

# A.C.C. 6th ANNUAL MEETING TO BE HELD IN MELBOURNE

## CATHEDRAL SERVICE AND A SPECIAL BROADCAST

A.C.C. SERVICE

Inter-Church programmes, Christian service projects in Australia and overseas, and the training of lay people will be among subjects for discussion at the annual meeting of the Australian Council of Churches in Melbourne from February 6 to 11.

About 200 delegates, observers, consultants and staff from all Australian States will attend the meeting at Ormond College, University of Melbourne.

It will be the first time the council has met outside New South Wales.

Council member Churches which will be represented by delegates are the Anglican, Methodist, Presbyterian, Congregational, Greek Orthodox, Roman Catholic, Apostolic and Primitive Methodist Churches, the Churches of Christ, the Salvation Army and the Society of Friends (Quakers).

Observers have been invited from a number of other Christian and Church agencies. The Victorian Church representatives and all those attending the annual meeting will attend an opening service in St Paul's Cathedral, at 8 p.m. on February 6. The Reverend J. D. McCaughey (Presbyterian) will preach.

A special conference service at College Presbyterian Church, Parkville, at 9.15 a.m. on February 9, will be broadcast on the following Sunday by A.C.C. stations in all States.

The Archbishop of Perth, the Most Reverend George Appleton, will preach.

The broadcast will be heard at 9.15 a.m. on February 16, Newcastle, 3.10 Melbourne, 3.10 Brisbane, 4.00 Perth, 4.25 Adelaide and 6.00 Perth, 7.45 from SAN.

The meeting will open on February 8, with a full-day consultation on the Church and Life Movement, a proposed nationwide programme of lay training and study on the role of the Christian as man and woman in daily life.

On February 7, there will be a Faith and Order consultation when delegates will discuss the theological issues raised by the Churches set together for Christian mission, both in Australia and overseas.

### MANY TOPICS

Three divisions of the A.C.C. will hold fully-fledged meetings on February 8. The topics will be inter-Church relations, the refugee and world service to proposals for Christian information, Christian education in schools, marriage and family life, migrant welfare and national and international affairs.

On February 9, 10 and 11, plenary sessions, chaired by the president of the council, the Reverend B. M. Wylie (Methodist), will review the past year's activities and plan for the future.

The special Church delegations attending will include the

### MISSION TO FRANCE

An unofficial Mission to France will go to Paris early in March to appeal to President de Gaulle to support the cause for nuclear tests in the Pacific.

Mr. Richard Pugh, a national pacifist and a Quaker, will take the case for Australia.

The mission has no political or organisational connections which it is hoped will be reported by many churches, including the Bishop of Gippsland, the Right Reverend A. J. Garnsey.

### Federal heads of a number of Churches.

The largest delegation, from the Anglican Church, will include the Primate, the Most Reverend I. E. Gough, of Sydney; the Archbishop of Melbourne, the Archbishop of Perth, the Bishops of Cairns and Adelaide, and lay representatives.

The President-General and Secretary-General of the Methodist Conference, the Reverend W. F. Hemmily, of Adelaide, and C. F. Gribble, of Sydney) and the Reverend Alan Walker, of Sydney, will be included in the delegation.

Presbyterians will include the Reverend J. P. Peter, and J. M. Stuckey, of Sydney, and the Reverend N. Fairclough, L. O. C. White and G. A. Wood, of Victoria.

### DELEGATES

Other delegates include the President of the Congregational Union, the Reverend H. J. Wells, of Adelaide; the Reverend R. T. Ross Thomas, of Brisbane; the Reverend E. W. Williams, Church of Christ, Melbourne; the Reverend Army Lieutenant Commander R. E. Liddell (Sydney) and H. Woodhouse, and H. Goddard (Melbourne).

Four women who will represent Churches are Dr. J. Benjamin, of Sydney, and Miss I. P. Jefferys, of Adelaide (Anglican); Deaconess K. Browning, of Sydney (Presbyterian); and Mrs. B. R. Wylie, of Sydney (Methodist).

## REPORT CALLS FOR SWEEPING CHANGES IN ENGLISH CHURCH

ANGLICAN NEWS SERVICE

London, January 20

Mr Leslie Paul's fact-finding inquiry for the Central Advisory Council for the Ministry has resulted in a report, suggesting drastic reforms, which was published here last Friday.

C.A.C.T.M., through its chairman, the Right Reverend Kenneth Riddley, has declared its views on the findings of Mr Paul's report.

These include the abolition of the parson's freehold, the end of the patronage system, and the abolition of the right of presentation, except for Crown patronage.

Mr Paul recommended that there should be a new type of "leasehold" of only ten years, renewable for another five years, but no more.

He distinguished between beneficed and unbeneficed clergy who would disappear.

Church appointments would be of two groups only — assistant curates for three years and staff priests after that.

Appointment to all posts would be by new regional staffing boards — each responsible for the territory of several dioceses.

All the clergy would be paid from a central stipendiary fund on a nationally negotiated scale.

In addition to the Church delegates, there will be observers and consultants from organisations associated with the Australian Council of Churches and representatives from the Victorian, South Australian, West Australian, Tasmanian and Canberra Councils of Churches and the New South Wales and Queensland State Committees of the A.C.C.

The Bishop of Adelaide, the Right Reverend T. T. Reed, with two of the residents of St Laurence's Home for aged people in Australia, will have a recently completed chapel was dedicated last month.

## VOLUNTEERS LEAVE FOR OVERSEAS ASSIGNMENTS

Last Friday, ten young Australians left by air for Port Moresby on their way to take up appointments for a year as volunteer workers in Papua-New Guinea and the British Solomon Islands.

They included three young people who will teach at Anglican schools.

The majority of the volunteers will teach in Church schools, but the group also includes a medical laboratory technician, an electrical fitter, and a Scout leader who will be working with the Boy Scout Association in Port Moresby.

The volunteers will receive no financial allowance, they will be supplied with a small pocket-money allowance. They will be carefully selected from more than 100 applicants.

The group is the first to be recruited through a new scheme called Australian Volunteers Overseas (A.V.O.) organised by the Overseas Service Bureau.

The bureau will pay the fares of the volunteers, and has arranged for them to be met in Port Moresby and receive some further information on the Territory.

They have already attended a Summer School on Papua and New Guinea, which was organised by the Council of Adult Education in Melbourne.

The Overseas Service Bureau was formed in 1961, with the aim of encouraging Australians to serve in the developing societies of Asia, Africa and the Pacific.

It has already grown from a small spare-time venture into an organisation with a city head-

quarters, a professional staff and nation-wide support.

During the last two years the bureau has informed over 650 interested Australians about overseas opportunities and has received successful applicants from 15 States in Africa, Asia and New Guinea.

The bureau is financed by many small personal contributions by grants from trusts and by the generous support of a wide range of sponsoring organisations.

Sponsors include Church, youth and service organisations such as the Australian Council of Churches, Universities' Catholic Federation, National Youth Council of Australia, Young Christian Workers' Movement, Association of Aps Clubs and the Junior Chamber of Commerce.

Other principal activities of the bureau are:

- To provide information about overseas posts and to guide prospective applicants.
- To represent within Australia overseas employers and agencies not otherwise represented here.
- To organise programmes for the Ministry of Education.
- To train Australians for service abroad.

The departure of the first group of ten volunteers represents a step in wider plans for Australian volunteers to serve in neighbouring countries.

The three volunteers to teach at Anglican schools are: Mr Brian Brook of Walkerville, South Australia; Science graduate, will teach at the Martyrs' School, Popondetta, Papua New Guinea; and Mr Peter Dovich, of Woodville, West, South Australia, is a chartered fitter-mechanic, specialising in electronics.

He is a District Commissioner in the Church of England Boys' Society who will work at the Ternarua workshop, British Solomon Islands, and teach elementary subjects at the Australian Technical School.

Mr Simon Hocking, of Rockingham, Queensland, a former pupil of Gosford Grammar School will be in charge of a new school and mission station in the New Guinea Highlands.

—A. HARRIS "AUSTRIAN" PRESS

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## DEDICATION OF CHAPEL HOME FOR AGED COMPLETED

FROM A CORRESPONDENT

Adelaide, January 20

The Bishop of Adelaide, the Right Reverend T. T. Reed, dedicated the recently completed Chapel of St. Laurence at Grange, South Australia, on December 13.

During the ceremony the bishop blessed a number of gifts to the institution and other church furnishings.

The conversion of part of the original house and land) for £2000 when only £2,000 was in hand by February, 1956. It had been adapted to accommodate twenty-eight persons.

During the last 12 years, the erection of the women's and men's wings, three small blocks of flats, an infirmary (for temporary illness) and staff quarters and ancillary buildings has raised the capital value of the building approaching £300,000.

To be established for aged people, the committee is actively planning a branch of St. Laurence's Home in another location whilst a nursing home is about to be established for sick people, no longer able to care for themselves.

Although government subsidies are available for these projects, it is limited to capital costs of a specific nature and no assistance is available to meet the high running costs which are only partly met by what the residents can afford to pay.

The balance, and the general maintenance of buildings and plant, need to be met from legacies and donations in addition to the annual collections from the churches throughout the diocese.

Next week's issue will contain articles by the Reverend Dr. David M. Taylor, Australian Church Union, and other people who express their views on the way in which the Church of England in Australia can continue negotiations with the Anglican and Congregational Churches.

## TELEGRAM TO W.C.C. FROM THE POPE

ECUMENICAL PRESS SERVICE  
Geneva, January 24  
During his visit to the Holy Land, the Pope sent messages to 224 leaders in Churches and States throughout the world.

Among those were telegrams sent to the general assembly of the World Council of Churches, the Lutheran World Federation, and the World Alliance of Reformed Churches.

The following is the text of the exchange of telegrams between the Pope and Dr. Peter J. Hoft:

From the land sanctified by the life, death and resurrection of the Saviour, recalling the Christian and fraternal collaboration of your observers at the Second Vatican Council and assuring you of my prayers, we send you our best wishes for peace and prosperity.—Pope VI.

"Most grateful for the fraternal message of your Holiness from the city of divine peace, in remembering the message of reception given to our observers, please accept Christian greetings and the assurance of my prayers for your ministry and for the unity of the people of God.—Visiter J. Hoft."

Dr. Visiter J. Hoft also received a telegram from the Ecumenical Patriarch of Constantinople, on the eve of the latter's departure from Istanbul to meet Pope Paul VI in Jerusalem.

## COLOURED PEOPLE'S CHAPLAIN

ANGELIAN NEWS SERVICE

London, January 12

The Reverend Peter Berry, who is an assistant curate at St. Mark's Church, Coventry, has been appointed by the Bishop of Coventry to be the Anglican Chaplain to coloured people living in the city.

Mr. Berry will be in charge of the care of the monks and the monastery which S. Chad and his brothers have founded in the city.

Mr. Berry will also work in close conjunction with the Reverend Roger Rogers, who is assistant minister at the Coventry Central Hall, and Minister-in-charge of the Stoney Stanton Road Methodist Church.

Of the purpose of Mr. Berry's appointment is to give the Coloured people of Coventry the knowledge that they have their own chaplain to whom they can turn for guidance.

The co-operation between the Anglican and Methodist Churches in this matter should also be of great help in meeting the needs of the Coloured people in the city and may lead to other developments of a similar kind in other areas.

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## THE CELTIC SAINTS

S. CEADRA, or S. Chad was one of four brothers all of whom, before priests, were monks and later, were bishops.

They were born in Northumbria, in the monastery at Lindisfarne during the time of the great pagan invasions.

After the death of S. Aidan and during the episcopate of Oswald, King and Bishop Colman, many English monks, among them the three brothers, an English nobleman named Egbert, crossed over to Ireland where the discipline of life was more strict.

Some stayed in Ireland working themselves to the monastic life there, while others remained in England, continuing their studies and then travelled to other places studying under some of the great teachers.

Whichever life they preferred, they were warmly welcomed and instructors were asked for no fee.

When S. Chad, the Bishop of London, an older brother of S. Chad, died, King and Bishop Colman, many English monks, among them the three brothers, gave the care of the monastery into the charge of a young man in one of the monasteries in the West of England.

When the messengers arrived with their sad tidings, S. Chad was, by the King and Bishop Colman, warmly desired to give the care of the monastery into the charge of a young man in one of the monasteries in the West of England.

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# THE LADDER

By MICHAEL J. LAURENCE

missionary, who would trade his own life for the souls of men, preached the Gospel in isolated little villages or in small farming communities. He lived in quarters among the tribes or in the mountains. He was one of the most tribal wars, while others became hermits who led lives of almost total seclusion, but they were all bound to the same goal: to bring the low and in the prayers and vigils of the Church.

Oswin, then, when he had been accepted and become one of the monks in the monastery, was able to set to prevent others having to suffer as he had suffered on his journey and taking his sad and trowel reared his way across fens, breaking his wooden crosses as signposts at intervals along the way. For Lasingham Monastery was a very inaccessible place.

Oswin's axe and trowel seemed to be very useful throughout his monastic life. For when he found it impossible to profit from the study of the Scriptures or to fix his mind in meditation or prayer, he would take his trowel and his axe and labour in the fens.

He would then be refreshed and could return to his other studies.

There are many writings of Oswin that we learn much of the life of S. Chad. In one place Oswin says that when the wind was very strong and the rain was heavy, he would pray to God to have mercy upon all sinners.

Another place he says that storm grew greater, he would stop whatever he was doing, or if he were reading, he would lay his book, and fall on his face praying earnestly for all men.

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# THE "AND" AND "A" SERMON

Incorporating the Church Almanac  
THURSDAY JANUARY 23 1964

## ONE HINDS THE SEPTUAGESIMA

"They do it to obtain a corruptible crown but we incurible of Cor. 9:25)

### ANOTHER WIND OF CHANGE?

The organisation and administrative structure of the Church in England, and any changes in these, are matters chiefly for the English themselves; but they are of great interest to Australian Anglicans, not only because the Australian Church has its origins in England, but because much that is said and done in England still has strong persuasive force in Australia. Anglicans who are at all interested in questions of Church government will accordingly follow closely the effects of the Report on the Deployment and Payment of the Clergy in Great Britain, and also at the direction of the Central Advisory Council for the Ministry (CACTM), pursuant to a resolution of the Church Assembly.

On the face of it, the *Church Times* is justified in commenting that "It seems quite extraordinary that this official body (CACTM) should have thought that the best way to fulfil its obligations to the Assembly was to leave the business of making recommendations for an upheaval in the whole financial and ministerial system of the Church of England to a single layman, however talented." This is a rather strong statement, but the *Church Times* suggests, would have been preferable to an investigation by a single man. It seems clear, too, that the CACTM has exceeded its powers in sponsoring, in effect, reforms so widely ranging as those proposed in the Report. The *Church Times* holds likewise that CACTM has not the "right" to "proceed with the business of bringing definite legislative proposals before the Assembly".

The principles underlying these important questions of procedure are not unknown to us in Australia. Every question of general interest to the Church here — from the operation in detail of our own Constitution to the real implications of the various resolutions and decisions of the General Synod — is invariably publicised, discussed in terms of principle.

Although we may be sure that no irregularity of procedure will pass unnoted by our eyes, and our independent Australian priests and bishops, or an independent Church Press, we are pretty well past the stage of being "sickly" about the irregularities of procedure simply for their own sake. As often as not, as a matter of common sense, Australian Anglicans are quite ready to combine irregularities of procedure — provided only that they are not in themselves as such, and that there is no "skulduggery" — if the intention behind the irregularities was good and the object clearly sound. The same may be said about the Paul Report in his business; but we Australians will certainly follow closely what happens.

Good or bad, regular or irregular, balanced or one-sided, two things will impress Australians about the Report. The first is that it should ever have been commissioned at all. The second is that it is obviously going to create more discussion, and provoke more thought, than the English Church has seen for a long time. In a sense, it does not matter whether the Report's 62 recommendations are good or bad, its merits will be thoroughly canvassed. Again, it might in the long run prove advantageous for the Report to have issued from one man, instead of from a kind of Royal Commission, but this is not really an essentially unofficial in spirit. It is very much easier to discuss such a document frankly than it would be to discuss one produced by an archiepiscopal committee.

It would be generally agreed that the Australian Church urgently needs some similar kind of investigation. Some Dioceses have undertaken surveys of one kind and another during recent years — mostly of a pretty makeshift kind, and narrow in scope — and the A.B.M. commissions have been set up by the Sydney Department of Promotion, which, as far as it went, was valuable. None of these Australian surveys, however, has been conducted on anything like the scale that the Church of England has, and it is hoped that the Standing Committee of General Synod would even consider such a project — they are far too busily engaged in increasing their numbers and other things kind. Perhaps a group of activists will be moved, in the light of developments in England, to make the appropriate suggestion when the General Synod next meets.

It requires no survey of any kind to suggest that the Australian Church has problems, some of which are identical with those of England. The need of retaining the parson's freehold in 1964; the pressing shortage of clergy; the maldistribution of what clergy we have; the need for more clergy especially over areas with the highest population density; whether there should be compulsory retiring ages for bishops and inferior clergy; and so on. Some thought about these matters is needed, and it is no hope because of the effect of our answers on the prospects of Christian unity.

"Everything which touches the life of the Christian."

### Contrasts in Clergy Work Patterns

There is a marked contrast between the activities of town and country clergy in England are revealed for us in a report issued by the Church Information Office. The report, which is dealing like the same pattern of over-crowding and under-staffing which exists in the Australian rural clergy exists in England, more than parson's freehold, but for weddings to be held, whether they are out on the track at the back of the house, or in the Anglican community centre. But at the same time the English experience, arising from the fact that the parson's freehold, does sound a warning to the Anglican community here, to see that as far as practicable the clerical manpower is distributed according to need.

The parson cited in the English report has no little to do in his country, but he has accepted a post on local government and associated activities, culminating in the chairmanship of his rural district council.

On the other extreme is a town parson, who is told that "This parish will literally kill me one day if I do not get out of it".

One rector, in a parish with a population of 24,000 (similar in size to many of our Australian parishes) has spent the last year, in addition to ordinary parson's duties, a total of 150 country journeys undertaken by him.

By contrast, a country clergyman said that in his parish of 1,000 people, he has only five confirmations in 17 years and only 10,000 spent on his repairs, but the amount of his country work last year was only 123 and 250.

## RELIGIOUS BROADCASTS

Continued from last column. (Apostrophe as marked with an asterisk)

SUNDAY, JANUARY 26:  
6.30 a.m.—MIDDLETOWN—A.E.T. WITH HEART AND VOICE; 7.35 a.m.—MIDDLETOWN—A.E.T. WITH HEART AND VOICE; 8.15 a.m.—A.E.T.—Pulse of the News; 8.45 a.m.—A.E.T.—Pulse of the News; 9.15 a.m.—A.E.T.—Pulse of the News; 9.45 a.m.—A.E.T.—Pulse of the News; 10.15 a.m.—A.E.T.—Pulse of the News; 10.45 a.m.—A.E.T.—Pulse of the News; 11.15 a.m.—A.E.T.—Pulse of the News; 11.45 a.m.—A.E.T.—Pulse of the News; 12.15 p.m.—A.E.T.—Pulse of the News; 12.45 p.m.—A.E.T.—Pulse of the News; 1.15 p.m.—A.E.T.—Pulse of the News; 1.45 p.m.—A.E.T.—Pulse of the News; 2.15 p.m.—A.E.T.—Pulse of the News; 2.45 p.m.—A.E.T.—Pulse of the News; 3.15 p.m.—A.E.T.—Pulse of the News; 3.45 p.m.—A.E.T.—Pulse of the News; 4.15 p.m.—A.E.T.—Pulse of the News; 4.45 p.m.—A.E.T.—Pulse of the News; 5.15 p.m.—A.E.T.—Pulse of the News; 5.45 p.m.—A.E.T.—Pulse of the News; 6.15 p.m.—A.E.T.—Pulse of the News; 6.45 p.m.—A.E.T.—Pulse of the News; 7.15 p.m.—A.E.T.—Pulse of the News; 7.45 p.m.—A.E.T.—Pulse of the News; 8.15 p.m.—A.E.T.—Pulse of the News; 8.45 p.m.—A.E.T.—Pulse of the News; 9.15 p.m.—A.E.T.—Pulse of the News; 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**LETTERS TO THE EDITOR**

The following letters to the editor do not necessarily reflect our official policy. The Editor reserves the right to accept for publication letters on important contemporary issues. Letters should, in general, be brief and to the point. Editors assume no responsibility for return of letters unless otherwise stated.

**LITURGICAL CHANGE**

**ON CHRISTIAN INITIATION**

To THE EDITOR OF THE ANGLICAN  
Sir—My attention was drawn to an article by a B. L. Stock in your paper of January 2.

I have to notice that apart from one sparse reference to a Baptist, Mr Stock draws or seems to draw all his authorities for the baptism from Roman Catholics. It takes it that the abbreviation P. P. P. refers, with some frequency, to the title of French K.C. ministers.

It has come to a pretty pass when the Melbourne Parish and the P. P. P. of the Anglican Church of St. Paul's, Melbourne, Mr Stock is a prominent spokesman in his chief inspiration from Continental papers — in our theological firmament to denigrate the liturgical glories that we have to run up in hand to the latest sentimentalism and infatuation when we are seeking to regenerate our glorious Reformation heritage?

It is about time that the purveyors of patristic period denigrate the words of the High Church of E. Macaulay which says: "The Recovery of Unity" (p. 48) notes of these doctrine and sacramentaries which are very much to help us in our own century situation.

Now when a High Church ritual like the Massel continues soundly the archaeological, the words of the Stocks of the Anglican Church, it is extremely confusing and only in turning people and bitter against change of any kind to the Latin Rite (Prayer Book Version).

Yours faithfully,  
"OUT OF STOCK",  
Terra.

Mac W.

To THE EDITOR OF THE ANGLICAN

Sir—While proclaiming the Kingdom from door to door as faithful Witnesses of Jehovah was handed a copy of your paper dated January 1964.

In this the 50th year since the enthronement of Christ the Great the Jews (see Matt. 23 and Name be Sanctified" p. 35) and consequently it is heartening to see the true Israel of Jehovah's mighty word is coming to be received by the Church of Christendom. I refer to the title article in the Initiation by the Reverend B. L. Stock.

Which of this (of course much is still rained with the Jewish teaching of the Church) it is what we have been trying to tell Anglicans for years. (See Wacholder, 1924, page 46c) It is heartening to see that some are inclined now to high office are acknowledging that the Church of Christendom is being beyond mere belief. Always remains the corollary of faith and both are the gift of Christ — and no one has ever seen either a Jew or a Gentile, a Jew or a Gentile or the profane writings of a mystic. At least I can express a text of scripture to uphold, like a girl or the believer (or woman, like level) is a biblical rebolator of the Church and a contributor to the Church and a contributor to the Church and a contributor to the Church. C. T. Russell and T. F. Rutherford, Mission Fields, U.S.A. would invite all who sympathize with Mr Stock to attend.

local Kingdom Hall class meetings, where they will find most helpful answers to their questions. I am sending my copy of our Book of Questions in Brooklyn, U.S.A. to you. T. BRAUNSCHEWIGER, Richmond.

**THE ORIGINAL**

To THE EDITOR OF THE ANGLICAN  
Sir—Your correspondent, F. G. Hagan (January 16), by the way, has made a terrific argument, seems determined to get to the bottom of the matter. He is right in standing that certain groups are not to be confused with the Army and the Quakers, do not carry out the plain teaching of our Holy Scriptures, and the majority of no one to judge such people, or at the same time, it is an excuse for those who feel sentimentally charitable and who supposedly hold to the Faith water down the catholic doctrine (Anglican Orthodox Roman) that Baptism is generally necessary. The Faith contained in Hagan has overlooked the fact that "generally" and "usually" do not necessarily mean "always" or "necessity" of Baptism.

It is interesting to understand of the Thirty-Nine Articles II that they are, as they are, "the substance of the Faith confessed by the Church of England," then he has been sadly misinformed or is perhaps unemotionally in-terested in terminological causality. The Thirty-Nine Articles, as they have never been used in penitentiary confession, and as they are articles of belief and confession, they are exactly as they claim, articles of belief as spoken by the Church in an effort to collect and harmonize.

The articles were composed by the Convocations of 1549 and 1562, and are a record of the faith which men were rarely rational or objective in their faith and their ad-herance to it.

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Shirley (January 2) that, "it is muddled thinking" — which is muddled thinking — "to call Rome" — the former Archbishop of Canterbury, who has said that the "Church of England has no communion with Rome." The paper emphasizes that in mind can clarify a great deal of this muddled thinking.

Yours faithfully,  
J. S. BLAIR,  
Naremburn, N.S.W.

**OVERLOOKED**

To THE EDITOR OF THE ANGLICAN  
Sir—As my experience in Adelaide is chiefly confined to the Anglican community, I am sorry (January 16) calls for a reply. May I call your attention to a paragraph first and put this question to you? "Is his Faith so little important to him that he is prepared to change it merely because of some fancied (or real) slight by clergy or community?"

His criticism of the local parish press is quite astounding. The Anglican community is not so proud as to call on him, that he takes the initiative and calls on his parish priest, at least in the matter of whatever service he is prepared to receive. I am quite sure he will receive a very warm welcome and will be quickly integrated into the Church community unless, of course, he expects to receive V.I.P. treatment merely because of his name.

I take it that his letter was written in haste, and that he has then his adverse criticism of Adelaide in cinema, comic and in church and in society. Yours faithfully,  
M. L. BRUTON,  
Mount Waverley, Victoria.

**GLOSSALIA**

To THE EDITOR OF THE ANGLICAN  
Sir—Some months ago, THE ANGLICAN was very briefly referred to the pastoral care of the Anglican Church in California on the subject of speaking in Tongues or the Holy Spirit.

The preliminary report of the Special Commission on Glossalia, issued in that diocese in May, 1963, makes interesting reading and is available for seventy-five cents from: The Diocese of California, 465 Taylor Street, San Francisco 8.

This study was made by a Commission "consisting of a theologian, a New Testament scholar, a representative of the Gifted, a psychologist, one who has completed a course in the field of parapsychology; two parish ministers, one who speaks in tongues) and a Canon Residentiary and a Canon Catechist."

The re-appearance of this alleged "official" report of the Holy Spirit, the Speaking in Tongues and its associated "miraculous" gifts, in the report, is stated to have come from the "Los Angeles Times" in 1958, at the Church of the Holy Spirit, Monterey Park, California, and Trinity Church, Wheaton, Illinois. In the report, the Holy Spirit, laymen and soon involved the clergy.

The fact that time, glossalia has appeared in a number of places, and that the phenomenon has spread rapidly in the last two years to the point where it is estimated that at least twelve clergy and more than 200 laymen are involved. This movement within the Anglican community appears to be spreading rapidly and is being snuffed out by the Californian Episcopal Conference, which has brought up-to-date about its members' consent by your further reporting. Yours faithfully,  
DEREK STONE,  
Hobart.

**WAKE UP TO YOUR**

**A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE REVEREND A. V. MADDOCK.**

The following ex-planation covers the re-sponse to the question, the first part of which was answered in last week's issue.

The second question is summarised as "Why be chaste?" pre-marital intercourse would be a challenge to the very con-vention? Thousands of Australian women, his wife (January 16) calls for a reply.

Deep hidden changes within the psyche of the whole of our race. There has been a radical giving of one's inner being to another person. They will never be the same again.

A bond has been forged. Inter-personal relations have altered. Something indelible now stamps both, so that body and soul are affected. "To know" is to be affected.

Now for such a knowing, there must be a relaxed atmosphere, where the pride of role-play and the postulate of tenderness are discarded. This is possible in a future at-mosphere, a growth of un-personality, when paring must ensue?

As Berdycev says in his "Dostoyevsky's Faith and Purpose of the Union between a man and a woman is to be found not in the continuation of the species, or in social order, but in personality, in the striving for completeness and fullness, and in the longing for eternity."

Intercourse, further, is not merely a physical act, but the interaction of two persons at the level of the spirit. Time and time again in the Scriptures, the expression is used to denote the "to know" is most fitting, for in the

**CATHEDRAL CHOR**

To THE EDITOR OF THE ANGLICAN  
Sir—Having just listened to the 1963-64 Christmas Eve broadcast of "Evenson", which emanated from St. Peter's Cathedral, Sydney, I was prompted to ask just how long the Cathedral Choir of the Anglican Church in its series?

The standard of choralist is a very high one in our church, let alone a cathedral. A very high standard of music and unusual voice production of a brobe, the meaning of the music is completely overlooked. Surely it is time that those responsible for the music of St. Peter's Cathedral made a study of the 1963-64 Christmas Eve, of Psalm 47, which extols all of us — "Sing ye praises with instruments."

Yours faithfully,  
ERIC GOODMAN,  
Roseville, NSW.

**CHRISTMAS DAY TELEVISION**

To THE EDITOR OF THE ANGLICAN  
Sir—The broadcast of the Holy Spirit on Christmas Day from St. Peter's, Adelaide, most surely have stirred the interest of the Anglican community in the supreme beauty of the Anglican Christmas Eve. The broadcast, in 1958, at the Church of the Holy Spirit, Monterey Park, California, and Trinity Church, Wheaton, Illinois. In the report, the Holy Spirit, laymen and soon involved the clergy.

The fact that time, glossalia has appeared in a number of places, and that the phenomenon has spread rapidly in the last two years to the point where it is estimated that at least twelve clergy and more than 200 laymen are involved. This movement within the Anglican community appears to be spreading rapidly and is being snuffed out by the Californian Episcopal Conference, which has brought up-to-date about its members' consent by your further reporting. Yours faithfully,  
DEREK STONE,  
Hobart.

**READERS ARE INVITED TO ANSWER QUESTIONS FOR ANSWER IN THIS COLUMN. LETTERS MUST BE ADDRESS TO THE EDITOR. QUESTIONS ANSWERED "NOT FOR PUBLICATION" WILL BE RETURNED TO THE POST IF A STAMPED AND ADDRESSED REPLY IS REQUESTED.**

love. It may be pleasant, but it is sensual. It may seem to satisfy the flesh, but it does not satisfy the heart. It is a love that is incomplete and ill-disciplined.

Was it not the Archbishop of Canterbury who said recently that he was young people, that the frustrations of their situations in sexual matters, and that temporarily to cover the cover of their hearts to achieve ultimate unity.

Although the plans of conception, decisions and infection are less today than a generation ago, they still exist. Yet as to con-ception, no contraceptive is absolute. Even the Newly-wooded blossoms forth, rarely do the intentions of a planned family.

As to infection, Dr. Shearn MacCall's words are worthy of consideration. "As a doctor I have found that the usual intercourse apart from the married relationship results in 80 per cent of venereal diseases."

"Personal relations involve personal responsibility. As I have indicated both partners are psychologically involved. If intercourse, the girl much deeper than the boy."

If it is generally realised, that if a girl is seduced by a selfish pleasure, ultimately it will be her own loss. It is in such cases, with turn to such ashes in the mouth.

If the act is motivated by concern for and love toward the other, attention will provide the greatest satisfaction. It will be a great victory of discipline.

Now "try before you buy." As I know from pastoral counselling, that an attitude which puts a girl will save the last time it was available.

**DISADVANTAGES**

A young couple, both with either nuptial Protestant con-ventions, had felt it was the right course. They approached a minister, who, having given them counsel, blessed their ac-tion.

As the young man told me, he places a good deal of the hap-piness of his marriage to that of his wife, and possibly because of his counsel, blessed their ac-tion.

Important as sexual harmony in a married life, is such harm-ony possible outside the marital state? What of the frustration inherent in a situation where neither can be really related, and where the wife always the possessor of a stability of con-duct, of experience is unlikely to be reached together?

It is in such features make for emotional withdrawal or self-consciousness? What if the wife is not so successful, and it may not be successful in the long run? Has this no physical effect on the girl con-cerned?

It is in such cases, with turn to such ashes in the mouth. If the act is motivated by concern for and love toward the other, attention will provide the greatest satisfaction. It will be a great victory of discipline.

**WISIT YOUR CHURCH'S MISSIONS**

**BY WHATEVER YOU CAN**

**MONEY HELPS THE CHURCH**

**CANTERBURY BUCH DEPOT**

22 LEIGH STREET, ADELAIDE, SOUTH AUSTRALIA

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• BIOGRAPHIES • GUN LITERATURE • PRAYER BOOKS • NOTES







# SHOULD CAPITALISM BE ABOLISHED?

So God created man in His own image the setting of limits by *own image, in the image of God created He him, (Genesis 1: 27)*.

The famous American novelist, Henry James, once wrote a title for his most noted best seller "The Wings of the Dove". The "Wings of the Dove" is a seventeenth century clergyman, who was a saint.

In Donne's day, many a crime against the State was punished by death—a child, a man, a pickpocketing, treason.

Hangings were frequent and public spectacles. In the midst of these harrowing times, Donne wrote:

"How many men that stand at an execution, if they would see, for what dies that man, should have their own faults condemned, and see themselves executed by Attorneys?"

In the same book of the Bible, Genesis, from which our text is taken, the story is told of the murder of Abel by his brother Cain.

Even after he was apprehended, Cain was his brother, intent about murdering his brother, until he was sentenced to a life of hard labour as a fugitive and vagabond.

Then he cried, "My punishment is greater than I can bear," and pointed out that everyone who finds him would seek to kill him in retaliation. Then, the Lord set a mark upon Cain, lest any finding him should kill him.

## MARK OF CAIN

The "mark of Cain," as the book of beginnings tells us, was to protect this murderer from having his life taken by any fellow man—God reserved for himself the right to take human life, and the taking of human life was to be regarded as an offence against God.

Despite this early emphasis on the sacredness of life or even the nearest of human beings man disregarded God's explicit command. It is his disregard which we reverence for God and all offenders out of all proportion to the severity of the crimes committed.

It is in Jewish history it was felt that limits had to be set on the vengeful instincts of fallen man, so there came to be the following:

## FOR SEPTUAGESIMA . . .

### CREATION

I am a breath  
drawn and spent,  
in the light midnight tick  
of a cosmic clock;  
my moment, my  
span,  
is but a wink of a second,  
in a super universe  
that has run for a year.

Yet  
through all that long year  
when the Lord was a labouring man,  
the earnest expectation  
of His creation,  
awaited

My brother the sun,  
my great-grandfather  
my sister the moon,  
and the stars  
sit lovely in heaven,  
my mother the earth  
whispered

these  
words  
all awaited  
the last few moments,  
and the revealing of the sons of God . . .

They awaited us,  
our conflicts,  
our strivings,  
the flash of our will;  
and we  
promised

to say the latter coming  
of the Word.  
Now  
we teenagers  
of the new creative urge  
within our  
intense,  
aching souls;

Love,  
both gaining more  
and giving more  
of Life.

—LINDSAY M. HOWELL.

The Western Admiralty Executive Council decided that British ships should change to the metric system on January 23, 1964, for the world market.

The Dean of Perth, the Very Reverend James Payne, preached this sermon in St. George's Cathedral on January 14.

to no man evil for evil. Dearly beloved, avoid not yourselves, but rather give place unto wrath, for if ye give place, wrath is mine; I will repay.

Yet, we live in a world of relative values. While we must avoid the sin of giving place of men or my brother in the eyes of the law, we are obliged to the most innocent children of God to protect them from violent men.

Arguments about deterrence of crime, the orderly process of justice, the protection of society are questions of as vital importance as that of respect for the sanctity of human life.

And it is in the area of the protection of society that capital punishment not only fails but becomes meaningless.

Statistics show that capital punishment does not deter crime, and is not more effective than the contrary.

The over-crowded prisons in the U.S.A. that have abolished this antiquated custom have seen no increase in crime as a result of its abolishment.

Professor Thomas Dellin, of the University of Pennsylvania, one of the most reliable statisticians in the United States, made a study of 17 States, six of which had abolished capital punishment.

His conclusion was that the claim that more police are killed in abolitionist States is unfounded. The cost to the tax payer is a great factor.

Prof. Dellin's study of capital punishment—and there are many sincere people who are not within the range of his strongest argument is so called deterrent.

## A PLEA FOR SINCERITY

FROM OUR OWN CORRESPONDENT

It is sometimes asked why it is that Christians belonging to other denominations, particularly those of other major faiths, are not members of the Church of England, writes Beaconsfield, the Reverend Ernest Gundry, in his parish magazine.

Perhaps the most important reason—that that a good many of these would-be members are very plain to anyone who joined their ranks is that they did not join they must keep the rules, and they did not keep them, they did not keep them, they did not keep them.

The Anglican Church, however, does not have a tradition. For a good many centuries it had a tradition of faith with the minimum of enquiry, leaving the responsibilities of bringing up the child as a Christian on the shoulders of the parents and godparents.

But whether the parents and godparents, often non-Christians, were or were not, they understood their responsibilities was more than enough to ensure that.

So their solemn promise to bring the child up as Christian was to go with him to church, to set him an example of prayer, of membership of the regular communion were often enough to ensure that.

But on that foundation, it was difficult to construct a

## ANGLICAN WORLD MISSION FUND

Recently the Anglican World Mission Fund, which was started in Geneva, January 20, Archbishop H. H. Clark, Warden of Mission House, Toronto, has announced the establishment of an Anglican World Mission Fund. It is hoped to raise 500,000 Canadian dollars in the next five years, in addition to the present budget, to help smaller parts of the world-wide Anglican community.

Diocese of Toronto, where the Anglican Congress was held in 1963, recently voted a few more about \$100,000 than annually.

The victim is killed on behalf of the citizenry, but the citizenry execute the prisoner.

Executions are brutalizing, negating individuality and socially those sensibilities which are the mark of humane society.

They shut out murder—evils done by process of law. That Christian, however, deal with the immitable present.

There is no doubt they are vicious cases, they cause one to pause and think.

That the State, however, deal with the immitable present. There are no doubt they are vicious cases, they cause one to pause and think.

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## DIFFERENCES

For when we are told that "God created man in his own image," in the image of God, I have to think that not only the elect of Adam's descendants who can claim to be the image of all of us, the criminal, the murderer, and you and me.

However, I must make plain that I have no authority to speak on behalf of the State, or in expressing a personal opinion.

Many Anglicans, both clerical and lay, would disagree with my view. My own father, a policeman, did not share my opinion in this regard.

A friend of my standing, who was a parish chaplain for many years, never published his view in which he supported capital punishment.

However, in my office as Dean of Perth, I believe that I have the right to express my own view and which is held by a great number of Christians, clerical and other.

## LONG SERVICE

The Reverend A. Paklanathan, the incumbent of the parish of St. Peter's Church in Birkbeck in the Parish of Province Wesley and Keble, retired at the end of his term of province work with the Church of England in 1957.

During the Japanese occupation he kept the services going in the southern part of the parish.

Aspet from playing a full part in the parish life, the Reverend A. Paklanathan has been an important factor in the revival of the Tamil-speaking work of the parish.

The parochial church council has decided to grant him a pension which will enable him to visit India shortly on retirement.

## BOOK REVIEWS

### TRANSLATION OF "LUTHER"

LUTHER, Gerhard Bienen, Collins, Pp. 236.

Ritter's "Luther" first published in 1923 is considered as one of the best lives of the Protestant Reformation leader, and this despite the fact that the author is a German historian who can claim to be the image of all of us, the criminal, the murderer, and you and me.

However, I must make plain that I have no authority to speak on behalf of the State, or in expressing a personal opinion.

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## COMMENTARY ON BAPTISM

MOLLY CAMPHORON A Commentary Church of England, Pp. 236.

A volume which is interpreted into the Baptist service, being particularly suited for the use of those in one-voice churches in one-voice churches in one-voice churches.

## STAINED GLASS

E. S. DIBBOLD, M.A., M.B.E., Artist and Designer, Pp. 236.

7, Church Square, Toronto, Ontario, Canada. This book is a collection of stained glass designs and illustrations by E. S. Dibbold, M.A., M.B.E., Artist and Designer, Pp. 236.

## ELDON KATOOMBA

Church of England, Pp. 236.

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