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CHRISTMAS BOWL APPEAL FOR HOMELESS AND THE HUNGRY

This year's Christmas Bowl of Remembrance Appeal, to be held in Churches throughout Australia, is expected to raise more than £150,000.

Last year the Appeal, organised by the Inter-Church Aid Commission of the Australian Council of Churches, produced more than £130,000.

A "Christian Aid Week," held in a number of N.S.W. centres in July, raised another £20,000.

The Archbishop of Sydney and Primate of Australia, the Most Reverend H. R. Gough, has asked the clergy to urge the people of their congregation to give "most generously."

Dr Gough is President of the N.S.W. Inter-Church Aid committee.

"If the idea of a gift in thankfulness for their Christmas dinner is kept before the minds of your people, I am sure a wonderful response will follow," the archbishop said.

"Let there be an outward expression of the thanks we offer when we say 'Grace'."

The Archbishop of Melbourne, the Most Reverend Frank Woods, and the heads of Protestant and Orthodox Churches in Victoria, signed a joint letter in support of the appeal.

"Human needs are no less urgent than in 1948, nor are they diminishing," the letter said.

"Only the outward political, social and economic context is changing.

RESPONSIBILITY

"From the Congo and Algeria to Hong Kong and Chile, Christian concern and action is essential if the tragic suffering of the homeless refugee and the underprivileged is to be met.

"We Australians must accept a greater sense of responsibility for our place in the world, learning to live and give generously.

"In the name of Him who at Bethlehem came to make real the possibility of goodwill among men by the gift of His peace, we gladly commend the Christmas Bowl as the evidence of our concern for the homeless and hopeless of the world."

State Inter-Church Aid secretaries have sent literature for the

Appeal to pastors of all member churches of the Australian Council and, in some States, to Baptist and Lutheran ministers as well.

Congregations are urged, as in past years:

- To set an extra bowl on their Christmas table, and in it put the value of their own meal;

- To allocate part or all of the Christmas Day collections to the Appeal;

- To decorate an empty Christmas Tree in the church or Sunday school with bags of coins. Money raised in this way is used to help refugee children in nine countries.

Proceeds of the 1962 Christmas Bowl of Remembrance Appeal will support the world-wide service of the World Council of Churches to the hungry and homeless, and to refugees.

now helped more than 8,000 White Russians to migrate from China.

Most of these are able to support themselves, or have families to support them. The Australian Council of Churches and the Russian Orthodox Church Abroad jointly support the 80 who are alone and too old to work.

Another £1,200 will pay the salary of a social worker, Miss Yone Ito, who is working with Australian-fathered children in Japan.

Inter-Church Aid has paid Miss Ito's salary for three years, also the costs of having eight of these children adopted by American families.

The Australian Government has so far refused to allow any of the children to come to Australia for adoption.

CHRISTMAS GREETINGS

The Editor and Staff wish all readers of "The Anglican" a Happy and Blessed Christmas.

Some will aid United Nations' Freedom from Hunger projects, and donations to the Appeal marked "Freedom from Hunger" will be allowable income tax deductions.

The largest single item in the Australian programme is £10,500 to help support 80 aged White Russian refugees from China now living in homes in Australia.

Three of these homes are in Sydney, the fourth at Healesville, Victoria.

The Resettlement Department of the Australian Council has

For the first time, funds from the Christmas Bowl of Remembrance Appeal will be used in Nepal. £750 will be allocated to a children's library and playground of the United Mission of Nepal.

Other items in the Australian programme include:

India. £3,000 to aid relief work among 25,000 Tibetan refugees, and refugees from Pakistan still unsettled after 15 years.

£1,500 for trade and industrial evangelism training in Kerala, South India.



Bags of coins will decorate Christmas trees set up in many churches and Sunday schools to aid the Christmas Bowl of Remembrance Appeal. This picture was taken in S. Matthew's Church, Bondi, Diocese of Sydney, last year.

Hong Kong. £1,500 for the salary of Dr John Burgess, of Melbourne, now working at the "Haven of Hope" T.B. Sanatorium.

£3,000 for the refugee relief work of the Hong Kong Christian Council.

Indonesia. £1,500 for medical, teaching and theological scholarships.

Near East. £8,000 to aid a million Arab refugees from Palestine, now in Jordan, Syria, Lebanon, Egypt and Turkey.

£1,000 for Christian schools in Israel.

Algeria. £4,000 for refugee relief, rehabilitation and resettlement.

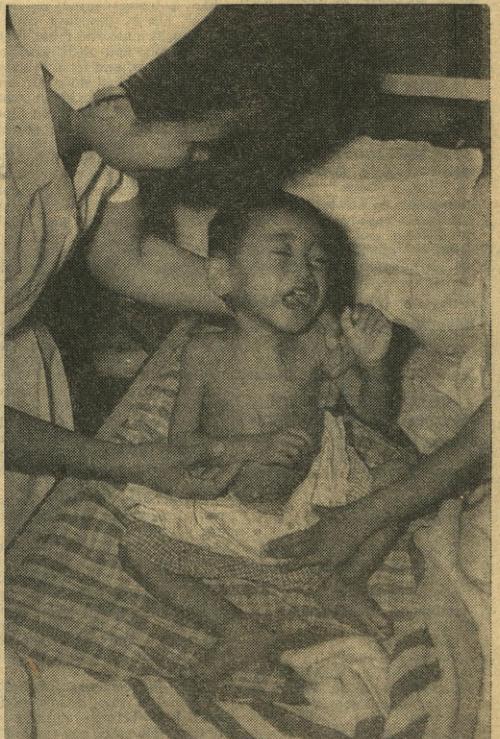
EMERGENCIES

As well, Australia will pay £15,000 towards the expenses of the Refugee Service programme of the World Council of Churches in Geneva, and support other projects in Europe, Central and South America, Japan, Korea and 13 African countries.

£15,000 will be kept as a reserve for emergency relief.

In 1962 this emergency fund was used to relieve distress from floods in Korea, India and Pakistan; fires in Hong Kong; droughts in Kenya and Brazil; and to support an emergency appeal for refugee relief in Algeria.

Donations to the Christmas Bowl of Remembrance Appeal can be sent through any church, or direct to the State Inter-Church Aid secretaries, or the national secretary, the Reverend F. F. Byatt, 37 Swanston Street, Melbourne, Victoria.



Malnutrition brought this Indonesian boy near death before his family was found by an Inter-Church Aid relief team and taken to hospital in Balige, Sumatra.



The queues of children at Hong Kong's emergency feeding centres never seem to grow shorter.

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of these Centres.

THE CELTIC SAINTS... 8

S. PATRICK : "THE CHRISTIAN"

BY MICHAEL J. LAURENCE

S. PATRICK was born in either 373 or 392, though the place of his birth is not certain. It may have been Dumbarton, on the Clyde in Scotland, or Boulogne, in France; one thing, however, is certain, and that is that he was the nephew of S. Martin, the great Bishop of Tours. S. Patrick died in 463 or 469.

His grandfather and his father, whose name was Calpornius, were deacons, and his mother, Concessa, taught him about God.

Although Patrick enjoyed listening to the stories his mother told him while he was very young, as he grew older he and the boys he had chosen as companions thought they knew much more than their parents and decided they could live without God, and so began to be careless and indifferent, heedless of anything that had to do with religion.

When his father retired, they went to live on a farm by the Solway. Not far away was S. Ninian. He became a friend of the family for, while training for the priesthood, he had spent some time with S. Martin, S. Patrick's uncle. (See S. Martin 3.)

It was S. Ninian who built the first stone church in Britain, helped by masons sent him by S. Martin, and dedicated it to the memory of S. Martin. (See S. Ninian 1.)

In those days pirates and warriors from other lands would sweep down suddenly on Britain and France, capture unwary people, carry them off and sell them as slaves. One of the most feared was Niall of the Nine Hostages.

One day while Patrick was talking idly with his friends, a pirate boat from Ireland made its appearance and, before the boys could run away, they were captured and thrown, bound hand and foot, into the boat and the pirates sailed away before anyone could rescue them.

Patrick was sold to a chieftain in Ireland whose name was Milchu, and because he had never learned to do anything useful he was sent out into the mountains to feed the pigs.

FED THE PIGS

At first he was very gloomy and unhappy and said he was "like a stone buried in deep mud," but as the days passed, he thought more and more about his parents and their kindness and goodness, and from thinking of what they had done for him he began to think about what they had taught him about God.

He started to say his prayers again and repeated all the texts he could remember from the Bible, and as time went on he talked to God more and more frequently, asking His help, telling Him his troubles and thanking Him for all He had done for him.

For six years Patrick fed the pigs. Often he was without food himself, but at the end of that time as he said his prayers one night, he heard a Voice saying, "You know well how to fast; fasting, you shall go back to your native land."

S. Patrick could not think what it meant nor how he was to reach his home again, but he waited patiently for God to tell him what to do, and a few nights later he heard the words, "The ship is ready, go at once!"

Immediately he set out on his way, trusting in God to show him where to go. He had a long journey and often was tired and very hungry, but always managed to find enough wild fruits to keep him alive, and sometimes kind-hearted people gave him food or shelter from the storms, and so he kept on until at last he saw the sea in the distance.

When he came to the beach he found a ship taking on its final load before returning to France. He asked the captain if he might travel with him, and added that he was quite willing to work his passage but he had no money to pay his fare.

The captain turned away dis-

dainfully, saying he did not take beggars on his ship, and S. Patrick was forced to go ashore. As he went, he saw the sailors trying to coax some wolf-hounds on board.

They were afraid of the men and of the ship and sea and all the strange smells, and were snapping and snarling and trying to bite the hands of those who were endeavouring to force them on board.

S. Patrick, who loved animals, put his hand on the head of one of the dogs and, patting it, told it there was nothing to be afraid of. The dog, hearing the gentle voice, became quiet and tried to lick his hand.

As S. Patrick stood disconsolately on the beach wondering if he had not made a mistake in running away from his master, he commended himself to God again, kneeling down and praying that He would guide him and tell him what to do.

While he was still on his knees, one of the sailors came

WHITE RUSSIAN REFUGEES
ARE DEVOUT CHRISTIANS

A.C.C. SERVICE

FIVE hundred and thirty-two Russian refugees arrived in Australia in the last few weeks. Two more shiploads arrive this week.

All are brought to this country by the World Council of Churches and the Resettlement Department of the Australian Council of Churches.

Of this number, 227, in 33 families, proceeded to Bonegilla Migrant Centre, Victoria. To all of these a distribution of clothing was made by the Red Cross.

The outbreak of typhoid in the second week of November, while a matter of grave concern which entailed much extra work for the staff of the Resettlement Department, particularly in Sydney, is completely under control.

The Russians who contracted the disease caught it in a hotel in Hong Kong, but it has not spread.

Fr Slavko Nicetin, a member of the Resettlement Department staff, visited all the refugees in Bonegilla and conducted an Orthodox liturgy which was attended by all the Russians in the camp.

THREE RIVERS

Fr Slavko reports that all the refugees are well cared for, happy regarding their future, and very grateful for the manner in which Australia has received, welcomed and assisted them.

Although many have lived under communist rule all their lives, they have never lost their devotion as Christians. At the liturgy at Bonegilla, their knowledge of it and devotion to their Lord was obvious.

All these refugees lived in the "Three Rivers District," North-West Manchuria and knew each other there.

The older ones remembered their escape from Zabaikal (Kosack District) in Russia where their forefathers had lived for generations.

Some recall how they began life again in Mongolia with one

POETRY RECITAL AT
COVENTRY

ANGLICAN NEWS SERVICE

London, December 14

Dame Flora Robson, the eminent actress, and Mr Robert Harris, the Shakespearean actor, gave a recital of poetry in the Nave Theatre of Coventry Cathedral on Sunday, December 2.

The programme, entitled "That Time of Year," consisted of poems for the Christmas season by Hardy, Keats and Tennyson. The evening ended with a short selection of Christmas carols.

running from the ship to say the captain, who had watched the incident with the dog and realised that he could be very useful in caring for the animals, had changed his mind and said he might travel with them.

S. Patrick joyfully went on board, thanking God for His goodness, and was very helpful when he was working until he was asked to do anything he knew was wrong. Then he said he was a Christian and no Christian may do anything he knows to be wrong or not do what he knows he ought to do. That is, no Christian may deliberately sin against God.

HUNGER OVERCOME

Soon the sailors were calling him just "The Christian."

When the ship reached France, the sailors had to continue their journey overland, but they lost their way and wandered about until they were nearly dead with hunger.

The captain asked S. Patrick

why he did not pray to his God to send them food; he had, he said, told them so often that his God was able to do anything, and now here was an opportunity to show them whether it were true or not.

S. Patrick replied that nothing is impossible to God, and added that if the captain and his men would only believe in God and serve Him, He could send them help that very day, and prayed to God to have mercy upon them all and help them.

Soon afterwards some of the sailors found some wild pigs, and others wild honey, so they were able to eat and be satisfied, and they all thanked God for His great goodness to them.

From then on, everything went well and they reached their destination in safety. S. Patrick, too, reached his home again and was welcomed gladly by his father and mother, who were overjoyed to hear how God had cared for him and protected him all through the years.

and one cow, and how they became rather rich, having up to 30 horses and up to 100 head of cattle. They were independent and free until communists came to power in China.

Thus caught in the middle of the vast land mass ruled by communists, these Russians suffered. The Chinese communists confiscated all the horses and cattle without having prepared accommodation, fodder or work for them.

So the major part of this valuable stock disappeared. Their former owners had to search for new ways of keeping themselves alive, mainly hunting.

Their priests were taken to the U.S.S.R. or left behind in Mongolia. Lately the refugees were served by the Chinese Orthodox clergy.

KATHERINE'S RECTORY
DEDICATED

FROM A CORRESPONDENT

Katherine, N.T., December 14

The Archdeacon of the Northern Territory, the Venerable A. H. Bott, dedicated the new rectory at S. Paul's, Katherine, on December 9.

Although the parish is little more than five years old, the building costing £3,500 has been erected in two years. A bank loan was necessary to aid the completion but it is hoped that this will be cleared within several years.

Speaking after the dedication, the rector, Brother Michael of the Brotherhood of the Good Shepherd, expressed his thanks to all who had assisted and especially to the members of the Anglican Churchwomen's Union who have been responsible for raising a considerable proportion of the money spent.

Almost £1,000 has been raised from the sale of second-hand clothing in the town. Much of this has come from readers of THE ANGLICAN throughout Australia. The parish is most grateful for this support.

HALL, TOO

Assistance has also been given by the English Carpentry Association who have sent money for several building projects in the Northern Territory.

The building, much of which has been erected by voluntary labour, is of timber and fibro construction. As well as two bedrooms and a spacious kitchen there is a large room which will be used as a parish hall.

The rectory will be a blessing

When the Peking Government suddenly granted their long-standing requests for permission to leave the country, their land was just ready for harvest, and they could only sell the land for 50 Chinese dollars a hectare. Still they were happy to leave it behind.

Because of the shortage of horses it was common to see a man pulling a cart laden with goods.

These new migrants to Australia are mostly related to each other and take great personal interest in the difficulties of their neighbours. Many are clearly Mongolian. Some are frail, poor but proud.

Practically all who did not proceed to Bonegilla either remained in Sydney (222) or went to Queensland (80).

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"FORTH" PROGRAMME DISCUSSED

CLERGY CONFERENCE IN BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, December 17
On December 10, 75 clergymen of the Brisbane diocese met in conference at Bishopsbourne, Milton.

After morning tea, the Bishop Administrator, the Right Reverend John Hudson, introduced the main topic of the conference, a discussion of the recent planned mission programme, "Forth."

The bishop said that the "Forth" programme as such has ceased, as it was meant to. The aim had been to remind the Church of its task, and, as it were, to give "a shot in the arm" to what was already being done.

The question to ask was "Where do we go from here?" The lay envoys of the campaign had met a week previously to discuss their findings and to make suggestions.

Results of a questionnaire filled in by lay envoys were duplicated and given to the clergy by the Reverend David Shand, who spoke on the findings as a whole.

The envoys felt that the campaign was worth while, and in answer to a request to rate the interest of the audiences to which they had spoken on a scale of 0 to 10, the average was 7.

LAY ENVOYS

Suggestions for organised lay visiting of parishes and hospitals, and of organised prayer and work for overseas missions, were made by the lay envoys.

After this report, the clergy divided into small groups to discuss two questions: "What is the relationship of the local congregation to the mission of the Church?" and "Considering this, where should the Forth programme go from here?"

Each group reported back at a final session, and there was general agreement that the Forth programme was worth while, but that perhaps a more out-reaching campaign was called for in the future.

ORDINATION IN SYDNEY

The Archbishop of Sydney, the Most Reverend H. R. Gough, ordained seven men to the diaconate and fourteen to the priesthood in S. Andrew's Cathedral on December 16.

The C.M.S. Regional Secretary for Aborigines, Canon G. A. Pearson, preached the sermon.

Those made deacons were: A. C. Abbotts-Smith, D. G. Anderson, C. R. Frith, P. Gurrier-Jones, P. Kemp, T. Cuthbertson and W. J. Graham.

Those ordained to the priesthood were: N. K. MacIntosh, J. F. Arnold, V. R. Cole, R. P. Keynes, J. E. Lance, A. C. Nichols, P. T. O'Brien, J. Painter, P. R. Watson, W. Bloxham, C. A. Clark, J. A. Friend, J. Mankey and D. C. S. Smith.

LEADERSHIP CAMP

A camp to give boys training in leadership will be conducted by the Y.M.C.A. for ten days during January at Yarramundi, N.S.W.

"Campers will be given challenging experiences in bush walking, lifesaving, canoeing and gaining confidence in physical skills," says Mr. Frank Prince, the boys' secretary.

"Each boy," he said, "will be given the opportunity of being a leader for a day."

The Y.M.C.A. camp caters for 200 campers, and is situated on the Grose River, near Richmond. Facilities include cabins, recreation and dining halls, cricket pitch, boats and canoes.

The leadership course is limited to boys from 14 years of age. Younger boys may enrol in a "Venturers Course" or a "Treasure Island Camp." Further details are available from the Y.M.C.A., 325 Pitt Street, Sydney.

Country clergy felt that more could be done in their areas to place this idea of the total mission of the Church before their people.

Because of the lay interest, it was felt that future action might be taken in consultation with the lay envoys, and a joint conference was suggested for early in the new year.

The clergy seemed fairly unanimous that there should be a continuing committee to co-ordinate the mission of the Church, and were quite emphatic that it was essential to stress in teaching the wholeness of the Mission of the Apostolic Church, from the parish to the diocese and the world.

CHURCH WILL EXPAND FOR SUMMER VISITORS

By A CORRESPONDENT

THE town of Rosebud, Victoria, situated on the eastern shore of Port Phillip Bay, has in recent years become a popular seaside resort during the summer months.

The population increases from a few thousand in winter to approximately 80,000 at the height of the summer season.

In order to cope with this influx, the Vestry of All Saints' Church, Rosebud, commissioned their architects to design a church of normal size to house the resident congregation during the winter and which, with a minimum of effort, could be adapted to accommodate as many as possible of the summer visitors.

The site is restricted in width to a frontage of 61 feet facing the main highway and bordered by a side street which runs at an angle into the highway. It was therefore decided to plan the building on an angular basis to "dovetail" into the site with as little waste space as possible. The entrance porch is placed parallel with the front of the site with the entrance doors pointing directly along the highway and accessible from this road and the side street.

Rising out of the porch is the tower surmounted by a cross. The purpose of the tower is threefold: to give height and range for one or more bells in

the future; to focus the attention of passing traffic well before the church is reached; to provide a landmark for boats well out into Port Phillip Bay by day as well as by night when its built-in illumination will single it out from the surrounding lights.

Placed at the sanctuary end of the church and projecting from it in the same fashion as, but at the opposite angle to, the entrance porch is the chapel. The chapel sanctuary is adjacent to, and continuous with, the main sanctuary to enable the Sacrament to be administered to the greater number of communicants during the summer.

EXTERNAL NAVE

The chapel and the entrance porch form two outstretched "arms" embracing an outdoor court or external "nave" sheltered from the prevailing winds by reason of its placing on the lee-ward side of the building.

This external "nave" has been planned for the accommodation of overflow congregations during summer. To provide a virtually uninterrupted view of the sanctuary, the whole of the side wall of the nave proper has been opened up. This has been done with glass doors which slide right back to the north end of the way.

The wall of the chapel facing the outdoor "nave" can be simi-

larly opened up to enable visiting communicants to move forward to the chapel altar rails which are continuous with the main altar rails.

The choir of 17 people has been placed at the "west" end of the church. From this position the voices reach the congregation directly, rather than by reflection from the sanctuary walls if the choir were placed in the front pews. In this position the choir still forms part of the congregation and does not separate the people from the altar.

Placing the organist near the choir at the rear enables control of the choir and commands a direct view of both entrance and altar during weddings.

The sanctuary has been designed to give access to the vestries without the need to pass through the sanctuary itself. Its shape provides the maximum length of altar rail possible within a limited width.

The architects, Wytan Widdows and David Caldwell, of Melbourne, have in mind that when finance permits, the emblems depicting all saints could be etched on the present clear glass.

Work has commenced on the Church of All Saints, Rosebud, by Mr R. J. Lumley, who is a churchwarden of the parish and a builder. Mr Lumley is doing the work without any personal profit.

The vicar is the Reverend J. J. Davies.

MISSIONS TO SEAMEN

FROM OUR OWN CORRESPONDENT

Brisbane, December 17
One of a series of very severe storms which Brisbane has suffered in the last week or so made conditions very boisterous for the opening of the new Missions to Seamen buildings at Hamilton on Sunday afternoon, December 9.

The Bishop Administrator of the diocese, the Right Reverend John Hudson, dedicated the building, after which it was opened by the Governor, Sir Henry Abel-Smith, who was greeted by a guard of honour of naval reservists.

The Naval Reserve Band provided the music for hymns. With a sudden downpour of heavy rain, the new buildings were well and truly tested as everyone crowded in for shelter.

FIRST STAGE

The Recreation Hut is the first stage of a project which includes eventually a separate chapel, tennis courts, a swimming pool, as well as a residence for the chaplain. The cost of this first stage was £7,600, of which only £800 is owing.

A farewell was made to the chaplain, Padre R. L. Roberts, as this was his last official function before returning to ordinary parochial duties as Rector of S. Augustine's, Oakey.

Padre Roberts was with the Missions to Seamen in Townsville from 1947 to 1953, when he transferred to the Brisbane station.



The Principal Air Chaplains of the R.A.A.F. visited Canberra this month for a meeting of the Board of Staff Chaplains. While in Canberra they called on the Minister for Air, Mr David Fairbairn, at his offices at Parliament House. (Left to right): Chaplains L. B. Smith (Methodist), T. D. Beyer (Anglican), Mr Fairbairn, K. R. Morrison (Roman Catholic), A. L. Wilkins (Baptist, representing O.P.D.s) and R. C. Russell (Presbyterian).

THE EQUITY SUIT

JUDGEMENT FOR CHAPLAIN

Last Friday, December 14, the Honourable Mr Justice Jacobs gave Judgement for the Reverend H. W. Baker in his suit in the Supreme Court of N.S.W. in Equity against the Council of The King's School and the Most Reverend the Archbishop of Sydney.

Costs were awarded against the Council and the Archbishop.

Mr Justice Jacobs' Judgement, which he had reserved, occupied some 40 pages of foolscap paper. It had not been expected to be given until about February next year, when the new Law term starts. However, it is understood that Mr Justice Jacobs arranged to spend several days in uninterrupted consideration of the case in order to shorten a period of uncertainty for all concerned.

The effect of the Judgement is that Mr Baker will continue to be Chaplain of The King's School. His Honour having granted an injunction inhibiting the Council from putting into effect his purported dismissal.

This injunction was granted upon the ground that Mr Baker had, in effect, been denied natural justice.

The Judgement covers a number of highly important points of Church law which were raised during the case. Chief among these is the legal position of priests who are not benefited, but who are licensed to certain offices, and the way in which they may be removed from office.

The Judgement will be published in our next issue, together with comments upon certain aspects of the suit.

SCHOOL CHAPLAIN INSTITUTED

FROM A CORRESPONDENT

Launceston, December 17
At the end-of-year service in the chapel of the Launceston Church Grammar School, on December 13, the Bishop of Tasmania, the Right Reverend G. F. Cranwick, instituted the Reverend H. Pickup as chaplain of the school.

For the past year Mr Pickup has been assisting the Reverend G. A. Harrison, who, after five years at Launceston, is taking up a post at Canberra Grammar School.

The new chaplain was presented to the bishop by the headmaster, Mr D. V. Selth, and the licence was read by Mr Harrison. A very appropriate address was given by the bishop.

Other clergy present included the Venerable L. N. Sutton (Archdeacon of Launceston), Canon J. E. Atkins (Rural Dean), the Reverend K. C. Nancarrow, and the Reverend E. Esling, who acted as the bishop's chaplain.

POST-WAR CHURCHES

ANGLICAN NEWS SERVICE

London, December 14

Facts about post-war church building which have hitherto been unobtainable were revealed by the Church Commissioners at a Press Conference, organised by the Church Information Office, on December 3.

In England, since 1945, 408 churches, 285 dual-purpose buildings, and 307 church halls, making a total of 1,000 buildings in all, have been or are being built at a total cost of nearly £17,000,000.

The largest post-war church is S. George's, Stevenage, which has seats for 758 and a floor area of 14,600 square feet. The smallest is Emmanuel, Lower Weston, Bath, which has seats for 80.

S. George's, Stevenage, which cost £110,290, is also the most expensive of the new churches.

The cheapest to build is S. Birinus' Church, Calcot, in the Diocese of Oxford, which cost £6,500.

Unusual dedications include dedications to S. Birinus, S. Frideswide, Christ the Carpenter, S. Julian, S. Benedict, S. James the Deacon, S. Margaret of Scotland, Christ the King, S. Bertelin, S. Bede, the Venerable Bede, S. Joseph, S. Athanasius, S. Hilda, Jesus Church, S. Ethel-

dreda, S. Alphege, S. Edmund King and Martyr, S. Paul the Hermit and S. Sidwell.

A substantial part of the £17,000,000 spent on new building was found under the Government War Damage scheme for churches destroyed during the war and was used, with government agreement, for church building in new housing areas.

A further £3,750,000 came from grants from the Church Commissioners, and there were also some relatively small grants from the Incorporated Church Building Society and similar bodies.

The remainder was provided by the laity, either as gifts or as repayment of loans, including over £800,000, now mostly repaid, advanced by the Church Commissioners in the earlier post-war years.

Estimates for 1963-1972 show that the Church of England's post-war church building programme is scarcely half completed.



A view from the north-east of All Saints' Church, Rosebud, Diocese of Melbourne.

THE ANGLICAN

THURSDAY DECEMBER 20 1962

GOD AT WORK

Will Christmas dawn upon Anglicans as a reminder that we are here for active service, or shall we remain bound in the shallows while the high tide passes by?

We shall gather, at any rate, around the memory of a stable, and of what happened there. While we do this, a world will be lying in its need outside the walls of our homes and churches. And discerning eyes will notice that every face behind its tears is the face of Christ.

Is there any reason why we should be as we so often are — insensitive, withdrawn, ready for an emotional tribute perhaps but shrinking from commitment in Christ's service to such a world? Is our Church failing us somehow, failing to strike the heroic note?

Certainly we love grooves of worship and conduct more than sacrifice. Ours is an easy-going religion. We are glad enough to exchange opinions about the Birth, the Cross, the Resurrection. This is less costly than if we made it possible for Him to be born, through our witness, in other Bethlehems, or if we simply took up the Cross, as He charged us, and carried it through the world.

Our real function as a Church, as Christian people, must surely be what it was for Him — the active expression of a saving passion for the world. If we are not prepared to stand where He stood, and declare, "To this end was I born, and for this cause came I into the world," with what alternative formula shall we announce our mission?

For Him, truth was not a matter of establishing acceptable orthodoxies. While we are busily constructing them, or supinely accepting them, men die without knowing His light, a million new people living each fresh week reduce the Christian movement to a shrinking minority.

The Church is not a static institution for the preservation of codified truth. It is an army of enlisted men and women, who at some time heard the Saviour's words, "Follow Me," but have somehow forgotten, or have ceased to believe that He really meant to call them. We have allowed our energies to run into channels of observance instead of into streams of service for the world.

The Faith is not maintained by a comfortable conformity to it: the most intense conviction is conveyed when we live as our Founder lived. We are not here to keep the walls in repair; our duty is to fling open the gates and go out to bring His compassion where mankind's sores lie waiting to be healed. This is why He came. Mission is the *raison d'être* of the Church.

What does Christmas mean, but that God is at work loving and living for others? What is our Faith if it is not this? But do we churchmen realise that because this is the Christian revelation, a life pouring itself out, our lives also must reveal a saving passion?

This generation has seen the laity of the Church finding an apostolate — a discovery that holds the key to the real meaning of Christmas. What happened in Bethlehem must happen again and again, as Christian witness brings the message of it to the world. The light from a stable must shine out through each church member. The love that brought a Saviour to Bethlehem must bring Him now to Asia and Africa, to the industrial work-force outside the church, to the prisoner and the seaman, to the boy in court and the young girl labouring with a misbegotten child.

May Christmas give to us a Christian theology, a theology of action. Because Christ went into the world to live among men, so must we. Because His love was a passion that drove Him to service, we must ourselves display such a passion. God at work — this must be the heart of our theology and the driving force of our lives.

THE PRIMATE'S MESSAGE

The Primate, the Most Reverend H. R. Gough, commends the Christmas Bowl of Remembrance Appeal in all churches:

"I am happy to commend once again the annual Christmas Bowl Appeal and I hope that it will be supported most generously.

The Christmas Appeal released last year has realised £160,000 — £20,000 over the 1962 target. The programme this Christmas is for £160,000.

If the idea of a gift in thankfulness for their Christmas dinner is kept before the minds of people, I am sure a wonderful response will follow. Let there be an outward expression of the thanks we offer when saying 'Grace.'"

— HUGH SYDNEY

RESPONSIBILITY AND THE PRESS

REPLY BY EDITOR IN CHIEF

The Editor-in-Chief of Australian Consolidated Press Limited, publishers of the Sydney *Daily Telegraph* and *Sunday Telegraph*, Mr David McNicoll, has replied in the following terms to the Leading Article which appeared in THE ANGLICAN last week, December 13. Mr McNicoll's letter appears on this page and in this unusual form for reasons which appear therein.

TO THE EDITOR OF THE ANGLICAN

Sir,—Your Leading Article of December 13 contains a number of distortions and falsehoods.

In dealing with Dr Darling's recent paper on "Mass Media in Education" at the University of N.S.W. symposium you accuse the "Daily Telegraph" of not giving a fair report of Dr Darling's comments on educational TV.

The coverage of the "Telegraph" is compared adversely with that of the "Sydney Morning Herald" and the Melbourne "Age."

If you will study these reports again, you will find that the "Telegraph" devoted almost identical space to that given by the "Herald" to Dr Darling's speech.¹

The report in the "Age," which you praise as "reasonable and fair" is a shortened version of the report which appeared in the "Telegraph."

The "reasonable and fair" "Age" report was in fact provided by the "Daily Telegraph" which supplies that

The Editor of "The Anglican" makes these comments:—

We have carefully studied the reports. There must be some misunderstanding. The *Telegraph* gave 9½ single column inches to Dr Darling, 14 inches to Mr McNicoll; the heading and introductory paragraph, over four columns, was equivalent to 8 single column inches — and featured Mr McNicoll's attack, NOT Dr Darling's suggestions.

The *Sydney Morning Herald* gave Dr Darling 10½ inches, with 5½ inches to Mr McNicoll. Its heading and introduction featured what Dr Darling said, NOT Mr McNicoll's criticism.

The *Age* gave Dr Darling 4½ inches and Mr McNicoll 2½ inches. Its heading and introduction featured what Dr Darling had said, NOT what Mr McNicoll had replied.

In the light of these figures, we honestly find it difficult to agree that the *Herald* gave Dr Darling "almost identical space" as Mr McNicoll says.

The *Age* report was certainly shortened, as Mr McNicoll states. It was also, we respectfully suggest, better balanced both as to its heading and the body of the account, as the above figures suggest. We think it greatly to the credit of the *Age* that its sub-editors managed to achieve such fairness and balance from the service supplied them by the *Telegraph*.

Such an inference could possibly, on a somewhat strained view, be drawn. We do sympathise with Mr McNicoll's position. Unlike the Editors of the *Herald* and the *Age* — let alone the *Times* — there is apparently no convention which prevents the holder of his office from speaking publicly on these occasions. When he does publicly take part in these discussions, we take it as a matter of course that he will loyally support the editorial policy of the management of the *Telegraph*, and that he did so on this occasion.

Whether an editor should confine his views to his editorial columns, or whether he can properly propound them at public meetings, is a hard and nice question. On one thing, we are confident, Mr McNicoll and every other journalist of such distinction and experience will agree with us: it is journalistic-

paper with its news service from N.S.W.

The inference is that the remarks attributed to the Editor-in-Chief and published in the "Telegraph" immediately after Dr Darling's speech were published as editorial comment.²

The fact is—and perhaps you were not aware of this—that I was one of the panel of speakers at the symposium, and replied to Dr Darling immediately after he had made his speech.

It was therefore reasonable to use the Editor-in-Chief's comments as "news," just as Dr Darling's comments had been used as news.⁴

Your next illustration of "Journalistic dishonesty" shows a similar readiness to believe evil where no evil exists. The "Telegraph" did not quote the article in "The Investors' Chronicle" as that journal's "editorial opinion." It merely quoted a story appearing in that paper. It was not aware that a "Bulletin" correspondent was the author.⁵

The last section of your editorial contains a massive

untruth which, if I may borrow an earlier quote from your editorial, might have aroused the envy of Dr Goebbels.

I have never spoken to the Prime Minister, Mr Menzies, on the telephone.

I have never requested, nor received, any advice from the Prime Minister on the editorial policy of the "Daily Telegraph."⁶

Perhaps certain pending litigation may explain your readiness to believe in, or appear to believe in, base motives of the "Telegraph," its Chairman and its Editors.⁷

I feel that if your publication has a sense of responsibility and "regard for the most elementary standards of journalistic decency" you will publish this letter in the next issue of "The Anglican" on the Leader page in similar type to that used in your editorial.⁸

Yours faithfully,
D. R. MCNICOLL,
Editor-in-Chief,
Australian Consolidated Press.

Sydney.

paragraph in the *Telegraph's* Leading Article read as follows:—

"Everything it says on the economic position has to be strongly discounted for political bias," the "Chronicle" says.

Note those words: "The *Chronicle* says!"

But it didn't! The words were not those of "the *Chronicle*." They were written by an employee of the *Telegraph* group.

We now state as a fact, with infinite regret, that it became known to Mr McNicoll himself not later than Friday, November 9, that an employee of the *Telegraph* group had in fact written the *Chronicle* article. Since learning this, Mr McNicoll HAS MADE NO CORRECTION WHATSOEVER in the columns of the *Telegraph*.

We are profoundly sorry about this. A great newspaper

"CHURCH AND NATION"

"The Man in the Street" is on holiday. We expect to publish "Church and Nation" as usual next week.

The facts are as follows.

On Sunday, October 14, the *Sunday Telegraph* published in its financial pages an attack on the *Sydney Morning Herald* which had appeared in the London *Investor's Chronicle*. The *Telegraph* did NOT make it plain that this attack had been written in Australia by an employee of the *Telegraph* group. On the contrary, it published the story from the *Investor's Chronicle* in a way which suggested to ordinary people that the account represented the editorial view of that journal.

Three days later, on October 17, several *Telegraph* journalists were aware of the truth. One of them actually informed a member of the staff of THE ANGLICAN.

The *Telegraph's* action was then widely and critically discussed in journalistic circles in Sydney, because it was a matter of common knowledge.

On Friday, October 19, despite this, the *Telegraph* published a Leading Article attacking the Financial Editor of the *Sydney Morning Herald*. One

like the *Telegraph* can, and should, do the decent thing.

We gladly accept Mr McNicoll's unequivocal denial. He comes from a family honoured for its patriotism and selfless service to this country. Mr McNicoll's own record in the Second World War was no less distinguished than his record in journalism. If he states that he has never spoken to the Prime Minister over the telephone, then we accept that without reservation as the end of the matter. Further, although Mr McNicoll has not asked this, we feel bound in Christian charity to apologise to him, and this we do. Since it is not our custom lightly to publish, as facts, statements which prove later to be untrue, we mention that our information in this case rested not merely upon a widespread belief among Sydney and Canberra journalists, but that it had been confirmed to us from a source which, until now has proved always accurate and truthful. We shall pursue this accordingly with our informants.

THE ANGLICAN is involved in

ONE MINUTE SERMON

COMMUNION WITH HIM

S. JOHN XIII: 31-34.

Judas had gone out. Now Our Lord took the Bread, called it His Body and broke it and gave it. He took the cup, calling it His Blood of the New Covenant and asked them to drink of it.

In that moment, says Archbishop Temple. He was, by His own act, breaking His Body and pouring out His Blood. Hours later He was lifted up from the earth on a Cross. He had chosen this way of offering Himself for us men and for our salvation.

Since Our Lord's Ascension Christians have constantly and regularly met together (Acts 2:46) to unite themselves with Him in His sacrifice and in "showing their Lord's death till He comes."

It is good that we meet in His Name, as He commanded us, and that we know He is present (Mat. 18:20). We are members of His Body and through us He acts. It is He who by the hands of the Priest breaks the Bread and by the hands of the Priest distributes the Heavenly Bread to the people — as indeed He used the hands of the disciples to feed the 5,000.

Having made our Communion with Him, we offer ourselves in union with His offering, presenting "ourselves, our souls and bodies to be a reasonable, holy and lively sacrifice" to God. Still we receive the life that was triumphant over death that we may have eternal life in fellowship with Him.

This is the hour — the hour of His betrayal that is also the hour of His glory. Jesus is the Saviour as the Suffering Servant. It is thus that He will begin the Kingdom — the rule of God in the affairs of men. In His obedience He shows the love unto the end, the love that God has for us all. He is what God meant every man to be, and in His life and death He has shown us supremely how God cares!

And yet, even while He breaks the Bread, and while He speaks of the glory of God and His own glory that maybe is made real in His Ascension (see Phil. 2:9, etc.). He tells them of the separations that must come. He goes where they cannot follow. We are not ready yet.

We are earth bound, still tied and bound by the sins that keep us separate from God. We cannot follow Him now. But we can, as they did, meet Him in the Lord's Supper and accept from Him the Bread of life and Blood that makes us one with Him.

CHURCH CALENDAR

December 23: Advent 4.
December 25: Christmas Day.
December 26: S. Stephen, Martyr.

December 27: S. John, Apostle and Evangelist.
December 28: Innocents' Day.

no litigation whatever with the *Telegraph* or anyone else. It would not affect our editorial policy in any way if we were so involved. We do not attribute "base" motives to anyone. We attribute no motives. All we have done is to draw attention to the facts. When, as appears from the paragraph above, we make an error of fact, then we have no hesitation whatever in withdrawing and apologising.

May we make it clear that we do not, and never have, attributed "base motives" to Mr McNicoll's Chairman, Sir Frank Packer? He has many fine qualities, we are sure. He is a most able financier, for example. We have no doubt that he is a sincere and thoroughly patriotic citizen. So was Mr Neville Chamberlain. We merely doubt Sir Frank's judgement, not his sincerity. After all, he did support the policy of appeasement at Munich, didn't he?

We trust that the type used will suffice. We have published Mr McNicoll's letter in full. We would always publish such a letter, in similar circumstances, without hesitation. We only regret that to publish the whole truth, as we see it, should take up so much space.

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.

OVERSEAS STUDENTS

ANGLICANS DON'T HELP ENOUGH

To THE EDITOR OF THE ANGLICAN

Sir—It is apparent that few Anglican people are aware of, or if aware, are most indifferent to the thousands of overseas students who are in Australia, principally in the capital cities, attending our technical colleges and universities. These young people arrive in our country foreigners to our customs and way of life, often foreigners to our peculiar spoken English. They are shy people, often terribly afraid of "losing face" by making mistakes. Many Australians say with scorn that they collect in national groups and will not allow themselves to be assimilated into the community for the short time they are here.

In many cases our indifference is responsible for this seeming unwillingness to leave the shelter of national groups. Do we, as a community, go out of our way to make these young people welcome to our country? Have we as a Christian Church brought forward a definite policy of welcome and assimilation?

There are two basic reasons for a positive attitude on the part of Anglicans throughout Australia, one is Christian, the other selfish. First, these students from the islands of the Pacific, from Asia and Africa, are children of God, irrespective of their particular faith. We have a Christian obligation toward them, to make them welcome, to bring them into the full fellowship of the Church. The Church should not encourage obvious attempts to insulate the present beliefs of the student and also as it is perhaps the surest means of making the non-Christian student antagonistic toward the Christian faith. However, we have a fellowship which must be shared, a fellowship which may have lasting results in the future.

Secondly, these young people are the future, often the very near future, leaders of their own particular countries. Obvious indifference toward them will surely be countered by obvious indifference to Australia and Christian countries, when decisions of national importance are being made. Had Dr Nkrumah been brought into the fellowship of a Christian community when he was a student at Cambridge instead of being ignored by the English people he lived among, who knows how different the political outcome in Nigeria may have been. This is a purely selfish view, our own preservation perhaps, but seemingly one to which Australians and Anglicans will respond.

We need to do something but what can we do, is the cry that is heard so often. The opportunities have been present, but little use has been made of them. The Anglican Church, through a number of her organisations, has been represented on the International Students Co-ordinating Committee in Melbourne. Even members of the member organisations have never heard of this committee, which is striving to meet the situation on behalf of the people of Victoria. The committee has several spheres of endeavour—

(a) Accommodation.—Through the Housing Sub-Committee, accommodation is arranged in as many private homes as is possible. About 170 of the students arriving in Melbourne next year have approved accommodation available. Many Church papers carried advertising in this direc-

tion, but the Anglican publications were conspicuous by their absence. Surely, satisfactory accommodation could be found in some of the homes of the parishioners of our Church. Happy living conditions in a Christian home may well lay the foundation of another Christian life.

(b) Entertainment.—Many students live in hostels, colleges and flats, and do not have the ready opportunity of visiting Australian homes. Because weekends can be very lonely in a large city when one is a stranger, hosts are very greatly needed to have these young people in their homes for a week-end or just the Sunday. The Melbourne host list is very short, and the few are called on again and again to have students in their homes, while the majority do nothing in this direction.

(c) Vacation Employment.—Overseas students require this just as Australian students do, both to fill in the long holiday time and also to earn extra money. Church papers carried advertising articles, but none was noticed in Anglican publications.

(d) Holidays.—In the country, especially with Christian farming families, are a wonderful means of acquiring greater understanding. There are many Anglicans who could respond in this way if given the encouragement.

Different departments of the Anglican Church have discussed this question, usually resolving to undertake research and see what can be done. Here are some of the ways that Anglicans can do something. The time has come for action. If you can help, get in touch with the Technical Assistance Liaison Office of the Department of External Affairs in your nearest capital city. In Melbourne, ring Miss Emily Dick, 416-468, and she will be happy to give full details of methods of service.

Did we get lost in our missionary thinking? The mission of the Church extends to overseas students just as much as to our next-door neighbour or to the people in New Guinea.

Yours sincerely,
DOREEN BAUER.
Middle Park,
Victoria.

NEW APPOINTMENT WITH G.B.R.E.

Mr V. K. Brown, Director of the General Board of Religious Education for the Church of England in Australia, has announced the appointment of the new Executive Secretary for the divisions of Adult Work and Leader Training.

The Reverend E. G. Buckle, of Canberra, will take up this position with G.B.R.E. on February 1, 1963.

After service in the R.A.A.F. during the war, Mr Buckle entered theological college in 1946, and was appointed to the Parish of Adelong-Batlow, and in 1954 of the Parish of Canberra North.

From 1950 to 1953 he did conspicuous service as Chaplain in the Snowy Mountains Hydro-Electric Authority, after which he became Rector of the Parish of Adelong-Batlow, and in 1954 of the Parish of Canberra North.

This parish was divided in 1960, and he remained as Rector of All Saints', Anslie, where he was influential in building a beautiful church.

WIDE EXPERIENCE

Mr Buckle has had experience with a very interesting cross section of life, and was largely responsible for the establishment of the Bungaribill Boys' Home in the Canberra and Goulburn Diocese.

He has served as a member of the Diocesan Council since 1960, and in 1961 was installed as Canon of S. Saviour's Cathedral, Goulburn.

Mr Buckle has been with the Church overseas and studied at S. Augustine's College, Canterbury, 1961-62.

While abroad he was granted a special scholarship by the National Council of the Protestant Episcopal Church in U.S.A. and studied and participated in the developmental work of the National Council's Religious Education Department.

He is married with four children, and will bring enthusiasm and rich experience to his task to carry on and develop the work of the divisions.

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.

Was Our Lord born on December 25 or was the day chosen for some other reason?

No, Our Lord was not born on December 25 as far as we know. The date was chosen for other reasons.

For the three first centuries of the Christian era, the festival of Christmas was almost entirely unknown to Christians. This was probably because the Early Church was more concerned with the death and resurrection of Our Lord. That He rose from the dead was the great miracle. It was the dynamic of all their thinking. In any case, it was the date of an Apostle's death that was kept as a festival and not the date of his birth. Origen, for example, scathingly deprecated the keeping of a birthday, substantiating his strictures by the fact that in the Scriptures only the heathen and the godless kept their birthdays.

Gradually, however, once the

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 Empire became Christian, there was a series of moves towards the keeping of the birth of Our Lord. Two dates received attention: December 25 in the Western Church and January 6 in the Eastern. The historical reasons for the final acceptance of the former date by the Universal Church do not need to concern us except in two major ways. It is interesting, nevertheless, to note that the Armenian Church even to this day keeps January 6 as the birthday of Christ.

How December 25 was chosen is still a matter of debate among scholars. Probably the matter is

oversimplified, but it can be said that there were two major reasons for the choice of this day.

First, the pagan Romans had kept December 25 as the festival of the sun. It came at a time when the shortest day was passed. The sun began to shine longer and more brilliantly. The chill mists, the darkening fogs, the lowering skies were dispelled. The light was come. What more natural than that this season should be a festival for the worshipping of the coming of the light.

Christian leaders remembered Simeon's words in the Nunc Dimittis that Our Lord was to be "a light to lighten the Gentiles." They remembered the words of the prophet Malachi that a sun of righteousness should arise with healing in his wings. The great Bishop Ambrose of Milan was an early leader that "Christ is our new sun."

Certainly the Emperor Constantine strove for the adoption of this day. It may well have been, as Oscar Cullman points out, that Constantine was a syncretist, binding together the varying faiths of the Empire by singling out dominant features which could be synthesised. If Sunday, the day of the sun, became the principal day of worship, Cullman suggests the analogy that the festival of the Sun became a principal festival.

So December 25 was not chosen in ignorance of the very distinct pagan associations with the day.

Secondly, as the Church grappled with the thought of the God who became man, it was only natural that His birth should receive more attention. While the New Testament narratives concentrate upon, and revolve around, the death and the resurrection of Christ, the narratives of His birth as given by Matthew and Luke are not slight.

AT NICAEA

Many and weird ideas arose. Some taught that God came down on the man Jesus at a special time, for example, His baptism. There was need for clarification and elucidation of the truth.

So at the Council of Nicaea in 325, the orthodox belief as enshrined in the Creeds was convincingly established. Any ideas that God Himself did not become incarnate at the birth of Jesus were defeated. The orthodox doctrine of the Person was established.

Consequently the Church had now to determine the date of His birth in order that it might be fittingly celebrated.

Within the Western, or Roman, Church, it came speedily. In the Eastern Church it was much slower. There was a great deal to associate it with January 6, but the Church Universal eventually accepted December 25.

Ambrose, Bishop of Milan, in the fourth century, in the course of a Christmas sermon said this: "Well do Christian people call this holy day, on which Our Lord was born, the day of the new sun; and they assert it so insistently that even Jews and pagans agree with them in using that name for it. We are happy to accept and maintain this view, because the dayspring of the Saviour, not only is the salvation of mankind renewed, but also the splendour of the sun. . . For if the sun withdrew its light when Christ suffered, it must shine at His birth with greater splendour than ever before."

RELIGIOUS BROADCASTS

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

SUNDAY, DECEMBER 23:
RADIO SERVICE: 9.30 a.m. A.E.T. Lessons and Carols for Christmas with the S. Gregory's Choral, with the Reverend J. Scullion, S.J.
RELIGION SPEAKS: 4.15 p.m. A.E.T. "Let's Celebrate" — the Reverend Roger Bush.
PRELUDE: 7.15 p.m. A.E.T. S. Gregory Choral, Sydney.
PLAIN CHRISTIANITY: 7.30 p.m. A.E.T.

THE EPILOGUE: 10.48 p.m. A.E.T. From All Saints', Margaret Street, London.

MONDAY, DECEMBER 24:
FACING THE WEEK: 6.15 a.m. A.E.T. The Reverend Mervyn Holly.
TUESDAY, DECEMBER 25 (Christmas Day):
SACRED MUSIC: 6.30 a.m. A.E.T. "Christ is Born" — An Anthology with Music with Claire Bloom, Tom Fleming, and Oslan Ellis.
CHRISTMAS BAND MUSIC: 7.00 a.m. A.E.T. with State Band of the Salvation Army, Melbourne.

THE STORY OF JESUS: 8.00 a.m. A.E.T. from the Gospel according to Luke.

HOW FAR IS IT TO BETHLEHEM? Part 1: 9.00 a.m. A.E.T. David Lloyd James with the Orpington Junior Singers.
RADIO SERVICE: 9.30 a.m. A.E.T. from the Methodist Church, Eastwood, N.S.W. Preacher: the Reverend R. A. Bell.

CHRISTMAS MESSAGE: 6.15 p.m. A.E.T. by the Archbishop of York, the Most Reverend F. D. Coggan.

HOW FAR IS IT TO BETHLEHEM? Part 2: 7.15 p.m. A.E.T. David Lloyd James with the Orpington Junior Singers.

PLAIN CHRISTIANITY: 9.00 p.m. A.E.T. The Most Reverend Hugh Gough.

CAROLS: 10.30 p.m. A.E.T. from Ardingly College Chapel, Sussex, England.

EPILOGUE: 10.48 p.m. A.E.T. from the Church of S. Michael, Cornhill, London.

WEDNESDAY, DECEMBER 26:
RELIGION IN LIFE: 10.00 p.m. A.E.T. "Changes in Strategy" — the Reverend Maxwell O. James.

FRIDAY, DECEMBER 28:
EVENSONG: 4.30 p.m. A.E.T. from S. John's Cathedral, Brisbane.

MONDAY, DECEMBER 24 - SATURDAY, DECEMBER 29:
READINGS FROM THE BIBLE (not Tuesday or Saturday): 7.00 a.m. A.E.T. Mr John Casson.

PAUSE A MOMENT (not Tuesday, Wednesday or Saturday): 9.55 a.m. A.E.T. The Reverend R. W. Gregory.

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

Monday — Miss Margaret Dewey, Tuesday (Christmas Day), Wednesday — The Reverend John Gerry, Thursday — The Reverend A. P. Campbell, Friday — The Reverend George Nash, Saturday — The Reverend Howell Witt.

EVENING MEDITATION (not Tuesday): 11.15 p.m. A.E.T. Miss Dorothy Heighway.

TELEVISION:
SUNDAY, DECEMBER 23:
ARN 2, SYDNEY: 4.45 p.m. "Sunday Special" — "Down to Earth" Clive Smith tells the story of the earth. 6.30 p.m. "The Day Dawns" — A programme for Advent. 10.30 p.m. "The Father and the Son." The Reverend Peter Little, S.J.

ABV 2, MELBOURNE: 11.00 a.m. "Divine Service" from S. Clement's Church, Mosman, N.S.W.

Preacher: The Right Reverend F. O. Hulme-Moir, Bishop of Nelson, New Zealand.

4.45 p.m. "Sunday Special" — "Davey and Goliath" — "The Shoemaker," 6.30 p.m. "The Hungry People" — the work of the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches.

10.35 p.m. "Hark the Glad Sound." Commissioner Frederick Coutts.

ABO 2, BRISBANE: 4.45 p.m. "Sunday Special" — "The Liberator" — the Reverend Eric Deebshite. 6.30 p.m. "Carols from New Kilpatrick."

10.30 p.m. "Epilogue" (Part 3) — the Reverend Hugh Jones.

ABS 2, ADELAIDE: 4.45 p.m. "Sunday Special" — "Foundations" — the Reverend Keith Sanders. 6.30 p.m. "The Day Dawns" — A programme for Advent.

10.30 p.m. "Keeping the Feast" — the Reverend John Alexander discusses the development of the Christian feast.

ABV 2, PERTH: 11.00 a.m. "Divine Service," from All Saints' Church, Hunters Hill, Sydney. Preacher: The Reverend G. H. Sherlock.

4.45 p.m. "Sunday Special" — "Lost and Found" — the Reverend Keith Sanders. 6.30 p.m. "What Goes On: Christmas Under Fire," introduced by the Reverend John Garrett.

10.30 p.m. "The City of David." Pastor S. M. Simpfendorfer.

ART 2, HOBART: 4.45 p.m. "Sunday Special" — "Spies" — The Reverend Hugh Girvan.

6.30 p.m. "What Goes On: Christmas Under Fire," introduced by the Reverend John Garrett.

10.30 p.m. "Hunger Unlimited." The Reverend Brian Osrover.

TUESDAY, DECEMBER 25 - CHRISTMAS DAY:
ABN 2, SYDNEY: 11.00 a.m. "Divine Service" from Chatswood South Methodist Church, Sydney. Preacher: The Reverend Edgar Bennett.

6.30 p.m. "Christmas at Canterbury." ABV 2, MELBOURNE: 10.30 a.m. "Divine Service" from S. John's Church, Camberwell, Melbourne. 3.55 p.m. "And Love Came Down At Christmas" — from Beverley Minister, England.

6.30 p.m. "Christmas at Canterbury." ABO 2, BRISBANE: 11.00 a.m. "Divine Service" from S. John's Cathedral, Brisbane. Preacher: The Right Reverend W. J. Hudson.

6.30 p.m. "With One Accord." A discussion on the meaning of Christmas. 10.15 p.m. "The Nativity of Jesus Christ."

ABS 2, ADELAIDE: 11.00 a.m. "Divine Service" from S. Francis Xavier Roman Catholic Cathedral, Adelaide. Preacher: The Most Reverend J. W. Gleeson.

6.30 p.m. "Christmas Through Asian Eyes." 10.30 p.m. "Christmas at The Abbey." ABV 2, PERTH: 11.00 a.m. "Divine Service" — Solemn High Mass from the Redemptorist Monastery, North Perth.

6.30 p.m. "Christmas Through Asian Eyes." 10.30 p.m. "Christmas at The Abbey." ART 2, HOBART: 11.00 a.m. "Divine Service" from S. John's Church, New Town Park.

6.30 p.m. "Christmas Through Asian Eyes." 10.30 p.m. "The Nativity of Jesus Christ."



The Reverend E. G. Buckle.

PRINCIPAL OF S. HILDA'S

Deaconess Betty Neilson, at present on the staff of the Mission of S. James and S. John, Melbourne, has been appointed Principal of S. Hilda's College, the Church Missionary Society's training school for missionaries. Deaconess Neilson will take up her new duties early in 1963.

BISHOP REDDING'S FAREWELL

Clergy and laity of the Diocese of Melbourne will gather in the Chapter House, S. Paul's Cathedral, on Thursday, December 20, at 5.30 p.m., to farewell the Coadjutor Bishop, the Right Reverend Donald Redding, who will retire at the end of December.

THE VASANTA SCHOLARSHIP

Applications for the 1963 Vasanta Scholarship, which is £500 awarded every three years for musicians, will close on January 31 with the Permanent Trustee Co. of N.S.W. Ltd. at 25 O'Connell Street, Sydney.

The successful applicant is determined after an examination consisting of a recital of works and such other tests as may be considered necessary by the examiners.

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BIOGRAPHIES GEN. LITERATURE NOVELS

ANGLICAN OF THE WEEK



Our Anglican of the Week is an ex-Merchant Navy officer who is governor of the branch of the Church of England Boys' Society at S. John's, Gordon, Diocese of Sydney.

He is Mr Jeff Black, born in Blackpool, England, who went to sea in 1935 at the age of sixteen. By the outbreak of war in 1939 he had completed his apprenticeship and commenced serving as a navigating officer.

He continued on the North Atlantic service through most of the war years, seeing much action, including the sinking of the merchant cruiser, "Jervis Bay," by the German pocket battleship, "Deutschland." Later, in 1943, his ship was torpedoed; most of the crew were subsequently picked up by the Free French corvette, "Roslys."

Towards the end of the war, Mr Black first came to Australia, and subsequently returned after demobilisation, married, and settled in Sydney.

Two years ago, when it was decided to form a C.E.B.S. branch at Gordon, he was invited by the then governor, Mr Peter Jackson, to assist as a leader with the object of encouraging the group to have a nautical interest and, it is hoped, to become the first group to receive recognition as "Sea C.E.B.S."

With this as their objective the branch, now fifty boys strong, with their parents' auxiliary, has worked hard. At the beginning of this year they acquired a 26 feet long steel ship's lifeboat which was taken by semi-trailer to the churchyard at S. John's. The boat, weighing more than two tons, was stripped down completely, repaired and welded where necessary, repainted and refitted.

The boat was finished and returned to the water at Bobbin Head two weeks ago and on December 1 she was named "Spirit of Saint John" by the rector's wife, Mrs R. A. Wotton; and blessed and dedicated to the service of the Sea C.E.B.S. by the rector.

Mr Black is now governor of the branch, taking over this office

FORTIFYING PRAYER

IN FACE OF FEAR. A Religious of C.S.M.V., S.P.C.K., Pp. 17, 2s. 1d.

In this small booklet, the author packs much good Christian advice about dealing with fear.

First, she says, you must admit your fears and next, you must put something positive in the place of them.

The author gives some simple prayers and some well-chosen "comfortable" (in the Prayer Book sense) words.

Feelings cannot be controlled except by the use of will, particularly in prayer.

—J.S.

BOOK REVIEWS

PREACHING WITH POWER

"THE WORD IN WORSHIP. Thomas H. Keir. Oxford University Press. Pp. 150. 25s.

THE Liturgical Movement is in many senses a "new look" at public worship, and a return to the truth that the Church begins to be the Church in its primary function of worship.

It is most unfortunate that worship itself should ever have come to be regarded as an outward expression of two alternatives of Word or sacrament; of one tradition as set against another; of buildings erected to one plan and system of furnishing as opposed to another.

True worship is a balanced harmony of Word and sacrament, for one belongs to the other.

Thomas H. Keir's book calls attention to this. Its sub-title is "Preaching and its Setting in Common Worship," and it has arisen out of the Warrack Lectures (the Preacher's Lectureship) he delivered in Christ's College, Aberdeen, and Trinity College, Glasgow, in 1960.

As a leading minister of the Church of Scotland, he is of the reformed tradition, and in the company of great preachers. His ideal is the familiar bidding: "Let us worship God" becoming what it ought to be, "Hear the Word of God."

Looking first at "The Vagrant Word" he treats of the traditional relationship of preaching and common prayer. For his conception of worship is essentially liturgical and doctrinal; he has little time for public devotions based on loose doctrinal standards.

"In them the air of sentimentality and subjectiveness is pervasive, and these defects owe much to the fact that the service is theologically invertebrate."

In discussing liturgy as the natural background for preaching, his emphasis is on theological facts, which are the Bible's all embracing theme. "When sentiment is made a substitute for theological understanding, it is subtly perverted into that sentimentality which was for a time a characteristic vice of churches."

The insight which makes preaching real, as distinct from technically correct, is imagination and the image, image designed to make shadowy things real and to disclose the supernatural in the visible. The Bible itself uses image after consecrated image.

Liturgical worship is the Church's Song, and as such is a vehicle of the Eternal Word. Structure and selection have as their goal not "brighter services" but the recovery of worship as the true splendour of the Church, in which the sermon becomes the mouthpiece.

This book is disturbing, in the best sense of the word. It is so devastatingly accurate.

The author is not concerned with details of worship, nor again with the technique of sermon preparation — yet many sermon themes emerge with every act of worship as the human encounter with the Word of God.

It is true to say that page after page provides food for thought. There may be disagreement in certain details, but that matters little.

It is a book that ought to be read by thoughtful preachers; the tragedy of the Church is that there are any others.

—A.W.S.

"SERMONS OF A SAINT"

CHRISTIAN DEVOTION. John Baillie. Oxford University Press. Pp. 88. Cloth, 25s.; paperback, 10s.

IN 1890, a Free Church minister died, leaving his widow with three sons under six to bring up. The youngest, who became a medical missionary, died shortly after his arrival in India.

The other two brothers, John and Donald, became two of Scotland's most eminent theological teachers and scholars.

Both were brilliant, and earned for themselves during their lifetime a name for sound scholarship and saintliness, for both wit and wisdom.

John Baillie, who died in 1960, became Professor of Divinity at Edinburgh in 1934 and Principal of New College in 1950. In 1943 he was Moderator of the General Assembly of the Church of Scotland.

Among his many publications, none is more widely known than "A Diary of Private Prayer," of which 125,000 copies were printed; but many found equal inspiration in his "Invitation to Pilgrimage."

FROM a number of sermons, many preached to university students, Baillie's successor at Edinburgh, Dr John McIntyre, has selected twelve addresses, all of which are concerned with the theme of Christian Devotion.

These are patently sermons of a scholar; precise, carefully phrased, judiciously illustrated—but they are sermons of a saint, of a man whose devotion to Christ is represented as "the unum necessarium" (page 42).

Perhaps some may find these straightforward, deceptively simple addresses as an old Scottish woman did when she heard one of Baillie's youthful sermons. He had begun with some such sentence as this, "Our forefathers were wont to speak of the True Faith and the false faiths: to-day it is more natural for us to speak of higher and lower forms of religion."

The old woman was heard to say to another as they left the service, "What thoct ye o'

thon?" To which the reply was emphatic, "A heard only the first sentence and A thankit my Maker A was too deaf to hear o'ny mair."

That Baillie early learned the importance of discipline is evident from many passages in these addresses. In a fascinating preface, his cousin says, "... Through that daily, faithful discipline of will and mind and soul, it became true that the great theologian and Church statesman was first and foremost a man holy and humble of heart."

So in "Use and Wont" he says, "It has always seemed to me a great protection to have some things in our lives that are the same every day—and every week. It protects us against self-deception, self-indulgence, but

also and chiefly against an unhealthy self-absorption."

Those whose devotions have been strengthened by Baillie's "Diary," and whose minds have been stimulated by his theological works, will want to possess this volume—it will purge them of complacency, disturb their consciences and be a whetstone to their minds.

For your reviewer, this has been a book which he has already read more than once, and one which he will read many times in the future.

During the current year, he has reviewed twelve volumes of sermons, and with one exception, this is the noblest. For it urges, constrains, even compels to stronger Christian devotion.

—A.V.M.

GOOD BIBLICAL NOVEL

HUSBAND OF DELILAH. Eric Linklater. Macmillan. Pp. 318. 22s. 6d.

WHATEVER significance the ever-growing number of novels based on Biblical stories may or may not have, they at least bear testimony to the rich resources of the Bible as a source book for discerning authors.

From the prolific and masterly pen of Eric Linklater comes the Old Testament story of Samson and Delilah in modern dress.

Here are not only the familiar Biblical characters but many others—all portrayed with great skill and related to the social, political, and religious movements of their times, despite certain admitted additions to Scriptural and historical materials.

This book has all the ingredients and all the vividness of successful modern novels. The characterisation is excellent, the story is fast moving, and there is a remarkable resemblance in the final chapters to the social and industrial changes of the modern world.

Samson appears as a vacillating but heroic outlaw of the wilderness, whose lusty life and love of life is dominated by

deep distrust of sophisticated civilisation, and who uses his prodigious strength to execute the wrath of God upon the spoilers of the Hebrew people.

Delilah, glamorous and unpredictable as any movie queen, has moments of perception and greatness, and in spite of her misdeeds occasionally evokes sympathy.

Jotham is the perfect embodiment of the "popular" preacher, and the Philistine officials are political personalities whose astute manoeuvres may well have set a pattern for successive generations. It would seem, indeed, that there is nothing new under the sun!

However fanciful portions of this book may seem to fundamentalist minds, it does bring to life the shadowy figures of thousands of years past with amazing vigour and reality, and provides the modern reader with a novel that is exciting and interesting from start to finish.

As such, it is far superior to many Biblical novels that we have read.

—A.T.B.H.

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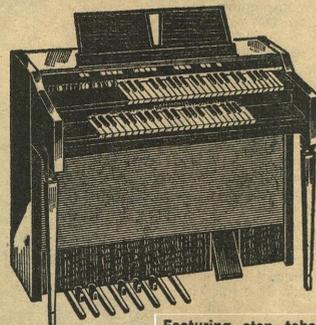
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NEW BATTLES TO BE WON: DR RAMSEY

"THE CRISIS IN HUMAN FREEDOM"

ANGLICAN NEWS SERVICE

London, December 14

While the older battles for tolerance had been won in the West, new ones, more subtle and less generally perceived, needed to be won, the Archbishop of Canterbury, Dr A. M. Ramsey, said on December 4.

Dr Ramsey was giving the Robert Waley Cohen memorial lecture at a meeting in London organised by the Council of Christians and Jews on the theme "The crisis of human freedom."

The new battles, he said, would only be won if the deepest meaning was given to tolerance; virtues survived only if their implications moved and grew.

Dr Ramsey cited two practical issues to illustrate his meaning — indifference and racial intolerance.

In a post-liberal civilisation like theirs, so different from a medieval one, one of the enemies to the virtue of toleration was not cruelty but indifference: not caring because nothing mattered and nothing was true or false.

This indifference assumed the cloak of tolerance; but how intolerant it could become!

It could be lazily intolerant of conviction, of principle, of dogma, of belief, or of moral sanction.

In proclaiming the virtue of tolerance he urged that they should not be afraid of having convictions, convictions not easily yielded, which the lazy might call bigotry and narrowness.

Christians and Jews were called by their own great traditions to the hard adventure of blending depth of conviction with the utmost reverence for the mind and conscience of other people, not for their flabbiness or laziness.

On the second issue, Dr Ramsey said that their Western world was not yet free from the intolerance of race.

Perhaps it was this, which most of all, called them to go beyond tolerance and to see the insufficiency of tolerance as a conception.

The alternative to racialism was not tolerance; it was those deeper virtues in their Jewish-Christian tradition into which tolerance must merge itself if the thing and the word were to survive.

Linked with tolerance in the tradition of the Waley Cohen lecture was freedom, Dr Ramsey said.

This had often been spoken about as if it were very simple, but it had more complexities than tolerance.

TOLERANCE

Tolerance begat tolerance in history. But one sort of freedom had been shown to destroy other kinds of freedom.

When they spoke of "the free world" they must be sure what they meant.

They rejoiced in being free from the forces of mental and moral servitude which existed behind the iron curtain.

With those forms of servitude there could be no compromise. Yet they of the West needed to be looking out for those dangers to our freedoms which lurk within.

Giving some practical illustrations of threats to freedom in the Western world, the archbishop said there was freedom of the mind but he wondered whether the sharp division which often existed in education between the arts mind and the science mind, or rather the technological mind, did not lead to a serious cramping of the mind.

The overspecialisation in so much education in the West could produce minds not trained to use the imagination and therefore stunted, however skilled they might be in certain fields.

With economic freedom the goal was still far away. One freedom stultified another.

It seemed that in this country they might need new ways of economic planning in the interests of freedom.

Left to themselves the present

trends might create a London so overcrowded that its inhabitants were not free to move and a North of England whose sturdy people were not free to work.

Freedom in the West could not be defended merely by building a rampart around it. They defended freedom by creating it and exporting it to those who lacked it.

Concerning national sovereignty, Dr Ramsey said the State had a divinely-given role.

SUBTLE THREAT

But already in the past States had acknowledged obligations beyond themselves, as when they had bound themselves by covenant to take common actions for preserving the peace. How far might this now be carried?

It could not infringe the true principle of freedom, rather would it accord with it, if ways of limiting the sovereignty of States were found.

They in the West would be watchful about the subtle threats to their own freedom within, and for ways in which their freedom might grow.

The freedom of nations, like the freedom of a man, lay in the discovery of divine purposes and in the reverent obedience to them.

CHRISTIAN DRAMA

ANGLICAN NEWS SERVICE

London, December 14

A residential week - end course, dealing with the Production of Christian Plays, is being arranged by the Religious Drama Society of Great Britain at the College of the Ascension, Selly Oak, Birmingham, from Friday, April 19, to Sunday, April 21, 1963.

The aim of the course will be to give practical help and guidance in play production.

The tutors will be Mr David Male, lecturer in drama and director of student productions at Bretton Hall, Yorkshire, a teacher training college with a specialist course in drama, and Miss Carina Robins, national adviser and head of training to the Religious Drama Society.

Students, who will be limited to 40 in number, will take part in practical experiments to discover the best production and acting techniques. They will also study script writing, stage management, lighting, music and design for a production.

Fuller details can be obtained from Miss C. Robins, National Adviser, Religious Drama Society of Great Britain, 166 Shaftesbury Avenue, London, W.C.2.

"BREAD FOR THE WORLD"

ECUMENICAL PRESS SERVICE

Geneva, December 14

This year's "Bread for the World" campaign (the fourth) has opened in the hall of the Nuremberg Fair, with the slogan, "The world is hungry." The campaign was begun in 1959 because of severe need in certain overseas countries.

The funds raised have been used to support more than 300 projects, especially training schools for different occupations. The main purpose of the campaign is "to help people to help themselves."

W.C.C. RESETTLEMENT

ECUMENICAL PRESS SERVICE

Geneva, December 10

The World Council of Churches resettled 1,257 refugees in October, making a total of 11,492 aided thus far this year.

Of those resettled in October, 969 went to Australia and 210 to the United States. The largest number came from Greece, 396, followed by Hong Kong with 308 European emigrants and 45 Chinese emigrants.

OBSERVER AT COUNCIL

PROMISE FOR UNITY

ECUMENICAL PRESS SERVICE

Geneva, December 14

A Protestant observer at the Vatican Council has outlined what he feels is a major block in the path of unity between Roman Catholics and Protestants.

In the first Press conference held by one of the 40-odd observers since the start of the council, Dr Oscar Cullman, of the Universities of Basel and Paris, said that "what separates us is not the positive elements of our respective faiths, but precisely what we feel Catholicism has in excess and what Catholics feel we are lacking."

He said there would be hope for progress when "our Catholic brethren no longer consider in a purely negative way this 'lack' as a deficit or an arbitrarily confined attitude, but as an inspired concentration."

Dr Cullman said all efforts in liturgy and theology within the council that tended toward this type of concentrated worship were "received with joy" by the observers, while efforts in the opposite direction were "regretted."

Dr Cullman said that the Churches represented by observers at the Vatican represent diversity, but in this diversity they form a unity within the organisation of the World Council of Churches. "This fact is full of promise, and the Vatican Council must recognise its importance."

Dr Cullman praised the "ecumenical concern" of the council, which he said is evident in the existence of the Secretariat for Christian Unity, the presence of the observers, and the confidence with which they have been received.

He said he still could not get over the fact that he was actually sitting in on working sessions. "I am still surprised when I hear the *extant omnes* asking those who have no right to be there to leave and do not have to get out," he said.

TEXTILES AND TOYS EXHIBITION

ANGLICAN NEWS SERVICE

London, December 14

The festive spirit of Christmas is reflected in an exhibition of textiles and toys open to the public at the Church of All Hallows on the Wall, London Wall, the Christian Arts Centre which is the headquarters of the Council for the Care of Churches, from December 11 to January 4.

The exhibition will include about 25 printed textiles designed by John Piper and other artists and chosen with a view to their use in modern churches to cover big expanses of plain wall.

Many of the designs are abstract and some are modern interpretations of floral and architectural motifs.

The toys, which include hand-made wooden boats, buildings and soft toys, have been produced by members of the British Toy-makers' Guild.

RETREAT FROM PUBLIC LIFE

ANGLICAN NEWS SERVICE

London, December 14

"Modern man tends to retreat from public life in favour of a nice, snug life with the family," Canon V. A. Demant, Regius Professor of Moral and Pastoral Theology at Oxford, said on December 7, in a lecture at Bede College, Durham.

He added: "A great deal of our emotional life is being drawn into family life. Too much emotional capital is locked up in marriage."

He was not convinced that there was any moral degeneration in the present affluent society.

WORK CAMP IN KENYA

INTER-RACIAL GROUP

ECUMENICAL PRESS SERVICE

Geneva, December 10

Sixteen young people—their average age 23—have arrived in Nairobi to spend the next nine months in the first long-term ecumenical work camp sponsored by the World Council of Churches.

During the time, they will lay bricks, saw wood, build a sub-surface dam, plant trees, convert an old building into a chapel, and fence a 2,000-acre ranch, among other jobs.

A completely inter-racial and international group from nine countries of Asia, Africa, Europe and North America, the campers were chosen from among a large number of persons who contacted the W.C.C.'s headquarters in Geneva, Switzerland, following announcement of plans for the camp last April.

In making the selection, Mr C. I. Itty, of the W.C.C. Youth Department staff, said the W.C.C. looked for both skills required for the jobs to be done and for the sincerity of applicants in wishing to express their Christian faith in difficult service.

Among the sixteen are a carpenter from Switzerland, a student from the Philippines, a builder from New Zealand, a dairy farmer from Australia, and a nurse from the United States. Five women are among the group.

EXPERIMENT

Frankly an experiment because of its duration, if successful the camp will serve as a model for at least two of similar periods next year, Mr Itty said. He called the project "an experiment in community life under Christian discipline."

Work has already begun on the first of the three separate projects on which the campers will work during the nine months, and the first report has been received at W.C.C. headquarters.

This project involves reconstruction of a community centre, a school, and houses in the Hola area of the Tana River district, which was inundated by floods last year.

The first report said that the campers have received a warm welcome from the villagers, many of whom have started working alongside them. It said the villagers have expressed amazement that "white men are working so hard with their hands in the dirt."

"If this camp has no other impact on the local community at least the image of the white man will be changed and they will no longer think of them as supermen," the report said. It added that in a part of Kenya in which there is strong hostility and fear of white people, this could make an important difference in race relations.

VATICAN COUNCIL POSTPONEMENT

ANGLICAN NEWS SERVICE

London, December 10

The second session of the Vatican Council, which was due to begin on May 12, has been postponed until September 8.

This means a break of nine months between the end of the present session and the opening of the next one.

This is welcomed for a number of reasons of convenience, especially by those from distant dioceses.

Equally important is the time now available for revising some of the preparatory work in the light of the mood of the assembly as revealed in the first session.

The sharp differences over the draft on the sources of revelation showed that the form of the document was unacceptable to the majority, and the same thing might happen for other documents yet to be introduced.

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This message comes with best wishes from The Crusade for Christian Christmas Committee, (representing Christian Churches in Sydney and N.S.W.).

A Christmas Pageant will be presented by the Crusade for Christian Christmas in Hyde Park, North Sydney, on Thursday, December 20, 1962, commencing at 7.00 p.m.

REMINISCENCES of a NONAGENARIAN BISHOP

Bishop J. W. Ashton, now in his ninety-seventh year, and living in retirement in Melbourne, was Bishop of Grafton from 1921 to 1938.

This warm, personal account of his early life in England, and his later ministry in Queensland, Grafton and Melbourne, will be of especial interest to those who recall—or can imagine—conditions in Australia when the motor car was still a novelty.

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S. JOHN'S GOSPEL

By WINIFRED M. MERRITT

A GOOD introduction to the study of S. John's Gospel is a small book by Bishop Gore called "Why We Christians Believe in Christ."

What is it, he asks, that marks out Christianity from other religions? It is faith in a Person—Jesus Christ.

At times, he continues, men have made of Christianity devotion not to a Person but to theology or church duties. At other times they have over-exalted Christian saints, or too much emphasis has been placed on feeling.

Sometimes it is claimed that doctrine does not matter, but were this so, our zeal might become zeal for our own work, not for Christ's. It is also possible to change Christianity into philosophy, centring the interest not in Jesus Christ, but in theories about Him.

"Christianity is Christ," we often hear. But what exactly do we mean by this? Mohammed holds no such place in Mohammedanism, nor Moses in Judaism. Both claimed to be prophets, not more. Buddhism, Shinto, Taoism, teach "a way" of salvation, but Jesus Christ offers Himself to men as "The Way."

"Christ in you, the hope of glory," wrote S. Paul to the Colossians; and again, to the Galatians, "No longer I, but Christ liveth in me." It is this doctrine that links us with the first Apostles.

It is this doctrine that has been handed down to us. And it is this doctrine we must preserve intact, and in our turn hand on. S. John's Gospel was the last of the four to be written. It belongs to the end of the first century.

Its traditional author is John, the Galilean fisherman, son of Zebedee, and brother of James; the greatly privileged disciple, "beloved" of Jesus; the impetuous "Son of Thunder," who in his youth would call down fire from heaven on a Samaritan village which did not receive his Master, and who asked that he and his brother might be allotted the places of honour at the right and left hand of Jesus in the Kingdom, but who lived to become the gentle "Apostle of Love," pleading in his old age, "Little children, love one another;" the disciple who was present during Our Lord's ministry on such intimate occasions as the Transfiguration and the Agony in Gethsemane, and who, with Peter, obtained entry to the palace during the Trial; the only one of the disciples to stand with the women at the foot of the Cross; the disciple into whose care Jesus committed His Mother; the young man who outran the older Peter to the sepulchre on Easter morning upon hearing the news that the Body of Jesus was no longer there; the man who became the first Bishop of Ephesus, who wrote the three New Testament Epistles which bear his name, and, while an exile on the island of Patmos, the Book of Revelation.

SECOND-HAND

It comes as a shock to the members of a study group to learn that recent scholarship challenges the claim to apostolic authorship made on behalf of the fourth Gospel, their instinctive reaction being to return immediately to the safety of the traditional view, which, in fact, perhaps still retains the balance of acceptance.

A senior study group is quite capable of discussing this matter without detriment to faith. Seeking Christians should be led to realise that personal faith is the outcome of a personal encounter with Christ, and that a faith which goes no further than an

unconsidered "It says in the Bible," or "The Church teaches," or "Tradition tells us," is a second-hand faith, of no more than second-hand value.

As soon as a study group leaves the synoptic gospels and begins to read "S. John," it finds itself in a new environment, where all the Gospel characters employ a new vocabulary; and it will want to discover what that environment was, and why the language is so different. In explanation of the absence of much of the narrative contained in the earlier Gospels, some straight-out instruction will be necessary.

The object of the Evangelist was not to compose a strictly historical document. That had been done and done well. His purpose was to interpret the life and teaching of Christ "with the view of leaving a particular impression upon the soul of the Church of his own time"—the end of the first century A.D. What was that impression?

Tremendous claims have been made for S. John's Gospel. "In point of spiritual value," one scholar has said, "John's Gospel is unique and unapproachable, and it has, of all the Gospels, made the deepest impression upon the soul of the Christian Church." The group might also consider the reason for this.

John's thesis is that the "Word" had lived for a time incarnate among men in the land of the chosen people of God—and this is the final stage in the growth of the Church's belief in Christ.

The general plan of the Gospel is a careful selection of miracles, called not miracles but "signs," signs of the divinity of Christ, each of the signs followed by a discourse.

Emphasis must be laid on the fact that the "signs" were given

in the presence of disciples, who were, therefore, eye-witnesses. Never does John so spiritualise his material as to obscure its foundation in history.

He wrote for both believers and unbelievers. He gives no information about Baptism and Holy Communion, as such, for believers no longer needed it, and unbelievers must learn of the Christian mysteries by becoming Christians.

The fourth Gospel embodies certain geographical and chronological peculiarities which may call for discussion as the study progresses, but these can wait until they present themselves. Meanwhile, it is well to concentrate on finding an answer to the question: For whom was the fourth Gospel originally written?

It was written for a people among whom theological speculation was rife, and who were seeking salvation through a variety of strange philosophies, sects, heresies and cults.

NEEDS MET

John knew about these, and being familiar with current intellectual processes, he sought, by gathering the non-Christian schools of thought together, to show how inadequate they were, either individually or collectively, as a spiritual explanation of the universe. The deepest needs and aspirations of the world met in the Person of Christ.

It has been said that the fourth Gospel would be more readily understood in the late first century than by many people today, terms such as Word, Knowledge, Rebirth, Truth, Life, Light, Darkness, Living Bread, having common circulation in other contexts, as generally familiar as are evolution, relativity, inferiority

complex and democracy in our own time.

And our Evangelist very brilliantly made use of the contemporary concepts to commend Christianity to the non-Christian world, in addition, of course, to immeasurably enriching the content of the faith for believers in every subsequent age. Imagine, for instance, how much poorer the twentieth century would be without the fourth Gospel.

Many study groups will not want to go very deeply into these aspects. The really significant thing about S. John's Gospel is its re-presentation of the Pentecostal phenomenon, the declaration of the wonderful works of God "to every man in his own language wherein he was born"—Platonists and Stoics, Hellenists and Mandaites, Rabbinites, adherents of the Mystery Religions, Gnostics, Docetists, and the rest.

A similar task of interpretation faces the Christian Church century by century. It is urgent in our own day. The paradox, however, remains that that which binds the fourth Gospel close to the heart of the individual Christian in every age resides in its devotional supremacy.

And now the group returns to its starting point, to find the human Jesus waiting for it in our turbulent 1960s—angry with those who traffic in the Temple; physically weary, resting by a well; making no attempt to hide His tears; admitting on His Cross the agony of human thirst; concerned for His Mother's future.

Here, in conclusion, is a quotation for group discussion: "The Church conquered the Roman Empire because it achieved an intellectual adaptation to its environment, which saved it from becoming merged in the general welter of religion."



The cross on the dome of the historic S. Matthew's Church, Windsor, Diocese of Sydney. It is a facsimile of that on the dome of S. Paul's, London (but of much smaller size), and was erected in the 1840s. The wood has greatly deteriorated and the eight-foot cross encased in lead was considered to be dangerously insecure when the inspection was made on December 15 this year.

THE PROBLEM OF S. PAUL

ANGLICAN NEWS SERVICE

London, December 14

Dr Henry Chadwick, Regius Professor of Divinity in Christ Church, Oxford, delivered on December 5 the second in his series of Gifford lectures in St Andrews University on "Authority in the Early Church."

Professor Chadwick said: S. Paul has always been something of a problem. During his own lifetime he provoked impassioned hostility as well as enthusiastic devotion.

"During the second century there were some who regarded him as an arch-deceiver and corrupter of Christianity, while others identified him with the Paraclete promised in S. John and explained that Jesus had not been able to grant a throne on his right or left to the sons of Zebedee because one place was reserved for Paul.

"In modern times also he has been to some the supreme interpreter of the mind of Our Lord, and the norm by which all authentic Christianity is discerned.

"To others he seemed an alien influence, superimposing on the simple morality of the Golden Rule complicated doctrinal structure and an ascetic morality expressed in queer obsessions about women needing to wear hats in church.

APOSTLESHP

"In more recent times we have had the Marxist portrait of Paul as the bourgeois who took an originally proletarian revolution, softened the spirit of the poor with doses, and transformed Christianity into an other-worldly mysticism from which the Roman Government and the Jewish aristocrats had little to fear.

"Underneath all the absurdity and exaggeration there lies a truth—that Paul stands in some degree on his own in the his-

tory of the young Church, vindicating his claim to apostleship because the standing of Gentile Christians as true members of the Church is bound up with his, and so asserting a quasi-independent status both for himself and for his converts.

"In one sense Paul's relationship to the Jerusalem apostles could be expressed in terms of the perennial tension between personal experience and institutional authority; only there is no sense of tension between the individual and the group.

"For S. Paul the Church is the fellowship of the Spirit and therefore a divine society, the very body of Christ, so that to be a Christian and to enter the Church are one and the same thing."

UNITY DOCUMENT APPROVED

ANGLICAN NEWS SERVICE

London, December 10

The Vatican Council has approved by a large majority the draft document on the unity of the Church, which is concerned principally with Rome's relations with the Orthodox Churches (THE ANGLICAN, December 6).

At the same time it was decided that the document would be considered in the commissions with two other drafts dealing with the problem of Christian unity in its wider bearings.

The decision gave a more general significance to the first formal step taken by the council in the direction of unity.

A.C.C. EXECUTIVE

SECRETARY

A.C.C. SERVICE

The Australian Council of Churches has appointed the Reverend John Neal as its Executive Secretary and Secretary for Church and Community.

Mr Neal will replace the Reverend David Taylor, who returns to New Zealand to work in the National Council of Churches there.

The Reverend John Neal, who is at present sub-warden of S. George's College, University of Western Australia, will commence his new appointment in Sydney in February.

An Anglican priest with parish experience in Victoria, he was well known in ecumenical circles there. For five years he was an Anglican representative on the Victorian Council of Churches, and for seven years was secretary of the Week of Prayer for Christian Unity Committee.

In Western Australia Mr Neal has convened the Week of Prayer committee and has worked on the committee planning the first conference of Churches in Western Australia.

That conference is scheduled for January 28 to February 4, 1963. Mr Neal will come to Sydney as soon as possible after the conference is over.

VALUABLE GLASS IN DANGER

ANGLICAN NEWS SERVICE

An appeal for £8,500 has been launched to provide a new roof for the village church at Wragby, near Wakefield, Yorkshire.

The church houses a unique collection of Swiss Enamel glass and the vicar, the Reverend T. S. Hursell, is afraid that unless a new roof is provided, the present one may collapse at any time and destroy the glass.

HISTORIC CHURCH RENOVATIONS

A thorough inspection of the church tower of the historic S. Matthew's, Windsor, N.S.W., has revealed much deterioration in the entire superstructure of the wood-work surmounting the brick tower.

The cross and dome have been removed for extensive repairs.

Both S. Matthew's and the rectory have been placed on the National Trust "A" list, which comprises "buildings of national importance, having the greatest historical significance or the highest architectural quality, the preservation of which is regarded as essential, whatever the cost."

However, as the cost has to be met by the owners in this country, S. Matthew's is appealing for interested people outside the parish to help meet the cost of the work on the church tower.

The foundation stone of S. Matthew's was set in 1817 by Governor Macquarie.

The present rector is the Reverend H. Rawson.

JOINT STUDY GROUP

ECUMENICAL PRESS SERVICE

Geneva, December 10

More than 100 Roman Catholic and Protestant young people in Eindhoven, the Netherlands, have formed a joint study group to consider "Rome and the Reformation."

The group also plans to do volunteer work in old people's homes, hospitals, and in service to families.

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HOW CAN WE GET TO KNOW GOD?

HOW much does your dog know you? He knows the sound of your voice, the sound of your footsteps, your habits, when you will return from work — best of all, he knows that you are you and he will not confuse you with anyone else.

On the other hand, he does not know your taste in literature, whether you prefer historical novels to "thrillers" for instance, nor does he know your size in shoes; but then you would not expect him to know these things since he is a dog.

He knows all that he needs to know. His knowledge of you satisfies him completely.

We too can come to know enough about God to satisfy us—in fact we are meant to.

That is what we have minds for—minds which think, reason, imagine and remember. We use our minds to think about many other things besides God, and rightly, but the chief reason for our being given a mind at all is so that we can get to know God.

If we do not do this we shall never be happy because God made our deepest happiness depend on our getting to know Him.

There are people today who cannot bear to think—they are afraid to. There are others whose mental balance is upset for the same reason. If they knew God, even just a little, they would not need to be so unhappy.

But they are like someone who takes an amplifier and instead of using it with his radio set to listen to beautiful music, somehow attaches it to a noisy motor mower and so turns life into a sort of hell.

GIFT OF FAITH

How can we get to know God? It is not so easy for a human being to get to know Him as it is for your dog to get to know you, because both human beings and dogs have been created by God and can have a natural relationship. But God is uncreated.

Sometimes our children say to us, "who made God?", and we have to say "No one, God is God," or "God has always been there," and because God is such a being we have to have both a natural and a supernatural relationship with Him.

But God never asks us to do anything without giving us the necessary power so that we can do it. So, in order to help us to know Him, God gives us individually the supernatural gift of faith which reinforces and enlightens our minds.

This he does when we are baptised. In the first prayer of

This article was written by a member of the Community of the Sisters of the Church. The Mother House of the Community is at Ham Common, Richmond, Surrey, in England. The Australian novitiate is S. Mary's, Perth College, Mount Lawley, W.A.

the Baptism service in the Book of Common Prayer, we ask for faith—"Grant that . . . being steadfast in faith . . ."

So we can say to ourselves "This is a fact; I have been baptised. I have faith. I have something more than just my natural mind, and now I must use it."

If faith is not exercised, it cannot grow, as it is something like a spiritual muscle, and muscles of any kind are no good unless they are used. We are really very fortunate to have minds which are strengthened by faith.

One way in which we can get to know God, is to remember that this is His world, He made it and planned it—and He chose that it should be beautiful.

How many jacaranda trees have you seen recently with their delicate leaves and their lavender blue flowers? Even from them, you can see at once that God is a master artist.

And think of the numerous wildflowers that God has given us in Australia. Do you wonder that God is called beauty's self? When you go out into the country, are you sometimes overwhelmed by the vastness of it all — and the majesty?

It really is a good thing that it is God's world. We little human beings cannot compass it or appreciate it fully.

And then, what about the discoveries of science? They can

help us to know about God. We tremble over some of them and pray that they may be rightly used. But each one reveals something more of the marvels of God's world.

We can revel in these discoveries and rejoice that He is so wonderful. Yes, God is beckoning to us through His creation. Let us thank Him sometimes when we see beauty and hear of discoveries.

And the Bible? The record of how God has been revealing Himself right through the Old Testament until what is known as the Fullness of Time came, that is the time when He could come Himself and show us what He is like. The New Testament is the record of God's fullest revelation of Himself.

SMALL VOICE

With regard to the Old Testament, we may have our favourite stories and those we do not like at all, and we think that God seems very strict.

Take, for instance, the story of Noah and the Ark. Everybody saw him building it. It was very large and was being done at God's command. But the people did not listen to Noah. They laughed at him and went on their noisy way until the flood came and drowned them.

Surely if you want to teach people like that, that you really matter, you have to do something rather violent. God never

JOSEPH AND MARY

Then Joseph said to Mary,
"I cannot understand?
It seemeth most contrary—
O bright angelic band!"

"This is a royal city,
Where David reigned in might;
How may the Star of Pity
Illuminate its night?"

"For see, this lowly stable,
This common oxen stall;
Yet shall thy Son be able
To build a castle tall?"

"Why did the angel singers
Descend in massy flight,
Or tell of holy ringers
In belfries of delight?"

Then Mary said—eyes beaming—
"Now ease thy mental strife,
For in our Lord, redeeming,
Is found Eternal Life."

—G. SMITH-GRAY.

had to send a flood again, and later, in the days of Elijah it could be said of Him that He was not in the wind, nor in the earthquake, nor in the fire, but in the still small voice.

"Yes," you say, "still it does seem rather cruel to destroy a whole race." And you would be right if we did not know that God loved these people, and that probably on the other side of death He was able to help them. No doubt they had their punishment for their sins in this world.

It is absolutely necessary for us to know the truth about God—if we think He is a tyrant we shall try to keep out of His way or we shall be very servile with Him, or we shall think it is right to tyrannise over other people; or if we think that He has rose-coloured spectacles on we shall become insincere and shallow and expect to get away with things. On the other hand, if we think He is our Father and loves and cares about us, we shall trust Him and try to respond to His love.

So we must think about Him and read about Him, and if we do that, then we can use the best way of knowing Him, the most direct way—and that is by staying quietly in His Presence and speaking with Him, by taking our part in public worship and by praying at other times faithfully and regularly.

—COMMUNITY OF THE SISTERS OF THE CHURCH.

METHODISTS TO USE CITY CHURCH

ANGLICAN NEWS SERVICE
London, December 14
The City church of S. Botolph's, Aldgate, is to be used by members of the Methodist Church for midweek services.

Many Methodists work in the City, and since there is no church of their own in the area they have nowhere to meet for lunch-time worship.

The use of S. Botolph's has now been offered to the Methodists by its rector, the Reverend Derek Harbord, and the invitation has been approved by the Bishop of London and the President of the Methodist Conference.



A scene from "The Face of Jesus," a short feature film now showing at Hoyts Century Theatre, Sydney. This film depicts the life of Jesus through a series of sculptured likenesses from the age of 12 years through to the Resurrection. Dr Merrell Gage, Professor Emeritus of Fine Arts at University of Southern California, created the sculptures for the 21-minute film, and is shown at work above. The film has been praised by churchmen, both overseas and in Sydney, for its adherence to Biblical truth and for its suitability for screening to family audiences over the Christmas period.

QUEENSLAND CHRISTMAS TREES

Welcome, lovely Baby, come from Heaven above,
Leaving all Thy Glory, just to show Thy love.
God seemed to men so distant, far on His Heavenly Seat,
Now closer to us than breathing, nearer than hands and feet.

Heralds of His coming, jacarandas bells ring
Praises for His birthday, helping us to sing
"Happy Birthday, Jesus," joining with Thy trees
Swinging bells of purple, swaying in the breeze.

Queensland blossoms greet Thee, showered from sturdy bough,
Scarlet poincianas, candles burning now,
Altars reared to Heaven, love we offer Thee,
Carpets spread in welcome, 'neath each shady tree.

Streams of golden glory fall from cassias bright,
Drops of gleaming sunshine, fountains full of light,
Frangipanis also, wafting wide their scent
Incense floating Heavenward, with our praises sent.

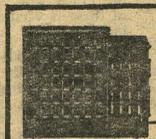
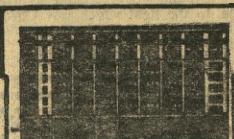
Welcome, lovely Baby, come from Heaven above,
Leaving all Thy glory, just to show Thy love.
God seemed to men so distant, far on his Heavenly Seat,
Now closer to us than breathing, nearer than hands and feet.

—C.D.H.



The Reverend David Sheppard discussing the country match at Townsville this month with the Bishop of North Queensland, the Right Reverend Ian Shevill, and Archdeacon W. P. Hohenhouse, who for some years has been a member of the Townsville Cricket Association. Afterwards, Mr Sheppard, from the verandah at Bishop's Lodge, addressed a gathering of young people who sat on the lawn. He told them something of his cricketing experiences, of the Mayflower Settlement, and the need for personal commitment to Christ. He then led them in his favourite prayer and, after the blessing, he talked to groups and individuals and signed many autograph books for an hour and a half.

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"OF WHOM MAN BY FAITH IS BORN"

A VERY happy Christmas to you all! Christmas Day is the birthday of Jesus Christ. It is your birthday too.

Who was Jesus Christ? What did He do? What does it mean? We shall not find a simpler or shorter answer to these questions than is given in the opening verses of S. John's Gospel.

Who was Jesus? He is God. What has He done? He has shone as a light in darkness. He has come as a man to men. What does it mean? It means that we may see God's glory and receive His grace.

Who was Jesus? "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." This sounds rather like a riddle, so we must take it piece by piece and see how it fits together.

First of all, Jesus was in the beginning. No matter how far back we go in the story of things, we never reach a time when there was no Jesus.

He was not Himself the beginning of things. God didn't make Him as the first part of creation. He was always there. In the beginning was the Word.

The word was with God. We think of this world as made by God. "In the beginning God created the heaven and the earth." But here we learn of something before creation. In the beginning there were Jesus and God. God was never alone.

HALF-GOD

The Word was God. There were plenty of people who could think of a half-god who would bridge the gap between God and man. God was so great. Man was so small. God was so high. Man was so low. Jesus was not a half-god. He was not a wonder-man or a superman. He was God. Faith was to confess Him, "My Lord and my God."

Finally, just not to make any mistake, we are told, "the same was in the beginning with God." Jesus was God. Jesus was with God. We speak of the same Jesus in each case.

So then, on this Christmas Day, we do not celebrate the first days of Jesus. We celebrate his earthly birth. But we can never celebrate His first beginning, because He always was. "Jesus Christ, the same yesterday, to-day and forever." "Begotten of the father before all worlds, God of God, Light of Light, Very God of Very God."

How was Jesus related to the world? He made it. He made everything. Nothing was made which He did not make. "All things came into being through Him. Without Him nothing came into being."

Creation was not just a matter of putting order into chaos. There was nothing which Jesus did not make. Nor did He make anything as servant of a God who was too high for these things. He made it as God Himself.

What was it that He made? In a word, it was life. What came into being in Him was life. The life of the whole creation had its origin in Him. This life was not just what we mean by physical life.

BRIGHTNESS

It was the light of men. What came into being in Him was life and the life was the light of men. Light does not mean a kind of lamp or torch, but it means the ability to see.

The brightness that came from Christ to men was the ability to see, to know who they were, where they came from and where they were going.

They could have in Him the power to see, and apart from Him they could not see. Men were not made in ignorance and sin. They were made in life which was light. That life and that light were the gift of God.

Who was Jesus Christ? He is God who made the world and who gives life to all things.

"In the beginning was the

Word and the Word was with God and the Word was God. The same was in the beginning with God. In Him was life and the life was the light of men."

What did Jesus do? He shone as a light in darkness. The Gospel goes on to say, "The light shines in the darkness and the darkness did not lay hold on it."

The light shines. The thought is still of creation and of the light of the Creator. There is a hint of that which is shortly to be mentioned—the shining of the light in the Word made flesh.

For the shining of the light is not in the past but in the present. The light which shone first in creation shines now. It is the same light of the Word of God, which has never gone out. Jesus comes to bring man what he gave Him at the first.

As the light of the world is Christ, so the darkness of the world is man who will not receive his light. Men are in darkness; but it is not the darkness of an equal and opposite power which sets itself against the light.

It is the darkness of those who refuse the light. Man can take the light of God. Or he can turn away from God, to himself and to his darkness. The darkness of the world is the darkness of men. The darkness of the world is the enmity against God.

What did Jesus do? He shone in the darkness. His light was not the light of a good man or a good deed. He did not shine only as shines a good deed in a naughty world nor as those who have been lights of the world in their several generations.

Jesus was to say of John the Baptist, "He was a burning and shining light, and ye were willing for a season to rejoice in his light." There were people who thought that John the Baptist was the deliverer promised by God.

There were people who found in his teaching, his preaching, his baptism, an answer to their needs and a fulfilment of their hopes. What they expected from God had come in John the Baptist. John was a good man.

The next two verses of this first chapter of the fourth Gospel are about John. We are told three things about him. He was a man. He was sent from God. He came to point men to the light. He was not in the world for himself. He came to witness to the light which was Christ.

FAITH

The purpose of his witness was that men might believe through him. He had one work—to point to the light. His work had one purpose—that all might believe. For faith is the answer to the light which God gives. To receive the light is to believe.

Yet for all this, John was not himself the light. He was not the true light who gives light to everyone who comes into the world. Jesus was the true light. He gives light to everyone who comes into the world. He is the light. He reveals God irrespective of the reaction of men to his light.

Men may be blind or they may see. In either case it is made clear by his coming. The blind and those who saw were equally in the dark before Jesus came. Now that he has come, the blind are separated from those who see.

What did Jesus do? He shone as a light in the darkness. "And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God whose name was John. The same came for a witness to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world."

What did Jesus do? He has come as a man to men. "He was in the world and the world was

made by Him and the world knew Him not." This repeats what we learnt before about the light shining in the darkness.

But here we are told a little more about the darkness. The darkness of the world. It is not the ordered cosmos about which philosophers had spoken. It is the world of men. Jesus come to this world.

In this world the light shines. In this world light was rejected and the world received the other name of darkness. Man may bewail the tragedy of his condition. Man may ask why he should not know where he is.

Man may rail against God because he lives in a world of darkness. But if he does, let him remember that the darkness of the world is the darkness of men who have rejected the light.

Yet if the world is the place of darkness where men reject God, it is still the place where the light of God shines. It is still to men that the love of God is directed. So God loved not himself but the world.

God loved the world, the world that had rejected his light. His light was not a strange light nor a light which had no meaning for men. It was the light by which they were made and for which they were made. Yet they rejected it.

FAILURE

"He came to his own and his own people did not receive him." It was not just that people did not recognise Him. They refused to recognise Him. There was not so much a failure of perception as a failure of will, a failure of choice.

There were exceptions. There were some who received the light. There were some who believed. To all who believed, to all who received, no matter who or what they were, he gave the full authority to be God's sons.

There have been other religions which have spoken of the fatherhood of God and of men as the sons of God. It has been thought that God has his sons selected and they are what they are from birth, irrespective of anything else.

That is not what is meant here. There are other ways of thinking of God as father—the father who creates, the father who rules, the father who cares. But none of these is what this Gospel has in mind.

Men are God's children when their life is His. They are His children according as they accept or reject Him in Jesus Christ. They are His children if they believe on His name. They are born not of the flesh, nor of the will of the flesh, that is, not by anything they have done for themselves. They are born of God.

In them the power of God acts anew to make a life which is the true life and which can only come from God. What did Jesus do? He came as a man to men.

Because he came man to men, he was born of God. Christmas day is your birthday because on this day and from this day, you may by faith be born of God and enter his family.

What did Jesus do? He came as a man to men. "He was in the world, and the world was made by him and the world knew him not. He came to his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Here let us pause as pause we must. Goethe tells of Faust recovering from great sorrow. All is darkness; but we pass through the four watches of the night

until morning breaks. New life is throbbing around him in the dimness of the valley.

Hope and confidence are renewed. The sun shines on the mountains and as it rises works down into the valley. When at last it shines upon Faust, he turns his back upon its brightness. His eyes cannot bear the pain of its brilliance.

Yet he is able at last to look upon it refracted into many colours by the spray from a waterfall. So it is, says Faust, when having yearned and striven for something, the gates of fulfilment are thrown open.

That for which we have longed bursts out upon us in light and fire. Surrounded by these flames, we turn our faces to the earth.

So it is for us all on Christmas Day. Our deepest longing to know where we are and where we go, how we may live, how we find light and life—all these are fulfilled as God offers his light and life, as God asks that we should be his sons and be born by faith of Him.

The brightness of fulfilment would be too great were we not able to rest our eyes upon a child in a manger.

What does it mean? It means that we may see God's glory and receive his grace.

The Word became flesh and dwelt among us. It was not simply that a redeemer came down from heaven to tell men about God. That could have made them feel how far away God was.

God himself came. The Word became flesh. Nor was it that someone came and lived such a wonderful life that people could see that he must be God. They could not see that he was God because they did not know what God was like.

Men have their ideas of God. They frame their picture of a perfect being. Jesus did not fit into these ideas because they were men's ideas and men were in darkness. Their darkness was their attachment to their own ideas.

Jesus came as God to reveal God and not to confirm opinions. The realm of the flesh is the realm of man's life and man's ideas. Into this realm came not a new teaching but God himself

IGNORANCE

The word became flesh and so exposed man's ignorance. Here is the unconquerable challenge to all our ideas of God, to all our ideas of man and His destiny. Here we are confronted with Him who is God and Man.

Jesus came as flesh. He came as a man. And men took Him to be a man right up to the day when He stood before the mob and a Roman Governor declared, "Behold the man." The fourth Gospel speaks no more of the Word. It speaks of Jesus.

For the Word has become flesh. It is as man that we know Him. And yet he is still the Word, the one who was from the beginning. There is nothing new or strange in this respect. In Jesus, there is nothing which God has not ever wished to give to man.

"We beheld his glory, the glory of the only begotten of the Father, full grace and truth." This Gospel is written to show that the glory has shone in the life of Jesus upon earth. It is written, we are told at the end, that men might read and believe.

For the seeing of the glory of God in the life of Jesus brings men to faith. The glory of God is the means by which men may apprehend the presence of God. It was thought of as radiance, splendour, dazzling light. The presence of God shone in the life and death of Jesus.

His glory was unique. It is what belongs to one who is from the Father, the glory as of the only begotten of the Father.

To see him is to see the Father also. It is full of grace and truth. It is a gift poured out in God's love. It is truth because it comes from Him who truly is. The gift is no illusion. God is really present giving to men the life which is Himself.

Man's response to this gift is to receive. "For from his fullness have we all received and grace upon grace." What comes from God is not stinted. It is not limited as the things which are created are limited.

The world knows its limits and its boundaries. But grace, God's free unmerited love, belongs to the uncreated fullness of God. It is the well which springs up and never fails.

There is nothing partial about this revelation, nor is there any comparable with it. Law came by Moses. Grace and truth have come by Jesus Christ. The commandment thou shalt is replaced by the promise thou canst. What went before cannot be compared with what comes now.

MYSTERY

No one has ever seen God. The only begotten, from God's embrace and in God's embrace has declared Him. Man has ever striven to see God. "Show us the Father and it sufficeth us." Men long to come to God, with the longing for life and light. But God is only accessible when he reveals himself. "He that hath seen me hath seen the Father."

God can never be an object of man's thought. God comes in the Word made flesh. The only begotten is in the bosom of the Father. So we return to the mystery of the Godhead, of the Father and of the Son.

Here we began and here we end. Yet we have come a long way, and one of the differences is that we do not simply say that the Son is with the Father. We say that he is in the embrace of the Father. We have been shown that in the heart of God there is love.

We could not have known that, had he not declared it to us. He could not have declared it but in the Son of his love. "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

"John bare witness of Him, and cried saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of His fullness have we all received and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ."

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him."

So then upon this day, light breaks upon this world. Life comes to man. Man, who could not see God and live, may now only live by seeing God. For to him is given not that life which shrivels and vanishes before the presence of God, but the very life of God Himself, of whom man by faith is born.

To-day then is the birthday of every man and therefore man rejoices. Our other birthday, when each one first breathed this air and entered a human family is indeed a wonderful day. But far greater is this day on which all may enter the family of God, know his life, rejoice in his glory and taste the fullness of his grace.

*Break forth, O beautiful heavenly light,
And usher in the morning;
Ye shepherds, shrink not with affright,
But hear the angel's warning.
This Child now weak in infancy,
Our confidence and joy shall be,
The power of Satan breaking,
Our peace eternal making.*

The Almighty God bless you with his grace;
Christ give you the joys of everlasting life;
And unto the fellowship of the citizens above,
May the king of angels bring us all. Amen.

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DIOCESAN NEWS

BRISBANE

ADULT CONFIRMATION
On Friday, December 14, 40 adult women and 30 men were confirmed in S. John's Cathedral, Brisbane, by the Bishop-Administrator. The candidates were from a number of metropolitan and near country parishes.

A.B.M.

Sister Dorothea Tomkins, of the New Guinea Mission, has now left the Chermiside Chest Hospital and wishes to thank all those who have visited her and sent her messages of good wishes.

TUFNELL CHILDREN'S HOME

On Wednesday evening, December 12, the children of Tufnell Home presented a Christmas tab-leau in the grounds as part of their festivities. After this, Christmas presents, provided by a Brisbane newspaper, community bodies, parents and individuals, were given to the children. This festival was conducted by the sisters of the Society of the Sacred Advent.

BUNBURY

QUIET AFTERNOON

At the invitation of Canon L. G. Whent, Rector of Cranbrook, a Quiet Afternoon for the women of the Plantagenet Rural Deanery was held at Tenterden on Friday, December 7, starting at 11 a.m. with a sung Eucharist.

There were 32 women present, all of whom travelled great distances to attend this first gathering of its kind organised by the deanery. The afternoon was conducted by the Bishop of Bunbury. The church women from the parish provided lunch and afternoon tea.

BISHOP'S SECRETARY

Miss Elizabeth Scoulas, of Bunbury, has been appointed private secretary to the Bishop of Bunbury.

N.W. AUSTRALIA

FORREST LODGE

The Reverend Norman Keen, at present chaplain of S. Mary's School, Herberton, Queensland, and recently Principal of S. Thomas' School, Kuching, Borneo,

ON CHURCH GOVERNMENT

VATICAN COUNCIL DEBATE

ANGLICAN NEWS SERVICE

London, December 10

The Ecumenical Council was in session last Monday on the draft document dealing with the nature and government of the Roman Catholic Church.

According to the official statement issued at the Vatican, the majority of the speakers were in favour of the project as a basis for work, though there were some objections.

The favourable views were officially analysed as follows:

The strong elements which the draft contains for establishing a clear theological notion based on the Scriptures which might help relations with other Churches.

The intention of going deeper into the doctrine which concerns the rights and duties both of bishops and of laymen.

The intention of dealing with the subject of ecumenism.

The objections to it began with the feeling that in parts the draft was not sufficiently co-ordinated, its presentation was too juridical regarding the powers of the episcopate and of the function of the laity, while the subject was not treated with sufficient thoroughness.

It was requested that in providing for the amendments to the document, the theological commission should also hear the opinions of commissions concerned with related material in order to avoid different treatments of the same subject, and to complete the presentation of a given theme from every point of view.

The wish was expressed that the project should show more awareness of pastoral needs, especially those of mission countries.

It was also said that the doctrine on the relations between Church and State should be formulated in a way which took into account the realities of the present day and in such a way as not to be unduly offensive to the State.

"The Church must be ready to face persecutions," the statement reported, "but it must not provoke them."

has been appointed Principal of Forrest Lodge, Geraldton.

Forrest Lodge is the Anglican boys' hostel which caters for boys who attend the Geraldton High School. The new principal, who was for many years on the staff of All Souls', Charters Towers, as chaplain, will also undertake the religious teaching of the Anglican pupils in the High School. The present Rector of Geraldton when he was Provost of Kuching was also the chaplain of S. Thomas' School. A further link with this school is provided by Mr. Malcolm Rosier, at present senior Science Master at Geraldton High School, who leaves at the end of the year to join the staff of S. Thomas'. Mr Rosier has taken an active part in the Church life at Geraldton being leader of the Young People's Club.

Mrs Keen who was formerly matron of the Royal School of Postadown in Ireland has been appointed matron at Forrest Lodge.

NTH. QUEENSLAND

YOUTH ACTIVITIES

The Girls' Friendly Society Camp

for this year is to be held at Magnetic Island. Already 65 girls have registered. It will be a week-long camp under the direction of G.F.S. Leaders of the diocese.

Registrations are coming in well for the annual Summer School this year to be held at S. Mary's School, Herberton. The chairman is Archdeacon A. S. Lupton and the chaplain, the Reverend John Bell.

PRIZE DAYS

The bishop has just completed his round of Prize Days, highlights of which were:

At All Souls' School: 100 per cent. passes for the Senior last year and the school having won the premiership in four out of five competitive sports.

S. Gabriel's: Regret was expressed at the departure of the Society of the Sacred Advent — the school is looking forward to the coming of the new headmistress, Miss Doris Beard, of S. Peter's School, Melbourne.

S. Anne's: A very large concourse gathered in front of the Lagoon and the report of the Sister-in-charge was much appreciated.

S. Mary's: Prize Day was preceded by a remarkable concert in

which the school orchestra together with a verse-speaking choir and physical culture team gave excellent examples of the work done. The school reports an increase in registrations for next year and clearly has turned the corner after its difficult period over the past two years.

S. Barnabas' Agricultural School: A very good report was given by the headmaster and the choir rendered a programme of carols.

ORDINATION

On December 23 at 9 a.m. in the Cathedral of S. James, the following will be ordained to the priesthood: The Reverend T. Williams, the Reverend T. Steele, the Reverend W. Croft, the Reverend A. Marshall, Mr D. Philp and Mr T. Martin will be ordained to the diaconate.

The retreat which will be held at Bishop's Lodge will be conducted by the Bishop of Rockhampton.

CATHEDRAL COMPLETION

Work is at present in progress on the erection of the new altar and frescoes depicting the industries of North Queensland around the Reigning Christ. It is hoped that these will be completed for the ordination and Christmas. This

work is being done through the kindness of friends of the diocese outside North Queensland.

RIVERINA

ORDINATION

The Bishop of Riverina held an ordination in S. Alban's, Griffith, on the Third Sunday in Advent (O Sapientia), December 16, at 9.30 a.m. Mr Douglas Maurice Rolls and Mr Donald Robert Shearer were made deacons. The ordinands were presented by the Archdeacon of Hay, who also preached the occasional sermon.

The Reverend Douglas Rolls will be returning to S. John's, Morpeth, for his final year, and the Reverend Donald Shearer will be on the staff of S. Alban's, Griffith.

SYDNEY

CATHEDRAL CHRISTMAS TREE

The Dean of Sydney, Bishop A. W. Goodwin-Hudson, last Sunday evening dedicated the Christmas Tree in S. Andrew's Cathedral. Members of the congregation and public are invited to place gifts on the tree to be distributed to children in Church homes.

ORGAN RECITAL

An organ recital of Christmas music is to be held in the cathedral on Thursday, December 20, at 1.15 p.m.

S. Andrew's Cathedral choristers will sing carols in the cathedral at 1.15 p.m. on Friday, December 21.

WANGARATTA

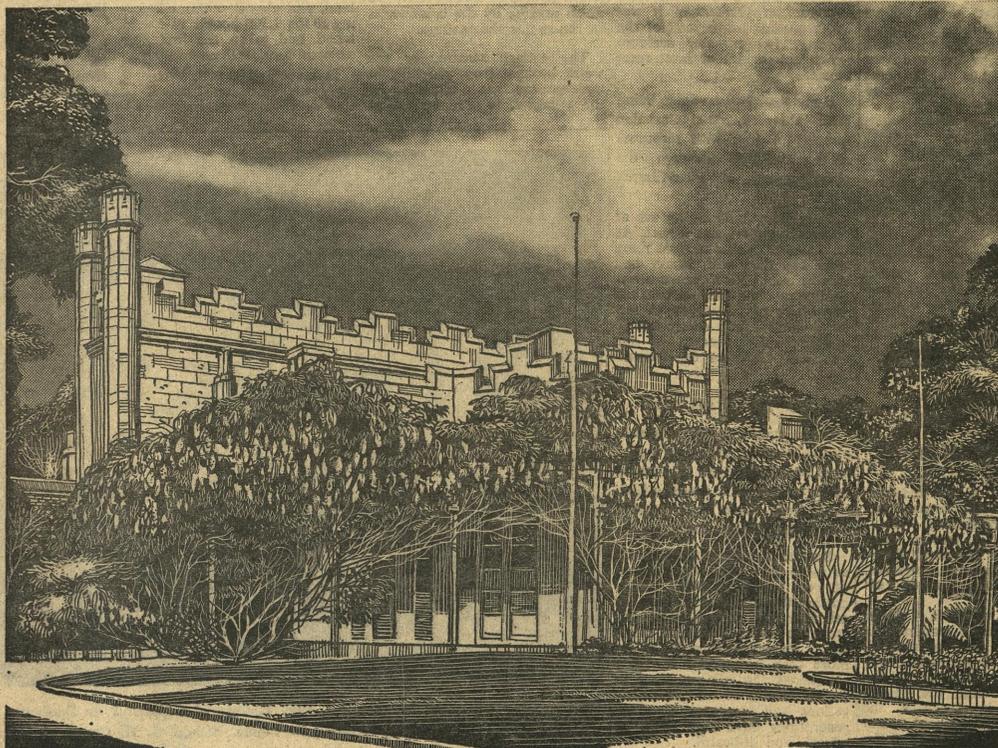
NEW RECTORY AT CORRYONG

The bishop blessed the new rectory in the Parish of All Saints' Corryong, on November 24, in the presence of a large gathering of people in this large and scattered parish. It replaces an old building which was a long distance from the church.

The new rectory is a modern well-built brick building adjacent to the church. The Rector of Corryong is the Reverend Godfrey Gilbert.

ADDITIONS TO S. PAUL'S CHURCH, EUROA

The bishop blessed the new sacristy, choir room, baptistry and font in the Church of S. Paul, Euroa, on November 12. A large number of people from the district were present. The architects were Louis Williams and Partners.



CHATEAU TANUNDA PRESENTS "NATIONAL TRUST" SERIES NO. 6

Vauclose House
VAUCLUSE

Vauclose House is preserved as a memorial to William Charles Wentworth, statesman and explorer. Before he acquired the property it was in the possession of other well known figures in early history. Wentworth studied law in England and on his return took an active part in public life. With Doctor Wardell he started the "Australian," an independent newspaper. By 1827 he had initiated the movement leading to the Act of 1851 which enabled the colonies to draft their own constitution, and it was at Vauclose House this was planned by Wentworth, Edward Deas Thompson and others.

The large house and outbuildings are an interesting illustration of successive architectural styles. The proportion and details of the small stone house and the two ground floor rooms at the south-east corner of the

main house indicate an earlier date. The main house, built by Wentworth about 1830, is symmetrical, with a projecting central bay containing the drawing room of late Georgian character. The battlements, chimneys, and cast iron verandah supports, which are Gothic revival, were added by his son after Wentworth's death. The house, with its many interesting features and its beautiful grounds acquired by the State Government in 1911, is open to the public.



The objective of the National Trust of Australia (N.S.W.) is the preservation of Historic Buildings and Natural Reserves as a heritage for future generations. We believe it deserves the support of all who love their native land.

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A DISTORTED IMPRESSION

ECUMENICAL PRESS SERVICE

Geneva, December 14
Nine Church leaders in the U.S.A. have signed a protest against "incorrect and misleading" statements concerning recruitment for the Ministry made in a recent issue of the mass circulation magazine, "Saturday Evening Post."

The protesters, who include Dr Franklin C. Fry, president of the Lutheran Church in America and chairman of the World Council of Churches' Central Committee; the Right Reverend Arthur T. Lichtenberger, Presiding Bishop of the Protestant Episcopal Church; and Dr Henry P Van Dusen, president of New York's Union Theological Seminary, complain that a sub-heading to the article alleged that many Protestant and Roman Catholic pulpits lack full-time ministers, recruits are scarce, Protestant seminary enrolment dropped last year five per cent., and ordained clergy are resigning in unprecedented numbers.

RESIGNATIONS

They say that in the single year 1960-61, enrolments in all Protestant theological seminaries did decrease by approximately five per cent, but in the past two years they have increased by about 3.6 per cent.

"There is no evidence whatever of unprecedented resignations from the Protestant Ministry," the statement continues. "On the contrary, the records of a number of church pension funds reveal no increase in such resignations."

"Look" of November 20, contains an article captioned: 'Help wanted: ministers, priests, and rabbis,' with the sub-headings: 'A crucial talent shortage plagues our churches' and 'Seminary enrolment lags while congregations swell.' This article conveys a similar distorted impression."

SCOTTISH HOUSE

ECUMENICAL PRESS SERVICE

Geneva, December 10
The chapel of the Scottish Churches' House, located in Dunblane, Perthshire, was dedicated at a service last month by the Reverend Kenneth Slack, general secretary of the British Council of Churches.

The house, which is a centre for ecumenical conferences, study groups, and retreats, is jointly owned by the eight Christian bodies in Scotland — the Church of Scotland, the Episcopal Church in Scotland, the Baptist, Congregational and Methodist Churches, the Churches of Christ, the Salvation Army, and the United Free Church.

A NEW LIFE FOR YUSUF

By HUGH SAMSON, OF THE BRITISH COUNCIL OF CHURCHES

A HAPPY New Year to Yusuf Tahari. To wish him a merry Christmas might not mean as much just at present because he is not a Christian. But then nor are we unless we do something about Yusuf's New Year.

For Yusuf Tahari and the other 1,500 Muslims who live with him in the Iranian village of Esmatabad, 1963 could be the beginning of a new era. The old one, which lasted for hundreds if not thousands of years, ended suddenly and dramatically on September 1, 1962, when 95 per cent. of Esmatabad was shaken to pieces by a disastrous earthquake.

Esmatabad was one of 180 villages in an area of 300 square kilometres devastated in less than a minute. For 11,300 people this was the end of human life; for 20,000 it was the end of their homes; and for the 1,500 survivors at Esmatabad it was the beginning of the end of the poverty, hunger and serfdom which are the lot of most rural Persians.

Esmatabad is the village being built anew by the Christian Council of Iran with resources made available through the global system of Inter-Church Aid.

It is being built as an act of Christian witness and service. As such it has to demonstrate more than expertise with bricks and mortar and it has to prove something more fundamental than the generosity of Christians in far-away lands. The village has to epitomise the concern of the Christian Churches for humanity.

NOT JUST MONEY

If our responsibility was simply to build a village it could have been adequately discharged by the writing of a cheque which could then have been handed over to a building contractor.

But the mission of the Churches is to serve and the manner of our service is what distinguishes the Christian Church, its missions and Inter-Church Aid from the work of external charities. Esmatabad would be no more than a handout if, when completed, the villagers were to be abandoned to all the deprivations and handicaps that for generations have kept them in poverty and ill-health.

So the Esmatabad project is not just to restore to its people

what they have lost but to give them rights and opportunities that they never had, thereby helping them to fulfil themselves as human beings.

In the average Persian village of peasant farmers 70 per cent. of the profit on all produce goes to the landowners. The balance is generally paid in kind to the villagers after the harvest. Each man gets perhaps 600 kilograms of wheat which he must quickly sell so that he can pay off his debts at the village shop. Nothing remains, so he starts another season of labouring for the landowners and living on credit.

His house is owned by the landlord, too, though the labourer has security of tenure. Many families have nothing in their two-roomed homes except blankets, a floor covering, and a picture of the Shah. Their other possessions are outside — a cow and a couple of sheep which are given grazing by the landowners in return for the manure.

The village stream, or the water brought from the hills in underground canals tunneled by the villagers, is used by every-

body for everything — washing, laundry, cooking, and drinking. There is no doctor, and the nearest hospital is up to a day's journey away.

About one-fifth of the children have trachoma, an eye disease. The average family in villages like Esmatabad is husband, wife, and three children; few men, if any, can afford the polygamous marriages permitted under Islamic law.

Of such were the communities — regarded as relatively prosperous — shattered by the September earthquake, and the decision of the Churches to build a complete new village plainly carried with it an obligation to build a new life for the villagers.

FREE SITE

The first reform came with surprising ease when the site was given free by the local landowners. So a village council was formed to take possession of the land, and almost without knowing it the 1,500 people of Esmatabad had taken the first step towards local self-government.

In consultation with this new body the Christian Council of Iran drew up plans for the vil-

lage. The houses were to be constructed of pre-cast concrete blocks and secured in inter-locking frames at ground and roof level to resist the earth tremors to which the whole of Iran is currently being subjected.

There was to be a school, a dispensary, a mosque (paid for by a Muslim foundation), a community centre, and a well from which the water would be pumped to raised reservoirs, supplying a public bath house and a public laundry. Water would also be pumped to standpipes serving each block of houses, and to troughs for the animals.

And he had to be a Christian, for he would be the representative not only of the Christian Council of Iran but of all Churches and people who, through Inter-Church Aid, had helped to make the venture possible. He would be the personification of Christian service.

The first man to be chosen was tragically killed when his truck overturned between Teheran and Esmatabad. Eventually a successor was found, and he is out there now camping out with the villagers as the first 50 houses near completion.

And Yusuf Tahari? With his wife and small son he is waiting for his new house, and helping to build it in the meantime. He will probably be moving in by about Christmas, but what then?

What he really needs is a happy new year, which to him means a little more food for his family — or what we have started calling "Freedom From Hunger?"



The ordination held at Bishops court, Sale, Diocese of Gippsland, on December 17, 1962. Seated (left to right): H. C. Busby, Archdeacon Young, Bishop G. H. Cranswick, Canon Hancock, P. H. Dicker. Standing (left to right): G. J. Baxter, L. W. A. Benn, J. B. Montgomery, C. B. G. Chambers, S. T. Ball and A. Gearing. See story, Page 12, "The Anglican," December 13.

ORDINATION IN NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, December 10
Two priests and six deacons will be ordained in Christ Church Cathedral, Newcastle, on Saturday, December 22, at 9.30 a.m.

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, will ordain the men. The deacons to be ordained as priests are the Reverend Lewis Nymann, of the Parish of East Maitland, and the Reverend John Robinson, of the Parish of Adamstown.

Four of those to be ordained as deacons are from S. John's College, Morpeth.

They are Mr John Boutland, who will go to the Parish of Cessnock, Mr Noel Hamonet, who will remain at S. John's College and work part time at East Maitland, Mr Gregory Holmes, who will go to Cardiff, and Mr John Kerr, who will go to Maitland.

The two others to be ordained as deacons are Mr John Ewer, from S. Michael's House, Crafers, S.A., who will go to New Lambton, and Mr Robert McDonald, from Moore College, Sydney, who will go to Woy Woy.

Another former Moore College student, Mr Peter Smart, will go to the Parish of Merewether, after being ordained deacon in S. Peter's Cathedral, Armidale, on December 21.

As work started on all this an equally important process had to be set in motion — the tactful awakening of these conservative peasants to a totally new conception of community life.

To give them an awareness of their own potential and their own responsibilities was a highly skilled job and could only be done by someone living out there with them and earning their confidence and respect.

He had to be an Iranian. He had to have experience of community development. He had to have a good knowledge of business and agriculture, for a key project in this programme was the establishment of a farmers' co-operative from which would

THE LEADER

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ACCOMMODATION WANTED

WIFE OF T.P.I. war pensioner wishes to board a little girl from Monday to Friday, from February 5, 1963, who will be attending S. Gabriel's School, Birrell Street, Waverley. Apply Mrs Wells, 203C School Avenue, Bradfield Park.

POSITIONS VACANT

DENTIST REQUIRED to serve in association with staff of Christian Doctors and Nurses. Modern equipment and surgeries available in Ceduna, South Australia. Details from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. Telephone 66-3164 (Sydney Exchange), or 276 Collins Street, Melbourne. Telephone 63-8962 (Melbourne Exchange).

NURSING STAFF (Double Certificate), hospital assistants and domestic help for Old Folk's Home. Opportunities for Christian service. Information from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney. Telephone 26-3164 (Sydney Exchange), or 276 Collins Street, Melbourne. Telephone 63-8962 (Melbourne Exchange).

ALL SAINTS' College, Bathurst, New South Wales, seeks the following teaching staff for 1963. Master to teach Mathematics to Leaving Certificate standard. Master to teach French to Leaving Certificate standard. Master in charge of Junior School (Primary). For the first two appointments English to Leaving Certificate standard is also desirable but not essential. Applications giving full details of experience, together with copies of testimonials, should be addressed to The Headmaster.

WARDEN for Anglican Hostel at Mitchell. Single man accommodation. Duties include supervision of boys' dormitory, general grounds maintenance. Write the Reverend E. Broome, Chaplain, Brisbane Mental Hospital, Goodna.

MARRIED COUPLE, no children, capable of caring for boys aged 6 to 14 years. Matron and handyman with motor licence. Communicants Church of England. Commence duties February 1. Particulars from Principal, S. Cuthbert's Home for Boys, P.O. Box 115, Colac, Victoria.

THE CASE FOR CHASTITY

ANGLICAN NEWS SERVICE

London, December 10

The suggestion made by Professor G. M. Carstairs in his broadcast Reith Lecture on November 25 that charity is more important than chastity, brought a speedy comment from the Bishop of Leicester, the Right Reverend R. R. Williams, last week.

The bishop is chairman of the Church Assembly Board for Social Responsibility.

He said he wished to reiterate the view expressed in the Family Committee's report to the 1958 Lambeth Conference.

This was that "premarital intercourse can never be right; it is selfish and sinful in its irreverence for the sanctity of both a man's and a woman's life; and it tends to make impossible the really happy fellowship that belongs to a marriage when the partners bring to each other a complete offering of selfhood unspoiled by any liaison."

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