

DRUMS AND DANCING WELCOME BISHOP

ENTHRONEMENT AT THURSDAY ISLAND

FROM A CORRESPONDENT

Thursday Island, May 3
As the morning of Good Shepherd Sunday, April 28, dawned the small cathedral of All Souls and St. Bartholomew, Thursday Island, became a hive of activity as representatives of many island and mainland congregations of the Diocese of Carpentaria began assembling to share in the enthronement of their new Bishop, the Right Reverend Eric Hawkey.

By the time Mattin commenced at seven o'clock, the cathedral was more than filled. When the various distinguished visitors were greeted by the Sub-Dean at 7.30, the congregation had grown to some 500.

At 7.30, the vesting of the cathedral was shut and the Sub-Dean, the Venerable A. B. Canon Peter Hand, Canon Francis Bowie and members of the Diocesan Council awaited the arrival of the new Bishop.

The Bishop walked from Bishop House to the cathedral attended by deacon and sub-deacon, the Reverend A. Morrison and the Reverend E. Babia, and his chaplain, the Reverend R. E. Mills.

When the Bishop had knelt loudly on the closed doors they were opened by the Sub-Dean who asked "Who comes to this House of God?"

In reply, the Bishop answered, "I, Eric," by divine permission Bishop of Carpentaria request you to admit me to my place in this Cathedral Church of All Souls and St. Bartholomew.

After being formally welcomed by the Sub-Dean, the Bishop made the prescribed declarations and the Diocesan Secretary, Mr. Ken Thomas, read the certificate of election and consecration.

RING AND STAFF
These preliminaries being completed, the cathedral doors began to beat in welcome, the bells rang and the Bishop moved in procession to the high altar, where the solemnity of the occasion became obvious as the welcoming notes gave way to the quiet voice of the Bishop at prayer.

It was happy and significant that a former Bishop of Carpentaria, the Right Reverend John Hudson, was present to represent the Metropolitan of Queensland and Frimote of Australia.

In this capacity he blessed the new Bishop and then the cathedral canons presented the episcopal ring and pastoral staff.

The Archbishop of Melbourne led the Bishop to the episcopal throne, which was set behind the high altar, and formally installed him.

A significant feature of the presentation of the Bishop to the diocese was that all of the clergy and some representatives

of the laity came and placed their hands in the Bishop's hands, so promising their loyalty as fellow-workers.

Then followed the Solemn Eucharist which became an act of tremendous joy, helped by the friendly intimacy and simplicity of the island hymn, which is the friendly intimacy and simplicity of the Bishop's address, delivered from the throne, and the fact that all the diocesan priests present were able to face the people from the altar.

The Bishop then proceeded to celebrate the Eucharist with the Bishop.

At the end of the Eucharist the great procession moved to the west door where from the cathedral steps the Bishop solemnly blessed the towns and diocese, saying, "May the Lord of His great mercy bless you and pour upon you the understanding of His wisdom and Grace; nourish you with the riches of the Catholic Faith, and make you preserver in all good works, keep your steps from wandering, and show you the paths of love and peace."

Luncheon on the enthronement day took the form of a great feast in the cathedral hall.

The Bishop, accompanied by his party which included the Right Reverend Bevan Meredith of New Guinea, moved through a guard of honour from Bishop's House to the hall where he and Mrs Hawkey were received by great crowd.

In the evening there was Solemn Evensong in a very packed cathedral and two hours of Island dancing in the cathedral lavings.

(The text of the Enthronement service is on page 7 of this issue.)

ABORIGINAL GIRL

FROM A CORRESPONDENT

Candolin, May 6
For the first time in the history of All Saints, Candolin, Diocese of Bathurst, two party-aboriginal girls made their debut at the annual Anglican Ball on May 6.

The Chief Secretary for N.S.W., the Hon. E. A. Willis, M.L.A., officially opened the ball, and received the debutantes, Misses the Mission and the department that administers the organizers' Welfare Board of N.S.W.

Although he is now living in retirement, he managed to attend the service this year, being the twentieth anniversary of his inception.

"Four local farmers shared with the Vicar, the Reverend J. O. Were, the conduct of the service, the Right Reverend J. O. Munchamp, who as Bishop of Kalgoolie for 17 years, had much experience in conducting missions in West Australia."

Outside the church were parked a number of heavy farming vehicles and articles of machinery, indicating that the whole farming industry was blessed at the service.

Mr Lance Hardy, the organist of St. Paul's Cathedral, brought members of the cathedral choir with him, to provide appropriate music for the service, which was most enthusiastically received.

The vicar, the service where the drought has been most severe, causing considerable hardship to farmers, and so it was with great thanksgiving that the overcast skies were observed on the day



One of the fourteen scenes from the tableau presented in Holy Trinity Cathedral, Wangaratta, on Good Friday night.

PERTH COLLEGE TO BE A PROVINCIAL SCHOOL

FROM OUR OWN CORRESPONDENT

Perth, May 3

Of the decisions made at the Provincial Synod of Western Australia held in the Hurt Hall here from April 22 to 24, the most important was the acceptance of the offer of the Sisters of the Church for Perth College to become a Provincial Church School.

After lively and stimulating debate both in committee and in synod sessions the canon to acquire the college was unanimously passed on a motion moved by Bishop T. B. Macdonald and seconded by Archbishop W. Basilian. Spontaneous applause accompanied the carrying of a motion of thanks to the Sisters of the Church, in W. Basilian's name, and the Sisters of the Church for all their work in this State since 1901 and in particular for the work of Perth College amongst generations of girls from all over the four dioceses.

"It expresses its gratitude to the Community for the handing over to the Province of Perth College on most generous terms, and it expresses the hope that the work of the Sisters in other States of the Commonwealth will continue to the greater glory of God."

The final sessions of the synod dealt with the question of the Church's ministry.

Papers were presented by Bishop C. L. Riley and the Rev. Canon John Redway, after which the synod was divided into small groups to discuss the implications of changing patterns in the ministry.

One result of this is that the synod is to be called in eighteen months time to consider a report by a committee to investigate the nature of the ministry.

The departments of the Anglican life responsible to Provincial Synod reported progress, the Missions to Seaman, the Immigration Chaplaincy, Wollaston College and the South West Anglican Mission, all focused the attention of the synod on their activities over the last three years.

The district Member of Parliament, the Hon. E. E. Munchamp, who is well known for his genial, sunny and peppy.

Preparation for the Mission has been taking place for almost twelve months, led by an enthusiastic committee representing every aspect of parish life.

A prayer card has been widely circulated, and the Eucharist is offered every Wednesday, Friday with special intention for the work where the drought has been most severe, causing considerable hardship to farmers, and so it was with great thanksgiving that the overcast skies were observed on the day

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GOOD FRIDAY TABLEAU

WANGARATTA PRESENTATION

FROM A CORRESPONDENT

Wangaratta, May 3

Fourteen scenes were presented in tableau form, based on "The Way of the Cross" in Holy Trinity Cathedral on Good Friday night, at the conclusion of an interdenominational procession of winners through the streets of Wangaratta.

The tableaux included a cast of 100, and were interspersed with organ and choir music including compositions by Palestrina and Dupre.

The organist was the cathedral presenter, the Reverend Paul Harvey, and the cathedral choir took part.

MEDITATION

Descriptions of the tableaux and prayers were read by Mrs Valerie Biele, wife of the Dean of Wangaratta, who presided at the tableaux.

More than 700 attended the Good Friday tableaux, a great number of whom expressed their interest in interdenominational presentation which allowed meditation in silence upon the Saviour through space, to a play with dialogue.

The tableaux were also presented in Holy Trinity Church, Benalla, and S. Cumber's Church, Yalmy, on Passion and Palm Sundays.

SPACE SHIPS AT THE CATHEDRAL

FROM OUR OWN CORRESPONDENT

Perth, May 6

Hundreds of youngsters who missed out on the annual holidays on one of our better class holiday packages were in Perth Cathedral on St. George, Perth, Sunday afternoon, May 6.

Many of them were carrying models of space ships filled with the names of the children as the climax of the Anglican Church of Western Australia's appeal for missions.

During Lent the Sunday school of the Province celebrated the week of the "Space Chart" they had in the afternoon, May 6.

Each school had a model capsule as the practical symbol of their work and these capsules filled with the children's offerings were placed on the high altar at the close of the service.

The Reverend Cyril Manuel led the informal service which included some bright choros sung by the children.

The preacher at the service was the Reverend Bill Hoare who is a chaplain at the Carnarvon Space Tracking Station and a district minister in the parish of Carnarvon.

WEEK OF WITNESS FOR ST LUCIA

FROM A CORRESPONDENT

"Week of Witness" is the title for the parish of Christ Church, St. Lucia, Diocese of Brisbane, from May 26 to June 2.

Then each zone-captain recruited a team of parishioners who were asked to visit every known Anglican family three times in order to invite them to the Week of Witness.

The Rector of Christ Church, the Reverend Phillip Newell, in a special letter to all parishioners has written:

"Why is this Week of Witness being held? Because we believe that Christ Church has a responsibility to all in this parish that just our regular congregation."

"We believe that the Christian faith is of vital importance to everyone in this parish and we believe that we must provide an opportunity, like this, of sharing that the Christian faith has to offer to each life today."

"So we believe that the Week of Witness will enable you to know and serve Him better. If you have forgotten and neglected God, the Week of Witness will provide the opportunity for you to re-examine your life."

"If you are perplexed and worried, the Week of Witness will give you the opportunity of finding the life in the light of God's love for you."

"If you are a seeker after truth who has no desire to be committed to a Church, the Week of Witness will just be the place to seek information."

"In short, the Week of Witness is both, God's opportunity and yours in this life. It is an opportunity to seek you out in His love, offering you His gift of abundant life. It is also an opportunity of finding the key to life in His love."

The newly-consecrated Bishop of Carpentaria, the Right Reverend Eric Hawkey, with Mrs Hawkey, at the garden party given at Bishopscourt, Brisbane, on April 24 by the Archbishop of Brisbane.

THE ANGLICAN CHURCH AND VIETNAM

Incorporating the Church Almanac
THURSDAY MAY 9 1968

ONE MINUTE SERMON

PRAYER TO THE FATHER

Read St John 17: 19-24d.

As the Father had sent the Son into the world, so He sends His disciples into the world (in every generation) and He prays that the Father who has loved them all in the truth. For their sake He sends the Holy Spirit to be with them and to be glorified in them. He sends Himself in order that they may be separated and consecrated in the truth.

And now in the third section of this prayer Our Lord includes those who through the word of the disciples come to faith in Him, a present tension. Wherever there is a true disciple there are those whom He has won or is winning in the truth.

He prays that they all may be a unity, a unity which will do as the Father has done, and will be united with the Father and the Son. This will be the unity and oneness of the Father and the Son, and will really share in it. This is the unity which the Father sent the Holy Spirit to bring about. Christendom lies through personal sin and through its deep divisions and is far from being a unity which is to be comparable with His own with the Father and the Son.

So far the prayer has been a series of requests to the Father. He asks that those who were the first to believe in Him may also be with Him where He is. The perfect love of the Father for the Son and of the Son for the Father is the glory of His Godhead.

He asks the more personal appeal and addresses the Father as "righteous" and just for He must be just and righteous. He asks that the Father will be glorified and beloved for He must be glorified and beloved. He asks that the Father will be glorified and beloved for He must be glorified and beloved. He asks that the Father will be glorified and beloved for He must be glorified and beloved.

The world has the opportunity but the blind do not see. We disciples have not been blind, but our understanding has been blinded. He sets before them and us the light of the Father's love. And the purpose is disclosure. And the purpose is disclosure. And the purpose is disclosure. And the purpose is disclosure.

CLERGY NEWS

BAXTER, the Reverend A. J. formerly of the Diocese of Perth, is now in the Vicar of St. Luke's, North Adelaide.
CHAMBERS, the Reverend B. C. G., formerly of the Diocese of Melbourne, has been appointed to the Diocese of Perth. He will be in Perth in the next few days.

KIRCHER, the Reverend Godfrey, formerly of the Diocese of Melbourne, is to be appointed to the Diocese of Perth. He will be in Perth in the next few days.

REBER, the Reverend Cardinal, of the Diocese of New Guinea, is to be appointed to the Diocese of Perth. He will be in Perth in the next few days.

BARRETT, the Reverend C. R., formerly of the Diocese of Perth, is to be appointed to the Diocese of Perth. He will be in Perth in the next few days.

CHRYSLER, the Reverend P. H., formerly of the Diocese of Perth, is to be appointed to the Diocese of Perth. He will be in Perth in the next few days.

WATTS, the Reverend C. W., formerly of the Diocese of Perth, is to be appointed to the Diocese of Perth. He will be in Perth in the next few days.

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

Hopes and Prayers For Viet Nam Peace

In this week which is to see a meeting in Paris to seek a settlement of the war in Viet Nam the smallest of the United States the conflict has been exposed once again in the shooting to death of four correspondents, including three young Australians, by Viet Cong on the outskirts of Saigon.

But there is no chapel. Whenever the Government feels it needs the support of the churches for some plan or policy, it does not scruple to lay on thickly a lot of humbug about "Christian values" and the importance of no training our fighting men that they will be fitted to fight with zest against "the forces of Godless, atheistic materialism".

When the chips are down, however, what difference does this best of all possible worlds make on the one hand, and the great barracks at Fochow or Kharkov? Each of them has excellent amenities for its respective Australian, Chinese and Russian soldiers.

And none of them has a chapel! The Government cannot wriggle out of its responsibility by claiming, for example, that it provides Chaplains, while the Chinese and Russians do not. In the first place, the plain fact is that the Government tends to classify all Service Chaplains as glorified Welfare officers — a group somewhat thicker on the ground in the Russian and Chinese fighting services than our own. In any case, in the second place, as Chaplain SHEVILL has said, a chaplain without a chapel is like a doctor without a surgery, or a cook without a kitchen.

No one with experience of Service conditions under-estimates the importance of the purely voluntary part of any Chaplain's job. It is not, however, his primary job. His first concern, as a Christian pastor, is spiritual, not material: it is with his men's souls; not their bodies even, but their souls.

The Government's obstinate refusal to recognise this and to provide not a great cathedral, but a decent, simple chapel, is not in our view to be tolerated in an even nominally Christian society.

On The Proposal To Negotiate . . .

... I denounce it. If I am the last Prime Minister left to denounce it, I denounce it. We have moved some little distance since those notable words were uttered. David has vanquished Goliath, "If only the Viet Cong would stand up and fight like men, the war would be over in six weeks." We have moved a little on since then too. The Viet Cong bother no more about the countryside. They have it. They now harass Saigon itself — at will. "There has been gradual but steady improvement in the military situation in South Viet Nam, with the initiative now more firmly in the hands of the ... allies ... the Government of South Viet Nam continues to consolidate and extend its authority ... limit profiteering and corruption ... improve the rural areas ... 1,000,000 persons passed from Viet Cong control to Government control during 1966 ... Things are getting better ..."

Some silly people talk of "peace with honour". Honour? Honour strategists not! As though "honour" mattered a jot to the 100,000-odd South Viet Nam soldiers who sensibly deserted during the Tet fighting! Or to the intelligent (but now never denied) NGUYEN CAO KY, whose agents are at this very moment trying to make a secret "deal" with Hanoi!

There is no conceivable "honour" ahead for Australia. For the first time in our brief history we have been beaten, because we backed wrong against right, falsehood against truth, in ignorance and selfishness. How many even now who could not name half the people in the quarter of the large towns or a tenth of the ethnic groups or the locations of a hundredth of the churches and pagodas, schools and hospitals we have helped to build, raise and finance — in the name of democratic decency and — high blasphemy! — the Christ of Compassion?

The Judgement of God is upon us who have urged, supported or condoned this most wantonly and wasteful of all the things that we have done. We hope for God's mercy. Repentance means that hard and bitter path; acknowledgement of guilt, followed by restitution. The alternative is dead darkness for our children's children.

Poverty Aid In Midst Of Plenty

Some of the problems of the people even in lands not directly scorched by war, are being emphasised in the United States by the "Poor People's March" which is beginning to converge on Washington.

In part this great problem of poverty in the midst of plenty is being dramatised. The march, for instance, is a big ride over long stretches. But that will not deprive the demonstration of the impact of the evidence which the participants reach Washington and encamp there.

American preoccupation with such expenditure as the "Poor People's March" has also helped to divert much of the energy that was to have been directed to relieving poverty at home.

But it would be hypocritical of Australians to jibe at the shortcomings of other countries when their own country is suffering in evidence here, especially among the aged population.

The plight of a chronically old aged pensioner, without relatives and utterly alone in the world, is terribly pathetic."

The "Eternity Man" is a splendid opportunity to commend his work even more fittingly, what a gift that would be to the community.

The Church is literally on the ground in the middle of Railway Square where the recently announced plans to construct a subway gives a fine opportunity for the "Eternity Man" to be commissioned, showing the "Eternity Man" to be a hand, to his self-imposed task.

And where to place such a station? The station should be in the middle of Railway Square where the recently announced plans to construct a subway gives a fine opportunity for the "Eternity Man" to be commissioned, showing the "Eternity Man" to be a hand, to his self-imposed task.

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RELIGIOUS BROADCASTS

- SUNDAY, MAY 11: 7.00 a.m. SACRED MUSIC; 7.30 a.m. THE CHURCH AND THE WORLD; 8.00 a.m. THE CHURCH AND THE WORLD; 8.30 a.m. THE CHURCH AND THE WORLD; 9.00 a.m. THE CHURCH AND THE WORLD; 9.30 a.m. THE CHURCH AND THE WORLD; 10.00 a.m. THE CHURCH AND THE WORLD; 10.30 a.m. THE CHURCH AND THE WORLD; 11.00 a.m. THE CHURCH AND THE WORLD; 11.30 a.m. THE CHURCH AND THE WORLD; 12.00 p.m. THE CHURCH AND THE WORLD; 12.30 p.m. THE CHURCH AND THE WORLD; 1.00 p.m. THE CHURCH AND THE WORLD; 1.30 p.m. THE CHURCH AND THE WORLD; 2.00 p.m. THE CHURCH AND THE WORLD; 2.30 p.m. THE CHURCH AND THE WORLD; 3.00 p.m. THE CHURCH AND THE WORLD; 3.30 p.m. THE CHURCH AND THE WORLD; 4.00 p.m. THE CHURCH AND THE WORLD; 4.30 p.m. THE CHURCH AND THE WORLD; 5.00 p.m. THE CHURCH AND THE WORLD; 5.30 p.m. THE CHURCH AND THE WORLD; 6.00 p.m. THE CHURCH AND THE WORLD; 6.30 p.m. THE CHURCH AND THE WORLD; 7.00 p.m. THE CHURCH AND THE WORLD; 7.30 p.m. THE CHURCH AND THE WORLD; 8.00 p.m. THE CHURCH AND THE WORLD; 8.30 p.m. THE CHURCH AND THE WORLD; 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GRAHAM CRUSADE MEETING IN SYDNEY

CROWD OF 100,000 PEOPLE

FROM A CORRESPONDENT

The Billy Graham Crusade reached a triumphant climax on Sunday afternoon, April 29, when 100,000 people filled the Sydney Showground and spilled over into the Sydney Cricket ground.

By 2.30 p.m. officials closed the Showground and began diverting the crowds to the adjacent Cricket Ground.

During the nine days of the Crusade, an aggregate of 417,000 heard the American evangelist and a total of 22,420 responded to the appeal to commit their lives to Jesus Christ. Of these, 4,262 made their commitment on the last afternoon.

From as early as 9 a.m. people began to make their way to the Showground for the 3 p.m. meeting.

By midday, streets surrounding the Crusade venue were jammed with cars and buses. Police efficiently dealt with the gigantic traffic build-up.

Crowds came by 420 hired buses, by private transport, by taxi, motor cycle and on foot.

Groups came from as far afield as New Zealand, South Australia, Victoria, the national capital of Canberra, Moree in New South Wales' far north west, and the Hawarrat district the New South Wales south coast.

Landline centres carried the message of the Crusade to 127 places including Lancelton in Tasmania, Murrumbidgee, South Australia, Victoria, Canberra and Queensland.

After the 2.50-voyce choir under the direction of Cliff Barrow and soloist George Beverly Shea had brought messages to

song, Billy Graham preached on "The Cross—the Foolishness of the World".

People jeered at the Cross he said, but it offered man his only way of salvation.

Mr Graham said that sin crunched at the door of every life. He blamed heredity, environment, society and other causes for their sin but failed to recognise that they were at fault.

The Cross, he said, was the strongest evidence of God's love. It was the greatest proof of God's love.

ASIAN COUNSELLORS

He called men and women to leave their sins and come to Christ who would release them from the grip of sin.

"As thousands of inquirers came to the front of the podium, they were met by trained counsellors who included Christians representing many language groups.

Amongst these were Asian Christians from Singapore since coming to Australia as students.

Typical of these was Benjamin Tan from Singapore who said that he had become a Christian as a result of a conversation

with the Overseas Christian Fellowship.

He counselled Australians and commented that there seemed to be no adverse reaction on racial grounds.

"As a matter of fact, the inquirers had been interested to hear an Asian with a non-Christian background tell of the uniqueness of Christ," he said.

Figures released by Crusade officials indicated that 1 per cent of the 22,420 people counselled for first decisions were in the under 25 age group.

Of all counselled, 70 per cent were for first decisions.

Support for the Crusade had come from most sections of the Christian Church. Those actively supporting included 416 Anglican, 306 Methodist, 183 Baptist and 113 others, representing the other denominations.

During the period of preparation, interested groups sent 2,450,000 leaflets and visited 950,000 homes and 1,400 prayer groups met in 4,402 centres.

A budget of \$220,000 was subscribed from gifts and offerings and the whole of the final Sunday's offering was devoted to the cost of the Asian Counsellors. Evangelists to be held in Singapore in November this year.

CONTROVERSY CONTINUES

ON CHRISTIAN BELIEFS

Following the recent statements of two Melbourne clergymen that the concept of "God" is meaningless to them and the Pastoral Letter issued by the Archbishop and the two Bishops Gannott and Reid, all clergymen of the April 28, this letter signed by sixteen Anglicans, clerical and lay, appeared in the Melbourne "Age" on April 29:

Sir, — We are under the impression that the theological conversation is primarily in our understanding of the Church's teaching of the reality represented by the word "God".

We believe that a situation must be established in which theological conversation can go on freely, quietly and lovingly at every level, irrespective of the manner in which the issues have been raised. Therefore, we deeply regret the current divisions within the Christian community over questions of serious theological importance, and because of the negative nature of the controversy so far.

We welcome any restatement of the meaning of the word "God" which can help Christians to escape from a simple adherence to the concept of God for another particular being existing like us in some particular place. In this sense we welcome the use of the word "God" which can help Christians believe in the existence of something other than a personal God.

Rather we believe that the experience symbolised in the word "God" is more an experience of a quality of transcendence in the world. To speak of "God" in terms of only one of "God" in terms of only one of "God" is meaningless and misleading.

We believe in fact that the ultimate reality of life is ineluctably apprehensible to us in a way that it may be symbolised in the traditional concept of God the Father.

Therefore we cannot subscribe to any reduction to any one particular philosophical or theological definition of the experience which the word "God" symbolises, save that we believe in the reality of transcending and dwelling in all men.

We believe, however, that we have seen the basic meaning and

fullness of life and reality, i.e. Christian reality, in the particular person, the Man Jesus Christ, and it is, therefore, through the person of Jesus Christ that we wish to direct all men's attention.

We believe that in the work and words of Jesus we find the ground of our confidence that life is gracious, that life is ultimately on our side, and that life itself enables those who will to live creatively and reconcilingly.

What we believe that speculations concerning the after-life should not be determinative for Christians living here and now, and that such speculations have often been the cause of a hard work and task, which in the midst of the world towards the correction of social, political, moral and religious evils, injustices and estrangements.

We believe that the Church is the Christian community in the world, the world existing to serve the Church, and that the Church is not a free man to fall further and richer in life in the world. We do not believe that the Church is an organisation existing for its own sake or for its own sake, but that it exists to serve the world and the Church.

We would that all men should recognise that the areas outlined above have been subjects for serious scholarly debate at least for the past decade.

It follows that the characterisation of these ideas as hobby horses for ecclesiastics and cranks is simply giving voice to old-fashioned attitudes of culpable hypocrisy in an over-simplistic manner.

STEPHEN ANS (Bishop, Sydney)
BLACKLER (Canon, Brisbane)
McCLELLAN (Canon, Brisbane)
LEWIS (Bishop, Brisbane)
LEWIS (Bishop, Brisbane)
PETER CHERRY (Canon, Brisbane)
STANLEY (Canon, Brisbane)
CLIVE DUNN (Canon, Brisbane)
DAVID (Canon, Brisbane)
W. H. GRANNAN (Canon, Brisbane)
JOHN F. HANSON (Canon, Brisbane)

ANZAVE

EVES SERVICE

CONDUCTED BY YOUNG PEOPLE FROM A CONGREGATION

Perth, May 6

A service which has quite caught the imagination of the general public in Western Australia in the Anzave Eve service held at the R.S.L. War Veterans' Home in Mount Lawley, Western Australia, as the whole proceedings are conducted by young people—and this year was no exception.

Despite unpleasant weather conditions the numbers present, which included Lady Kendrick, wife of the Governor of Western Australia, and the Chiefs of the Armed Forces in that State, greatly exceeded that of previous years.

The service was conducted by Anthony Howes, Drama Director of the Cathedral (and the son of the superintendent of the home) who was assisted by the Mildford Grammar School Captain, David Broome, and Zane McDonald, an 11-year-old leprosy ward.

Support for the Anzave had come from most sections of the Christian Church. Those actively supporting included 416 Anglican, 306 Methodist, 183 Baptist and 113 others, representing the other denominations.

During the period of preparation, interested groups sent 2,450,000 leaflets and visited 950,000 homes and 1,400 prayer groups met in 4,402 centres.

A budget of \$220,000 was subscribed from gifts and offerings and the whole of the final Sunday's offering was devoted to the cost of the Asian Counsellors. Evangelists to be held in Singapore in November this year.

BIBLE SOCIETY SERMON

LONDON, May 6

Canon Max McEwan will present the first Bible Society sermon at St Andrew-by-the-Way, St Giles, London, on May 15.



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ENTHRONEMENT SERMON

Jesus said, "I am the Good Shepherd; I know my own and my own know me... I lay down my life for the sheep... there shall be one fold, one shepherd." (St. John 10:14-16)

Jesus Christ is the same yesterday, today and for ever. All that the Church does and is, is because of Him, in whom we live, move and have our being.

Because life is the Good Shepherd I come among you today as the instrument through which he continues the work of shepherding souls in this Diocese of Carpentaria.

Unlike most of the officers who have been called to be your Bishops, I come among you knowing and being known so that through me the Good Shepherd may continue to say: "I know my own and my own know me."

It must be seventeen years ago that I first came here at the invitation of Bishop Hudson to be the Retreat Conductor in this very Cathedral Church, and to spend some weeks among you.

I well remember one evening walking on the waterfront with some of the young deacons who on that day senty priests and making them to teach me some "language."

I am afraid that I was not very good at it, and there was much laughter.

One thing I remember, and that was "Kuppa Tarte"—"Good Father" which is almost the same as "Good Shepherd". I pray that I may be a "Kuppa Tarte" to you all.

I shall try to learn more language as time goes on, but I doubt if I shall be any better at it than I was then, and you may still laugh at me, or rather better with me, for it will be the laughter of friends—always a good thing.

The second thing that the Good Shepherd says is: "I lay down my life for the sheep."

BELONGING
From to-day onward, as long as I am your Bishop, I give my life to you. This ring "given and received" is a token and pledge of that.

It will remind me, and you, that for better or worse, for richer or poorer, in sickness and in health, we belong to each other.

The third thing that the Good Shepherd says is that: "There shall be one fold and one shepherd."

This, unfortunately, is not so yet, but the presence here with us this morning of those brethren of other Christian commu-

This is the text of the Enthronement Sermon given by the Bishop of Carpentaria, the Right Reverend Eric Hawkey, in the Cathedral of All Souls and St. Bartholomew, Thursday Island, on April 26.

ions is to me a great source of joy, and I pledge myself with all that is in me to work for the fulfillment of the Good Shepherd's prayer, "That they may all be one."

This does not mean, God forbid, that I shall be trying to make Presbyterians or Roman Catholics, Anglicans, but that we may all together be growing in that charity which is the bond of our perfection.

The shepherd's crook—the Staff of the Diocese, which has been held at turn by Gilbert White, Henry Newton, Stephen Davies, John Hudson, and more recently, John Mathews, is to remind me and you that the office and work of a Bishop in the Church of God is but an extension and continuation of that work begun by THE Good Shepherd.

But as well as that crook there are also other things about a Bishop as he ministers to his people that remind us of Jesus—the same yesterday, to-day and for ever.

Under everything else, and almost hidden from view is the

Purple Robe, which is to remind us that true royalty is to know the "fellowship of His sufferings and to be conformed unto His death."

The white robes are those which you all share as those "who have washed their robes and made them white in the blood of the Lamb" as we have been "baptized with Him in Baptism", sharing the "Power of His Resurrection."

The deacon's dalmatic, or servant's work clothes, are to remind a Bishop that he never ceases to be a deacon—a Servant of the Servants of God, for Jesus has said: "I am among you as he who serves."

INTERCESSION

The chasuble, or priestly vestment reminds a Bishop that he shares the work of "The Great High Priest who has entered into the heavens" and, "who ever liveth to make intercession" and so not only as I celebrate the sacred mysteries, but also in my private prayers, I must have you ever held up before God in union with the perpetual inter-

cession of Our Lord for His Church.

The mitre—symbol of the "never fading crown of glory" to be bestowed "when the chief Shepherd shall appear", perhaps weighs more heavily than any other of these symbols, for it reminds us that a Bishop is called to rule, and I think that for me the deepest entering into the Passion will be when I have to "minister discipline."

The white robes are set into which I have now been installed is not only the ruler's "sacrosanct", but it is also the teacher's chair, and it is above all the Father's place at the head of the family table.

One last thing, during the days when I was making my decision regarding this work to which you, under God, have called me, I thought often of Moses, called to the work of leading the children of Israel to the promised land, and of his reluctance for this heavy burden of responsibility; but then I remembered the great promise given by God, "My Presence will go with you."

As we enter today on this new stage of the journey, I am reminded to be a "good shepherd" and you are called to be a "good people" for you are God's People—called out of darkness into "His marvellous light" and for you all—All men and People, his promise stands strong and sure: "My Presence will go with you."

"THE REBEL" PRODUCED IN THE PERTH CATHEDRAL

FROM A CORRESPONDENT

Perth, May 6

The local Press gave excellent reviews of the Cathedral Drama Department's production of "The Rebel" by Patrick Garland which was given its Australian premiere in the Transept Theatre of St. George's Cathedral on April 22.

The production, by Anthony Howes, was hailed as both "striking" and "bitingly satirical".

The "West Australian" theatre critic said, "It is stimulating, force both in content and in execution" and concluded the critique by saying "the Transept Theatre creates an excellent atmosphere, and is a pleasing setting for such drama."

The critic of the "Sunday Times" said of "The Rebel": "In its use of... material to deliver a definite message, namely, that to live a Christian life, may entail rebellion against authorities and forces that deny the

back to the religious drama of the middle ages.

"Though the manner and treatment was uncompromisingly modern, and application to such modern problems as race relations was made quite explicit."

The review called the production "powerful and intriguing."

DISTURBING

The opening performance was distinguished by the presence of members of the provincial synod of W.A.; all the bishops of the province including His Grace, the Archbishop of Perth.

At the close of the first night the Right Reverend Howell Nitt, Bishop of North West Australia,

in thanking the Cathedral Drama Department, said that he supposed that most of the audience, after contemplating the message of "The Rebel", would go home very disturbed.

The production was seen again the following night, and was later performed at the Cathedral of W.A. "The Rebel" was produced as a play for the national patronal festival.

Anthony Howes said: "It is a great pity that this play could not be seen throughout Australia, and is certainly exciting theatre, and contains a positive Christian message which relates—without mawkishness or melodrama—to our needs and desires today; but such a tour would be financially impossible for the Drama Department to take on alone. It is a double pity, as this present cast is excellent."

The Cathedral Drama Department's plans for the rest of this year includes two productions on stage musicals, and participation in a television series for the Christian Television Association of W.A.

CANADIANS LEAVE MINISTRY

ANGLIAN NEWS SERVICE

Toronto, May 6

There are 157 priests of the Anglican Church of Canada who are no longer on the "Church payroll" following the conference of Missionary Bishops were held at their meeting in Winnipeg.

The Director of the General Synod Pension Plan, Captain E. J. C. Orde, also said that the number was growing by about 40 annually.

He said this amounted to about eight per cent. of the total strength of Anglican clergymen in Canada.

Captain Orde said the figure represented a sizeable increase over the past few years. Asked to estimate how many men were leaving the full-time ministry each year, he said a figure of about two per cent. would be accurate; "that means 40 men each year are moving to other work."

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—Revised Widespread photos.

The Three Clerics, Doug Foley, Faith Clayton and Gerry Ashdown, who had no part in life scenes from the past and today which were performed by the Three Actors, Barry Underwood (who appeared by courtesy of the National Theatre of W.A.), Peter Thompson and Richard Thomas, in "The Rebel" performed in Perth Cathedral in April.

"LENGTHEN YOUR COHESION AND STRENGTHEN YOUR TASKS"

Enlarge the place of your habitations be stretched out, not back, but to your cords and strengthen your stakes. (54:2).

Move out more widely, penetrate your environment more deeply, keep a firm hold on your centre.

That was the message which the prophet gave to the returning exiles as they began to reconstruct their nation and religion life.

It is a good message for us today, with all the hesitation, doubt, disillusion of our modern age, as well as its challenge and opportunity.

Don't withdraw, don't turn in upon yourselves, look and move outwards, and at the same time keep a firm link with the source of your faith and life.

In this Synod we shall be thinking much about the pattern of the Church's ministry today.

We shall realize that as we are in a missionary situation, where people have got adrift from the Church, where they have got lost in the faith and life, Christian way of life.

NOMINAL ANGLICANS

In the Anglican Church it is estimated that less than 20 per cent of our nominal members are so connected with any faithful service, though many more than that want their children to be baptized and confirmed, many still want a marriage in church and many would want a Christian funeral for any member of their family who dies.

We have to move outwards if we are to touch this uncommitted majority, use new methods, speak in ways which they can understand, use their words rather than ours.

There is hardly a home where there is not a television or radio set, and we can reach through these mass media, but it is not so to televise or radio a service or record the average sermon — that is abasing rather than using these powerful means of communication.

The technical means are there which can go out to thousands of homes, but people can turn the set off or go off to the kitchen to get a snack without disturbing more attentiveness comes on.

It is estimated that at least five people read each copy of the daily newspaper, but what we Christians say and do must be newsworthy.

We are supposed to be people with good news, but the news must be up-to-date, relevant, meaningful.

As I have said, people don't go to church much these days, so they don't meet the clergy. The clergy don't visit as they used to do when I was a curate, and when they do it is to interrupt "Counselling Street Corners", "Today Tonight", or the "Forsyte Saga", and become even less welcome.

Often the first visit that a family gets to in a stewardship campaign, rather than a friendly call to say that we would like to be part of any possible plan to all members of the family, especially when there is a spot of trouble.

THE FAITH

In some parishes there is the fellowship of the fish. The symbol of the fish in windows or on the front door lets it be known that the people in that house can be called upon for help when others are in trouble.

We have to get out more widely, one way in which this is to be doing things through priests and supplementary ministers.

The purpose of these is not just to help the hard-pressed parish clergy, but to help create a living fellowship with people in a prophetic and incarnating their own lives, it having a primary responsibility within it, in a very humble, ordinary and unprofessional way,

and feeding their experience back into the main body.

Wherever people are, the Church must be primarily doing some conscious and responsible work in their homes, in their schools and young drug addicts, homosexuals and prostitutes, in people's homes where they work, in the Wesley Chapel at the Wesleyan Centre, in the Church at East Perth, in the tracking station at Carnarvon, in an argument arcade on Swan-borough beach, in the devastated villages of Viet Nam, in towns torn by racial riots.

The curtains of the tent of God's presence should stretch out over the whole of humanity, sometimes in unrecognised and secular ways.

Our age is one of specialities. In the past the individual priest has been expected to deal with every aspect of the ministry, with every age group.

We are beginning to work in teams, with the clergy of several parishes serving the joint area, planning a common strategy, taking portfolios for different areas again to co-operate with this.

This gives fellowship and encouragement to the clergy and enables each to be better trained and more effective in his particular sphere, and able to draw on the special skills of his colleagues.

We could do this even more effectively and in new buildings and money if the denominations were again to co-operate with each other in their preparation for unity.

Perhaps inter-denominational teams of clergy could work together in their parishes, in schools and similar institutions, where they are now doing in mental health.

Church guidance, pastoral care, of migrants and seafarers, missions in industry, and in the home, and in other spheres in which we could work more deeply and reach out more widely, if we would work together.

LEARNING THE LAITY

None of this is reserved for the clergy alone, for ultimately the Province's ministry is serving laity in every sphere of life who can become channels of God's discipline and love with whom they work and among whom they live.

Perhaps in every theological college we should be training courses on "How to use the laity", the lecturer to be a layman.

I have said enough about learning the laity, but I would like to mention a new method, group ministry and ecumenical co-operation, and some of the "new" tasks.

PROVINCIAL SYNOD TOLD OF GROWING CO-OPERATION IN A.

The Provincial Synod of Western Australia met in the Burt Hall, Perth, from April 22 to 24.

All the Bishops of the Province were represented, Clergy and lay members drawn from all the dioceses actively supported all sessions.

In his report on the State of the Province, the Metropolitan, the Most Reverend George Appleton, said that in the three years since the last meeting of the province had grown to great dimensions in affection and interdependence.

"They meet quarterly and look at the problems, meet and opportunities of each diocese, and are developing this in a rapidly developing State."

"All of them try to be creative in their own dioceses, and after the last meeting of the bishops of the whole Church in Australia, they were described

This is the text of the Archbishop of Perth's charge to the Provincial Synod of Western Australia which met in Perth from April 22 to 24.

This I take to mean a deeper understanding of the work of a priest and the work of a priest.

The priest is one who comes as a messenger from God to his people and bears his people on his heart as he stands before God.

He goes to and fro from this world of human need to the world of redeeming love.

In him two "vices meet" — the vice of human need and the tide of divine fulfillment.

He must know God and be often in communication with God, standing regularly before God.

LEARNER GLOW

There should be an inner glow about him, as there was with Moses when he came down from Mount Sinai in the moonlight, unburly, peace, an unshakable faith and hope.

Because he knows that God is ever at his side, he has more meditation, contemplation, waiting upon God.

Prayerfulness is as wearing and exhausting to the spirit as insomnia to the mind and body.

If the priest bears his people on his heart, there will be trusting and faithful intercession, the greatest and most exciting exercise of love — people and things.

There is a hurried mention in a list of names, but each person held before God for healing and blessing, and for guidance as to anything which he or she has anything loving to do, a channeling of grace.

Every man must also know his people. He should be the one who knows most intimately a man's soul, not only his sin and sinners, but his aspirations and possibilities.

He must be able to speak to the heart, from his knowledge of his own heart, from his intimate human touch with that particular person.

And above all, from God who created the human heart akin to himself.

In the world today men are thought of too often in the mass, but in the end it is the individual touch that each man needs, value as a person, whether we speak to him in his home, in church, in our study or as he watches his TV set or listens to his transistor radio.

Thousands may see us on the screen, but only a few voices on radio, but one are sitting in one and two, round their sets, and thousands are listening in personal terms.

DOLLAR FUND

The Dollar Fund of the Province has received \$54,000 being given to M.R.I. projects.

This year Western Australia has been asked to be responsible for two projects: the provision of a parish hall in Kentonville, a Rangoon suburb (\$3,150) and aid for the Diocese of Colombo (\$2,000).

Our Lord said, "For their sake I sanctify myself, that they also may be sanctified by the truth." The Vision of Wrenth Kirk, the author of that book, says that the meaning of the word "sanctify" is "to make myself a priest."

For their sakes, I make myself a priest for them, for the heart of God, I offer myself to God so that they may use me for their spiritual welfare and happiness.

The laity want us to speak to them of God, they want us to be the professional men of spiritual things, and to speak about these things in a very ordinary, human way.

They want us to speak about their souls, even in an age when many people don't believe they have a soul.

They want to know about the spiritual dimension, and most of all, they want to see that dimension in our lives.

Perhaps too they don't want argument as much as the quiet assurance of faith.

They want to know good news in an age when bad news seems to be the only news.

They want to hear good news that is not just a general statement — that God cares for the individual and values him, that God loves, God guides, God forgives, God strengthens, that men are not to be afraid of a new, possible standard by superhuman effort, but by letting themselves be guided by his grace.

It is a grace that we are saved; grace is a gift which we must receive, and we are active, though it can only operate effectively when we give our will to God.

We of the clergy must therefore be men of a conviction, realizing that it is Christ's priesthood that we share, whether we are laymen or priests of the Church or Anglican.

PENETRATION

You of the clergy must insist that it is this priestly love and service that you want, and you must make it a condition of offering with us the total ministry of the Church, with its priestly responsibility for the whole world and its pastoral love for every soul.

So we strengthen the states, human society more deeply.

We move outwards, we penetrate human society more deeply.

We move more deeply into the human soul, and at the same time we strengthen the links with the centre-God-in-Christ, Christ-in-God, Christ-us.

My text is the one which was written by William Cary for his great sermon at Nottingham in 1792 which set in motion the modern missionary movement.

Baptists speak of that address as "The Deathless Sermon."

St. Paul said that the Church with men is stretched out long widely, it may soon extend to the ends of the earth, but the long cords must not break, the stakes

must be more firmly rooted than ever.

The Church must be the priestly community for the world, stretching out to earth's widest bounds, reaching out into boundless space with men, with Christ's responsibility for all men and His love for every individual soul.

And at the centre is God, in the mystery of his being and in the wonder of his love.

BIBLE SOCIETY LEADER

ANGLICAN NEWS SERVICE London, May 6

The Reverend John Weller, associate general secretary of the British Council of Churches, is to be the Bible Society's new general secretary.

He will succeed Dr John Watson in January next year.

Mr Weller is a Congregational minister who in 1962 became Faith and Order secretary for the B.C.C.

He was acting general secretary of the Council for World Missions, Kenneth Sandhu's appointment.

Dr Watson will reach the normal retiring age in January. Mr Weller is 53.

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SENIOR BIBLE STUDENT A.B.M.'S NEW APPROACH

DIOCESAN NEWS

THE BIBLE AS LITERATURE

By WINIFRED M. MERRITT

No. 5: O.T. POETIC FORMS

The presence of poetry in the Old Testament is an extremely rare phenomenon in the literature of a people dependent on much more than the written word. In Hebrew family and social life, poetry and music held a large place. So natural was it for the nation to express itself in these ways that little difference existed between their secular and religious uses, and the change from poetry to prose and back again was made smoothly and almost unconsciously.

Generally speaking, poetry can be epic, dramatic or lyric. Epic poetry has as its subject some heroic narrative or achievement whose central figure is an exalted personage; and certain passages of the Old Testament history are handled in this epic fashion. In dramatic poetry, the sentiments are put into the mouths of different characters and the action is developed through them. The dramatic form is somewhat used in the Old Testament, though the characters tend rather to lyric than to dramatic presentation.

Lyric epic and dramatic poetry in their more forms tend to have been less native to the genius of the Hebrews than lyric poetry, which expresses the inner feelings and reflections of the writer in contrast with dramatic and epic poetry which narrates events.

The lyric poetry of the Old Testament includes almost every type of song, psalm, lullaby, folk songs, odes, elegies, even meditations and prophetic psalms. To these should be added the so-called "canticles" or canticles. The Song is the essential lyric form. Of this type the Book of Psalms provides many illustrations, and songs are also found in prophetic books. A good example occurring in the Old Testament is among the most ancient strains. They are, in most part, part of the early survival of primitive nomadic times. The Song of the Sower in Genesis 4, the Song of the Well in Numbers 21, and the Song of the Sower in Job 38. It is possible that the Song of Solomon is also basically a collection of love songs of this character, though a variety of other explanations of it have from time to time been put forward.

In the context of the Old Testament, the word *Ode* is an elastic term, which embraces some of the longer and more elaborately constructed lyrics. It includes the Triumphal Ode of Deborah in Judges 5, and those of Moses and Miriam in Exodus 15 together with other national psalms and other psalms with a more elaborate work of art. The *Elegy* is a poem designed to express natural or personal sorrow, and examples may be found in the Psalms, in the Book of Lamentations, and in David's Lament over Saul and Jonathan. The *Meditation* is a more self-conscious composition; the Monologue or Soliloquy is lyric in which the writer tells forth his personal experiences; the *Ritual Psalm* is written for special ceremonial and festive occasions. *Genesis Verse* which deals in maxims and proverbs, is readily identifiable in the Wisdom Literature.

In the New Testament, Jesus naturally and habitually followed the line in teaching the contents of Hebrew poetry, nor must we overlook the fact that Hebrew poetic literature in the Lukan Canticles, which occupy so prominent a place in the Gospel, are full of Old Testament allusions. The precision of the nature and variety of Hebrew poetry is so apt to fall outside the range of the Old Testament. The adoption of a prosaic, literal interpretation of poetic figures and images occasions the loss of much spiritual content and depth, and results in incorrect exegesis.

(Continued from page 1)

project could be given one with the assurance that the money would be available.

Also, "the Board would be very intimately connected with the project, more than with a 'detached thinking about its own'".

Of subventions, the Chairman said that the Board would be responsible accepted by the diocese. Although support for children and special training bursaries, the Board would support for indigenous staff would be obvious and meaningful.

The Board decided to advise the missionary bishops that the Board agrees the new method of support will help the missionary dioceses to achieve full interdependence.

The Chairman reported that the total income in 1967 from all sources was \$330,572. The revenue from dioceses was \$121,216 higher than the previous year, and is a record.

The Board decided to contribute in many areas during that period. The Board is very grateful for the response.

There had been a significant increase in the year, 1967, of exactly \$3,300 more than the previous year. The sum of \$3,300 was received during the year in legacies.

The Board adopted a recommendation of the Federal Youth Council that the Federal Youth Council be disbanded. In its place, the Board decided to set up of State A.B.M. Youth Advisory Committee, whose task will be to advise the Board on the needs of young people in the diocese in a missionary education.

The committees will consist of representatives of the various Heralds of the King, other youth committees and the A.B.M. State Secretary and Youth Office.

The Chairman said he believed that the Board had received shocks if you read the *Crusade*. He said, "The *Crusade* has shown the 10 to 15 per cent of the Board who are concerned with religion."

The Board is discussing with S.P.C.K. the possibility of financial help in the form of publishing of prayer books in the vernacular for the Torres Strait Islands. The Board has given prayer books would be available in the Torres Strait Islands and Eastern language at 70c.

It was reported that various circles in Western Island could help in the preparation of a book on the Board of the Board to exercise a Christian ministry, and recommended that the Board be formed of this.

"The Board believes that study circles in Western Island could help to 'broaden the characteristic' of a group of many Australians."

The Chairman informed the Board that the Board had received a reduction in income in some areas, and that U.S.G. had decided that in some countries it would carry out a mission by increasing the amount of financial support.

The Board decided to invest the effects of devolution on

the missionary dioceses, and add to its grant if necessary. Standing orders of the Board would make token special grants if urgently required.

The Board was asked by the Bishop of Rockhampton to provide a grant of \$10,000 per year and the Board decided to contribute the sum of \$650 in 1968 towards the stipend of the priest-pilot contracts about 100 priests a year.

The Board decided to provide food to help carry the population of Ontario Java in the Solomon Islands through several weeks pending the growth of new crops. Following the completion of gardens in the November season.

The Reverend Albert N. Haley has been appointed Secretary of the Province of Queensland. Mr. Haley has been in the diocese of New Guinea since 1959.

He has served also in the Diocese of Carpentaria, and was three years Director of the Diocese of the Torres Strait.

He will bring intimate knowledge of the field and keep organising ability to the post.

Mr. Haley will attend the Brisbane Synod in June and assume his duties at a date yet to be fixed.

SIGNS OF THE TIMES

(Continued from page 10)

proof seat hovered 800 feet over the battle.

The Archbishop says, "This is typical of the way in which the churches have dealt with the problem of poverty. It is hovering 800 feet above trouble in a world of suffering."

From this allusion, Billy Graham, in his recent book, *The Work of Disinterested Goodness* says that he does not deserve the other hand of the Lord.

The Professor on the same hand he believes that if he had been thrown down to earth, he would have seen that this Watts area was a stum in which the people were ethnologically and racially impractical. They were excluded from the community and from social employment or charity in a world of guaranteed poverty.

The Professor concludes, "This is what the churches cannot see from an 800-foot elevation; this is what they cannot feel when protected by a bullet-proof seat."

If therefore we were to be less obtuse than the Pharisees and Sadducees, we would not have to have to say to us, "You do not interpret the signs of the times."

He would have us—
Exult in the present
Proclaim the eternal gospel in the new language of to-day.

And in all to be wholeheartedly involved as citizens of a new order of things.

Our Lord looks into each of our souls to-day. He says in effect, "You are not Pharisees—You are not Sadducees—You are my choicest ingredients in the technological age—Can you interpret the signs of the times?"

FR JOHN LEWIS AT NORTH BALUBAY

FROM OUR OWN CORRESPONDENT

Guitars, acoustic, coffee — at the Provincial of the S.S.M.; were my choicest ingredients in a Parish Mission which took place at St. Nicholas, Balubay, during the week April 22-28.

Sunday services were usual, with a Mission service in the evening and during the week days in between; the group led an evangelistic service at 4 p.m., and a mission service was held in the evening.

ADELAIDE FRIENDS OF THE RETREAT HOUSE

The annual general meeting of the Friends of the Retreat House, Adelaide, on Thursday, May 30, at 8 p.m. Miss Nina McQueen, Secretary of Walford Church of England Girls' Grammar School, presided.

BIBLE SOCIETY MEETING
All friends of the Bible Society are cordially invited to attend the annual general meeting of the society on Friday, May 31, at the Girl Guides Hall, 276 South Terrace, Adelaide, commencing at 8 p.m. with a buffet tea, and continuing with the presentation of an inspirational service to which all are invited.

BRISBANE RETREAT FOR LAYMEN

A Retreat for Laymen is to be held at the Retreat House, Milton, on the weekend of May 10 to 12. The retreat is sponsored by the Postulant's Guild, which is a fellowship of young men who think they may have a vocation to Holy Orders. Hosts for the retreat are other men and youths (at least 17 years of age) who wish to share the time of withdrawal and prayer.

The retreat will be held at Jack Madson, Rector of St. Clement's, Stafford, and the retreat will be held on Friday night, May 10, at 8 p.m.

NORTH QUEENSLAND CLERGY RETREAT

The Dean of Brisbane, the Right Reverend Col. Munching, will conduct the clergy retreat in Toowoomba on Saturday, May 11.

Mr. Haley will attend the Brisbane Synod in June and assume his duties at a date yet to be fixed.

BRISBANE YOUTH EARLIER

The Brisbane Diocesan Youth Council will hold a week earlier than usual this year, so that the Archbishop may leave for the Lambeth Conference. The opening session will be on Monday, June 10, in St. Luke's Church, Charlotte Street, when the Archbishop will deliver his inaugural address. The same evening, at 7.30 p.m., during Spiced Evensong, His Excellency the Archbishop of Brisbane, the Most Reverend Charles H. Studdart, will preside at a special June 11, at 7.30 a.m., and a Special Service will be held on June 11, commencing the same morning at 10 a.m. in St. Andrew's, Westham Terrace.

MELBOURNE SCHOOL FOUNDERS' DAY

A service for the commemoration of the Founders' Day (April 25, 1881) was held on Sunday afternoon, April 25, at St. Paul's Cathedral. The Vice-Principal of Ridley College, Dr. E. K. Cole, presided at the service. The Reverend K. Melbourne gave the address. 1500 people were present; the offering was given to the Cathedral, the Mission of St. John and St. John's and the Society's Community Aid Fund.

S. GEORGE'S DAY

Members of the Sixth Battalion Royal Victoria Regiment and members of the Royal Society of St. George attended Morning Prayer in St. Paul's Cathedral on April 27. The lessons were read by Lieutenant-Colonel M. F. Bacon and Major-General J. S. Taylor. Prayers were conducted by the Chaplain, Captain John Clayton. The Dean of Melbourne presided.

CHILDREN'S MISSIONARY SERVICE

Three young boys from the parish of St. Paul's, Frankston, were chosen to represent the Children's Missionary Service, the special readers of the children's missionary service.

Paul's, Frankston, were chosen to represent the Children's Missionary Service, the special readers of the children's missionary service.

DILWORTH SCHOOL, AUCKLAND, NEW ZEALAND CHAPLAIN

Applications are invited for the position of full-time Chaplain to Dilworth School, Auckland, New Zealand. The School has a roll of 212 boys, all boarders, from Std. 2 to Form VI, and it is planned to increase to 230. The appointee will be responsible, with the Headmaster, for the Chapel services, the Religious Education programme and counselling.

He should also be prepared to teach another subject and to take a full share in the sporting and cultural life of a boys' boarding school.

An appropriate teachers' salary is payable.

A separate house is available at \$6 p.w. Assistance will be given to the successful candidate.

Duties to be performed February 1, 1969.

Please address all correspondence to the Headmaster, Dilworth School, Erin Street, Epsom, Auckland, New Zealand.

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GENERAL SYNOD STANDING COMMITTEE MEETS ON LITURGICAL REFORM

FROM A CORRESPONDENT
Brisbane, May 6

UNITY, LITURGY, PRIMACY REPORTS DISCUSSED

The Standing Committee of General Synod, which met in Sydney last Thursday evening and Friday morning, expressed with acclamation its gratitude to Bishop G. T. Sambell for his work in the administration and administrative arrangements for the new Diocese of the Northern Territory.

Several financial matters gave the Standing Committee some concern.

The report of the Missionary and Ecumenical Council heralded an increase of 33.11% in voluntary assessments from dioceses for the World Council of Churches.

Canon F. W. Colclough, in presenting the report of the 14th Asian Christian Council Conference in Bangkok, pointed out that the Australian Anglicans support for E.A.C.C. amounted to only \$570 per annum, and this from A.B.M.

"We Anglicans take no serious notice of regional bodies such as E.A.C.C.," he said.

The Standing Committee received a draft of the Inter-Anglican budget covering the three headings, the Jerusalem Archbishopric, the Anglican Exarchate Officer and the Anglican Centre in Rome.

This budget showed an increase of 16.6% for 1969 represented mainly by an increase from Estg 5000 to Estg 5774 for the Rome centre. All these matters were passed to the Finance Committee for attention.

The report of the Missionary and Ecumenical Committee described the consultation between representatives of the uniting churches (Methodist, Presbyterian and Congregational) and members of the Ecumenical Committee of the Council as "very disappointing, it being quite clear that the decisions made by the uniting churches are final as far as present negotiations are concerned."

SOME SPHERES

In speaking on the report, the Chairman of the Ecumenical Committee, the Archbishop of Melbourne, said that at an informal and personal level the consultation was most cordial and fruitful and that in certain spheres, such as in liturgical studies and the preparation of hymnals, cooperation was assured. A further consultation is to be arranged in 1969.

The secretary of the Standing Committee, Bishop H. G. S.

Begbie, presented an interim report on a survey of the legal position in respect of licences held by clergymen, following Resolution No. 73 of General Synod 1966.

He had evidence from some diocesan dioceses which indicated a "very wide divergence of practice."

The Standing Committee anticipated the need for consideration of these questions especially in the review of leading ecclesiastical cases.

The report of the Liturgical Commission dealt with the revision of the Anglican Prayer Book. The Standing Committee noted that the Diocese of Anglican had rejected the Canon in 1967 but that both would reconsider it in 1968. It had been passed by fourteen dioceses so far.

The Diocese of Sydney gave the Standing Committee notice that it considered that the Armed Services Board Canon 17/1966 affects the order and good government of the church within the diocese.

The next meeting of the Standing Committee will be held on October 31 and November 1, 1968, and as previously announced, General Synod will be convened in Sydney on September 16, 1969.

RE-EXAMINATION

"A Modern Liturgy" is being re-examined with a view to proposing a new liturgy to the commission's view was that it fell "the need for an Australian Liturgy and not that of another country adapted for Australia."

The Standing Committee was advised that Dr Barry Marshall, who lately has returned from liturgical studies in Paris, had agreed to sit with the commission.

Bishop C. A. Warren (Canberra and Goodburg) gave a brief report on the proceedings of the Prime Minister's Commission on International Affairs.

Among issues being dealt with by the commission were the theology behind birth-population control, problems of population control and Christian Aid, Australia's immigration policy and Asian student programmes. The next meeting of the commission is set for June 5 and 6, 1968.

The report of the committee on Theological Education was received.

Another interim report came from the committee appointed to investigate the responsibilities of the Prime which has been studying the historical background to episcopacy. Primacy in the Anglican communion, as a survey of the procedures

for the elections of financial officers through the Anglican commission.

Attention had also been given to the relationship between the Standing Committee and the Prime, and to the functions of the Primate's Registry.

The committee is continuing its investigations and will bring a further interim report to the Standing Committee.

The Standing Committee noted that the Diocese of Riverina had rejected the Anglican Church of Australia Canon and that the Diocese of Anglican had rejected the Canon in 1967 but that both would reconsider it in 1968. It had been passed by fourteen dioceses so far.

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VICTORIAN WOMAN ON VISIT TO INDONESIA

FROM A CORRESPONDENT

Melbourne, May 3

The Victorian chairman of the Freedom from Hunger campaign, Mrs G. N. Frost, left Melbourne on April 27 for a four-week visit to Indonesia.

During her visit, she will travel some 3,000 miles on a flying expedition covering the various self-help food production projects in Indonesia which have been supported by the Australian Freedom from Hunger Campaign through UNICEF and F.A.O.

The film will be produced by the United Nations for world-wide release.

Since the campaign commenced in 1965, Australians have contributed \$25 million which has been used to support 68 projects in 28 countries.

Mrs Frost will visit four islands of the Indonesian group, Bali, Sumatra, Java and Longkot.

She will meet government and United Nations officials and investigate and discuss future food production projects.

Dr Plummer, formerly a CMS missionary in West Malaysia, will be accompanied by the society to work among overseas students studying in Sydney.

Dr Plummer speaks Chinese, has worked as a physician in East Asia. He also studied for a year at a Chinese Bible Seminary in Hong Kong.

As a part-time Overseas Student Worker, she will practice medicine two days a week, as well as studying Chinese at the Chinese Bible Seminary.

Dr Plummer is attached to the parish of St Barnabas, Broadway.

In earlier years, CMS supported catechists to work among the large numbers of Chinese immigrants who arrived last century when gold was discovered in Victoria.

A considerable number of topics, ranging from liturgical reform to drug addiction, were dealt with at the third deaconry of Lilley, Diocese of Brisbane, held at Margate from April 22-24.

Dr Gordon Urquhart of the Queensland Government spoke on drug addiction and dependence, and many members were surprised and dismayed to hear of the extent of the dependence of the middle-aged on herbicides and the like.

Canon David Thwait, Chaplain of St Margaret's School, read an interesting and moving paper on Pacifism and not a few members left the conference room strongly ambivalent about whether Christians ought to participate in even a just war.

A paper on Evangelism by Canon Ivor Church, Principal of St Francis' College, was very well received and enthusiastically discussed.

It was particularly relevant as Brisbane Diocese is holding preliminary discussions about the possibility of a Diocesan Mission.

A full day was devoted to the question of Christian membership. The theology of baptism/confirmation was ably dealt with by Dr Thomas Peacock and papers were read on evangelism for the sacraments and the after-care confirmed by the Reverend D. R. J. Williams and the Reverend R. Newland.

The issue was keenly debated.

(c) to remain resolute in their opposition to "A Modern Liturgy" on the grounds previously mentioned, notwithstanding subsequent attempts at doctrinal interpretation and rationalisation.

(d) view the need for the resolution of the Liturgical Commission expressing its mind on the need for an Australian liturgy and not that of another country adapted for Australia.

(e) to bear the interpretation that the present Australian experimentation with liturgies of other countries is a fiasco in the face of the pre-determined intentions of doctrine interpretation.

(f) is a new expression of Roman nationalism, which not only breaks with historic roots, but does this at the expense of the spiritual and moral other parts of Christendom, so taking us in our own self-expression further away from the greater part of the Church.

(g) to consider the possibility of a case, whether "A Modern Liturgy" is to be considered as an Australian Liturgy, if such a case can be made.

(h) view the severe dislocation of the Church in Victoria in Australia which could involve any insistence on "A Modern Liturgy" or its revision, and

(i) look instead for a liturgy which will express the continuity and universality of the Church.

A feature of the conference was a celebration of the Holy Eucharist according to the new English service (Series II). It was arranged by the Rector of Cheshide and his several curates.

BETTER FOOD

The Applied Nutrition Programme covers a variety of means for improving the diet of villagers including agricultural training, community and school fish ponds and vegetable gardens for preparing meals for children, milk co-operatives, improved poultry production for meat and eggs, kitchen food values and

nutritional education.

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CLASSIFIED ADVERTISEMENTS

ANGLICAN classified advertising rates in 6d per word per week in advance. Minimum 40s (4 1/2p) per advertisement. Single copy 2s (2d) per word is charged for "Positions Wanted" insertions. Minimum 2s.

YOUTH RALLY

GET CACKING WITH WIFE" in 1968 on the Queensland coast. The rally will be held at the Queensland Youth Centre, Brisbane, Queensland, Australia, on Saturday, May 11, 1968. The rally will be held at the Queensland Youth Centre, Brisbane, Queensland, Australia, on Saturday, May 11, 1968. The rally will be held at the Queensland Youth Centre, Brisbane, Queensland, Australia, on Saturday, May 11, 1968.

CHRISTIAN EDUCATION OFFICE

Invited to the Department of Christian Education to share in the work of the Children Work Division, Pacific

(1) Teacher training at work and service units. (2) Christian Education in the Pacific. (3) Planning matters of Church of England. (4) Theological studies for Christian education qualifications. (5) Home studies of Sunday school activities. (6) Christian Education in the Pacific. (7) Christian Education in the Pacific. (8) Christian Education in the Pacific. (9) Christian Education in the Pacific. (10) Christian Education in the Pacific. (11) Christian Education in the Pacific. (12) Christian Education in the Pacific. (13) Christian Education in the Pacific. (14) Christian Education in the Pacific. (15) Christian Education in the Pacific. (16) Christian Education in the Pacific. (17) Christian Education in the Pacific. (18) Christian Education in the Pacific. (19) Christian Education in the Pacific. (20) Christian Education in the Pacific. (21) Christian Education in the Pacific. (22) Christian Education in the Pacific. (23) Christian Education in the Pacific. 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