





# SUNSHINE FESTIVAL AT THE CATHEDRAL

## IMAGINATIVE PROGRAMME AT GERALDON

FROM A CORRESPONDENT

Geraldton's ninth Sunshine Festival is over. The crowds of visitors have returned home and the delightful seaside town in the Diocese of North West Australia begins to settle down for another year to the daily round.

But there will be many happy memories. We shall remember with pleasure the crowning of our charming Festival Queen on the opening night.

At the grand festival parade and official opening the next day we were stirred by the music of three bands and the excitement of marching girls. W.A.'s Calisthenics Janus Champion, a good chopper, horse-jumping, cycle races and sheep-dog trials.

Throughout the week there was something for everyone: motor cycle scrambles, a gymkhana, football, ballet, "The Twisters' manticque parades, dancing, a rodeo, a wildflower display, and competitions of various sorts.

One night 4,000 people crowded Geraldton's main thoroughfare, Marine Terrace, to dance eat barbecued sausages and chops, which a firework display, and have the time of their lives.

And where was the Church? Up to her eyebrows in the lot!

Anyone entering the Cathedral of the Holy Cross on Saturday August 26, may have been surprised to find a multitude of furniture, TV sets, furniture, paintings, carpets, wool, whale's milk, building materials, awnings, cray-pots, chemistry sets, and yes, even cans of coke on display.

"Why? They were there 'to achieve that all life has been given to us by God the Creator, that the right and the use of all our talents and skills in the dedication of them to our heavenly Father, who gave them to us'."

### ALL LIFE

So said the Dean, the Very Reverend G. B. Dickinson, at the industrial Thanksgiving service on Sunday night, August 27, as he welcomed us all to the cathedral and urged us to offer to God the fruit of our labours and to give thanks for His innumerable benefits.

During the service twelve people brought to the altar objects symbolising agriculture, building, commerce, the creative arts, education, engineering, fishing, the forest, health, mining, publishing and transport.

The Bishop, the Right Reverend Howell Witt, and the Dean, received them and placed them in the sanctuary.

There followed a Litany of Thanksgiving and a very fine sermon by the Dean, the Very Reverend James Payne, on the text:

### S.A.M.S. GENERAL SECRETARY

FROM A CORRESPONDENT  
The first full-time general secretary of the Australian Association of the South American Missionary Society was commissioned in Sydney on September 1.

The Reverend V. W. Roberts was commissioned by the Chairmen of S.A.M.S., the Dean of Sydney, Dr. A. W. Morton, at St. Barnabas, Roseville East.

The Federal Secretaries of the Church Missionary Society, the Reverend E. D. Cameron, proposed.

The Rural Dean of Gordon, Canon S. G. Stewart, gave the blessing.

The Rector of St. Barnabas is the Reverend W. H. Ostling.

In which he drew attention to the need for a Christian theology of work, leisure, and labour-management relations.

"As the 40-hour week became a thing of the past and new techniques made routine work soul-destroying, it was of paramount importance that people learn to live their leisure time creatively. The service ended with the congregation dedicating itself to the service and purposes of God and our fellow-men."

"Take my life and let it be" was sung loudly to a modern pop tune before the Bishop gave the blessing.

During the following week films illustrating the modern Christian in a modern world were shown in the cathedral.

The Bishop gave a magnificent 40-minute dramatic presentation of the Pauline theme "Christ in You."

### POETRY RECITAL

Anthony Hewitt, the Drama Director of St. George's Cathedral, Perth, held a large audience enthralled for one hour with (of all things!) a "Poetry Recital."

There were two Australian premieres also. One, the musical "The Silver Dove," featured the Ballet Workshop of Perth and the Choir of St. George's Cathedral.

This production deeply moved the crowded cathedral and spoke more to us about the need for churchpeople to be deeply concerned about God's world and the people in it, than all the sermons for the past year.

At the other premiere was Nevill Malin's play "Here Today" in which he questioned much of the meaningless mummery of tradition and challenges us to have the courage to question "Why?" even though we must often go it alone.

The festival ended on September 3. In the cathedral the Solemn Eucharist had special significance as the Epistle and Gospel for Trinity XV, the festival, and the cathedral's dedication were all so relevant to each other.

The Precursor of St. George's Cathedral, the Reverend John Grimshaw, brought this out in his very incisive sermon.

At the evening six denominations packed the cathedral for a most impressive act of worship yet so inspired us all that it was considered by many to be the best service of worship yet held.

The Reverend John Coleman Minister of Maylands Baptist

Geraldton, September 11

Festival and the Anglican Church in Geraldton is proud to have played a part in it.

Yes, it has been a wonderful festival and the Anglican Church in Geraldton is proud to have played a part in it.

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## ARCHBISHOP OF MELBOURNE ATTENDS DARWIN FUNCTION

FROM A CORRESPONDENT

The Archbishop of Melbourne, the Most Reverend Frank Woods, was the guest of honour at a reception in Darwin on September 9 on the occasion of the finalising of the appeal for a house for the Bishop of the proposed new Diocese of the Northern Territory.

The rally was attended by 200 Darwin parishioners at the house of Mr Justice R. A. Blackburn.

Archbishop Woods was returning home after attending the Central Committee meeting of the World Council of Churches at Crete.

The Bishop of Carpentaria, the Right Reverend S. J. Mathews, was also able to be present, dropping in from a "Brig Confirmation tour of the Gulf country in his singe over Carpentaria" aircraft.

Earlier in the day, Archbishop Woods had accompanied a D.C.I. charter flight of Darwin parishioners on an inspection of C.M.S. Mission at Oopelti, 200 miles east of Darwin, on Sunday he presided at Holy Communion and Evesong at Christ Church, Darwin.

Archbishop Woods told the rally that the move to create a new Diocese of the Northern Territory by separation from the vast diocese of Carpentaria had provided a much needed "spark" in the Australian Church.

It has focused great interest in the work of the Church in Northern Australia. He said that many hundreds of Anglicans throughout Australia were re-membering Darwin in their prayers for the successful setting up of the Diocese.

The Queensland Provincial Synod will decide at its meeting in Townsville early next week whether adequate finance is being provided to enable this to proceed. The formation of the diocese is already endorsed by the General Synod.



Part of the display in Geraldton Cathedral on August 26 which included a car, a yacht, TV sets, furniture, paintings, wool, wheat, cray-pots and chemistry sets.

### S.S.F. MEETING

FROM A CORRESPONDENT

Melbourne, September 11. The Companions and Friends of the Society of St. Francis met in the A.B.M. Rooms at St. Paul's Cathedral Buildings this month when Father Cormac Nally, O.F.M. from St. Paschal's Roman Catholic College in Melbourne showed slides of Assisi, the birthplace of St. Francis, and gave an informative commentary on the life of this saint.

At the same time an opportunity was given for Father Neale to tell of the work of the Roman Catholic Franciscans in Australia, which was of great interest.

The annual S.S.F. Retreat of Victorian Territorians, Companions and Friends took place at the Retreat House, Cheltenham, from August 26 to September 1, when the Rev. S.S.F. the Father Minister for the Province of the Pacific, was the conductor.

The Victorian Secretary for the Society of St. Francis in Melbourne, Mr. J. J. O'Connell, Board of Missions, St. Paul's Cathedral Buildings, 201 Flinders Lane, Melbourne.

Darwin, September 11

The Administrator of the Northern Territory, Mr. Roger Dean, said at the function that the response to the appeal included the enthusiasm and support from people throughout the Territory.

More than 600 contributions have been received, of which half from Aboriginal members of the C.M.S. Mission. The appeal has reached the total of 1,500 dollars.

Plans for the residence prepared by the architect, Mr. R. L. Evans, were displayed and created much interest.

Mr. Justice Blackburn, Judge of the Supreme Court of the Northern Territory, was chairman.

Gifts for the appeal are being received by the honorary secretary, N.T. Anglican Diocese Trust Appeal, P.O. Box 181, Darwin.

ST ARNAUD G.E.S. RALLY

FROM A CORRESPONDENT  
At Arnaud, September 11. Girls from Maryborough, Swan Hill, Avoca, Wedderburn and St Arnaud, attended the rally held from August 28 to September 1 at the Bishop J. J. O'Connell's Conference Centre, Swan Hill.

A first-class programme on a missionary theme was led by Miss Nola Ducat ("Duckie"), Secretary of A.S.M. Girls' Society of St. Arnaud, on the occasion of the first visit to Ryde, New South Wales, of the Rev. S.S.F. Present also in his robes of office to welcome the Archbishop was the Mayor of Ryde, Alderman C. M. Cutler, and Mrs. Cutler.

Some few hours previously at an inter-denominational men's celebration, St. Theresa's Church, Jenkin had reminded the men of the district of the significance of the changes in the institutional church of the early pioneering days.

MEN'S TEA  
Representing the Roman Catholic communion was Father Donovan of St. Theresa's Church, Denistone, and several laymen. The men were entertained in the Memorial Hall by the men from St. Arnaud's Church. Various clubs and other churches were represented.

The preacher at the morning service was a former mayor of St. Arnaud's, Ryde, the Reverend Thomas Knox. Mr. Knox recalled

### EARLY DAYS REMEMBERED AT RYDE

FROM A CORRESPONDENT

Preaching at St. Anne's, Ryde, last Sunday evening, the Archbishop of Sydney, the Most Reverend M. L. Lonne, said they were celebrating an event of no mean significance, the dedication of the church in 1826, the third parish in the colony of Australia.

His Grace was officially welcomed to the parish by the Rev. S.S.F. David Livingston, on the occasion of his first visit to Ryde, New South Wales, of the Rev. S.S.F. Present also in his robes of office to welcome the Archbishop was the Mayor of Ryde, Alderman C. M. Cutler, and Mrs. Cutler.

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his former ministry under Bishop S. J. Kirby some 30 years ago.

But the services on Sunday next will celebrate an earlier year than 1826, for it was on August 26, 1794, that the Rev. William Henry preached the first Christian service in Kissing Point.

NEXT SUNDAY  
The barn was commandeered for the church and the records said that many people were affected by the sermon.

In view of the service next Sunday morning will be the presence of some 40 descendants of the pioneer missionary and some will take part in the service.

There will be a pilgrimage to the grave of the Reverend William Henry alongside the church. At 3 p.m. in the afternoon, Mr. Trevor Moon, the secretary and historian of St. Anne's, Ryde, will give a talk on the life and work of William Henry.

Invitations are extended to students and the citizens of the district to join in the gathering being held in remembrance of the early history of the pioneer from the Pacific Islands.





## BOOK REVIEWS

## GREAT MASS MURDER

A THEOLOGY OF AUSCHWITZ. By E. Simon. Gollancz, 7s. 6s. 14.11.

The very mention of Auschwitz, the place in Poland where millions of Jews, men, women and children, perished in gas chambers amid scenes of unbelievable callousness, raises questions of fundamental importance for the Christian.

Here is human nature in its utter depravity, and the criminals are men who have been baptised into the Christian Church. The book before us seeks to answer some of the questions, though by no means all.

The author has reason to write with great feeling since, but for an escape which he calls miraculous, he would have shared the fate of his father at Auschwitz.

He inscribes his book to the memory of George Bell, Bishop of Chichester, and Victor Gollancz, "who perceived and fought the great evil."

Dr Ulrich Simon has been a priest of the Church of England for many years, and after a period of parochial work, he now teaches theology at London University.

The author contends that the liberal substitute for "traditional theology" was one of the causes of Auschwitz.

He holds further that Auschwitz can occur only if the same attitude is allowed to prevail—a demand for toleration in all things, and a morality which is "tailored" to suit the age.

The legacy of Auschwitz is a constant warning against relativism and tolerant judgments in matters of human conduct."

Dr Simon delves into the mys-

tery of suffering. He sees some parallel between the sufferings at Auschwitz and the sufferings of the Son of God.

"They were led as sheep to the slaughter; they were despised and rejected of men; their visage was marred and repugnant."

Needless to say he does not press this too far, and his chief purpose is to minimise the inconsequence of the sufferings of our Lord.

But there is a connection between the Jews were precisely the sins which the nation knew itself to be guilty of. This is a meaningful purpose in the whole scheme of business. This section of his book is most penetrating.

Was this mass murder all for naught? Dr Simon goes on to Resurrection, which he regards as the world today looks upon.

There is dialogue between Jews and Christians; the State of Israel is mentioned; the Pope; and the author's own work.

Much still remains to be done, and forgiveness and reconciliation must be allowed to do their work.

—C.M.G.

## LITERARY AND DEVOTIONAL

LANCELOT ANDREWES: SERMONS. By Rev. J. H. R. 14.11.

LANCELOT ANDREWES (1555-1626) is probably best known for his *Prayers Private*, which has become a classic of the tradition of Anglican devotion.

Under James I he was at the very centre of affairs and in a position to influence the fusions of religion with design of the day.

From being Master of Pembroke College, Cambridge, he became Rector of St. Dunstons at Chichester (1605-09) and Rector of Almoner; Bishop of Ely (1610-12), and Winchester (1612-26), and from 1616 was a Privy Counsellor and a member of the Court of High Commission and the Court of the Star Chamber.

In 1616 he narrowly missed election to the Archbishopric of Canterbury, and some contemporaries judged that if Andrewes had been elected, the clash with the Puritans might have been averted.

But if Andrewes rose high in the Church, he did so reluctantly. As Professor Trevor Roper has written, "The Puritans regarded as outside the Church, whose doctrines only he expounded, and whose authority was not recognised."

This in part explains why anyone hoping to read his sermons as a commentary on contemporary

## AUGUSTINE AS A PREACHER

SELECTED SERMONS OF SAINT AUGUSTINE. Translated and Edited by Quaker News. Gollancz, 10s. 6s. 14.11.

THE editor and translator of these sermons is clearly one who finds St. Augustine, and perhaps especially Augustine the moral, sympathetic and congenial.

The translation is a felicitous one and characteristically good, and there are here only thirty of the more than five hundred which have survived—a judicious and covers a wide range of subjects and moods.

Some of them are persuasive and inspirational; others are more directly didactic; while yet others are plainly admonitory.

An interesting discussion of Augustine's method of sermon composition, and of his purpose as a preacher, occupies the greater part of the introduction.

We learn, for instance, that after meditating deeply on some subject, Augustine would seek to retain his feelings of exaltation and inspiration by writing not so much the subject upon which he had been meditating as the event itself, flashes of inspiration that the subject had aroused within him.

And again, "The purpose of his sermons was twofold: to prepare his listeners for the happy

eventuality that illumination would come to them, and to pray to the Lord on behalf of his congregation."

There is no doubt that Augustine was a great preacher, and a singularly effective one in his own day.

But one may question whether either his method or his purpose in preaching are suitable models for the preacher to-day.

It is not just that one is breathless at discovering that he could devote practically the whole of an Easter day sermon to the newly baptised to an exhortation to good adultery!

There is an introspection and a kind of other-worldiness which is hardly likely to strike a very responsive chord in congregations to-day.

Nevertheless, Augustine's work remains a major influence in Western theology, and it is valuable to have some knowledge of the way Augustine himself approached his teaching as a pastor and preacher.

This volume provides as convenient an introduction to this practical teaching as it is comprehensive.

—G.S.

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## NEW VALUES

SECULARIZATION. AND BY R. A. CHANGE. Absolute Classics. O.L.P. 7s. 14.11.

These are memorial lectures given in the University of New South Wales in 1946 by the Professor of Sociology in the University of London.

Professor MacIntyre argues that the secularization of England has followed upon the emergence of a new value-system and a new class structure created by the Industrial Revolution.

The belief that moral and social change has followed the decline of religious belief, he believes, mistaken.

Either, he argues, it is also the result of a new value-system and a class structure.

There are some interesting comparisons between the English and American scenes which make one wonder where Australia fits into the theory.

Some sharp criticisms of the "new theology" are made, and it has nothing to say about faith!

Professor MacIntyre is convinced that this process of secularization may not proceed much further. He suggests that the inability of men to discard Christianity is part of their inability to provide any other Christian means of understanding their situation in the world.

—J.L.R.

## FINDING AN IDENTITY

THE PARADOX OF GUILTY. Malcolm France. Hodder and Stoughton, Pt. 12s. 14.11.

To find that Christ was legally guilty may seem rather startling, but this book by Malcolm France is an unusual one, as it is "A Christian study of the relief of self-betrayal," in itself an unusual theme.

The author writes more as psychiatrist than priest, and most of the people who seek his counsel would seem to be possessed of a sense of guilt rather than of sin.

Their guilt is apparently a psychological self-betrayal, and because of this, "the orthodox doctrine of Absolution" brings them little relief.

They need salvation, but "an innocent Saviour" does not provide this.

However, the presentation of Christ as "One who was also

"officially guilty," brings the psychological relief they require.

Malcolm France is an Anglican of chief interest in "the place of religious belief in a materialistic culture."

His book requires careful study, and while the reader may not always agree with the author's premises or conclusions, the volume is food for thought will be found.

The book contains a foreword by Dr Frank Lake, is well presented, strongly bound, and may be recommended to the thoughtful student who is interested in the modern struggle for religious identity when faced with anonymity, alienation and guilt."

—E.H.

ary affairs, will be sadly disappointed.

Perhaps there will be some who agree with the Scottish lord who told King James that Andrewes "did play his game like Tom and Jack an-ape does, who takes up a thing and tosses and plays with it, and then he takes up another, and plays a little with it; here's a pretty thing, and there's a pretty thing."

However the quality of Andrewes' work may little to be desired and may well agree with T. S. Eliot in ranking it with "the finest English prose of any time."

"Andrewes takes a word and derives the word from it; squeezing and squeezing the word until it yields a full juice of meaning which we should never have supposed any word to possess."

## "ARE WE AFRAID?"

What will be said of us when we are gone?  
Will it be said that we were never known?  
Deep in our hearts, the world was running mad  
With fears and strivings and lust for power,  
With fevered chase of pleasure, greed for gain,  
With all the complex challenges of life.  
Will it be said of us, we were afraid?

Afraid to speak above the sounds of war,  
Of varied conflict charged with fire and blood,  
Of suffering in a scale unknown before,  
Of scientific knowledge uncontrolled  
By past respect for human dignity.

And who are we that are afraid to speak,  
Caught, helpless, in the snare's immensity,  
That turn our look and find on every face  
The wet entanglement of human griefs  
That makes the world we know?

And still within it all our little lives,  
Of varied conflict charged with fire and blood,  
Go on unintermitted day by day,  
And still we do not speak, we are afraid!  
And still we are we? Surely we are afraid!  
Are those who in ourselves can hold the strife,  
Can call an end to hatred and to fear,  
Can bring release to our chaotic world,  
That is mankind? If not the sum of those  
Who, like ourselves, would wish to live in peace,  
To sing the nations' endless race for power,  
For glittering weapons, even higher speeds,  
For conquest of man's body and man's mind,  
For domination of the universe?

And yet we do not speak—we are afraid! —M.S.H.



what is sound?

sound Audible air-vibration, impression made by it on the sense of hearing. (Oxford Dictionary.)

sound Free from... defects of good quality throughout, thorough, reliable. (Oxford Dictionary)

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## BUSHLAND CAMP FOR YOUNG PEOPLE

MUCH strenuous activity and enthusiastic voluntary labour have brought sturdy buildings and a fine sports arena to the natural bushland setting of "Camp Orana", Bundanoon, New South Wales.

Tall gum trees shelter the camp area which is a project of the Burwood Christian Youth Camp Council of which the Rev. Dr. J. B. Gibbs, is chairman, and chief driving spirit.

The camp is an ecumenical venture, seen at the official opening on July 1 when clergymen of eight denominations took part.

It was seen even more in the preparations before the opening when the Anglican rector and a local Methodist lay preacher each took a shovel to dig the hole for the septic tank and young people from various churches helped to assemble buildings and clean second-hand bricks.

It is still being seen in the tackling of many more jobs such as painting and drainage work.

When more money comes to hand, a large Nissan but will be used from Bundanoon Dam to serve for indoor recreation purposes.

### BRACING AIR

"Orana means Welcome: the camp has been launched so that young people may come and know the Lord Christ and have fellowship together in this lovely bushland setting.

It is the first of its kind in the area of the Southern Highlands of N.S.W., near the deepest gullies of the Bundanoon State Park but readily accessible by rail and sealed roads from Sydney (100 miles), Wollongong

range with over-hanging verandahs, forming an almost complete all-weather shelter for the main facilities.

There: are hot and cold showers, an electricity supply, a separate kitchen, ample water from the district supply and ten dormitories with six beds a room, with provision for both boys and girls.

The camp is a non-profit making venture, an surplus money going to camp improvements.

Mr Jim Davy, Penrose, N.S.W., 2691, will welcome enquiries and give details about the hiring of the camp.



Sue Stewart and Julie Gibbs cleaning old mortar from second-hand bricks which were given to the camp.



The president of the camp council, Archdeacon E. A. Pitt, speaking at the opening of "Camp Orana" on July 1. On the date with him are Anglican, Presbyterian and Methodist clergymen.

## HALL AND RECTORY TO BE BUILT AT GREEN VALLEY

FROM A CORRESPONDENT

A crowd of some 450 people, including visitors from all parts of Sydney, witnessed the setting of two foundation stones, for church hall and rectory, at St. Mark's, Sadleir Village, in Green Valley on September 3.

The Archbishop of Sydney, the Most Reverend M. L. Lonsdale, officiated at the ceremony, which was also attended by Bishop A. J. Dalrymple and Bishop H. G. S. Beagle. Among the other clergy present were the Venerable E. A. Pitt and the Director of the New Housing Areas Committee, the Reverend Charles Sharlock. Other guests included the Mayor of Liverpool; the Leader of the Opposition, the Hon. E. G. Whitlam, and Mrs Whitlam; the State member for Liverpool, the Hon. N. J. Mannix; and the architect, Mr Colin Anslow.

Both buildings will feature modern trends. The church hall will be of "Rustic" brick with a low-pitched aluminium roof.

In his address, the Archbishop emphasised the need for buildings to facilitate the Church's work, especially among children, in areas such as Green Valley.

After the ceremony at Sadleir, the Archbishop went to the original site of St. Mark's in Burns Street, Ashcroft, where he opened and dedicated the Sunday

### GOSPEL COURSE

ANGLICAN NEWS SERVICE  
London, September 11

A new course in the Anglican Gospel for children between the ages of nine and thirteen has been published here by the Church Information Office for the Children's Council of the Church of England Board of Education.

Called "Quest", it consists of an "Activity Book" for the children to use and a "Teacher's Handbook", written by Canon H. W. Dobson. Three themes, "Caring", "Sharing" and "Helping" each cover a single term's work.

Volunteers off-loading the roof for one of the camp buildings.

(50 miles), Goulburn (40 miles) and Nowra (40 miles).

One-third of a mile from Bundanoon railway station, it lies inside the curve of Gullies Road, which winds its way to noted outlooks, beauty spots and bush trails.

"Camp Orana" is set in nine acres of bushland where as well as tall timbers there are many kinds of flowers and birds, many of which are peculiar to the Highlands.

The camp buildings are arranged in the form of a quad.

## EMPEROR'S GIFT TO YORK

ANGLICAN NEWS SERVICE

London, September 11  
Emperor Haile Selassie of Ethiopia is sending £500 to help restore the tomb of Archbishop Walter Grey in York Minster.

The Dean of York, Dr Alan Richardson, launched a £1,500 appeal 18 months ago to restore the tomb of the archbishop who built the south transept at the minster.

A minister official said last week that Lord Stamford, a descendant of the thirteenth century archbishop, told the Emperor about the appeal.

With his gift the appeal stands at more than £1,000 and it is hoped that when the restoration work is complete, the Emperor will visit York to attend a special service.

## DEAN MATTHEWS FOR MELBOURNE

FROM A CORRESPONDENT

Melbourne, September 11  
Dean Joseph Matthews of the Chicago Evangelical Institute will visit Australia for training courses in November.

Dean Matthews, whose Institute has stressed the importance of renewal for the Church in the local setting, will bring a team of three staff members with him.

The courses which they plan to hold are intensive two-day, residential courses, to which both clergy and lay are invited.

Special educational techniques, characteristic of Dean Matthews' approach, will be used.

The programme is an intensive one, as participants involved in the course in Sydney last January have testified.

Time allotted for the week-end course is used in economical fashion. Worship forms an integral part of the life of the conference.

The Melbourne conference will be held at the "Aldergate" Methodist Conference Centre, Belgrave Heights, from November 10 to 12.

Applications for enrolment should be addressed to Miss Rosemary Harry, 154 The Esplanade, Brighton (phone 92-888).

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## REVISED PRAYER BOOK SERVICES

A THIRD EDITION of the Report of the Prayer Book Commission, complete with the draft forms of revised Services and the new Services, has now been reprinted in view of the heavy demand. It is available immediately.

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THE MARRIAGE SERVICE (12 pages):	9 cents each
BURIAL OF THE DEAD (12 pages):	9 cents each
BAPTISM OF INFANTS (New Service) (8 pages):	6 cents each
BAPTISM OF INFANTS (Revised Service) (8 pages):	6 cents each
THE LITANY (4 pages):	4 cents each
A SERVICE OF CONFIRMATION (New Service) (4 pages):	4 cents each
BAPTISM AND CONFIRMATION OF ADULTS (New Service) (8 pages):	6 cents each
BAPTISM OF OLDER PERSONS	6 cents each
THANKSGIVING AFTER CHILDBIRTH (4 pages):	4 cents each
MINISTRY TO THE SICK (12 pages):	9 cents each

The revised Forms of Service of CONFIRMATION and A CATECHISM will be available in September.

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SPECIAL NOTE: Incumbents of parishes are reminded that all orders should be placed through diocesan registries, to be transmitted to us through the Primate's Registry.

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A new edition of this popular work by the Most Reverend George Appleton, Archbishop of Perth, is now available. Price: 40 cents (postage 4 cents).

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### C.A. APPOINTMENT

ANGLICAN NEWS SERVICE

London, September 11

Sister Lois Marsden, Warden of St. Christopher's College, Blackheath, has succeeded Sister Janet Greene as secretary for Women's Work in the Church Army. Sister Greene has retired after forty years' service.

## PARISH HOUSE OPENED AT HISTORIC CHURCH MANY HELP WITH BUILDING

FROM OUR OWN CORRESPONDENT

Adelaide, September 11

The Parish of St Mary's, Diocese of Adelaide, on July 4 celebrated the 126th anniversary of the first service held in the district on July 4, 1841. The present church was built in 1847, and opened for worship in September of that year. 1841 was only five years after the founding of the colony.

The Bishop celebrated the Holy Eucharist and preached at the anniversary.

The morning-even after the service was a very happy occasion, when a number of former parishioners met present parishioners.

It was practically a "Daw Reunion", when so many of the descendants of the late John Wickham Daw, and his wife, the late Ellen Orianna Daw, were present.

They died in 1870 and 1873, and were buried in the churchyard.

Mr Daw did much for the foundation of St Mary's and its church, together with the Fenet, the Boscans and others.

The late Sir James Penn Boscawen and his wife also were buried in the church yard. He was Chief Justice and Lieutenant-Governor of South Australia.

A fortnight later on July 23, the rector, the Reverend G. E. Martin, opened and dedicated the new Parish House.

It is chiefly designed for a Sunday school, but will have many other uses.

It has a large assembly room provided with four strip heaters, and is fitted with blackout blinds.

On three sides there are six classrooms and a superintendent's office, where Sunday school materials and class records will be kept and securely locked up.

One of the classrooms is also fitted as a kitchen, with an instant hot water sink, sink and drainboards, and ample cupboard space.

Thus, a brew of the "cup that cheers" will be easily and quickly provided, and is power point for the future use of a pie-warmer.

### LARGE WINDOWS

All the rooms are very light and airy, and each is provided with two power points in addition to high power points for further heaters.

The three front rooms and the entrance face south, with large windows looking out on to the three tennis courts, and to the hills beyond.

The layout of the buildings was planned by the Rector's Warden, Mr Colin Ackland, who gave an enormous amount of free time, and the architect was Mrs Pauline Herres.

The building committee contracted for the work and materials, which are of the best, and help was given by the electrical supplier, and the ceiling fitter. The electrician kindly gave an electric clock.

The brickwork, draining, concreting and tiling were all done

by R. Ackland and Sons.

The rector and other members of the committee contributed them and the various tradesmen of the very high quality of the work they did.

The building is constructed of cream brick and Besser bricks, painted grey on the inside.

There are acoustic ceilings throughout with concealed fluorescent lights.

There will be blackboards fixed to the walls of each classroom, and Mr Ackland is making large pit inlets for each classroom for the cost of the materials.

Water and weeds have always been very troublesome, but the land has been graded, rolled and gravelled, concrete drains constructed and a large slab of concrete laid down.

A party of flowers was presented to Mr Hurren, and a beautiful sheet of flowers to Mrs G. E. Martin.

The rector received an enormous gold key, signed by those present.

The Ladies' Guild are working to provide vinyl tiles and other amenities needed.

The rector, warden and parishioners are extremely happy with the new Parish House.

## BACH FESTIVAL AGAIN AT SOUTH YARRA

FROM A CORRESPONDENT

Melbourne, September 11

The Melbourne Bach Festival is due to begin at Christ Church, South Yarra, with a recital of Brandenburg Concertos Number 5 and 6, the Concerto for Two Violins and Orchestra, and the Cantata, "Ready be my soul", on Sunday, October 1, at 3 p.m.

This will be the eighteenth annual Bach Festival at Christ Church, and the programmes are of all types of Bach's music.

Dorcas McLean will give a recital of unaccompanied violin music on October 3 for which the church will be lit by candle light.

At the chamber music recital on October 11 three different harpsichords will be used including a two-manual one by Harpsichord Makers of Melbourne.

Besides harpsichord pieces there will be the Sonata in C for Flute and Harpsichord and the Trio in G for Flute, Violin and Harpsichord.

The major work of this year's festival will be a complete performance of the S. Matthew Passion.

This is given every third year.

A film-screen has been given by two of the parishioners, and a slide projector will be purchased for the parish.

The next project is the provision of an up-to-date toilet block, and some funds are in hand for this.

The building, and most of the equipment, have cost a little over \$11,000.

### APPRECIATION

In view of all that Mr Ackland and the parish, and the savings he effected, the rector presented him with an inscribed gold wristlet watch, as a token of appreciation.

A party of flowers was presented to Mr Hurren, and a beautiful sheet of flowers to Mrs G. E. Martin.

The rector received an enormous gold key, signed by those present.

The Ladies' Guild are working to provide vinyl tiles and other amenities needed.

The rector, warden and parishioners are extremely happy with the new Parish House.

## C.B.S. IN WESTERN AUSTRALIA

FROM A CORRESPONDENT

Perth, September 11  
THE CONGREGATION of the Blessed Sacrament in Western Australia this month held a Song Eucharist in the Chapel of St. Michael and All Angels, Perth College, as guests the Community of the Sisters of the Church.

The Eucharist, a voice of the Blessed Virgin Mary, was celebrated by the rector, Canon W. G. F. Painter.

The addresses at the meetings on Thursday, September 21, of the Ward of Corpus Christi October 19, and Thursday, November 16, at St. George's Cathedral will be given by Canon A. H. Halley, the Reverend C. S. Manuel and the Reverend P. Mold, respectively.

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BRISBANE

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## WHAT'S WRONG WITH THE CHURCH'S IMAGE?

THERE was a time, but it seems long ago, when we formed impressions of other people and they formed impressions of us.

Nowadays this doesn't go. Instead, we formulate images of one another, and project our own on to others.

Even things like packets of detergent) are said to project images, but as far as I know no advertising man has yet claimed that they formulate them.

What the soap powder thinks of the housewife is still veiled in decent obscurity.

This, of course, is all part of the general silliness diffused by the advertising and public relations worlds.

But the word has stuck, and the Church, very rightly, is concerned with its own image, the impression it makes on whoever some inspired cleric once called "four-wheeler Christians" (who go to church in prams to be baptised, cars to be married, hearses to be buried, and otherwise not at all).

Not to mention non-Christian, atheists, agnostics and the indifferent.

Who, or what, forms this image?

Sometimes it's some clergyman (an image-former has encountered, no doubt; perhaps a long-beaming figure half-remembered, presiding over a bun-light—or, more significantly, one who has helped, or failed to help, at a time of deep personal distress).

### TELEVISION

For let's not deceive ourselves: even the modern pagan recognises Christian love when he meets it, and even more readily recognises its lack.

It is an awe-inspiring thought—that one's own brief life may go to show charity, perhaps at a time when the priest is tired, overworked and not at his best, can leave a life-long impression on a suffering person's mind?

This article by Peter Harris, South African journalist and novelist, originally appeared in "Book", the new magazine of the Church of the Province of South Africa.

I would like to suggest the most powerful image-formers nowadays are the Press and (in countries where they have it) television.

Newspapers don't always help much. They are apt to seize on the more eccentric utterances in parish magazines—the what the Vicar of So-and-so thinks about the Beatles, petting or the Pill—and the occasional scandals involving clergyman.

### PUBLIC PLATFORM

Anyone forming his image of the clergy from his source alone learns next to nothing about the exciting ferment in the Church of the New Theology is the most striking manifestation.

The image is of a priesthood which is either eccentric or an endearing, ineffectual kind of say, or no better than it should be.

This does not tally with my observation of individual clergymen.

But a good many newspapers and magazines do still acknowledge the existence of Christianity by regularly allocating space to clergymen—somehow more space than they give to chess, billiards or lacrosse, and very much less than they give to football.

This is the Church's public platform. How is it used? What image emerges?

Thinking of the newspaper and magazine columns I have read over many years, and trying to get a composite picture, I am sorry to say the one that comes into my mind is of a half-ingrating, half-ingratulating chumminess, which can be chosen as a chummy attempt at identification with its readers and their everyday lives.

This might work very well if he were really operating on that level. But he isn't. He is condescending to them, and it is this which gives his writing its patronising quality, its half-apologetic overtones.

It is, in fact, like an author who imagines it much easier to

"I wonder if any of you have been unwise enough to sign on a banana skin?"

"It can happen to us all if we don't look where we're going."

"It can be just painful—and dangerous, too, particularly if we're crossing a hard stretch of pavement."

"I don't know about you, but I'm always on the look-out for those banana skins that thoughtless people will insist on dropping about instead of putting them in the receptacles provided."

"There's one thing about this, though, that makes you ponder a little."

"Has it ever struck you that there weren't any banana skins? Which brings me to..."

"That is a good question, but not very far-fetched one, of a kind of religious column I've read in some newspapers and periodicals."

"Now we can all accept the fact that the clergyman newspaper journalist has an unenviable task."

### CHUMMY ATTEMPT

He is groping about blindfold. He can't know whom he is addressing.

His temptation is to try to ingratiate all the people all the time, and he chooses as a chummy attempt at identification with its readers and their everyday lives.

This might work very well if he were really operating on that level. But he isn't.

He is condescending to them, and it is this which gives his writing its patronising quality, its half-apologetic overtones.

It is, in fact, like an author who imagines it much easier to

write children's stories than novels for adults, and succeeds only in "babbling" and giving young readers' boredom or annoyance.

Christ, as he appears to me from my reading of the Gospel, was usually painfully direct.

He used parables, but they were telling and forceful, without tedious preambles in the spirit of the one I've invented.

Sometimes he replied obliquely to questions put to him, but his very obliquity forced the questioner to a personal recognition of the answer as something felt and experienced.

### INGRATIATING

Sometimes he answered questions with question, as when the chief priests and elders in the Temple asked him by whose authority he acted, and he refused to fall into their trap (Christ answered questions according to the spirit they were asked in, and the derisive intellectuals of the time came off second best).

But never did he hear from him that he was ingratiating, or feel that anxious plucking at the sleeve. "Just give me ten minutes of your time, old boy. What I have to say is really tremendously worth hearing, if you're just prepared to listen."

Couldn't his modern disciples espire to more of this directness when they are addressing the unconverted?

Then the Church might really be on the way to acquiring a new image.

## SWITHUN MYTH EXPLODED

ANGLICAN NEWS SERVICE

London, September 11

The recent discovery of the original tomb of S. Swithun at Winchester has shown it, at the pleasant medieval tale for which he is chiefly remembered, is fraudulent.

The tomb, which dates from soon after Swithun's death in A.D. 862, was found during the excavation of the Dean of Old Minister at Winchester, a few feet to the north of the nave of the medieval cathedral.

Tradition records that Swithun asked to be buried "not on the east, where the sun warms the bodies of the faithful as it rises, nor yet on the south, where it warms them at noon, but on the west, where the feet of pilgrims may tread on the stone and the rain from the eaves drops on to it."

Excavations have shown that the saint was in fact buried, not outside the west door, but inside the cathedral, in a prominent position at the crossing of the nave and the transept.

The legend arose from the fact that the nave had vanished by the time the tradition was codified (circa A.D. 1000) and the tomb then stood outside the west wall of the chancel.

The insistence on Swithun's excessive humility is thus a deliberate piece of medieval hagiography.

The Old Minister was founded circa A.D. 650 as a plain rectangular nave with a portico to north and south.

Early in the ninth century a large nave with apical transepts

was added to the west, and the early church became the chancel. S. Swithun was buried in this second church.

The nave was later demolished, probably by Ethelwold as part of his rebuilding programme, and the church was extended to the east of the early structure.

The nave was replaced by a three-apsed open courtyard, and the new west facade, extended laterally to form an almost enclosed western court, with the saint's tomb as its focal point.

Only a year after this scheme was begun, the body of S. Swithun was exhumed and placed in reliquaries in the new eastern crypt, but his cenotaph continued to be venerated and to possess a chapel down to the Reformation.

The shrine was the only part of the Saxon minister to survive the Norman conquest and the building of the present cathedral, although it was rebuilt at the same time and on the same alignment as the new Norman building.

This is the first Anglo-Saxon Cathedral to be excavated, and since no other survived the Conquest, the phases of its architectural development should yield valuable information about the nature of Saxon liturgical ritual.

To the north was the new Minster founded by Alfred and completed by his son Edward.

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## MISSIONARY EXHIBITION SUCCESS AT GUNNDAH

FROM A CORRESPONDENT

The parish of Gunnadah, Diocese of Armidale, held a missionary exhibition on August 18 and 19 in the Gunnadah Town Hall.

The two-day exhibition was the culmination of months of work by parishioners and clergy of the parish.

Each parish organisation was allocated a booth, which was to be its area of study. For example, the Y.A.F. were responsible for Polytexia, the

Junior Sunday school teachers for New Quinns, the parish council for Japan.

Display material was obtained from various sources, including the Australian Board of Mission and the Bush Church Aid Society.

Aboriginal curios were ob-

tained from the Church Missionary Society and were sold during the exhibitions.

Special display courts were erected in the Town Hall, depicting the work of the Church in many parts of the world, including the South East Asia, Jerusalem and the East, and the Australian Outback. Parish organisations were responsible for the display courts.

The results of their efforts provided an excellent representation of the work they do in these areas.

Special visitors to the missionary exhibition were the Right Reverend John S. Moyes, former Bishop of Armidale, and the Reverend Keith Browne, N.S.W. Secretary of the Australian Board of Mission.

### TOWN PROCESSION

The official opening on August 18 was preceded by a procession led by the Gunnadah Town Band, along the main street of the town.

Parishioners, dressed in costumes representing the countries of the world, together with clergy from neighbouring parishes, took part in the procession.

The exhibition was officially opened by Bishop Moyes. The Mayor of Armidale, the Right Reverend R. C. Kerle, was also present, together with civic leaders.

The Gunnadah missionary exhibition was very well organised by the Vicar of Gunnadah, Fr Andrew, C.D.C.

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## SENIOR BIBLE STUDENT

### WHAT DO WE BELIEVE?

By WINIFRED M. MEHRITT

STUDY No. XX.

The World is one. From the beginning, said Archbishop Temple, the Divine Light has shone. Always it has been coming into the world, always it has enlightened every man alive in his reason and conscience. All that is noble in the non-Christian systems of thought or conduct or worship is the work of Christ upon them and within them. There is only one Divine Light, and every man in his measure is enlightened by it.

The current revival of non-Christian religions, he believed, presses upon us the wisdom of accepting God's activity in these things. Their upsurge in particular time, he felt, is more significant than we may realize for the building of the world of the future. All the peoples of the world are equally God's children.

God has no "favorites", and to all the nations He has revealed something of Himself, in the environment in which each lives, and to the degree to which each can grasp it. The Christian went so far as to proclaim his conviction that the Word of God, that is to say, by Jesus Christ, Isaiah and Plato, Zoroaster, Buddha and Confucius conceived and uttered such truths as they declared.

If we were well that we should ask ourselves seriously and honestly at this time: "What is the value of our other religions seen in us?" They are, we know, looking closely at us, and to us, for contribution. But merely to look at detachment at us, to look at us for help is not enough. Someone said to me recently, "The trouble is that love has gone out of the world," in large measure this is true. We do not, any of us living in this world today, really love our neighbour as myself. Jesus placed this "second commandment" on the same level as He did the "first", that we love God with all our heart and mind and soul and strength.

### UNIVERSAL MOTTO

We must all of us begin to "practise" love, letting it overflow into the nations around us in every way we know or can devise, somewhere, every day. Only love can cast out the fear by which we are all best. Love must be the universal motto, and if we all accept it and live by it, looking for the best in each other, the world will be cleaned and saved. It is as easy—and as difficult—as that!

We Christians can, if we are humble of heart, discover many things in the faith of other peoples, to which we may learn, or we may learn, of their better, simpler everyday things, many of them, but basic none the less. Confucianism, for instance, lays emphasis on love of learning, on the need for quiet periods, and on respect for parents.

Buddhism concentrates on self-discipline, mind development, a high morality, and the need for personal endeavour. It lists the great enemies and hindrances to the good life as Sensuality, Pride, Ignorance, Speculation, Fickleness, Cravings, Laziness, Envy and Hesitation. Hinduism proffered an example of deep spiritual yearning, the importance of religion in the home, and a capacity for absorbing the best from other faiths. Islam fosters the idea of brotherhood, and presents a straightforward, uncomplicated system of belief. We Christians have known the essentiality of these things all the time, but some of us need to recall them from time to time.

Even the most primitive of religions have something to say to us in our sophisticated, scientific civilization. We need to remind ourselves of their strong community instinct, and their conscious awareness of the supernatural.

THE words "Sheffield Industrial Mission" for many people have become synonymous with the failure of the Christian Church to enter modern industrial society to become engaged and relevant.

It emerged from the war experience and rapidly became one of the most significant industrial team ministries organised on Sheffield steel plants.

While the remarkable co-operation from trade unions and managements. At the same time it had a clear theological basis and missionary goal.

While the project originated in the Church of England, it developed in co-operation with other churches.

All this made it a classic pioneering effort and prototype which influenced many other ministries in places as distant as the United States and East Africa.

The news that SIM was in trouble there started and perpetuated industrial ministries far beyond Great Britain.

It started with the dismissal of a very able theological basis. Now the crisis challenged the very existence and future of the project.

A Working Party was set up early in 1967 by the Right Reverend John Taylor, Bishop of Oxford, and his report is now available.

The report cites the early aims of the mission as started by the Right Reverend E. R. Wicham, now Bishop of Middleton. His book, "Church and People in an Industrial City," not drawn upon as a source of evidence, however, is available.

Now, the writer suggests, the aim should be "to win to personal discipleship of Our Lord and to the fellowship of His Church those who otherwise would be deprived of faith in a secular society."

### EARLY AIMS

They state the mission should also challenge industry with Christianity, bringing the standards of faith to bear upon industrial society and offering help to workers at all levels.

It is recommended that the mission should have final responsibility for the mission and the churches co-operating in the mission alongside "those who would have his full confidence."

## OVERSEAS THEOLOGICAL INVITED FOR MELBOURNE CLERGY SCHOOL

FROM A CORRESPONDENT

A week's refresher course for the clergy will be held at Trinity College, Melbourne, September 11-16, 1968.

It is hoped that this type of school will become an annual feature of the life of the college.

Three courses of lectures will be offered and will provide the basis of the residential school.

The main course will be provided by a distinguished overseas theologian, not necessarily Anglican, who will deal with the major theological disciplines, and he will be backed by two other local lecturers.

Thus it is hoped that each residential school will provide one of the main courses of intellectual excitement, one course predominantly "pastoral" and one good solid refresher course.

The Canterbury Fellowship, which meets for worship in the chapel of Trinity College, voted \$1,000 to support this proposal at its annual meeting on August 20 to their own satisfaction.

Immediately it issued to an extremely prominent German theologian.

The fellowship's annual meeting was also thoroughly unanimous, that its efforts could be devoted to such an end.

Naturally, the news was firmly expressed that the distinguished overseas person might be available to a wider public than is normally thought of at a clergy school.

The actual organizers of the residential conference say they are hopeful that the three courses to be offered at the first such school will be theological, liturgical and educational.

At this stage little else can be announced until replies come from Germany and various parts of Australia from the lecturers invited, but it is hoped that the first official announcements will come in the next few days.

The Warden of Trinity College is Dr. Robin Sharwood, and the Chairman of the Canterbury Fellowship is Dr. M. P. Thomas, who is also Chairman of the University of Melbourne.

Calling for full rights and freedoms for all, the committee cited the standards for religious liberty set in the United Nations declarations.

The full text follows: The Central Committee is concerned that the Law on Religious Liberty in Spain recently passed by the Cortes appears to fall far short of the standards for religious liberty of the Evangelical Churches and other churches in their desire to be recognised, not merely as associations but as churches, enjoying full rights and freedoms both for themselves and their members, such as are stipulated in the declarations and documents of the United Nations, the Second Vatican Council and the World Council of Churches.

"It requests the C.C.I.A. and the Secretariat for Religious Liberty, especially in dialogue with the Roman Catholic Church, to continue to keep in touch with the Evangelical Churches and other churches in Spain, and in particular with the Commission of Evangelical Defence in Madrid."

# SHEFFIELD INDUSTRIAL MISSION: REPORT ON A CRISIS

ECUMENICAL PRESS SERVICE

"It would then be understood," the report states, "that the Bishop would consult these representatives before taking any action of forming policy..."

Though expressed in moderate terms this is a criticism of the way in which the Congregational and Methodist members of the staff were treated during the recent tour.

The right of appeal by any chaplain to his Church superior directly in "matters of faith and doctrine" is recommended.

The dismissed members of staff and always said they were told they had this right but when the crisis occurred no appeal was allowed.

The publication of the report was met by silence as well as radical comment. The latter centered on the theological and ecumenical issues involved.

Under the heading, "A Basic Theological Issue," the *New Christian* (June 29) wrote: "Undoubtedly the handling of the 1966 staff crisis was lamentable and the treatment of the Methodist and Congregational churches shameful."

But it continues to say that "the issue is fundamentally a theological one, as was the case

in the French priest-worker crisis.

"Stated briefly, the point is whether the Church has an exclusive relationship with God which enables it to put Him on offer to the rest of the world, and at work in the world and in calling the Church to respond to Him wherever He may offer."

### NOT SOLVED

Dr Leslie Davidson, secretary of the Methodist Home Mission Department, reacted: "We think of ourselves as a church of mission and evangelism and we welcome its task to be the raising of secular society to rescue 'brands from the burning.'"

The British weekly *New Society*, under the heading "Church Military," drew attention to the martial background of most members of the working party.

It declared that the report showed that other churches were welcome to join the mission's work so long as they accepted Anglican conditions and leadership.

The *Church Times* hoped that the report would enable the work to go further forward.

Mr Davidson confessed considerable disappointment, stating that it fell "far below the ecumenical approach which we believe is the only way which offers any real hope to-day."

"The structure suggested by the Working Party is entirely a denominational set-up with strong authoritarian methods."

## C.E.M.S. CONFERENCE

ANGLICAN NEWS SERVICE

London, September 11

Christian concern and responsibility for "The Man Near Door" will be the theme of this year's conference of the Church of England Men's Society, which will be held at Cleethorpes, in the county of Lincoln, from September 29 to October 1.

The Bishop of Coventry will be chairman of the conference, and its theme will be introduced by the Bishop of St Edmundsbury and Ipswich, the Right Reverend Leslie Brown, on Saturday, September 30.

On the same day the Bishop of Lincoln will be the celebrant at a service of Holy Communion at St Aidan's, Cleethorpes, at 8 a.m., will preside at the conference service in St James' Church, Grimsby, at 2.30 p.m., and will be chairman of the 7 p.m. mass meeting in the Pier Pavilion, where the speakers will be Mr K. White and the Reverend Colin Cutler.

The conference corporate Communion will be held at St Aidan's Church at 12 a.m. on October 1, when the Bishop of Coventry will be the celebrant.

In a message published in the conference brochure, which was issued last week, the Bishop of Lincoln says that "In preparing for the conference we must seek to deepen both our knowledge and our concern for our neighbour."

"Only as we really try to understand man as he is in the twentieth century can we go on to preach Christ, not of the nineteenth century, or of the nineteenth century, or of the twentieth century, but of the twentieth century."

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