

WILLOWRA

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THREE RURAL DEANERIES OFFERED WILLOWRA MOVE BY ADELAIDE SYNOD

FROM OUR OWN CORRESPONDENT

Adelaide, September 7

By far the most important decision taken in the general business of the Synod of the Diocese of Adelaide held on September 1 and 2 was that to offer three rural deaneries to the Diocese of Willochra.

This decision was the culmination of five years' discussion and work upon the subject of strengthening the Diocese of Willochra. The three rural deaneries concerned are those of Eyre Peninsula, Yorke Peninsula, and Clare.

They embrace 23 parishes or mission districts, those of Ceduna, Cleve, Cummins, Eden Hills, Minnie, Point Lincoln, Strathely Bay, Tomby Bay, Yarcodoo, Whyalla, Whyalla West and Womersley, in Eyre Peninsula; Koolba, Matfield, Minlaton and Yorketown, in Yorke Peninsula; and Auburn, Bullock Hills, Clare, Koolunga, and Riverton in Clare.

The effort will be to increase the number of the clergy in the Diocese of Willochra from 11 to 35, and to more than triple the number of communicants to a figure above 4,000.

The mover of the motion was the Church Advocate, Mr G. E. H. Biele, who traced the history of motions which have been before the synod for division of the diocese and asked the synod to accept this strengthening of the Diocese of Willochra as a first step.

Further steps which could be taken in the future would be the setting up of a third diocese, and the eventual seeking of provincial status for South Australia. Mr Biele's motion was an amended version of a motion moved by the priest-in-charge of Elizabeth, the Rev. Canon A. J. Witt, who had sought Willochra's approval for offering to the Diocese of Willochra the three rural deaneries of Yorke Peninsula, Yorke Peninsula and Clare. The text of the motion carried was as follows:

MOTION CARRIED

That this synod of the Diocese of Willochra should be strengthened by the transfer of the parishes and mission districts comprising the Rural Deaneries of Eyre Peninsula, Yorke Peninsula, and Clare from the Diocese of Adelaide to the Diocese of Willochra; that the synod of the Diocese of Willochra be considered accepting a transfer and that if the synod of the Diocese of Willochra be willing to accept such a transfer the Standing Committee and its members be empowered to take such steps to implement the transfer as it may be competent to take.

The motion was carried by the synod with great enthusiasm after the bishop had spoken extensively in favour of its complete approval. The voting, which was taken by orders was as follows:

House of the Clergy: 89 in favour, 10 against; House of the Laity: 158 in favour, 7 against.

The bishop voted for the motion.

The motion moved by the priest-in-charge of Cummins, the Reverend R. W. Holden, which was used, carried the support of the Rural Deanery of Yorke Peninsula, proposing a different method of computing the assessment upon congregations defeated after an extensive debate.

The related motion proposed that the deductions allowable for the purpose of computing the assessment should be stipends, travelling expenses and

giving to missions and other objects outside the parish.

A motion asking the Standing Committee to investigate the procedure of assessment was carried.

The synod listened with great attention to speeches outlining the programme for follow-up of the Anglican Congress of 1963 within the diocese.

In four motions moved by Mr G. E. H. Biele and seconded by the Reverend J. E. W. Henfrey, who were the lay and clerical delegates from the diocese to the congress, several items of what had been accomplished and what still be carried out.

The extent of the plan was shown to be thorough enough to cover every aspect of the Church in the diocese (social and parochial level).

THE MOTIO PLAN

This may be seen from the text of the four motions given below:

(a) That this synod approves of the Diocesan program of follow-up of the Anglican Congress 1963 within the Diocese and urges all the clergy to give their cooperation in implementing its aims, namely:

- (a) to carry out a comprehensive study of the needs and resources of the Diocese;
- (b) To make an assessment of the efficiency of existing institutions, departments and agencies;
- (c) To bring home to every Anglican in the Diocese what the Toronto Congress

press strive to do and how his findings are likely to affect every member of the Church and every one of its institutions; and direct the Standing Committee to take such action as may be necessary to implement the program; as

That this synod approves of the action of Standing Committee in recruiting or inviting (as the case may be) all Diocesan

(Continued on Page 12)

CENTRE FOR THE FRIE NDLESS ESTABLISHED IN EAST PERTH

FROM OUR OWN CORRESPONDENT

Perth, September 7

With the appointment of the Reverend Norman Hall as Chaplain in the Diocese of East Perth, shelter is being offered for the homeless and the friendless at the East Perth Rectory, 111 Kensington Street.

The premises are known as St. Bartholomew's chapel and hall. Prepared for the purpose, and estimates for the work, expected to cost about \$5,000 have been made, but the need was so urgent that the work of erecting and waiting for buildings to be erected or renovated.

Some of the families now in the rectory which can now be a not completely appropriate for the modern requirements of an average family. His stipend is paid from a special fund.

The church hall is a dormitory for women, which will be provided with double-deck beds, hot showers and other facilities as soon as funds are available.

ROMAN CATHOLIC ATTITUDE TO INTERNATIONAL AFFAIRS

ECUMENICAL PRESS SERVICE

Geneva, September 7

A prominent Roman Catholic layman has publicly advocated a radical reconsideration by the Roman Catholic Church of its involvement and responsibility in international affairs.

Writing in the Dutch periodical "Politiek", Dr F. A. M. van Gennep, an international law professor at the Roman Catholic Institute of Economics, Bourges and commentator, asserted that Roman Catholic theologians and social conservatives, lacked a clear vision of the problems of the international community.

He had failed to follow Pope John XXIII's advice that such issues be studied from the point of view of contemporary man rather than from "the unchanging and ever valid teachings of the Church".

Dr van Gennep said this in an address given at the schema discussed at the third session of the Vatican Council, and especially in the sixth chapter of the schema dealing with "The Church and the Community of Nations".

He stated that two drafts of the text for this chapter have been rejected and a third one

is being prepared. He said that the text of the chapter is still in a preliminary stage and that the final text will be ready in a few days.

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(Continued on Page 12)

The Sub-Dean of All Souls' Cathedral, Thursday Island, Canon John Bayton, receiving the offerings of the people following the dedication of this cathedral extension on August 23. With him are Canon Peter Hand (left) and Canon Francis Biele (right).

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CALL TO AD SOUTH AFRICA

WANGARATTA SYNOD

The Bishop of Wangaratta, the Right Reverend T. B. McCall, commended the South African Defence Appeal during his Charge last Monday.

Bishop McCall said that many of the people awaiting trial on treason charges could hold indefinitely and few had money with which to engage defence counsel.

"Both white and black people have been thrown into jail without any charges being preferred and have not even been brought to trial, more than one respectable white citizen has been deported including the Bishop of Johannesburg whose two attorneys (by the way) were amongst those thrown into goal without trial for some weeks and then released.

"It is no secret that the present Bishop of Natal (the late Huddleston) was working in South Africa as a member of the Community of the Resurrection which was recalled by his Superior partly because he feared for his freedom—his house had been searched by the police more than once.

"The noted writer Alan Paton is anxious to leave the country as his passport has been taken from him.

The bishop said that certain leaders of the government were former Nazi sympathisers who were saying that most of their delegates were Communist sympathisers.

In 1963, he said, there were more than 642 people convicted on political charges, 46 condemned to death, 287 sentenced to life imprisonment and 135 to long terms of imprisonment and more than 642 people were being held in jail without any charge being laid.

INITIATION

In his Pastoral Charge the day before, delivered in Holy Trinity Cathedral, Bishop McCall dealt at some length with Christian Initiation.

An important problem was the number of Confirmation candidates who fell away during the year following their confirmation. A re-appraisal of both the theology and practice of the Church in regard to initiation with a view either to altering the whole system or finding some way of making it work better was needed.

Radical change would not assist the solution of the present problem and might indeed make further barriers to Christian unity.

The present method had also stood the test of about 1800 years.

The bishop deferred Infant Baptism which is being questioned in some quarters today, to the evidence of both Holy Scripture and tradition was that "the Bible makes it clear that the children of the faithful are and ought to be admitted into the People of God."

Children were admitted into the Church on the faith of others and as they depended in other ways on the family and nation.

To refuse Baptism was virtually to deny the efficacy of

GERIATRIC NURSING HOMES PROJECT

A new venture in co-operation between the Churches and the N.S.W. Department of Health will begin on October 1.

This will be the project known as "Archdeacon Park" at Westmead, Diocese of Sydney.

The project consists of four geriatric nursing homes which are being built by the State Government and which will be handed over to four denominations to be conducted.

The Church of England unit will be staffed by a Chesham Nurse, Miss Haines. Each unit will care for 34 patients who have recently been discharged from mental hospitals.

the sacrament and the power to be needed for Confirmation, for example, a revival of the Prayer Book rite of witness for each candidate.

The bishop thought that a stricter discipline appeared to be needed for Confirmation, for example, a revival of the Prayer Book rite of witness for each candidate.

Another suggestion was that the bishop meet the candidates, parents and witnesses before the Confirmation service.

The problem of Christian Initiation remained a pastoral, not a theological, problem.

"The worst sin of all would be to profess our faith at a time when above all we should be aiming at faithfulness in prayer and self-commitment."

INTERESTING SYNOD IN SUVA

FROM OUR OWN CORRESPONDENT

Long distances to be travelled by some of the delegates and expense make it necessary for the Synod of the Diocese of Polynesia to meet only in two years.

It is to be held in the Sea City, Suva, the capital of Fiji, and in St. Stephen's House this year.

European, Fijian, Tongan, Indian, Malianian, Samoan and Chinese delegates are expected to attend the synod, the most recent estimate being that 200 delegates would have felt much happier in their own language, though many of them would be present in a degree never reached before.

The Bishop in Polynesia, the Most Reverend H. R. Gough, read his Charge (THE ANGLICAN, September 3) at the opening of the synod. His greetings were extended to him and to the Bishop by representatives of the Roman Catholic, Methodist, Presbyterian and London Missionary Society Samoan Church.

Various Bills set out to remedy anomalies in previous years, one of them, dealing with the



During the Primate's visit to Gippsland Evensong was held at Kerrow Hall, Yallourn, Victoria, on August 23, for the people of the Archdiocese of the Latrobe Valley. In the procession are (left to right): the Primate, the Most Reverend H. R. Gough; Canon G. C. Lovegrove, Primate Chaplain; the Bishop of Gippsland, the Right Reverend D. A. Gunner; and the Reverend R. E. Elliot, one of the bishop's chaplains.

Cathedral Act, has also the effect of making canon law for the first time. The Primate, the Reverend John Pittman, and the Chancellor of the Cathedral, the Reverend Harold Butler, thus automatically becoming canon of the cathedral.

It was decided to set up a commission to go into the whole matter of Diocesan Education, for the schools are working under serious difficulties of housing, staffing and finance.

It was decided to ask overseas Boards of Mission for the help of some expert who would do some serious research into the vital problems.

The debate on Mutual Responsibility and Interdependence was an excellent one in which all races present contributed and was well reported in the press. The Constitution of the South Pacific Anglican Conference, adopted and that of the Joint Theological College for Suva was accepted in principle. A Constitution for the pro-

posed Fiji Council of Churches was adopted with safeguards. It was the largest session at synod yet held in the diocese.

BAULKHAM HILLS CENTRE
The Archbishop of Sydney, the Most Reverend H. R. Gough, dedicated the new Parish Centre at Holy Trinity, Baulkham Hills, last Sunday afternoon.

The two-storey centre has been built at a cost of £16,000. Downstairs is a hall to seat 200 people attached to which is a modern kitchen and other facilities.

Upstairs are three large rooms and storerooms which open out on to a concrete terrace. The centre is attached to the old vestry porch joining the two buildings so that the stairs are halfway between the two floors.

The Curate-in-Charge, the Reverend W. A. Givran, said last week that Sunday school classes and meetings of other groups had had previously to be held in a small room, local halls and the church.

The new centre would provide all the necessary facilities for parish activities.

Messages of congratulations were received from many previous incumbents including the Reverend Thomas Evans, the Reverend Robert Evans, and the Reverend Kenneth Church.

INTERNATIONAL CONFERENCE

S. Michael's Church, Vanuatu, Diocese of Sydney, will hold its first international conference from September 18 to 20, in the parish hall.

The theme will be "The World One Parish". The rector, the Reverend Howard Guinness, will be the chairman. On September 18 at 7.45 p.m. Canon A. J. Dain will lead the discussion on "This Seething World".

The forum will consist of Pastor Phao Anan Tin from South Vietnam, the Reverend Manasseh Kema from Kenya, Mr. Jacob Roberts from New Australia and Miss Anita Margitt from the North.

The theme the next evening at the same time will be "Southeast Asia on the Move," introduced by the Reverend Judith Gould. The film "The Unfinished Task" will be shown.

Sunday's theme "What of Australia?" will be discussed at the church services by the Reverend Stuart Adams (8 a.m.), Canon Dain (11 a.m.), and the Reverend D. Foot (7.15 p.m.).

Miss Betty Go, from the Philippines and Mr. Roberts will speak at the fellowship tea at 5.30 p.m.

The minister of all churches are welcome to attend.

TWO MISSIONARY BISHOPS' VISIT

Two missionary bishops will visit this country in July next year.

They are the Bishop in Polynesia, the Right Reverend H. R. Gough, and the Bishop of New Caledonia, the Right Reverend Nicholas Anstey.

ARCHDEACON APPOINTED

The Bishop of North Queensland has announced the appointment of the new Administration Archdeacon of North Queensland, the Reverend Herbert Reginald Moxham whose duties will commence in December.

The Reverend H. R. Moxham has served in the Diocese of North Queensland for 14 years in a number of capacities. He was born in 1922 at Hillsfield, Sydney, and was educated at the Fitzroyland High School, where he was a prefect and house captain.

After winning a scholarship, he entered the offices of a chartered accountant and worked in Sydney as an accountant from 1944 to 1950.

In 1950 he came to Yarrahbah Mission as lay missionary, and in 1952 entered St. Francis College, Brisbane. Here he became senior student and gained honours in his final examination.

He was made deacon in 1955 and served in the Diocese of Matthew's Church, Mundingburra.

In 1957 he held the new Department of Missions and Youth for the diocese, and at this time served for a period as vice-president of the National Fitness Council. He was Past-Chaplain of St. Peter's, West Hill.

In 1959 he was appointed Diocesan Secretary of the Diocese of North Queensland and in 1962, becoming Rector of St. Matthew's parish Mundingburra.

The new archdeacon has been Chaplain to the R.A.A.F. since 1963; he has served as treasurer of the Castle Hill Lions Club; chaplain to Her Majesty's Prison and was, last year, chairman of the Prisoners' Aid Society. He has been on the Diocesan Council since 1958.

His new work will be to act as Archdeacon of the Central Archdiocese and be in charge of the administrative affairs of the diocese which covers 372,000 square miles.

The archdeacon-elect is married with two children.

DEACONESSES' RETREAT

FROM OUR OWN CORRESPONDENT

Melbourne, September 7.

A number of deaconesses from the Diocese of Melbourne attended a retreat which had been arranged for them at Deaconess House, in Fairfield last week.

The conductor was the chaplain to Deaconess House, the Reverend W. W. Singleton, who passed his address on the theme of the retreat, which was "The Deaconess' Home."

The retreat began on Monday evening, August 31, and continued until the Thursday morning.

TASMANIAN CRICKET

FROM OUR OWN CORRESPONDENT

Hobart, September 7.

The Tasmanian Protestant Churches' Cricket Association at its annual meeting here on August 27 reviewed a highly successful season and made plans for the next.

Mr. R. J. Cooper presided. Nine of the ten clubs were represented.

The report said that a high standard of play had been attained since the inauguration of the Premiership under the aegis of the Tasmanian Cricket Association, which was their first attempt.

There had been keen competition during the roster and the "final four" was not decided until the last day.

The next interstate fixture was virtually to be played in M.L.bourne on September 12 and December 1 and it is hoped that Tasmania will play a first-class strong team. "Samsons missed the last series in Sydney."

Bales covering players' dress were introduced and there was a splendid improvement in the standard of attire.

The balance sheet showed an excess of £133 in the general account and £44 in the cricketers' fund.

Mr Cooper presented trophies to Bob Swanton (Hobart) Bowling Club, and to the Rev. Peter Cawthron (St. Aidan's) Bowling Club. (Glenloch) Presbyterians' 12 catches. Wayne Wootley (Church of Christ) 5 stumpings. Salvation Army who had the most runs have been asked for affiliation again.

All officers were re-elected.

NEW BUILDING AT BALKAHURST

FROM OUR OWN CORRESPONDENT

The Archbishop of Sydney, the Most Reverend H. R. Gough, dedicated the new church building at St. Martin's, Balakhurst, in the parish of St. Mark's, South Australia, on September 6.

The building extends the old church hall to which it is joined by folding doors to allow for the use of the special occasions.

The place is on an excellent site on a spur above the George's River.

It was opened almost free of debt, being paid for mostly by unsolicited gifts.

The archbishop preached a homily on the occasion having his address on two Chronicles 7:2, "the glory of the Lord."

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The Archbishop of Sydney, the Most Reverend H. R. Gough, dedicated the new church building at St. Martin's, Balakhurst, in the parish of St. Mark's, South Australia, on September 6.

The building extends the old church hall to which it is joined by folding doors to allow for the use of the special occasions.

The place is on an excellent site on a spur above the George's River.

It was opened almost free of debt, being paid for mostly by unsolicited gifts.

The archbishop preached a homily on the occasion having his address on two Chronicles 7:2, "the glory of the Lord."

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect the views of the Editor. We are glad to accept for publication any letter, provided it is not controversial in nature. If possible, the typed, and must be double-spaced, and to the Editor. Preference is given to letters signed by the author. Names are appended to all letters.

Parts of some of the following letters have been omitted.

THE BLAKE PRIZE

ART BUT NO THEOLOGY?

Sir—Can you tell me what really is the Aim of the Blake Exhibition? Your correspondent in the Times of June 25 last said it is "to stimulate and encourage the artist and public in religious painting and sculpture." He then added that the prize is awarded for the best painting—i.e. theologically or devotionally. The Church has given the Blake Prize Committee standard aims as a thoroughly contemporary picture in religious art. It noted the word "truth", and it continued "This involves some attempt to penetrate into the profoundest of theological thought and to express it in a form which provides inspiration in a manner that is ultimately communicable to the recipient as well as to the artist."

I hope the views of that committee are held by its successor, because I do not see how the fact of a religious artist, purporting to deal with a religious subject, can be judged unless some regard is given to the artist's conception of the subject he is to express.

The late Dorothy Sawyer in "The Word" suggests that a picture may be considered in three ways. First as a picture, second as a work of art from whose creative process the rest of the work is born.

Second, there is what the artist puts on canvas, the personal expression of his thoughts. That is the Word of the Creator.

And third, there is the impact of the picture on those who see it. It is their inspiration, its energy, what it does.

In other words a work of art is a trinity of thought, word and work—Creator, Word and Spirit.

This analogy, whose theological significance I need not pursue, suggests three lines of enquiry appropriate to the Blake Exhibition.

I hope your correspondent goes into this matter in a way that is more than a little interesting. I am thinking that the Blake Exhibition will be judged solely on the basis of the pictures. No one questions the essential importance of the pictures in the exhibition, but the exhibition of painting and drawing in the pictures to be shown.

It is not particularly an exhibition of religious art, that is the only way in which it can take into account. We start with the idea in the mind of the artist, then our first question concerns the idea itself rather than the skill of the hands which are expressing it. The question is: what is he trying to tell us, or what he knows what he is talking about?

It is not clear that the artist should be subjected to an inquisition as to his orthodoxy, or that the right of the public should be aware of the spiritual truth of his theme.

For instance the Crucifixion of Jesus is not just an incident in the history and extreme physical agony. If it were only that it would be common to find, but in point of fact it is unique.

With regard to the impact of a picture on the public, no artist would be satisfied if he may do the truth in order to win the approval of the public. It is a conviction of the artist to follow the progress of conviction, and to follow the progress of new ideas in which to express themselves, but we least these matters, which will ward to the day when they will be able to express themselves. I will dare to express it in forms which the simplest of us can understand.

Yours, etc.,

S. H. MOLINE, Hamilton, Queensland.

R.I. IN SCHOOLS

TO THE EDITOR OF THE ANGLICAN: Sir—Your leading article, (August 27), repeats the assertion previously made by the Man in the Street (August 20), that the clergy are "entitled by law for some eighty years now to give religious instruction in Public Schools for one hour each week." This is not true, and never has been the case. What the Public Instruction Act of 1880 says is that religious instruction may be given in any school, but it is not to be more than one hour. But, the Act does not say anything in secular subjects shall occupy not less than four hours in each year. Since we count the number of schools in school for only four hours a week, it follows that the maximum time available for religious instruction is only forty-five minutes each day or less than one hour. In a great many schools, this allotment of time is already being used on one day, and we count the number of lesson periods used by all the institutions involved.

The Act says further that children of different religious persuasions shall not be instructed at the same time. It follows from this that the Act cannot take full advantage of the provisions of the law in that many Anglicans and in which their number is small.

The provision regarding the religious instruction, broken in all those schools where the religious instruction is given in all Churches give religious instruction at the same time.

The reason given by the instructive for your readers if it is not to be more than one hour with religious instruction in schools could be repeated in many other places throughout our country.

What is your source for the 1880 Act, and what is your source for the many claims, supposedly based on the 1880 Act, that we are to have religious instruction in schools?

Yours faithfully,
ARNOLD HARRIS, Archdeacon of Goulburn, Goulburn, N.S.W.

N.S.W. SCHOOL SYLLABUS

TO THE EDITOR OF THE ANGLICAN: Sir—While having frequently been disappointed by the articles published in THE ANGLICAN, may I say that the Editor of THE ANGLICAN for issue on the revised curriculum for Social Studies in my opinion is a most satisfactory one. I have seen on this issue, and I am glad to see that the Church leaders replied in a way expected of them, in the light of the many questions that they put on their credit in the eyes of the public.

What is my source for the many claims, supposedly based on the 1880 Act, that we are to have religious instruction in schools?

Yours faithfully,
ARNOLD HARRIS, Archdeacon of Goulburn, Goulburn, N.S.W.

ONLY FOR THE WEALTHY?

TO THE EDITOR OF THE ANGLICAN: Sir—May I hasten to put the Editor of THE ANGLICAN in reply to my own letter in THE ANGLICAN of August 27?

First, my urgent need for a more satisfactory secondary school education for my daughter, who is at the Methodist and Technical Schools, has been met.

Secondly—and to the praise of God—it has been met on terms which are reasonable and attractive. Thirdly—perhaps this should have been said first—my

husband. Let us examine ourselves without heat or self-righteous indignation. Our aim may do better.

We often blame men for not accepting the teachings of the Church but we are sure what we are to do. We begin to think most are prepared to do it last but there are too many who are not. Our leaders are asleep. The Church is not what it was.

Our separate sects are too many. We are to become nonsectarian. We are to have a common prayer book. We are to have a common prayer book. We are to have a common prayer book.

What is the attitude of the Anglican communion to the Nicene Creed? As all Eastern rites, Catholic and Orthodox, have accepted the Apostles' Creed as a substitute for the Nicene Creed in the Mass, would the Anglican communion consider this change in their Communion service?

These two questions which came at the end of a lengthy letter from a sister in the Roman Catholic Church.

My correspondent is concerned with the fact that the Apostles' Creed may be substituted for the Nicene Creed. It is fair to comment that the Anglican Bishops' Conference left it to the local dioceses to decide whether to use the Nicene or the Apostles' Creed.

Historically there is no reason for the Apostles' Creed being preferred to the Nicene Creed. As my correspondent points out, it is not an association with the baptismal service of the West, where it was generally in use from the beginning.

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'LIKE TO KNOW...

A WEEKLY COLUMN ON FAITH AND MORALS, CONDUCTED BY THE REVEREND A. V. MADBICK.

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Readers are invited to send questions to the Editor. Questions must be answered by post if stamped and addressed envelope is enclosed.

What is the attitude of our Church to the Nicene Creed, the Communion service? While a Prayer Book Revision Committee appointed by General Synod is at work at present, it would seem highly improbable that they would substitute the Apostles' Creed in the Mass.

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prayer. Our normal patterns of thought assert themselves. The mind is not allowed to wander into "leisure thoughts", as Marcus Aurelius expressed it. Perhaps the mind is not so much in times of conscious thought, than it is in times of unconscious thought.

In response to Mr. Allen's experience: Christopher Robin's shared:

God bless Mummy, I know that's right,
Was it in the bath tonight?
The cold so cold, and the water so hot,
Oh, God bless Daddy — I quite agree.

How can we effectively handle our wandering thoughts in times of prayer? It is not to distract from, but rather than distract from, our times of silence?

If we are, we shall work with that distraction in the present. As I have been reading self in the past, I have been reading self in the past, I have been reading self in the past.

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WHAT YOUR CHURCH'S MISSIONS

DO FOR YOU? WHERE YOU ARE.

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REVEREND BISHOP OF ADELPHI

REVEREND BISHOP OF ADELPHI

LETTERS TO THE EDITOR

CHOIR SCHOOL.

To THE EDITOR OF THE ANGLICAN.
Sir.—Further to the correspondence re S. Andrew's Cathedral Choir School:

Firstly I would point out that my use of a non-musical word, "discretion", which has a connotation of policy, such as effective musical screens has been raised. The Choir School matter is that it has become necessary to cast the anxiety as to the origin and importance of any questioning this climate of opinion is essential to arouse sufficient awareness of the need for a frank ventilation of the facts.

In reply to comments in "The Archdeacon Pitt in 'The Anglican' of September 3:

My comments re "largest numerical group" were ironic comment on the use of the title "Choir School".

Further, Worcester, Gloucester, Peterborough and Bristol do not have schools directly attached to and run on behalf of the Cathedral Choir. The large 500 strong schools are independent State Grammar Schools which cathedral chorists are educated through scholarships at Peterborough, etc., boys are accepted on condition they complete the 11 plus examination and must leave the school at the age of 17. These four schools are listed in the Choir School Directory to give to one book. The parents of prospective chorists are told of the various costs in the country viz: duties, scholarships and educational standards.

2. The original estimate for the proposed buildings in Stage I was £75,000 made up of £30,000 special fund and mortgage. The present mortgage of £80,000 is greater than the original appt. The present estimate for completion of all three stages is around £350,000. From whence comes the balance? I quote the archdeacon's letter: "I am supporting the Appeal as the job through and freed of debt, I can only hope be lived to a ripe old age."

3. Further quote from his letter "the buildings soon to be completed give absolute priority to choir requirements". A complaint must go to the Appeal Committee for they conduct this matter as only owing to their direct intervention the plans submitted to the Authorities for Stage I were allowed to include these facilities. The committee holding they were required in Stage I to justify the use of the original £30,000 special fund.

4. As to the remark that facilities present to a highly qualified musician jeopardising his reputation and future employment, I would most justly suggest you to him if there is any choir boys in practice in it. If as the Reverend Dr. Williams' Newgate in "The Anglican" of September 13, the attempt will shortly be made to give face by filling the stalls with boys whose suitable or not, trained or otherwise, the situation certainly causes a loss and definite damage to a musician's reputation and future employment by those not fully conversant with the facts.

5. Far from being the "pundits of the R.S.M.C. here and elsewhere who have failed to convince the Cathedral Chapter on their views... and seem intent on sabotaging the cathedral music." (to quote Archbishop PITT in his letter) "I think it is purely what I claim to be—a thinking parishioner—attempting to prevent existing conditions from sabotaging the cathedral music."

Yours faithfully,
"THINKING PARISHIONER".
N.S.W.

ROMAN CATHOLICS AND REUNION

To THE EDITOR OF THE ANGLICAN.
Sir.—Your correspondent Mr. Michael J. Lawrence (August 20) apparently contends despite the absolutely overwhelming evidence to the contrary, that the Pre-Reformation Church in England was not part of the Roman Catholic Church. This is not so surprising when one remembers that no truth is safe

from human perversity, not even the roundness of the earth, the existence of the material world, or the fact of free will.

The Venerable Bede wrote in his "Ecclesiastical History" Pope Leo's pontifical power over the whole world: "The Anglican view in the eleventh century... the authenticity of which does not obey the Roman Pontiff is dissonant to the Catholic view, nor is he that flock given to Peter by God." In the twelfth century, the Archbishop of Canterbury, Roger, wrote: "Who doubts that the Roman Church is the head of all Churches and the source of life."

His declaration that the majority of Rome did not have authority over the other bishops for the first four centuries is contradicted by his own Anglican historians, Dean Milman wrote in his "History of Latin Christianity": "Before the end of the third century the imperial respect of Rome's bishops from S. Peter was substantially admitted by the Roman Church." Professor C. Briggs, in his "The Episcopal Church, wrote in his book "Church Unity": "It is not possible for me to admit that the Christian Church... was not united to the Primacy of the Roman Bishop and that all other bishops were not subject to his supreme jurisdiction of other bishops of other governments and dioceses."

Yours faithfully,
ANTHONY LAYMAN.
Sydney.

STEWARDSHIP

To THE EDITOR OF THE ANGLICAN.
Sir.—That there is "nothing new under the sun" has been a revealingly memorable title in the Christian Church, it is interesting to read, in your issue of August 20, of an idea used recently in a Sydney newspaper. The author, a well known writer, has created one more "idea" referred to the parish worker when the parsonage is completed to be completed themselves for more than just their own benefit. It is time to learn that, in Victoria, one organization of "Stewardship Consultants" has been set up to advise this system for some years, with considerable success. In instances where parishes have embarked upon a second phase, at least, to convince some parishioners that commitment means the giving of oneself to Christ, not just a pledge to pay a sum of money to the parish. There is no longer an experiment, but a long list of parishes which can testify to this.

Yours faithfully,
V. J. NAUGHTON,
Canterbury, Vic.

APARTHEID

To THE EDITOR OF THE ANGLICAN.
Sir.—I am glad to answer my exposure of Nelson Mandela and his associates as Communist planters, planning to overthrow the State of South Africa. Nelson Mandela's revolutionary tactics, F. W. MacLagan (August 27) first attempts to misrepresent me by stating, "As I understand Mr. Mandela, he is probably one of the 13 million people who should be denied elementary human rights." I would like to state to you that he is not a Communist, but a man who is trying to misrepresent my position, what he states is to be, but to face the main point he has taken.

Mr. MacLagan has taken upon himself to attempt to misrepresent Mandela concerning the Ruviera trial, in which Nelson Mandela was probably the "star" performer. I must state that Mandela is acting as a responsible Christian, and that he is not a Communist. He made one study of all the evidence, submitted in England was not part of the Roman Catholic Church. This is not so surprising when one remembers that no truth is safe

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not to deny that the documents in his own handwriting had not in fact been written by him? He wrote on his own behalf, not in my statement that "I would like to state to you that he is not a Communist, but a man who is trying to misrepresent my position, what he states is to be, but to face the main point he has taken."

The Venerable Bede wrote in his "Ecclesiastical History" Pope Leo's pontifical power over the whole world: "The Anglican view in the eleventh century... the authenticity of which does not obey the Roman Pontiff is dissonant to the Catholic view, nor is he that flock given to Peter by God." In the twelfth century, the Archbishop of Canterbury, Roger, wrote: "Who doubts that the Roman Church is the head of all Churches and the source of life."

His declaration that the majority of Rome did not have authority over the other bishops for the first four centuries is contradicted by his own Anglican historians, Dean Milman wrote in his "History of Latin Christianity": "Before the end of the third century the imperial respect of Rome's bishops from S. Peter was substantially admitted by the Roman Church." Professor C. Briggs, in his "The Episcopal Church, wrote in his book "Church Unity": "It is not possible for me to admit that the Christian Church... was not united to the Primacy of the Roman Bishop and that all other bishops were not subject to his supreme jurisdiction of other bishops of other governments and dioceses."

Yours faithfully,
ANTHONY LAYMAN.
Sydney.

STEWARDSHIP

To THE EDITOR OF THE ANGLICAN.
Sir.—That there is "nothing new under the sun" has been a revealingly memorable title in the Christian Church, it is interesting to read, in your issue of August 20, of an idea used recently in a Sydney newspaper. The author, a well known writer, has created one more "idea" referred to the parish worker when the parsonage is completed to be completed themselves for more than just their own benefit. It is time to learn that, in Victoria, one organization of "Stewardship Consultants" has been set up to advise this system for some years, with considerable success. In instances where parishes have embarked upon a second phase, at least, to convince some parishioners that commitment means the giving of oneself to Christ, not just a pledge to pay a sum of money to the parish. There is no longer an experiment, but a long list of parishes which can testify to this.

Yours faithfully,
V. J. NAUGHTON,
Canterbury, Vic.

APARTHEID

To THE EDITOR OF THE ANGLICAN.
Sir.—I am glad to answer my exposure of Nelson Mandela and his associates as Communist planters, planning to overthrow the State of South Africa. Nelson Mandela's revolutionary tactics, F. W. MacLagan (August 27) first attempts to misrepresent me by stating, "As I understand Mr. Mandela, he is probably one of the 13 million people who should be denied elementary human rights." I would like to state to you that he is not a Communist, but a man who is trying to misrepresent my position, what he states is to be, but to face the main point he has taken.

Mr. MacLagan has taken upon himself to attempt to misrepresent Mandela concerning the Ruviera trial, in which Nelson Mandela was probably the "star" performer. I must state that Mandela is acting as a responsible Christian, and that he is not a Communist. He made one study of all the evidence, submitted in England was not part of the Roman Catholic Church. This is not so surprising when one remembers that no truth is safe

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