organ of the Spanish Catholic Action), summarised the attitude of the Church: 'In spite of the ecumenical movement and the Week of Prayer for the re-union of Christendom, we must move without a humane considerations against Protestants when they try to spread their errors and heresies, because true ecumenism, after all, means only return to Rome.'"

At the present time, we cannot be unaware of the changing attitude of Rome towards non-

services, and some Gospels and Epistles are unworthy of the occasion.

Yours, etc.,
(The Reverend)
H. W. GRIFFITHS.
Lutwyche, Qld.

ON SPIRITUAL DIRECTION

TO THE EDITOR OF THE ANGLICAN

Sir,—On July 8, there passed from the earthly scene one of the really great priests of the Church of England, the Reverend R. Somerset Ward. He was little known by name, but well known as "The Author of the Way." "The Way" was the first of his books (published anonymously by reason of his humility), all of them pure gold.

Somerset Ward was probably the only full-time spiritual director in the Church of England apart from members of Religious Communities. For over 45 years he travelled the length and breadth of England for the sole purpose of ministering to individuals, exercising his great art to the immense benefit of clergy and laity alike, and among them Archbishop William Temple and Evelyn Underhill. Indeed, it was Archbishop Temple's own suggestion that he should do this kind of work, Temple availing himself of his services for the rest of his life, later appointing him his Honorary Chaplain.

Only a few weeks ago Somerset Ward received a Lambeth Doctorate of Divinity from the hands of the Archbishop of Canterbury at his home at Farncombe, Surrey. This high recognition is all the more significant in view of Dr. Ramsey's statement that he intended to confer degrees only on men of real distinction.

I myself had the tremendous privilege of being under Somerset Ward's direction for eighteen years, and those of us who have been fortunate enough to have had this experience bear testimony to the incalculable value of spiritual direction as an indispensable aid to spirituality. It is surely in keeping with the First Exhortation in the Prayer Book which places such store by the ministry to the individual soul.

Sermons, by their nature, are a corporate effort and bound to be general in their scope. Spiritual direction is the application of the Gospel to the particular needs of an individual. Just as we need the personal service of a doctor, so we need the personal service of a spiritual director to cure spiritual diseases and to promote spiritual health. No man can be his own physician, spiritual or otherwise.

I am certain that one of the greatest needs of the Church in the twentieth century is to recover the art of spiritual direction, the pastoral care of individuals. By and large we tend to think in terms of the masses; indeed, we should do so, but there is also an urgent need for the ministry to "the one" as well as to "the ninety and nine." We do well to take note of what Dr Michael Ramsey said in York Minister in 1957:

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.

Roman Catholic Christians. We are no longer referred to as "heretics" or "schismatics," but "separated brethren," with the accent on the brethren.

There is a Pope, who, with all the stolidity and earthy good humour of peasant stock, is desperately anxious for a break through in relations with other Christians. In fact, there has been a dramatic change in external relations since John XXIII was enthroned.

"The great truth of 'the Church, a family' is being recovered and reasserted. But the implications are sometimes carried rather far. We are told that it is wrong to speak of 'my communion,' and the training of individual souls in the way of prayer is sometimes dismissed as 'mere pietism.' 'Corporate, corporate,' saith the preacher, 'all is corporate.'"

"Let us be watchful. It is all too easy in these days of corporateness to be collecting people without really teaching to them, or to ourselves, the way of penitence; and prayer and penitence do not take care of themselves, and it is in them that we need to learn and to go on learning."

"It is here that we may be losing vocations to the priesthood and vocations to other service of God, for it is here, in devotion to Our Lord, in the soul's being with Him, that vocations take root and grow."

It is precisely to this individual ministry of teaching prayer and penitence that Somerset Ward devoted his whole life. We need more priests. We need more priests who can give time and skill to spiritual direction. We need more specific teaching in our theological colleges, and in the parishes, on ascetical theology, for "what shall it profit a man if he shall gain the whole world and lose his own soul?"

I am also certain that the greatest need of the Church is for more and better prayer, for it is the solvent of uncharity; it is the one hope for Christian unity, for by it we learn how to live under God's direction and how best to co-operate with Him in His work in His world. This is where we all need help, the help which a good spiritual director can give.

To quote the Archbishop of Canterbury again: "Let the Church renew in its own life the primacy of the life of prayer, the training of people as the being with Jesus where He is, for love of Him; and there is the atmosphere in home and parish where His voice is heard and men can answer."

Yours sincerely,
(The Very Reverend)
WILLIAM BADDELEY.
The Deanery, Brisbane, Qld.

P.S.—Other books by the author of "The Way" are: "Following the Way"; "To Jerusalem"; "The Way in Prayer"; "Prayer in Lent"; "A Guide for Spiritual Directors."

[Other correspondence on Page 11]

When he was farewelled as Apostolic Delegate to Bulgaria, as a means of conveying his abiding love for the Bulgarians, he used the symbol of the placing of the candle in the casket at the Christmas season. He said that there was always a candle in his window for Bulgarians to come and sup with him, regardless of their religious background.

Yet over against this, we have my correspondent's comment from an official source. It can be matched by many others, and reinforced by Rome's motto, *Semper eadem*, "Always the same."

A Spanish priest, Father de Lica, S.J., wrote, "The Catholic Church has the right and duty to kill heretics. If they are imprisoned or exiled, they corrupt others. The only thing to do is to put them to death." In his "Belief of Catholics," the late Monsignor Ronald Knox wrote, "The Catholic State will not shrink from repressive measures in order to secure the domination of Catholic principles."

As evidence of this, even a cursory glance at the repressive measures in Columbia and in Spain would justify the conclusion that Rome is *Semper eadem*.

The difficulty is, as Bishop Wanda pointed out, that Rome speaks with two voices, or at least two spirits. There is the proud and arrogant spirit which insists on a ruthless application of logic to religious issues. The second is a more reasonable approach and recognises that we are separated brethren.

"TWO VOICES"

What are we to make of it? Cynics might say that this second attitude is along the lines of the jackboot. A medieval man brought his wife up on the boot; any response from her, save of abject submission and immediate obedience, resulted in his throwing his boot with as much accuracy as force.

Should he abstain from doing it, his wife would praise him as a perfect example of forbearance and love. Is the absence of the jackboot to result in adulation?

We must ever recognise that Rome has two voices, but now that she is extending the hand of friendship, we must not be tardy. Rather must we win her away from an attitude which, if logical, is nevertheless, ruthless.

The more we meet together for discussion and prayer, the easier will it be for successive generations to discuss unity. They will grow up seeing that amity exists even where there is disagreement over beliefs.

I hope that no one will think that this means indifference to the truth as we see it. Tolerance and a desire to understand does not imply indifference even if, regrettably, it sometimes has that connotation.

As the last Lambeth Conference said, "The conference welcomes the permission given by the Roman Catholic authority for contacts, discussion and co-operation between Roman Catholics and other Christians . . . and expresses the hope, first, that these permissions may be more widely and generously used, secondly, that they may be further extended in the interests of Christian understanding and fellowship, and thirdly, that Anglicans will make full use of these and other available opportunities for promoting charitable understanding."

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STATE AID FOR SCHOOLS?

JOURNAL OF CHRISTIAN EDUCATION. The Australian Teachers' Christian Fellowship, Vol. IV, No. 3, Pp. 168. 7s. 6d.

THIS issue deals entirely with that boiling-hot potato of "State Aid" and adds nothing new to the present impasse.

Each of the contributors rightly states that the issue has become largely political, and realises that the major factor prompting both supporters and opponents is the size and cohesion of the Church of Rome.

Brian Hill, of the I.C.F., stating the Protestant case, says this quite bluntly.

Bishop Marcus Loane is in support, but stresses more the unfortunate connection between the issue and the N.S.W. political parties — when he states categorically, on three occasions, each time introducing an "argument" against State aid, that "it is wrong," one wonders whether he is using the word "wrong" morally, ethically or legally, or simply as "I think . . ."

P. M. Correy outlines the pre-1880 story of religion in N.S.W. schools. His article is too brief and generalised to do full justice to what was a major issue, and a wedge driven through the community at that time by prejudices, bigotry and mistrust.

The Reverend J. Burnheim restates the claims of Rome without making them any the more acceptable.

Finally, L. F. Locke presents an overview of the American scene, where there is no State aid (despite the coercive force which Roman bishops are trying to throw at President Kennedy).

Every Christian educationist would insist that it is impossible to have any real education apart from religion.

Our worst Australian State, in this respect, is Victoria, where State Department teachers are forbidden even to mention "God" or make any reference to religion; and the only Religious Instruction (introduced in 1950) is given by accredited instructors, using an anaemic compromise of a syllabus (the "lowest common denominator") which excludes reference to Baptism, Confirmation, Eucharist, Confession, Episcopacy, Priesthood, and at times degenerates from Bible

stories to instruction on how to be "good citizens."

Instruction is given holobolus to the school class, irrespective of the religious affiliation of either children or instructor.

The only exceptions are Roman Catholics and Jews, who insisted on sending their own instructors to teach their own children in their own Faith, without restriction.

Anglicans either decline to join in this system, or accept a shameful shearing off of the most important things in our Catholic religion.

There would seem to be more justification for Christians to seek a pluralist form of education in Victoria than elsewhere — and there is a persistent parrot-cry of "injustice" emanating there from sections of the Roman communion.

IF this issue is ever solved in giving such aid — and already some sly exceptions have been introduced — it won't be long before we shall have calls for State aid for denominational universities, denominational broadcasting and television stations, denominational public services of all kinds.

This would be a most regrettable division of the community, and would only perpetuate the sins of our present Christian disunity.

No immediate patchwork solution will solve this problem. Before we can make any move, the community must be certain it is the right move. And right answers only follow the asking of right questions.

The State cannot be expected to subsidise the indoctrination of children in any one denominational viewpoint.

Democracy is expressing its true principle in permitting Christian denominations to conduct their own schools; it would repudiate its principles if it subsidised them.

While there is honest expres-

sion of opinion in the articles in this journal, it is regretted that the subject is tackled on short-term viewpoint and expediency.

None of the contributors lifts the subject to a proper consideration of the essential meaning of Education and its basic relationship with religion.

The longer we spend time on the farmyard morals of State aid or otherwise then the greater the problem is going to be.

This problem is the direct result of our un-Christian and sinful divisions within the Christian Church.

It can't be solved by perpetuating those divisions: if handled correctly it may help to eradicate them.

Surely it is possible for Anglicans, Romans, Orthodox and Protestants in this country to co-operate to see that our State systems of education become real educational systems: integrated within basic Christian beliefs.

We do not seek two educational systems, one secular and the other a hotch-potch of denominational schools, at loggerheads with each other, but rather one national system of education in which Christianity is regarded as fundamental and vital, and in which every child is allowed to grow in both the Faith of Jesus Christ and knowledge of His world.

What is obvious at the moment is that neither State schools nor Church schools are attaining the goals for which theoretically they aim. If the aim of education is to produce mature, thinking, stable Christian adults, neither of the present systems is very successful.

To perpetuate the present shambles in education by granting State aid would not solve the problem; but a completely fresh and national approach on a fundamentally Christian basis is the thing that Christians can best work for.

—A.F.L.

AN URGENT DOCUMENT

CHRISTIANS AND THE PREVENTION OF WAR IN AN ATOMIC AGE, Sir Thomas Taylor and Robert Billheimer. Pamphlet sponsored by the World Council of Churches, S.C.M. Press. English price, 3s. 6d.

EVERYONE who is eager to have any part in creating the atmosphere and attitudes that will prevent war should read this booklet.

The Commission who set the background of the study is a panel of men famous in Great Britain, America and Europe. They met at times in those years 1956-58 to draw up a provisional document.

The member Churches then had an opportunity to discuss it and in 1960 and 1961 the Commission again met and made certain revisions of their document.

The first section is a thorough canvass of theological presuppositions bringing to bear the Christian revelations on every choice a man must make.

It is not possible to proceed directly from, say, "a doctrine of creation" or "the just war" to get clear answers to the problem.

We must seek the mind of the Lord of history in the conditions of each situation.

The second section deals with the "present situation" with its specific threats of the H bomb, the rise of nationalism and the hostility between the communist and non-communist world.

Then follow sections dealing with technological factors, political factors, military factors.

The Commission agreed with practical unanimity on all points but the military factors. One group accepted this document finding, another emphasised the responsibility of the Church to refuse to possess or use the H bomb and a third group feels that the Church must go further and refuse all participation in war.

They are unanimous that "we need a new and widespread discipline of mind and spirit and action."

This is a startling and urgent document.

—J.S.A.

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DIVINE HEALING AND MEDICAL SCIENCE

THE HEALING MINISTRY IN THE CHURCH, Bernard Martin. Lutterworth Press. Pp. 125. 25s.

"Do we believe," asks the author, "that Jesus Christ is the same yesterday, to-day and for ever?" "Do we believe all authority is given Him in heaven and in earth and that the return to obedience to the faith for a healing ministry in the Church is one of the means of manifesting that power?"

The book is an answer to his questions, which he asked in his own life, till our Lord pressed on him the answer.

The Church of Jesus Christ is responsible for the bodies of her members, as she is responsible for their souls.

We live in an era of psychosomatic medicine, where the human personality is regarded as a unity, comprising body, mind and soul.

The Pentecostal Movement has stirred Christians in many places to seek a more complete Christianity and has stressed not only the doctrine of Baptism and the Holy Spirit, but also the ministry of divine healing, and in the Anglican Church many facts of the world healing form part of the ministry of many men in Holy Orders.

The present book deals with the Healing Ministry of Our Lord Himself seeking to determine His own attitude to sickness and evil forces acting against men. Then it follows on into the effort to see in what way the Early Church obeyed this command of the Master.

THE writer holds that Our Lord showed no feeling of apprehension lest His miracles of healing might divert attention from soul salvation. He seems to heal often without reservation and His healing runs parallel with His spiritual work, as something willed by God.

He clearly regarded sickness as the work of Satan. The only regular element needed is faith

in the Son of God, though at times it reveals itself after, rather than before, healing.

These statements are evidenced by many incidents noted and quoted by the author.

The Healing Ministry of the disciples during Our Lord's lifetime and in the Acts of the Apostles and in the first few centuries had a chapter giving facts and instances, and then follows a chapter on the elements of a doctrine of healing in the New Testament.

For those seeking to exercise a ministry, this is an important chapter. There is much said of the fact of death, which alone remains apart from the signs of redemption.

The whole Healing Ministry is

based on the Person of Christ. But what is the Church of to-day to do?

First, she must consider how to reconcile the idea of divine healing with the work of medical science. Is there any opposition? Medical science, through its limitations and Church and doctors should be collaborators in a common task.

Chapters on "Sin and Sickness," "The Value of Sickness" and "Healing a Problem of Faith," sacraments and sings and "failures" complete a book of most intense interest and value. Priests and doctors might well use it as a book for common study.

—J.S.A.

A RETURN TO ORTHODOX CHRISTIANITY

THIS ROCK EXISTS, Clyde B. Clason, Peter Davies. Pp. 232. 31s.

A SOPHISTICATED American business executive with a gift for writing was shocked out of his spiritual deadness by his death, through cancer, of his wife.

His life was made up of negations. There were few positive spiritual beliefs.

In fact, he had given so little time to the cultivation of his spiritual life that he scarcely knew where to start.

Orthodox Christianity seemed uninviting: "Theology clings to tradition with the despairing hand of the drowning."

But start he did. And once started, it was a thrilling search. He had found the Rock, the Rock that was higher than he.

Your reviewer's first reaction as he read was that there was another writer capitalising on his sorrow, revealing in a sickly sentimental way the extent of his remorse and the slow climb he had endured back to the

sanity of orthodox Christianity.

This reaction soon passed. For here is the work of a man who has read as widely as he has thought profoundly. Here there are purple passages and sermons preached without dullness or weariness.

His treatment of the five fundamentals of basic Christianity anchors his faith, while his ethical treatment of the seven deadly sins as seen in a modern context reveals no dabbler in life's problems. Particularly appealing is his chapter on Noise with its four useful charts.

Many who would not read a straight religious book will find this appealing. It is as heart-warming as it is challenging, and while at times one could be critical, in its autobiographical passages it reveals a man wrestling with the problems of the sixties as well as those of the ages.

—A.V.M.

GOOD VALUE
FROM GAOL

STOCKADE, Edited and published by Prisoners of H.M. Prison, Pentridge, Coburg, Victoria. June, 1962.

Every one who is interested in the rehabilitation of prisoners should see this journal.

It is attractively produced and well edited with a nice balance of the serious and the light-hearted.

There is an excellent article by the Reverend T. Harvey; interesting information about car number plates produced at Pentridge; insight into "The Life of a Prisoner," a really amusing short story, "The £100 Bracelet," notes on sport; cartoons; and reports from the various groups.

Obviously many prisoners are following the advice of one paragraph in this journal: "Make time serve YOU, take up a hobby . . . NOW!"

The Supervising Editor is the Education Officer. Under his direction a journal much better than most school magazines has been produced.

—J.S.

FOR JUNIORS

AND A LITTLE CHILD SHALL LEAD THEM, Naomi Crowther. Pp. 48. 3s. 9d.

CRADLED IN A MANGER, Naomi Crowther. Pp. 30. 2s. 10d. University of London Press.

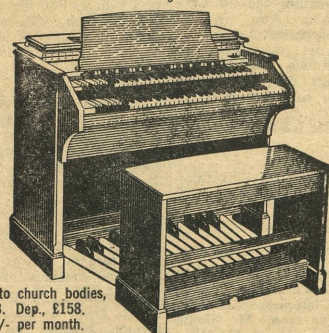
These two books of Biblical plays for juniors are ideally suited for the Nativity season.

In the first booklet, there are four plays about the baby Moses, the boy Samuel and David, and the baby Jesus. Suitable carols and music are suggested.

In the second, legendary stories have been interwoven into the Gospel narrative to provide six short scenes.

—A.V.M.

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PRAYER BOOK SERVICE

AN UNUSUAL PATTERN

ECUMENICAL PRESS SERVICE
Geneva, July 16

Ministers of Anglican, Methodist, Baptist and Presbyterian Churches jointly celebrated the Holy Communion at a service held in Birmingham last month under the auspices of the Birmingham Council of Christian Churches.

The service, which was conducted according to the Book of Common Prayer, marked the tercentenary of the Book of Common Prayer and the consequences of the Act of Uniformity of 1662 in what is known as the "Great Ejection" when some 2,000 clergy were compelled to give up their pastoral charges because they could not conscientiously accept the provisions of the Act.

An announcement said the council decided to celebrate both events "to mark the immense change in the relations between the Church of England and Non-conformity which has taken place since 1662.

"By this one service," it said, "the Presbyterian and Independent traditions most deeply affected by the events of 1662; the Methodist Church representing that Evangelical Revival which did so much to revitalise all the Churches in the eighteenth century; and the Church of England, from which all the others had reluctantly separated, were all united in the one act of eucharistic worship.

"That this was a responsible action," it added, "is witnessed by the fact that all those taking part have held or still hold leading positions in their respective Churches."

"SYMBOLIC"

The celebrants were the Reverend Russell Shearer, former president of the Methodist Conference; the Reverend Stanley Ward, a leading member of the Baptist Church in Birmingham; Professor J. E. Fenn, former Moderator of the Presbyterian Church of England; and the Bishop of Birmingham, the Right Reverend J. L. Wilson.

"None of those concerned would regard this as a pattern of united worship for all occasions: its significance is symbolic," the announcement said.

"It registered the fact that the Churches are no longer feeling that they are radically divided, even at the most controversial point; and it was the expression in action of the hope of final reunion.

"Not all churchmen of any tradition can be expected to approve, but the council felt that this was the only adequate way in which the tercentenary could be celebrated while giving due weight to the unity which has now been given to the divided Church."

SEMINAR IN BELFAST

ECUMENICAL PRESS SERVICE
Geneva, July 16

The World Theological Education Seminar sponsored by the World Council of Christian Education is underway in Belfast, Ireland.

The meeting which opened last Saturday is being attended by 49 persons from the younger Churches, three missionaries and 38 persons from Western Europe and the United States.

They represent, in all, 41 countries of all the continents, and come from 40 theological colleges and seminaries.

The theme of the meeting is "The Teaching Ministry of the Church."

Co-chairmen are Dr Kathleen Bliss, director of the educational work of the Church of England; and Dr Donald M'Timkulu, of Northern Rhodesia, secretary of the Provisional Committee of the All-Africa Church Conference.

OPEN YOUTH COMMUNION

CHURCH UNION CRITICISM

ANGLICAN NEWS SERVICE
London, July 16

The General Council of the Church Union has criticised the Bishop of Leicester, the Right Reverend Ronald Williams, for his decision to hold an open Communion service at his cathedral next month.

The bishop has decided to invite all baptised delegates attending the third British Conference of Christian Youth at Leicester.

"This action," the council says, "clearly offends convictions deeply held by many Anglicans in the Church at large, in the city of Leicester, in particular, and among delegates to the conference and hereby exacerbates differences within the Anglican communion and is likely to impair both the work of the ecumenical youth conference and other efforts to promote Christian unity."

This is understood to be the first time an open invitation has been issued to a youth conference.

Defending his decision, the bishop said:

"What I am doing is in line with general informed opinion in the Church of England as witnessed at the meeting of the World Council of Churches in New Delhi when the Archbishop of Canterbury took part in a similar service.

"As youth is taking responsibility of all kinds much earlier in life than in the past, I think it would be wrong to try to keep youth on leading strings in the Church."

BISHOP'S CALL TO METHODISTS

ANGLICAN NEWS SERVICE
London, July 16

The Bishop of Stafford, the Right Reverend R. G. Clitherow, spoke to the Methodist Conference at Burslem, on July 3.

He called for a united stand by the Churches against the unremitting secular pressures which sought to persuade young people that fun and money were the important things in life.

Of the youngsters at whom this propaganda was directed he said: "I wonder how long it will be before they revolt against the sort of stuff put over on commercial television.

"After all, boys know in their hearts that the purpose of hair cream is really to keep their hair in order and not to lure girls.

"Girls know in their hearts that the purpose of bath soap is to clean their bodies and not to give them a skin which a boy cannot resist."

In an age of bewilderment the Churches must concentrate on deepening and developing spiritual qualities, added the bishop.

WAKEFIELD CYCLE

ANGLICAN NEWS SERVICE
London, July 9

The medieval Wakefield Cycle of mystery plays is to be presented at Westminster Abbey by the Lambeth Drama Club each evening from July 16 to 21.

The Drama Club will be assisted by the Sine Nomine Singers and the London branch of the Society of Recorder Players.

The Wakefield Mystery Cycle, of which the only existing manuscript dates from the fifteenth century, contains 32 plays, but in order to present the whole cycle in one evening the number of plays has been reduced to 15, of which a special adaptation has been made.

As the fifteenth century text is not always easy to understand, the lines have been modernised to a certain extent.

The action of the cycle has been divided into two parts, the first dealing with Old Testament events and leading up to the birth of Christ, and the second being concerned with the story of the New Testament.

PRAYER BOOK REVISION

PARLIAMENT INFORMED

ANGLICAN NEWS SERVICE
London, July 16

Although it is recognised that Parliament will not be concerned with Prayer Book revision for at least two years the Church in England is trying to ensure that when the measure is presented it goes before an informed body.

Every member of the House of Lords and of the Commons has been circulated by the Archbishops of Canterbury and York explaining the object of the measure. Their letter states: "We shall not seek, as was done in 1927 and 1928 unsuccessfully, a complete alternative prayer book containing services largely untried and unknown."

"Our main request will be in the Prayer Book (Alternative and Other Services) Measure for parliamentary authority for the sanctioning, in the first instance, of experimental variations in public worship.

"Those of us, bishops, other clergy and laymen, and women who have introduced them, believe that these proposals have the steady support of the great majority of the Church."

SAFEGUARDS

"We are also convinced that there are adequate safeguards to protect the doctrine and historic mission of the Church of England."

The Measure was introduced to the Church Assembly this month and referred to the Houses of Bishops, Clergy, and Laity for general approval.

It will go before Convocations and the Houses of Church Assembly on nine further occasions before it is sent to Parliament.

In addition to the letters sent by the archbishops, each bishop will get in touch with M.P.s in his own particular diocese to see that they are informed.

The Bishops of London and Southwark have invited members of Parliament to meet them at the House of Lords on November 26 to discuss the matter.

PROFESSOR H. R. NIEBUHR

ANGLICAN NEWS SERVICE
New York, July 16

Professor Helmut Richard Niebuhr, Professor of Christian Ethics at Yale University, died on July 4, at the age of 67.

He was a brother of Professor Reinhold Niebuhr. His son, Richard Reinhold Niebuhr, is a professor at Harvard.

The late professor, who had been at Yale for thirty years, was highly regarded as a theologian, both in the fields of sociology and the ecumenical movement.

Two of his most important books are "The Meaning of Revelation" and "Christ and Culture."

CALL TO PRESERVE FREEDOM

ECUMENICAL PRESS SERVICE
Geneva, July 2

The philosopher-statesman, Dr Sarvapalli Radhakrishnan, on assuming his new office as President of India, called upon the Indian people to preserve the nation's traditional "hospitality to varied beliefs" and "freedom from the tyranny of dogmas which has been the secret of our strength."

"In national concerns we adopt democracy not merely as a political arrangement, but as a moral temper," he said.

"We realise that freedom has no meaning save in the context of equality and that there can be no equality without economic justice."

He reminded the nation that "the absolute sovereign nation-state is outmoded," and declared that India must put world security above national security.

TALKS HELD AT DURHAM

PROBLEMS OF UNITY

ANGLICAN NEWS SERVICE
London, July 16

Conversations between the Church of England and the Church of Scotland were resumed last week when 50 Anglicans and 50 Presbyterians met at Durham from July 10 to 13.

There were representatives from the Church of England, the Church of Scotland, the Episcopal Church of Scotland and the Presbyterian Church of England.

They discussed in study groups the problems of unity in the context of the inner life and of the Church's mission to the world and the doctrine of the Word and the Sacraments.

The purpose of the conference, told the Archbishop of Canterbury the Church Assembly this month, was not to produce any definite scheme of re-union.

Its aim was to allow a larger representative group from both traditions to try to understand each other's point of view more clearly.

He recalled that in May, 1959, the General Assembly of the Church of Scotland rejected by a small majority the report on Anglican-Presbyterian relations.

Since then they had been looking for new ways of resuming their conversations.

Conversations between the two Churches have been held over the last thirty years.

There was a series of conferences in 1932-34 and again in 1949-51.

The conversations in 1949-51 resulted in a report which reaffirmed a considerable doctrinal agreement between the Church of England and the Church of Scotland and looked forward to their ultimate union.

Their joint report, issued in 1957, that there should be "Bishops in Presbytery," caused considerable controversy in Scotland.

This report was rejected by the General Assembly of the Church of Scotland.

SINGLE FLAME SYMBOLIC

ECUMENICAL PRESS SERVICE
Geneva, July 16

The largest merger in the history of U.S. Lutheranism has taken place at Detroit. With solemn ceremony and song, four Lutheran denominations joined forces to become one Church.

"It is an epochal, long prayed-for event," said Dr Franklin Clark Fry, of New York, president of the new body—the Lutheran Church in America.

The climactic moment of merger came when four segments of a mammoth candle were brought together to form a single flame symbolising the goal of Christian unity.

The new Church, with a membership of 3,200,000 in 6,125 congregations, results from the merger of four Churches:

The United Lutheran Church, with a membership of 2,500,000;

The Augustana Lutheran Church, predominantly of Swedish origin, with 630,000 members;

The Finnish Evangelical Lutheran Church, with 36,000 members;

The American Evangelical Lutheran Church, founded by Danish missionaries, with 25,000 members.

Dr Fry was formerly president of the United Lutheran Church. He is also chairman of the Central Committee of the World Council of Churches.

RECONCILIATION IN ALGERIA

ECUMENICAL PRESS SERVICE
Geneva, July 16

Protestant, Roman Catholic and Jewish religious leaders are members of a Committee of Reconciliation which has been formed in Oran, Algeria.

The committee is composed of fourteen Moslems and fourteen Europeans.

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A COMMISSION OF THREE CHURCHES

1. In May, 1957, the General Conference of the Methodist Church of Australasia resolved: "That Conference suggest to the Presbyterian and Congregational Churches the appointment of a Joint Commission, to consist of 21 members on an equal basis, this Joint Commission, as far as practicable, to represent adequately the Churches on a Commonwealth-wide basis."

The duties of the Commission will include:

(a) The examination and amendment of any suggested basis of union and any documents submitted to it by the Federal courts or by the Federal committees on Church Union.

(b) The holding of regular conferences and the preparation and circulation of relevant study material.

(c) The submission of reports to the Federal committees on Church Union.

The Presbyterian and Congregational Churches acted promptly and a Joint Commission was established in that year (1957).

There was considerable background to this action:

(a) These three communions have for many years produced their Sunday school material together.

(b) They co-operate in Alice Springs, Darwin, Port Moresby and a number of other places and have some experience of the joint ownership of property.

(c) They have a fairly long history of considerable sharing in theological education.

(d) Inter-communion is widely practised.

(e) There have been earlier ventures in negotiation for union, and voting was carried out unsuccessfully throughout these communions nearly thirty years ago.

FIVE YEARS

(f) These same communions have a wide experience of union in Canada and South India.

2. What has been the experience of this Joint Commission in its five years of work and what has been achieved?

(a) From the outset it set its face firmly against amalgamation. It has not worked as a committee of people committed to divergent positions seeking to reconcile the differences and trying to devise ways in which there could be a weaving together of diverse elements so skilfully that the participants would stick together and no one would find sufficient justification for non-co-operating.

In no sense have the members of the Commission worked self-consciously just as members of these three communions. There has been a series of conferences

in which all have shared as members, by the grace of God, in the One, Holy, Catholic and Apostolic Church. Whenever the Commission has convened it has remained in session for some days.

Every effort has been made to hold all the members in residence together, sharing in worship, Bible study, meals, etc., together. Whenever anything is less than 100 per cent. success has attended this effort the life and work of the Commission has suffered.

(b) In these five years considerable advance has occurred in knowledge and acceptance of one another as brethren in Christ. Those who have shared in this way together have come to a frankness with one another, an openness with one another, to a trust in one another which is a forerunner of the Communion of Saints of a kind not many of us have been privileged to know in this kind of trans-denominational way.

(c) The Joint Commission accepted the suggestion of the General Assembly of the Presbyterian Church of Australia in September, 1957, that it should address itself to the following matters:

(i) The Church's rule of faith.

(ii) Authority and discipline in the life of the Church.

(iii) The ministry of the Church and the order of the Church.

All the members of the Commission gave full assent to the view that priority should be given to the uncovering of a basis of unity in a commonly held Christian Faith and in a common understanding of what pertains to the true structure of the Church's life.

In publishing their first Report, entitled "THE FAITH OF THE CHURCH," the conveners write (p. 7): "We cannot present this Report without recording our thankfulness to God for the task which He has laid upon us. It has been a strenuous discipline to which we have been called: to be at once lowly and meek and with long-suffering to forbear one another in love."

"But as we have tried to give some diligence to keep the unity of the Spirit in the bond of peace, we have been granted some glimpse of the one Body and one Spirit; we know only one hope of our calling; we acknowledge one Lord, we would search out the one Faith, we believe that Christ has claimed us in the one baptism; and that there is one God and Father over all, through all and in all."

Now a second Report dealing with "what pertains to the true structure of the Church's life" is at an advanced stage of preparation.

This is the text of an address given by the President of the Methodist Conference of Victoria and Tasmania, the Reverend Stanley Weeks, in St. Paul's Cathedral, Melbourne, on June 27. He was the fourth speaker in the "Whither Re-Union?" series of addresses.

3. What do we discover as we examine the Report which has been published? This is in two parts: the Faith we have received and the Faith we affirm in common.

Part A sets out attitudes adopted to Holy Scripture, Historic Creeds, Confessions of the Reformation and Forms of Confession in Evangelical Christianity. And the agreed statements are impressive.

"Concerning Holy Scripture," we read (p. 11): "The Old and New Testaments both contain evidence of forms of words in which the faith of Israel and the Church was received and proclaimed. The old confessions of faith in Israel set forth the mighty acts of God, in the election of Israel, her delivery in the Exodus and her settlement in the promised land."

HOLY SCRIPTURE

"In these acts God has revealed His Name and His Purpose to Israel; and each generation in Israel is called upon to repeat before God and men the story of His wonderful works. So it is also in the New Testament: the Gospel, the message preached set forth God's fulfilment of His promises. God has visited and redeemed His people."

"Concerning the historic Creeds," it is asked (p. 14): "Why was it that the Church, having recognised Scripture as the rule of faith, continued not only to use but also to write creeds?"

And the answer given is: (a) "The Church's Creeds continue the work of confession of the faith which enabled the Church to recognise in Scripture the Word of God."

(b) "They were instruments of more limited purpose than Scripture, appropriate to the occasions which brought them into being and to their several uses in the subsequent life of the Church."

And in speaking of "Confessions at the Reformation," we read (p. 15): "We have already observed that the establishment of the canon of Scripture did not remove the need for creeds. Nor did the formulation of one creed obviate the necessity for others."

It has frequently proved necessary to supplement, without setting aside, existing creeds."

So we glimpse ways in which the Joint Commission arrives at an attitude to Holy Scripture, to historic Creeds, and Confessions in which agreement is reached and, we believe, truth is served.

And so they set the stage for the next two sections of the Report, a new awareness of the Church, and a call to confess our Faith.

And here we are reminded of what in these days is being increasingly realised. Not only is Christian discipleship required to be faithful to Christian origins and responsible in relation to what our Fathers have given to us in our denominational traditions, but we have also to be open to our Christian brethren of other communions too.

This is argued until on p. 23 we read — "It is the Faith in its wholeness, the Faith of the Catholic Church, to which we would recall men; and we are bold to say that God in these days has given a new vision of that Faith to many inside and

outside our own denominational borders."

This statement is basic to the whole work of this Commission. And so this group sets out — THE FAITH WE AFFIRM IN COMMON.

Our Confession and Our Commitment, as here set out, is now before these three communions for prayerful study, for suggested amendment and as part of the documentation in which, please God, these three communions of the One Holy Church may be led to lay down their denominational lives in death that they may rise up in new life.

4. It is not for me to attempt any similar discussion of the life of the Joint Commission as it goes on with its work, directed now to stating "what pertains to the true structure of the Church's life."

But this much can be said. The work being done is being based on Holy Scripture: is based on those treasures which God in His grace has given in these three communions, but it also takes account of what God has done and is doing and saying in and through fellow-Christians of other disciplines and obedience than our own.

No attempt is being made to amalgamate Congregationalist, Methodist and Presbyterian traditions and experience. These are, of course, not being forgotten.

But the members of this Commission, as they stand and kneel in the presence of God, are asking Him for understanding of the nature and the order and the structure of His Church as He wills it should be now in this century and in this country.

5. I have lived only on the fringe of this Commission. I thank God for what has happened and for what is happening. Again and again the sequence has been — This which we have now come to is right; but the way to receive and accept it is not yet clear. Continued encounter: continued worship: continued life together has opened doors and shown the way. And this is continuing to happen.

It could be that God in His mercy and wisdom has decreed that this is a "time and a season" for these three communions to lay down their lives in order to take up new life for the Christian mission of these days.

It is of the greatest importance that the members of the three communions involved in this experience should understand what is taking place. It

could be tragic if there was an expectation of amalgamation, and what is suggested is dying to rise again. There can, I think, be no doubt that this latter is the way in which the light of God is illuminating a road for going ahead.

It is of great importance that our fellow-Christians of other communions should understand where our pilgrimage is leading us. In the exciting world of changing Church relations everyone realises afresh our interdependence.

OTHERS TOO?

It could well be that the discerning of the will of God by Congregationalist, Methodist and Presbyterian communions will wait for the prayers of Anglican, Orthodox and Roman brethren. Do not fail us.

We must neither refuse to enter any door which our Lord opens nor must we unwisely enter any door other than that which He does open. For a right discernment in this we depend on our brethren very deeply.

RETREAT DIRECTORS

ANGLICAN NEWS SERVICE

London, July 16
The Archbishop of Canterbury attended and spoke at the opening day of the Retreat Directors' Conference, held at Trinity College, Oxford, from Monday, July 9, to Friday, July 13.

The chairman of the conference was the Bishop of Llandaff, the Right Reverend W. G. H. Simon.

SCHOOL TO STUDY SOCIOLOGY

ANGLICAN NEWS SERVICE

London, July 16

The thirty-seventh Summer School of Sociology, organised by the Church Union, will be held at Jesus College, Oxford, from July 23 to 27.

This year the school will depart from its usual practice of examining the problems of secular society in the light of Christian thought, and, under the title, "Who Believes?", will examine the sociology of religion in order to assess its theological and pastoral significance.

Canon V. A. Demant, of Christ Church, Oxford, will preside; and the speakers will include Dr E. G. Rupp, Professor of Ecclesiastical History at Manchester University on "The Social Conditions of the Life of the Church."

Dr John Highet, Lecturer in Sociology at Glasgow University, on "Social Investigation of the Church — a study of recent enquiries" and Dean of Liverpool, the Very Reverend F. W. Dillistone, on "Social Investigations of the Church — Its Theological and Pastoral Implications."

The Reverend D. L. Poppellwell (Vice-Principal of S. Chad's College, Durham) will review and summarise the discussions and conclusions of the school on Thursday, July 26.

The day sessions will consist of open forums, study circles, reports and discussions.

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MANCHESTER CHURCH 250 YEARS OLD

ANGLICAN NEWS SERVICE

London, July 16

The Archbishop of York, the Most Reverend F. D. Coggan, preached at the thanksgiving service to commemorate the 250th anniversary of the consecration of S. Ann's Church, Manchester, on July 12.

At the service he also dedicated a new processional cross, designed and made by the London silversmith, Mr Leslie Durbin, and presented to the church by members of the parish.

The lesson at the service was read by the Lord Mayor of Manchester, Alderman R. E. Thomas; and prior to the service the band of the Manchester City Police, under their Director of Music, Captain G. C. Hensby, played in the church gardens.

Preachers at other birthday celebration services will include the Bishop of Manchester, the Right Reverend W. D. L. Greer, and the Bishop of Chester, the Right Reverend G. A. Ellison. The foundation stone for S. Ann's was set on May 18, 1709, by Lady Anne Bland, sole heiress of Sir Edward Morley, Lord of the Manor.

Building took over three years, and the church was consecrated on July 17, 1712, when Manchester was still little more than a village with a population of

under 7,000, and when the church was surrounded by old timbered houses.

The first rector was Canon Nathaniel Bann. Since 1896 there have been only four rectors, Canon Dorrity (1896-1926), Canon Paton-Williams (1926-1941), Canon Reed (1941-1951) and Canon Eric Saxon, who is the present rector.

Many messages of congratulation and good wishes have been received from Church and civic dignitaries in the Manchester area and from organisations throughout Lancashire.

"DEATHOMETER"

ECUMENICAL PRESS SERVICE

Geneva, July 16

Students of Manchester University, England, have built a "deathometer" in All Saints' Square, Manchester, as part of the "Freedom from Hunger" campaign.

The "deathometer" records that one person dies from hunger every six seconds.

THE "BUY-A-CHAIR" PLAN

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THE USUTHU MISSION

By A. CORRESPONDENT.

About 1950 the Reverend Donald Arden, now Bishop of Nyasaland, took over the Usuthu Mission in Swaziland, Africa, to be run as a Mirfield Old Students' venture.

He built it up to a sizeable staff of European priests and lay teachers, farmers and artisans as well as Swazi priests, catechists and lay teachers until he was consecrated bishop in 1961.

S. Christopher's Boys' School which he founded in 1959 now has 120 Africans as boarders.

The school was built on land given many years ago by the Paramount Chief of Swaziland.

It is now almost the only boys' secondary school for Africans left in Southern Africa.

Last year the S. Christopher's boys did extremely well in their Junior Certificate, obtaining 97 per cent. passes.

This was equal to the best

pass per cent. of any other school in Swaziland — European or African.

Funds are being collected at present for the Donald Arden Memorial Church to accommodate the large number of African worshippers at the mission.

NEW DIRECTOR

The new director of the Usuthu Mission taking up work this month is the Reverend Hugh Harker, at present chaplain of S. Andrew's College, Grahamstown, South Africa.

He was a contemporary of Bishop Arden at Mirfield and has since been a parish priest and a naval chaplain.

He is assisted by three Euro-

pean priests, Neil Bliss, Peter Burtwell and Hugo Wallace and several Swazi priests.

They have the spiritual care of the whole of the south of Swaziland under Bishop Thomas Savage at Eshowe, Zululand.

The Usuthu Mission also directs ten primary schools with fifty African teachers caring for at least 1,800 children where some schools only go up to Standard II and IV.

Churchpeople in this country who wish to help the Usuthu Mission should contact the Australian secretary and treasurer, the Reverend P. A. Day, S. Paul's Rectory, Naracoorte, South Australia.



A Swazi altar boy and priest at the Usuthu Mission, Swaziland, Diocese of Zululand.

DR NIEMOLLER TO SPEAK HERE

FROM A CORRESPONDENT

EVEN the infamous Dachau Concentration Camp did not dim the glory of the Gospel for Martin Niemöller.

For eight years he was the special prisoner of Adolf Hitler, because he dared to oppose the excesses and oppression of the Nazi regime.

As pastor of the famous wealthy Parish of Dahlem, a suburb of Berlin, he worked and preached between the two world wars.

He was arrested in 1937 for his opposition to National Socialism, and after his trial in 1938, he was taken to Sachsenhausen Concentration Camp.

Three years later he was moved to Dachau, where nearly a quarter of a million people were exterminated by the Nazis in their upward rush for power.

He could have been released at almost any time if he would have signed an agreement not to preach.

During World War I he had been a U-boat commander, but dared in the 1930s to oppose his own people when justice and liberty for Church and people were threatened.

For the first four years at Dachau he was kept in solitary

Dr Martin Niemöller, who was for eight years Hitler's personal prisoner, will visit Sydney on August 22. He will address a united church gathering arranged by the British and Foreign Bible Society in the Presbyterian Church, Margaret Street, that evening at 7.45.

confinement and was not even permitted to have religious services until just a few months before the Nazi collapse, when monthly services were permitted for a small group of special prisoners.

The sermons he preached on these monthly occasions have been printed under the title, "Dachau Sermons." He was finally liberated by the American forces in May, 1945.

Since the war he has worked to help his people rehabilitate themselves and to bring about international understanding; he has spoken all over Germany, in Switzerland and the United States.

W.C.C. LEADER

He is one of the present leaders of the Evangelical Church in Germany, is its vice-president, is especially interested in ecumenical relations and is the representative of his church on the World Council of Churches.

From December, 1946, to April, 1947, he toured the United States, speaking in the leading cities from coast to coast.

"The Need and Task of the Church in Germany" was given in the cathedral in Zurich, Switzerland, on Sunday, March 7, 1946, and also preached in Bern and Basel for thousands of people.

It shows the thinking of a leading German clergyman on the position of the German Church and the German people.

His frank recognition of the shortcomings and the guilt of the Christian Church in Germany has done much to bring understanding to thousands of people in Germany, Switzerland and the United States.

Pastor Niemöller studied theology at the University of Munster (Westfalen), 1920-23.

He received the honorary D.D. from Eden Theological Seminary in 1934, from Pine Hill Divinity School in 1946, and also from the German University of Gottingen in 1946.

Before going to Dahlem in 1931, he spent seven years as executive secretary of home missions in Westfalen (Westphalia).

At New Delhi he was elected one of the presidents of the World Council of Churches.

SERVICE IN HINDUSTANI

ANGLICAN NEWS SERVICE

London, July 14

Hindustani will be the sole language used when a service for the city's Indian and Pakistani population is held in Birmingham Cathedral at 3 p.m. on Sunday, July 15.

The service has been arranged by the Provost of Birmingham, Bishop George Sinker, in connection with the visit to Birmingham that week-end of the Right Reverend John Sadiq, who succeeded him as Bishop of Nagpur in 1954.

Bishop Sadiq will preach at the service and will later address the congregation at Evensong in the cathedral.

One difficulty which was encountered was the translation of English hymns into Hindustani.

An Indian music group has now promised to attend the service to play and sing Indian hymns.

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HOSPITAL NUNS TO LEAVE CEYLON

ECUMENICAL PRESS SERVICE

Geneva, July 16

All Roman Catholic nuns working in government-operated hospitals must leave their posts by March 15, 1964, it has been ruled by Ceylon's Minister of Health, Mr. A. P. Jayasuriya.

His directive, which includes Ceylonese as well as foreign-born nuns, follows a pattern of forcing Roman Catholic nuns and priests to leave the island.

The relations between the Churches and the Government have become increasingly difficult in recent months.

THE MUSIC OF THE CHURCH . . . 21

MORE ORGANISTS OF THE ABBEY

BY THE REVEREND EDWARD HUNT

ROBERT COOKE, 1802-14, son of Benjamin Cooke, followed Samuel Arnold, and is famous for a most melodious and charmingly written Evening Service.

The original MS. is still in the organ loft, and bears the statement that it was written at Eastbourne.

Cooke was tragically drowned in the Thames, an untimely loss to the music of the Church.

Ebenezer Williams, 1814-19, was a reputable organist and is buried in the south aisle.

Thomas Greatorex, 1819-31, was an interesting personality: as a young man he had known the Young Pretender in Italy, and the Prince, who was very musical, bequeathed him some of his music books.

James Turle holds the record for long service, being organist for over half a century, 1831-82. He learnt his music from Williams and Goss, and is known for his melodious chant settings and the fine tune "Westminster," to which Faber's hymn "My God, how wonderful Thou art" is sung.

Turle was the first editor of the Westminster Chant Book, published by Novello, and in the original preface states that the object of it is "to combine sufficient choice with order to enable the congregation to join in the psalms."

It is recorded that Turle had an enormous hand, and could stretch an octave and a half.

Sir Frederick Bridge was appointed his permanent deputy in 1875, to relieve him of active responsibility.

Turle was buried in Norwood cemetery, but a magnificent stained glass window in the north aisle of the Abbey forms an effective memorial, the design showing his portrait and that of his wife, who is remembered with him.

FROM ROCHESTER

Bridge, permanent organist, 1882-1918, was born in Rochester, where his father, an excellent tenor, sang in the cathedral choir.

As a little boy chorister at the age of six, young Bridge helped the organ-blower and bell-ringer, known as "Blind Fred," toll the passing bell for the funeral of the Duke of Wellington.

Since then he has attended many ceremonies of national mourning, but as Director of the Music, and not as bell-ringer.

Bridge has a fine record as Church musician, having studied under Goss of St. Paul's Cathedral.

SHELTERS FOR THE SHELTERLESS

ECUMENICAL PRESS SERVICE

Geneva, July 16

Homes for otherwise homeless Indian people will shortly begin rising in the Ahmednagar section near Bombay as a result of the first grant-in-aid from the Shelters for the Shelterless fund, administered by the Fellowship of Reconciliation, a Christian pacifist organisation.

For what Americans might expect to pay for two very modern yet rudimentary fall-out shelters, eight Indian families, totalling 33 persons, will find their living needs cared for in year-round apartments. For many it will mean their first permanent shelter.

Construction of the buildings, adobe brick stabilised with four per cent. cement and stone, will be undertaken for the most part by the families themselves under the direction of Dr Hale Cook, Public Health Director for the area. There will be separate cooking, washing and sleeping areas for each family.

The programme of Shelters for the Shelterless, emphasising the positive, constructive aspect of human shelters as an alternative to fall-out shelters, plans to assist in the construction of other homes in Somalia, Tanganyika, and Brazil as soon as funds and facilities become available.

dral, and was organist at Manchester Cathedral before coming to the Abbey.

He was Director of Music for the Coronation of Edward VII and George V and for the funeral service of Edward VII and the Duke of Cambridge, when Sullivan's setting of "Onward Christian Soldiers" was sung.

Like a true Anglican of the Cranmer tradition, Bridge was "ever mindful of the common people," and introduced hymns at the morning and afternoon services; until then hymns were thought to be beneath the dignity of an ordinary Abbey service.

Turle approved the innovation of his deputy and said "Hymn singing is now a regular feature in the Abbey services, as in a parish church, and for myself I candidly confess I enjoy playing a good tune to a fine hymn more than accompanying an anthem."

The career of Sir Frederick Bridge was truly a "Pilgrimage of Music." As he himself said "God's statutes have been my songs in the House of my pilgrimage."

"For 68 years I have sung or played accompaniments to the Psalms of David, and, like many before me, have constantly found solace and inspiration in these songs of praise."

FOUNDER

Surely a fitting summary of the high purpose of these great men of Church music, the Abbey organists.

Bridge retired in 1918, and was succeeded by Sydney Nicholson, 1919-27, who held the position until he opened the

School of English Church Music, at St. Nicolas' College, Chichester.

A distinguished musician, he has five tunes in A and M, including "Totteridge" for Ada Greenaway's hymn "Rise in the Strength of God."

Sir William McKie, the present organist, appointed 1941, is of special interest to Australians, as he was born in Melbourne; he has held important positions in music both in Australia and England, and was organist at the Coronation of our present Queen.

It is fitting that our study of the organists of Westminster Abbey should conclude with a fellow Australian, whose high musical ability is still enriching the music of the Anglican communion.

A GENUINE DIALOGUE NEEDED IN UNITY DISCUSSIONS

A PLEA for dialogue between

Protestants and Roman Catholics which would be "a genuine meeting in truth" and not "stopped by chaining the words to a strictly limited meaning, for example, by some Church declaration," has been made by Professor K. E. Skjds-gaard, Professor of Systematic Theology at the University of Copenhagen.

Writing in the July issue of "The Ecumenical Review," quarterly publication of the World Council of Churches, Professor Skjds-gaard, who was for two years research professor of the Lutheran World Federation's Special Commission on Inter-Confessional Research, stresses that dialogue must precede ecclesiastical definition because "dialogue implies freedom of thought; otherwise it will inevitably come to a standstill."

He notes as an example that premature and rigid definition of

the nature of the Church would make dialogue impossible.

At present, he says, the question "on both sides . . . is being tackled in a way that was not possible in former theological thought."

He cites specifically the importance ascribed to baptism in the discussion of membership of the Church.

BAPTISM

"An open and genuine dialogue on this subject is going on between Roman Catholic and Protestant theologians. It would be detrimental to check this dialogue by a premature fixation of the terms of the question by one side or the other."

The article cautions that "dialogue means patience and cannot be attempted by men who insist on achieving results speedily."

"In our age, and especially in this period immediately preceding the Second Vatican Council, there is a dangerous, though most understandable temptation to haste, not least on the Roman Catholic side."

"But we need to be cautious and sober. 'Ecumenical' haste

does not understand the real mystery of schism. At present the most important thing is to learn to work together—even in the midst of disagreement."

Speaking specifically of the Second Vatican Council, which he says has "raised much hope," Professor Skjds-gaard warns that "as regards theological questions the danger is of doing too much."

"Some questions may, I hope, be ripe for decision, for example, the question of religious liberty; but there are others which, for the benefit of all parties, are best dealt with patiently and on which decision should be postponed."

Among these, he says, are the questions of Scripture and Tradition of "co-operation" and of the limits of the Church.

The article is one of several dealing with inter-confessional problems appearing in the July issue of "The Ecumenical Review."

BISHOP'S TEA PARTY

ANGLICAN NEWS SERVICE

London, July 16

Sunday school teachers from all over the Salisbury diocese will travel to their cathedral city on Saturday, July 21, when the Bishop of Salisbury, the Right Reverend W. L. Anderson, will entertain them at a reception and exhibition in the cathedral and close.

The afternoon programme will begin at 2.30, with a short missionary play "How the Gospel came to Britain," staged by members of St. Francis' Sunday School, St. Aldhelm's, Brank-some, and there will be a practical demonstration of "The Art of Mime" given by a junior Sunday school class.

During the afternoon there will be a lecture by Miss Elena Yanovsky on "Where there's a will."

Miss Yanovsky was for many years with the Children's Council of the Church of England Board of Education, and has been working for the Christian Family Year as a full-time Mothers' Union lecturer.

The bishop's reception and tea will be held from 5.00 p.m. to 6.00 p.m. in the grounds of the cathedral school and, if wet, in the cathedral cloister.

The afternoon will end with Evensong in the cathedral, where the lessons will be read by two Sunday school teachers from the Sarum and Dorset archdeacons.

Throughout the day an exhibition of work by the Sunday school children of the diocese will be on view in the Salisbury Training College Assembly Hall.

"AVANT GARDE" FILM

ECUMENICAL PRESS SERVICE

Geneva, July 10

An abstract film and sound presentation at the Christian Pavilion at the Seattle World's Fair, U.S.A., continues to be a centre of controversy.

More than 250,000 persons have already visited the pavilion sponsored by 23 denominations and 18 agencies in the north-west section of the United States. Several hundred of these have called or written to protest the "avant garde" film.

The symbolic presentation opens with an amoeba-like splotch of black and white and includes a tree trickling with sap, interpreted as the symbol of the Cross with Christ's blood dripping from it.

Dr Lemuel Petersen, executive vice-president of the Pavilion, feels that the controversy stirred by the film is significant.

But although Pavilion officials are continuing to back the specially commissioned presentation some minor changes will be made, including an introduction, and a few scenes are to be added.

The film was produced by Sacred Design Associates of Minneapolis. It has been called "unusual," "outrageous," "stunning," "offbeat," and a "work of art."

The ten-minute presentation attempts to deal with man, his creation, his world, the story of the Garden of Eden and entry of evil, man's possible destruction by himself, his redemption by the Lord Jesus Christ, and the promise of eternal life.

ELEVEN MISSIONARIES FAREWELLED IN SYDNEY

FROM A CORRESPONDENT

More than one thousand people attended S. Andrew's Cathedral, Sydney, on July 9, for a Valedictory Communion service for eleven missionaries of the Church Missionary Society.

The missionaries were commissioned by the Right Reverend R. C. Kerle, Bishop Coadjutor of Sydney and a vice-president of the society, for their work in the countries to which they have been called.

The Primate, the Most Reverend H. R. Gough, who is president of the Australian C.M.S., celebrated the Holy Communion.

The Right Reverend M. L. Loane, Bishop Coadjutor of Sydney and a vice-president of the society, preached.

A short valedictory meeting, chaired by Archbishop Gough, was held in the Chapter House following the service, when the missionaries testified to God's leading and requested prayer for their future work.

The missionaries are the Reverend Campbell and Mrs Begbie, who leave for Tanganyika on the "Stratheden" on July 22. Mr Begbie, formerly Rector of St. Barnabas' Church,

Roseville East, has been appointed C.M.S. Field Secretary in Tanganyika;

Miss Barbara Young, a nursing sister of Sydney, who has been appointed to Tanganyika, and sails on the "Stratheden";

Dr Alan and Mrs Cole, who leave in early August for Singapore where Dr Cole has been appointed to the lecturing staff of S. Peter's Hall, the theological training college for the Diocese of Singapore and Malaya;

Mr and Mrs Merrill Hart, and Mr and Mrs David Brake who leave in mid-July for North Australia; and

The Reverend Walter and Mrs Newmarch who return to North Borneo late this month.

The total number of Australian C.M.S. missionaries now serving the Church in overseas dioceses is 246.

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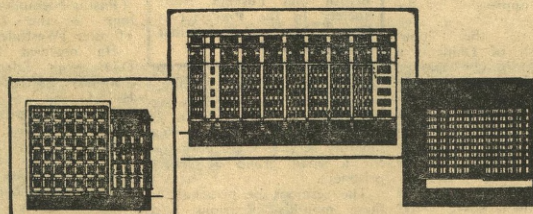
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LETTERS TO THE EDITOR

(Continued from Page 5)

STATE AID
FOR SCHOOLS

TO THE EDITOR OF THE ANGLICAN

Sir,—I should not wish the hostile comments of certain Sydney spokesmen of the Anglican Church to be regarded by our Roman Catholic friends as proof that no one outside their own ranks sympathises with the struggle they are making for the cause of Christian education in Goulburn and elsewhere.

The published statement from Anglican sources that "no private body has the right to claim public money" is of course pure hypocrisy. State subsidies of nationally important "private" industries and undertakings are a commonplace. Of course, no such body has a right to such aid—but that it has a reasonable case for inviting State support is another matter. Every protected industry is an example of this.

The basic question for Australians to answer is: Do we want a pagan or a Christian country? In my judgement, the present system of injecting religious instruction into State schools is so near to a total failure that it would be better for the Churches to withdraw altogether.

I know there are people who are investing so much time and effort into maintaining the present imbroglio that this is a hard fact to digest—and the mere suggestion leads to anguished howls.

But apply an objective test to any State school—and see what you get—pathetic black ignorance except in the case of church-going children, and of course school religious instructors can take no credit for them.

We on the non-Roman side of the fence would do much better to do some basic thinking about the ideals and practice of Christian education (which Roman Catholics perceive far more clearly than we do) than in attacking the R.C. leaders in Goulburn, who are in a heart-breaking dilemma.

The reason why Protestant Churches, including the Protestant wing of the Church of England, oppose State aid for Church schools, is the not very elegant one that the Romans would benefit and we wouldn't.

Surely it cannot be that we of the Church of England are believers in the virtues of Church schools but only for the rich? Only the well-to-do can send their children to Church schools to-day. If such schools should exist (and I most firmly believe they should) then they should be equally accessible to rich and poor. And this implies State aid. If we want Christian education for Anglican children, then this, not the present attempt at religious instruction, is the way to secure it.

Yours etc.,
(The Reverend)

ERNEST GUNDRY,
Beaconsfield,
W.A.

SOUTH YARRA
ORGAN

TO THE EDITOR OF THE ANGLICAN

Sir,—Comments concerning the Christ Church organ of South Yarra, as published in THE ANGLICAN on June 21 and July 5, have come to my notice and as I now have the care of the instrument and having independently but co-operatively assisted Walker's in the additions mentioned, I am in a position to clarify the matter somewhat.

Firstly, it must be understood that organ builders, when referring to the old firm of Hill, do not imply any connection to the work resulting from the amalgamation of that firm and Norman and Beard of London, and even less to the Australian representatives of that name.

Mr Brodie of Hill, Norman and Beard (Aust.) has questioned the validity of the statement that the Hill organ of Christ Church was in fact a Hill and claims his records show no reference to it. He further states that their "revoicing" of the instrument in

1942 and 1954 was the sole reason for the instrument's fine tone.

The facts are that the experienced experts in organ building have no difficulty in identifying a genuine Hill organ or even of it once having been one, and to my mind it is a most surprising thing that if H.N. and B. (Aust.) did in fact "revoice" the original pipework that they did not see the name Hill plainly stamped on the pipes they were allegedly to have revoiced, for they are still to be seen by expert and mere novice alike.

The instrument now as lately added to and "finished" by the great firm of J. W. Walker and Sons of London, merits much credit and let no one detract from the grand old name of Hill or that of Walker. The organ is now a fine instrument and that is my opinion and I am glad to give credit where it is due.

Yours faithfully,

ROBERT W. ELLISTON,
Organ Builder,
Frankston,
Victoria.

OBITUARY

MR NORMAN
STRINGER

We record with regret the death of Mr Norman Stringer, well-known in music circles in Melbourne.

L.F. writes:

Mr Stringer graduated Bachelor of Music at Melbourne University and later studied in England. Since then he has been organist and choirmaster at three Melbourne churches, St. Paul's, Canterbury, St. John's, Toorak, and St. Mark's, Camberwell.

At each place he raised the standard of music considerably. He did wonders at Toorak.

He had only been at Camberwell for several months, but already had effected a marked improvement in the music there.

As music master of Camberwell Grammar School, which is in his last parish, he was building up a fine choir of boys from the school, to sing in the church. His recitals revealed his powers as a brilliant organist, and many of us were looking forward to still greater things from this fine young musician.

Mr Stringer, who was 35, was unmarried.

A.C.U. ADDRESS

(Continued from Page 1)

And we must avoid the Catholic tendency of High Mass without Communion. Regular reception of the means of grace was necessary for the recharging of our spiritual batteries.

Finally, we must send our laity forth inspired, for where there is no vision, the people perish. Here lies the value of the sermon, and Catholics might learn something from the Evangelical attitude to it.

Here, too, lies the value of ceremonial, which should be such that it is always a challenge.

The task for the A.C.U. at the present day is to learn what God wants it to do in the present situation. It may be that He does not want it to do in 1963 what He asked it to do in 1933.

The Festival had begun with a Solemn Sung Eucharist at midday at which the celebrant was the chairman of the Melbourne branch, the Reverend L. L. Elliott.

It concluded with Evensong in St. Paul's, Malvern.

ANOTHER DEGREE FOR
DR FRY

ECUMENICAL PRESS SERVICE

Geneva, July 9

Harvard University has conferred an honorary degree of Doctor of Divinity upon the Reverend Franklin Clark Fry, president of the United Lutheran Church in America, and chairman of the Central Committee of the World Council of Churches.

DIOCESAN NEWS

BATHURST

CONDOBOLIN

Members of the Junior Anglican Girls' Church of England Boys' Society and Anglican day school children presented gifts for church and hall during Evensong at All Saints' on July 8. They were received on behalf of the parish by the vestry secretary, and the presidents of the Women's Guild and Anglican Wives' Association.

At the early service seven dozen new prayer-hymn books were placed in the church, each book having been given by parishioners as memorials, thanksgiving for various baptisms, or blessings received. The church is now set up with a fine complement of service books. Further gifts for the parish will be given on July 22, including a special memorial gift.

KALGOORLIE

CHRISTIAN FAMILY YEAR

Plans are well in hand for a public meeting which is to be held in the Town Hall in connection with Christian Family Year.

On Wednesday, August 8, a prominent member of the legal profession in Perth, Mr Ron Wilson, is to be the speaker. Mr Wilson, who is a leading member of the Presbyterian Church, represented the World Council of Churches of Western Australia at New Delhi, last November.

Sir Richard Moore, Mayor of Kalgoorlie, will be the chairman.

Many organisations as well as all the religious denominations will be taking part. These groups have been asked to nominate a Father and a Mother, from whom a panel of speakers will be selected to form a "Brains Trust," together with a girl prefect from the Eastern Goldfields High School, and a senior boy from the Christian Brothers' College. They will discuss subjects suggested by the "W.A. Teen-age Code."

NEWCASTLE

CESSNOCK VISIT

The bishop spent Sunday in the Cessnock parish, where he visited most of the church centres.

In the morning he celebrated Holy Communion at St. John's Parish Church, attended the morning service at St. Matthew's, Bellbird, spoke to children at St. John's Sunday school, and visited St. Peter's, West Cessnock, where he dedicated memorials in memory of the late Mrs. Lorna Anderson.

His visit to Kearsley in the morning was an historic one, because it was the first time in 24 years that Anglican families in the township had been visited by a bishop.

The bishop dedicated many gifts at St. Mary's Church, Aberdare, including a stained glass window, carpeting, and church ornaments and furniture.

At Evensong in St. John's Church, Mr G. Williams formally handed the bishop a cheque paying off the outstanding debt which had hung over the church for at least 14 years. A successful campaign has been conducted in the past few weeks to wipe off this debt.

During the service, the bishop dedicated a pulpit cross in silver.

CARRIED THE FLAG

Miss Judith Harrison, of Cessnock, who is visiting the British Isles, was in the public eye recently when she carried the Australian flag at the International Conference of the Girls' Friendly Society.

Miss Harrison went to the conference as an observer.

NEW ARCHDEACON

The new Archdeacon of Newcastle, the Venerable Leslie Stibbard, was collated into the position last Thursday night at a service in Christ Church Cathedral, Newcastle.

The service was attended by about 500 people, many of them from the Parish of Hamilton, where Archdeacon Stibbard was formerly rector.

The archdeacon has jurisdiction throughout the whole diocese, which extends from Kendall, south of Port Macquarie to Merriwa in the west and Woy Woy in the south.

PERTH

The Reverend Peter Prentice of G.B.R.E. will conduct a Youth Work conference at Le Fanu House, Cottesloe, on August 7 from 9.45 a.m. to 3 p.m. Those wishing to attend should contact the Reverend F. Armstrong, Dorothy Street, Gosnells, W.A.

SOUTH PERTH MISSIONARY MONTH

August is Missionary Month in St. Mary's parish, South Perth. The rector, the Venerable F. W. Guest, pleads with all parishioners and organisations to do their best to see that they do not fail their missionaries in the field. Last year the

parish fell short of its target by £110.

G.F.S. COMMONWEALTH
CHAIRMAN AT PERTH

When the Bishop of Bendigo and Mrs Richards, with their daughter, Wendy, passed through Fremantle en route from England, the G.F.S. entertained them to morning tea at headquarters. Among the guests entertained by the Perth diocesan chairman, Mrs R. Davies, were the Right Reverend R. E. Freeth, the Right Reverend C. L. Riley and Mrs Riley, and representatives of Church organisations. Mrs Richards spoke briefly of her overseas trip.

SYDNEY

N.S.W. COUNCIL OF
CHURCHES

The Standing Committee of the Diocese of Sydney has forwarded £500 towards the expenses of the Council of Churches in N.S.W., representations before the Royal Commission on off-the-course betting.

S. JAMES' FESTIVAL

The Rector of St. James', King Street, Dr W. J. Edwards, will preach his farewell sermons at all services on Festival Sunday, July 22.

On St. James' Day, July 25, there will be Family Eucharist at 7.30 a.m.; Holy Communion at 10 a.m., and Festival Evensong and Procession at 5.30 p.m., when the archbishop will preach.

FETE FOR CHESALON

£450 was raised for the new Chesalon Home at Woonona at the fete held at St. Michael's, Wollongong, on June 7. The fete was opened by Mrs H. R. Gough, wife of the archbishop.

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WORSHIP MUST BE "LIVING"

ARCHBISHOP ON PRAYER BOOK CHANGES

FROM OUR OWN CORRESPONDENT

Perth, July 16

"Worship is a living art which is always seeking to express itself in the new idiom of changing time and circumstances," says the Archbishop of Perth, the Most Reverend R. W. H. Moline, this month, writing of the tercentenary of the Book of Common Prayer.

We had abundant cause for thanking God for that book which was forged in an age of bitter controversy and persecution, and had preserved for Anglicans a dignified pattern of worship, both catholic and reformed.

It had stood the test of time, and three hundred years' experience had won for it a unique place in the affections of the Church, although the archbishop suspected that for most of its history it had been honoured as much in the breach as in the observance.

That fact, however, did not reflect adversely either upon the quality of the book or upon the loyalty of Anglicans.

At the risk of shocking some of his legalistic friends he had to confess that he believed that rigid and detailed uniformity in public worship was neither desirable nor possible.

Of course there had to be order. The archbishop was not advocating lawlessness, but he was pleading for a measure of ordered liberty.

That sort of liberty always had been assumed in England, and occasionally, but not very often, it had been abused.

The measures now being taken to permit, under proper authority, certain deviations from the order of the Prayer Book, provided all that was required in the way of liberty and at the same time they set limits which could and should be maintained.

CLERGY WIVES' HOLIDAY

ANGLICAN NEWS SERVICE

London, July 9

The Bishop of Guildford, the Right Reverend George Reindorp, and Dr. Alix Reindorp will be taking a party of 93 clergy wives from the Guildford diocese to Butlin's at Bognor for four days' holiday from Tuesday, July 17, to Friday, July 20.

The parishioners of each incumbent whose wife is going have paid for the holiday and have promised to look after the vicar and his children.

One could not fix the details of worship for all time at one particular moment in history. Truth was absolute and unchanging, but knowledge grew. Mankind was on the move spiritually and intellectually as well as physically, and the Church had to move with the times.

As we thanked God for our spiritual inheritance in the Book of Common Prayer, we should pray that by God's grace our future progress in the way of public worship might be worthy of the past.

MORE INVITATIONS TO THE VATICAN COUNCIL IN ROME

The World Council of Churches, the Lutheran World Federation and the World Presbyterian Alliance have been invited to send observers to the Second Vatican Council meeting in Rome in October.

The Archbishop of Canterbury earlier this month named the three observers chosen from the Anglican communion. ("The Anglican," July 12.)

Officials of the World Council and of the two world confessional bodies announced today that separate invitations have been received at their respective headquarters here from the Secretariat for Promoting Christian Unity in Rome.

The invitations were sent "in the name of His Holiness Pope John XXIII, who has demonstrated so much goodwill toward Christians who are not in communion with the Holy Apostolic See."

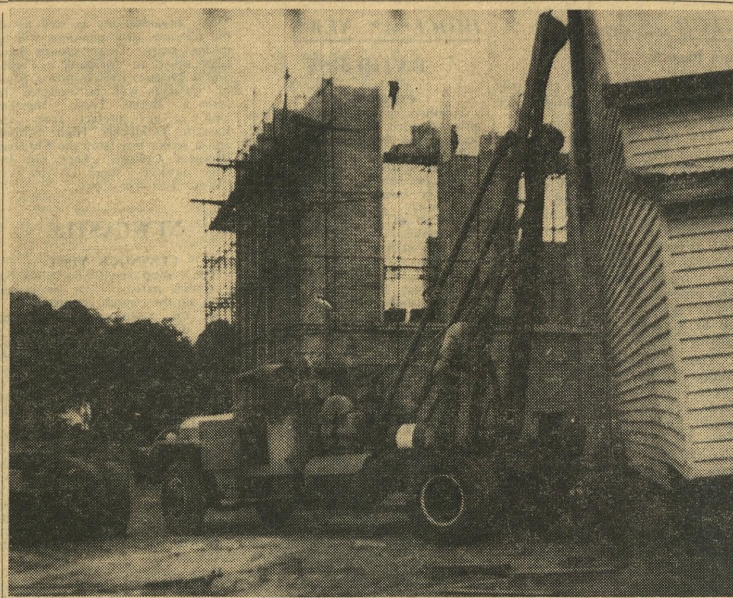
They were signed by Augustine Cardinal Bea, S.J., Secretariat president, and Mgr J. G. M. Willebrands, Secretariat secretary.

The invitations asked the bodies to inform the Secretariat before August 1 of the names of "delegated observers."

The World Council was asked to name "one or two" persons.

The Lutheran World Federation was asked to name "two or three" and the World Presbyterian Alliance was asked to name "three."

Officials of the three bodies



An old church on the move and a new one under construction in S. James' parish, Maclean, Diocese of Grafton, this month. The 76-years-old wooden building moved to a new position will be converted into the parish hall when the new church is completed.

said the persons chosen will be designated by their respective policy-making groups.

The concluding paragraph of the invitation letter states: "It is our hope and prayer before Our Lord that the presence of these Observers may be an efficacious contribution to an

ever-increasing understanding and esteem between all those who have been baptised in Christ, our common Lord and Master."

The World Council of Churches has a membership of 197 churches of the Protestant, Anglican, Orthodox, and Old Catholic confessions in more than 80 countries.

The Lutheran World Federation represents 64 member churches in 36 countries.

The World Presbyterian Alliance has a membership of 89 churches of the Reformed and Presbyterian family in 77 countries.

VACANCIES FOR CHORISTERS

FROM OUR OWN CORRESPONDENT

Melbourne, July 9

Mr Graeme Hall, who is Director of Music at the Box Hill High School, has been appointed choirmaster of the Victorian Demonstration Choir.

He is anxious to build up the membership of this choir whose name has now been changed to the "S. Nicolas Singers of Victoria."

There are already in it boys from many Anglican churches whose ages range from seven to fourteen years (trebles) and from 16 to 22 years (tenors, bass and alto).

Practices are held at Holy Trinity, Surrey Hills.

Prospective members may contact Mr Hall at the Box Hill High School, Whitehorse Road, Box Hill, Victoria.

EASTERN HILL FESTIVAL

FROM A CORRESPONDENT

Melbourne, July 16

The 116th patronal festival of S. Peter's Church, Eastern Hill, was celebrated at S. Peter's-tide, commencing with a Solemn Eucharist on the feast day.

A party for children of the parish was held in the parish hall on Saturday, June 30, the principal services being on the Sunday after S. Peter's Day when Dr B. Marshall preached in the morning and the Bishop Co-adjutor, the Right Reverend Donald Redding, preached at Solemn Evensong.

The annual parish dinner was held in the parish hall on July 2, preceded by Solemn Evensong and procession.

One hundred and forty parishioners were present at the dinner when greetings were read from the vicar, Canon F. E. Maynard, who is at present travelling in England, and Fr Kenneth Fraser, S.S.M., formerly associated with the parish but who also is in England at the mother house of the Society of the Sacred Mission, Kelham.

COMBINED RETREAT ECUMENICAL PRESS SERVICE

Geneva, July 16

A three-day retreat for fifteen Episcopalian and Protestant and five Roman Catholic clergymen was conducted at the Benedictine Monastery of Mount Saviour in Elmira, N.Y., U.S.A.

The retreat included eight lectures on the monastic life and its discipline. All retreatants observed the monastic offices during the three days.

Before departing, the ministers indicated their desire to bring special groups from their own parishes to the monastery for similar retreats.

The retreat was held at the suggestion of the Fellowship of Reconciliation, a Christian pacifist group.

DEDICATION AT LINDISFARNE

FROM A CORRESPONDENT

Hobart, July 16

The foresight of the original Vicar of S. Aidan's, Lindisfarne, Hobart, had played an important part in the provision of extensions to the building, the Bishop of Tasmania, the Right Reverend G. F. Cranswick, said last week.

He was speaking at the dedication of extensions. Bishop Cranswick said that the late Reverend H. Brammall had been in charge when the first part of the church, a brick sanctuary, was opened in March, 1926.

The usual practice was to establish a church in a timber hall.

At Lindisfarne, however, the brick church had acted as a base on which extensions could be built.

Consequently the brick church now available provided more than four times the capacity of the original church.

The vicar, the Reverend F. Reeves, conducted the service.

The Reverend Charles Brammall, a son of the former vicar and himself a chaplain at the Royal Hobart Hospital, was present.

The additions followed a fund-raising drive over three years.

SCHOLARSHIPS FOR BOYS

The Melbourne Church of England Grammar School, South Yarra, is offering the following scholarships for 1963:

Six Entrance Scholarships which cover full tuition fees. Entries will be accepted from boys in Grade VI, and also from boys who will be under 14 on January 1, 1963, and who for preference should be in Form 2.

One Music Scholarship which covers school tuition fees, plus fees for tuition in one instrument.

One Sir George Turner Scholarship of £100 per annum for boys at present in Form 2 who will be under 14½ on January 1, 1963.

The examinations will be held on Friday, October 5, and Saturday, October 6.

Further particulars may be obtained from the Headmaster's Secretary (Telephone 26-2231), Melbourne.

PILGRIMAGE TO IONA

ANGLICAN NEWS SERVICE

London, July 9

The Bishop of Colchester, the Right Reverend F. D. V. Narborough, is leading a 12-day pilgrimage tour of Iona, beginning on September 3, which is being arranged by Inter-Church Travel Limited.

The tourists will spend four nights on the historic island of Iona, where they will be able both to meet the members of the Church of Scotland Community and to attend Anglican services.

CLASSIFIED ADVERTISEMENTS

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

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ORGANIST - CHOIRMASTER required for S. Aidan's, Launceston, Tasmania. £108 per annum stipend. Please apply, stating qualifications and experience, to The Rector, S. Aidan's Rectory, 20 Lanoma Street, Launceston, Tasmania.

BROADLAND HOUSE Church of England Girls' Grammar School, Launceston, Tasmania, require the services of resident Assistant Headmistress. State salary required. All details available from the Headmistress, Lyttleton Street, Launceston, Tasmania.

THE FEDERAL Secretary of a church society requires the services of a secretary. Applicants should be efficient stenographers with a sound knowledge of book-keeping. Ring 61-2577 (Sydney Exchange) for an appointment.

BOOKROOM MANAGERESS for Anglican Church Missionary Society, Melbourne. Knowledge of simple book-keeping and typing essential. Committed Christian. Apply in writing to General Secretary, C.M.S., 203 Flinders Lane, Melbourne.

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

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APPLICATIONS ARE invited for the position of organist and master of the chorists at S. John's Church, Balmoral, New South Wales. Please apply in writing in the first instance to the Rector, S. John's Rectory, Birchgrove Road, Balmoral.

ASSISTANT PRIEST, Parish of Darwin, Carpentaria Diocese, Accommodation and salary. Single man desired. Please apply for hard work. Apply P.O. Box 181, Darwin, Northern Territory.

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

ACCOMMODATION WANTED

AIR FORCE OFFICER transferred to Melbourne wishes to rent furnished or unfurnished house for family of five from early August. Grant, 9 Gilgith Street, Woomera, South Australia.

BIRTH

WARRBURTON, On June 29, at B.C.A. Hospital, Wudinna, to Margaret and Bill, The Rectory, Minnipa, South Australia. A son (Simon William).

CHURCH NOTICES

S. JAMES' CHURCH, Sydney. The Patronal Festival, Sunday, July 22: Festival Sunday: 8 a.m., Holy Communion; 9 a.m., Family Eucharist; 11 a.m., Procession and Choral Eucharist (Summation in F); 7.15 p.m., Festival Evensong and Procession (Stanford in C: "Blessed Be The God and Father," S.S. Wesley). The Rector will preach his farewell sermons at all services. Tuesday, July 24, 1.15 p.m., recital by Cremona Girls' High School Madrigal Group, directed by Miss Merle Berriman. Wednesday, July 25, S. James' Day: 7.30 a.m., Family Eucharist; 10 a.m., Holy Communion; 5.30 p.m., Festival Evensong and Procession (Stanford in Bb: "Declare His Honour," Purcell). Preacher, The Most Reverend The Archbishop of Sydney. During the service the Archbishop will dedicate a tablet which will later be placed in the entrance of the new S. James' Hall. At the close of Evensong a Buffet Supper will be held in the Crypt. Admission to the supper is by ticket only, price 7/6, obtainable from the Bookstall or members of the Women's Fellowship. To facilitate catering arrangements, tickets must be purchased by Sunday, July 22. During the evening, opportunity will be taken to say farewell to the Rector and Mrs Edwards.

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The Rev./Mr./Mrs./Miss.....

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