

DO ANGLICAN SYNOD MAKES LEGISLATION DECISIONS MANY MODERNS STILL CANNOT BE PROPERLY DISCUSSED

"Legislation by exhaustion" is a phrase that could apply to be applied to the mammoth second ordinary session of the thirty-third Synod of the Diocese of Sydney held last week, from October 12 to October 16.

On one thing the sorely-tested representatives, lay and clerical, are all agreed: somehow, and soon, a less exhausting way of conducting the affairs of the diocese must be found.

The membership of the synod now exceeds seven hundred; and it continues to meet in a Chapter House which was too small for even five hundred.

Most synodists hope that the Archbishop's Commission, whose report is to be discussed at the forthcoming special session, will offer some solution. If the commission's report does not do this, then synodists' hopes will rest on the Archbishop, who has the heaviest and most tedious burden of all to bear, since he cannot escape the seven or eight hours of discussion which goes on each day.

The solution does not lie in holding two or three sessions each year. Synod rejected this motion.

One difficulty is that nearly every ordinance and motion which comes before the synod is "important". All the ordinances could be classed as "important", and the great majority of the motions really do cover matters of great interest to most members.

This being so, it would demand an unreasonable amount of restraint on the part of too many members not to make their contributions in debate.

In the ordinance, course, enjoy priority over motions (especially private motions) this already means that much cannot be discussed properly before the five long days of the synod come to an end.

Of all the matters discussed at this session, the two widest general interest (which is not to say they were the most important) concerned State Aid and the diocesan grant to its Department of Promotion.

COMMON LINK

There was a common link of some importance, the recommendations of the Standing Committee in both cases overruled the recommendations of its Requesting Committee.

Last year, despite the request, the Standing Committee on synod turned down flatly an appropriation of £3,000 for Promotion.

The reason was not any sense of antipathy towards the department, but alone its director, Mr. J. Keavney; but a feeling that the department was being taken for granted which the synod wanted to know.

A member had asked for details of the director's salary and the information was refused. It could not be ascertained from the department's accounts which had been tabled. The synod accordingly stood on its dignity and refused to vote any money.

At the end of the year, after the same information had been asked, and after no less than three "official" speakers had "pressed the back" to another, the information was forthcoming.

Whereupon the synod promptly voted 50 per cent more money than the Standing Committee had recommended.

The lesson should not be lost: people generally, even synod

will cheerfully give what they are asked, and more, if they are given the facts.

At to State Aid, in the form of grants from the Federal Government for science blocks in Church schools, not all the pleas of the "top brass", and the unexpected support for the aid by the archbishop himself, prevailed against the instinct of the synod that acceptance would mean abandoning a real principle with ultimately disastrous results.

The most pleasing thing about the debate was its freedom from anything like sectarian bias.

The view tacitly adopted by most speakers against acceptance was that they were discussing a matter of education, not of politics or religious denomination. By implication, the outstanding difference between sides agreed that politics and religion had been introduced as a smokescreen by the Federal Government, and that this was to be deplored.

NOT NEGATIVE

The Diocese of Sydney has not infrequently been criticised elsewhere for its stand against State Aid to Church and day schools, primarily because others have held that the traditional attitude of the diocese was "negative".

It would be more true to say

that Sydney's attitude was based in large part on a fierce concern for the rights and duties of the laity, amounting to a healthy anti-clericalism in the best Catholic tradition, and that its attitude was at bottom anything but negative.

The proof that this is so lay in the almost unanimous acceptance of a resolution to appoint a Commission of Enquiry "to study, in the light of changing circumstances and current difficulties, the relative responsibilities of the diocese in the fields of public and private education".

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"While there is no distinctively Anglican Faith, there are no distinctive Anglican attitudes, no distinctive Anglican atmosphere, which is not always easy to define," he said. He then discussed some of the marks of Anglicanism. These were:

1. A Biblical quality seen in the constant appeal to Scripture,

2. The liturgical emphasis seen from the earliest days of Christianity.

3. The insistence on episcopacy, variously interpreted, but still maintained by all Anglicans.

4. The tradition of theological learning seen in different ages when new aspects of truth have been brought to light.

5. The inheritance of error (or what seems at first sight to be error).

"Individual Anglicans in high positions have often flattered the doves and people wonder why they are not immediately removed from their position," the bishop said.

"The Church has learnt from the past the wisdom of not making any new decisions in the first years of a new crisis, and it is for this reason that we ask for urgent help now."

"It is worthy of note that the contributions made by parishes and individual Christians according to their means, will stand comparison with dioceses having far longer Christian tradition."

"In my judgment this kind of 'giving for living' is the most far-reaching of any kind of 'missionary giving' at this moment."

"The project list contains many other urgent needs of this diocese - new churches, new classrooms, new schools, and so on."

"They are needed; but the Church will go on living if the church building at X has to wait for a few years for its repairs, or the school at Y has to wait for the new schoolrooms it needs so much."

"But the Church will not go on living if it is without the ministry - and it is that fear, some possibility that makes us ask for this help to urgent."



— Robert Wolcott's photograph.

Outside St. George's Cathedral, Perth, at the Mothers' Union annual festival this month. From left to right: Mrs. Sutcliffe, Diocesan President, Mothers' Union; a visitor from Government House; Lady Kendrick, wife of the Governor of Western Australia; Mrs. T. T. Reed, wife of the Bishop of Adelaide; Commonwealth President, Mothers' Union; Mrs. G. Appleton, wife of the Archbishop of Perth; and Mrs. Ellis, Diocesan Secretary (Honorary) Mothers' Union, Perth.

BISHOP ON DISTINCTIVE MARKS OF ANGLICANISM

"To fulfil the minimum makes no very great demand. To be a really good Anglican will take all that a man has, and it is a lifetime work," said the Bishop of St. Arnaud, the Right Reverend A. E. Winter, in his charge to Synod on October 4.

The bishop was speaking on "Anglicanism at Mission".

In the large room read at church services and the encouragement of private Bible reading.

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PERTH M.S.U. FESTIVAL

CATHEDRAL FILLED TWICE

FROM OUR OWN CORRESPONDENT

Perth, October 19

Preaching to St. George's Cathedral, Perth, on the occasion of the annual Mothers' Union Festival, the Rector of Bawendean, the Reverend R. Edwards, said that many, many years ago the proper festival was concerned that his nation was going to pieces.

There were failures in moral standards and in uprightness of living.

While the prophet pondered over the message for that age he was given the vision of the tent with its ropes and stakes.

If they lengthened their ropes, they would have to strengthen their stakes, and therein lay the remedy for their times.

Without stakes dug deep, in everything would collapse.

But for the roots, the tree-tops would have been blown about by the winds.

The more one was cast down by life's waves one needed resources which restored the soul. High standards of life could not be maintained by low levels of power.

Mothers' Union banners from city, suburbs and country were carried in procession into the cathedral and around it, each branch thereby making it a token of dedication to the cause which the Mothers' Union stands.

In the morning the Archbishop of Perth, celebrated the Holy Communion, at which service, as well as at the afternoon one, a specially formed choir, trained by Mrs. Bruce Naylor, cathedral organist, led the singing.

CONGRESS EUCARIST

A solemn Eucharist, with special intention to mark the opening of the Australian Congress for International Co-operation and Disarmament, will be celebrated at the rectory, the Reverend Austin Day, at Christ Church, Launceston, Sydney, on Monday, October 19, at 7 a.m.

BAPTISM IS BARRIER

NEW ZEALAND UNION TALKS

ECUMENICAL PRESS SERVICE

Geneva, October 12.—The Baptist Union of New Zealand has announced that it is unable to join in union talks under way here because the proposed lack of mutual visits for infant baptism as well as adult baptism.

A statement published in the Church's official journal declared that "while appreciating the sincerity of those from whom they feel in conscience bound to separate, the Baptists of New Zealand are unable to enter into negotiations for any union which involves the acceptance of infant baptism as an alternative form of baptism."

Further, it said, the proposed talks "contain other implications, especially concerning the Church and its membership, which would be a hindrance to Baptist participation in the negotiations."

The statement did not elaborate upon these points. Involved in the talks are the Presbyterian, Methodist, Anglican and Congregational Churches and the Associated Churches of Christ. The Church of the Province of New Zealand, which has recently voted to join the discussions.

The statement said New Zealand Baptists had followed the negotiations with sympathy and "genuinely regretted at all efforts towards 'healing' Christian division, but that there are 'certain' principles Baptists feel unable to surrender for the sake of Church union."

The question of baptism has been one of the most difficult in the union discussions. While the majority of the Churches practice either baptism or infant baptism, the Associated Churches of Christ practice baptisms by baptism. With the exception of the Anglican Church, which retains both practices with indifference to rights and conscience.

AFRICAN METHODIST BISHOP

ECUMENICAL PRESS SERVICE

Geneva, October 19.—On September 4 Monsignor Cornelius, Archbishop of Elizabethville, attended the consecration service of Bishop John Wesley Stungu, one of the first two African bishops in the world. The ceremony took place at a dinner honouring the new Methodist Bishop of the Congo.

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"SOONER OR LATER" WE NEED WARNING TO CHURCHES

ECUMENICAL PRESS SERVICE

The general secretary of the World Council of Churches, Dr. W. A. Visser 't Hooft, this month took European churches to task because they are "far too little concerned with the immense problem of proclaiming the Gospel in and to the secular world of our time."

He was addressing the *constituting assembly of the European Council of Churches on board the M.S. Bornholm*.

He said European churches have failed to face up to the task of evangelizing the world.

"We have passed away from the old world and are now in a new world," he said.

In this situation, he declared, the church must be more concerned with the conservation of the Christian faith and the Christian mission than the calling of a new evangelism to the Church. Our task is to confront European culture with these basic questions which it must face if it is to have a future.

"Our evangelism should be church-centric evangelism. It should raise the issues of European culture and raise them in the light of the Christian Gospel. We could perhaps call it a 'Socratic' evangelism, in which the evangelist is midwife, rather than preacher."

"What is needed is to ask the scientist to know where he is going, to ask the technologist whether the world he is building allows for living space for free responsible persons, the economist whether life in his welfare state will not kill that which he is building."

Dr. Visser 't Hooft addressed the opening plenary session of the constituting assembly of the European Council of Churches, which is being held in Bornholm, Denmark, from October 19 to 24.

Dr. Visser 't Hooft said the churches in 21 European countries are "facing a new situation." He said the churches in 21 European countries are "facing a new situation." He said the churches in 21 European countries are "facing a new situation."

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And European culture is being played.

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He said the churches also have a second task—namely, a specific task in the world-wide missionary calling of the whole Church.

"The non-Christian world has Asia and Africa, and the Christian faith, but not very much has accepted it."

"The result is that we are now (and surely not without reason) criticized and sometimes condemned in the name of the faith which we have exported."

"The 75 member nations which have a Christian origin."

"In this situation, he declared, the churches have a double task: first, 'to insist that Europe

shall act to the 'non-mission' (non-aligned), and to the poorer nations of the world—the principles which it has itself brought to these countries."

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WILSON, The Reverend D. L., Curate of S. Clement's, Mornan, Diocese of Sydney, to be Rector of S. Chad's, Cromorne, in the same diocese.

ONE PLUCKED RED APPLES

Three sorts of godly men
I met along the way:

There were some,
familiar,
who named the Name
of their Lord Jesus,
addressing Him,
My Friend and my Brother;
But, once,
I heard a pastor of theirs
call for nurturers,
and another
for a Cross upon the Table,
and,
(following thirty-nine lathes
of the tongue)
they crucified both of these,
And you saw them returning,
vindicated,
to the drone of Malta,
returning,
to high pulpit,
varnished news
and the Test upon the walls,
God to loved the world . . .

And there were others,
devotees,
who loved the Octave
of the Patronal Feast,
Candle
and Incense,
and the solemn hour
after the deep note of the Sanctus bell
more than the hallowed Name
of God's great act of creation:
These were found a Friend
or a Brother.
It is true
they found a Mother;
But Him,
they gave another Assession,
the final count-down,
Him
they banished,
to that distant realm
beyond the reach of human worship
where,
they said,
Holy Father dwell . . .

But there was one
who crossed my path,
tall and brown looking,
whose scuffed feet walked without haste
through an open door.
He plucked red apples,
with delight
filled voluminous pockets,
gave one into the hand of a child,
and in and out came the crowd,
tossing the boy right reverently
upon his back.
He called it
playing at horses with my Lord.
And me,
bending
over the push-button gate,
he shivered
and left there his Master's Peace
for my last, hard mile.

—LINDSAY M. HOWELL.

BOOK REVIEWS

VARIETY OF TOPICS

THE CHURCH QUARTERLY REVIEW, Nos. 355 and 356, S.P.C.K., Annual

The Christian Rev. writing.

THE ANGLICAN, by its new coverage of the whole Church, offers a reader to be part of so vigorous a movement, at the same time keeps him humble at his own small part in it.

In a different way "The Church Quarterly Review" does the same thing.

In the two issues before us, scholars, nearly all Anglicans, examine an almost bewildering variety of subjects which concern Christians, and almost stamped us to assess our own part in that thinking of which movements are but an expression.

The contributors conform to no particular pattern. Many are laymen who may range from bishops to curates, from rectors of parishes to chaplains in institutions. Others are teachers, lecturers and professors.

So long as it knows his subject and has something useful to say about it, it does not seem to matter whether he is an Evangelical or an Anglo-Catholic, whether he is an Anglican or Orthodox, whether he is a professional scholar or an interested student.

The articles both inform and amuse. In these sixteen there are two on the biblical subjects of Creation and the Suffering Servant, as well as one on the Revised Prayer.

THERE were two on Tradition, the other on Prayer Book revision, which reach to the heart of the matter. In the first, Professor R. P. C. Hanson says: "We must become what we are. We must work out in common life and in ecumenical expression the wisdom that we have never completely lost" (p. 174).

In the other, the Reverend C. E. H. Stephens-Hodge, of the London Church of Divinity, claims: "Revision of the Prayer Book must never be an academic exercise. It must arise out of the daily life of the Church as it seeks to hear its witness in the world" (p. 232).

There are valuable essays on historical subjects. The Reverend L. W. Barnard cites evidence that Hadrian was not as

hostile to the Christians as he became towards the Jews. Others who write on George, Lord of Wales, was a Caroline divine, and on Little Gidding and Leighton humbly at his own small part in it.

Then, again, there are accounts of the Vaian Church, Christianity without religion, and our relations with the Orthodox churches.

Many will be surprised to read, in an article on Penitence in the Eucharist, that "theologically and liturgically, Communion devotions are unjustifiable" (p. 215).

BUT if you happen to disagree, you will still have much to say to those who turn to articles on Moral Theology, the purpose of society, the functions of Church colleges, of Hospitals, and the use of the

There are, as usual, very many book reviews of first-rate importance. To read Robert Leacey on Jeremiahs and "The Parable of Jesus" would alone be worth a year's subscription.

In each issue Bishop Ward makes somehow to set the pace with his Editorial. It is interesting to note his appraisal of William Temple: "Experts in the several subjects may doubt whether the late Archbishop was really first-rate in any one of the philosopher, politician, economist, theologian, and so on. But he was not a doubt that the few skills crossed each other he was a first-rate priest in his own right. Indeed we have not yet seen his like in subsequent generations."

—C.C.C.

NEW EDITOR FOR "THEOLOGY"

ANGLO-THURSDAY NEWS SERVICE

London, October 19

The Dean of King's College, Cambridge, Dr. A. R. Viller, who has edited "Theology" since 1939, is relinquishing the editorship after the December issue.

S.P.C.K., the publishers, have appointed the Reverend C. R. Danstan, a minor canon of Westminster Abbey to succeed him.

EVANGELICAL SCHOLARSHIP

BUT FOR THE GRACE OF GOD, Philip E. Hughes, Holder and Stoughton, P. 55, St. 65.

THE LIFE OF CHRIST, Alan Cole, Holder and Stoughton, P. 55, St. 65.

"CHRISTIAN Foundations" is a series sponsored by the Evangelical Fellowship in the Anglican communion of which these are the second and third volumes. Slim and seemingly slight, both these books a great deal of well-expressed information into something less than a hundred pages.

"But for the Grace of God," by the Editor of the series, is on Divine initiative and human need. The nine chapters are all on Grace—the scriptural doctrine which is effectively advanced by reference both to the Church's teaching, as expressed in the Articles and the Catechism and is shown in the history of the Church.

Grace is defined as the "undeserved blessing freely bestowed on man by God, and still more particularly the blessing of salvation in the full rich significance of that term, freely given Jesus Christ."

Grace is traced in its relation to sinful man in and through a series of works (the Roman A. pages 21 and 22) and in a series of rebuttal is given of Bishop Robinson's school which is the Law as being legalistic and affirms the sole authority of "interpersonal" relationships should be governed by Love.

It is when he comes to Chapter 10 on the sacraments that the controversial section really begins. "There is but one ministry of grace, and that is the ministry of the Word; for the administration of the sacraments is but an aspect of or an ad-

junction to the ministry of the Word."

"It is the attribution to the sacraments of a status as a means of grace on their own, independently of the Word, that in the history of the Church has led to the atrophy of preaching and the misuse of the sacraments."

Chapter 7 on "Grace and Baptism" and Chapter 8 on "Grace and Mary" both carry the controversial aspects further. In view of the current interest in re-unite both these deserve careful reading.

DR ALAN COLE, at present lecturer in Trinity Theological College, Singapore, writes incisively and challengingly on the New Testament image of the Church.

Having set out those passages of scripture which refer to his subject, and the Articles and Collects built upon them, he reminds his readers that the "body of Christ" but one of the metaphors for the Church.

There is a continual danger in pursuing one biblical metaphor to the neglect of the rest, and this is at least an analogical thinking and at the worst a functionalism.

The current metaphor, the product of the theological and social change of our day, may get out of proportion unless it is complemented.

He then proceeds to examine the concept in the Old Testament and the New Testament and suggests that for S. Paul the body metaphor "is an image of the Church which refers primarily

to our common dependence on the Word."

There is a purkaking of His another, unity in Christ, and responsibility for mutual service. It is in Chapter 4 that we come to the apostolic church. Writing of the arbitrary division of clergy, he writes (page 41): "It is not a priestly caste any longer, for no job remains for a cleric to do."

There the unequivocal statement that Paul cared more for spiritual realities than for outward form. In view of any special new powers being regularly conferred by the act of ordination." (Page 43)

"It is hardly necessary to say that there is no thought in the New Testament of the presbyter having any quasi-priestly powers subject to the control of the context shows that Jesus' words to the apostolic circle in the Eucharist have to do with Gospel preaching in the Spirit's power" (page 51).

Next is to the heart of his criticism of much that is accepted today is his examination especially of the "testament of the Incarnation" (Chapter 6). As it is to be expected, he believes that the Church is "for since 'it is faith in Christ that is the heart of the Church' (page 51) 'if Reformed and Anglo-Catholic can meet together now in the Church of England at a common Lord's Table, they can surely and Anglican enjoy intercommunion at once' (page 79)."

—A.V.M.

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EVANGELIST COLLEGE DEDICATED PAPUAN FRANCISCAN PROFESSED

FROM A CORRESPONDENT

Jagarata, October 19
The Bishop of New Guinea, the Right Reverend David Hann, Bishop of the Goroka Ambio, on September 26 dedicated the Evangelist College at the Friary of the Society of St. Francis at Jagarata, New Guinea.

The college consists of a distinguished and a single men's dormitory, two classrooms and a very striking chapel built after the style of a Sepik Sepik house.

This dedication of St. Francis College, as it is now called, was a smaller and more family affair attended by the 12 students, the brothers, the people who live on the farm and the village people of Jagarata, together with some local Papuan catechist mission staff—about 150 in all.

Much of the money for the building of this college has been contributed by Companions and friends in New Zealand, and without their aid we could not have done it.

In the chapel the altar is in the centre and is made out of a piece of a cedar tree cut in half.

The hanging crucifix was painted by the Reverend Stuart, of Boroko, and depicts Christ as a Papuan and the cross is embellished with tapa cloth designs. The altar is striking and challenging and inspiring.

After the dedication Colvin Oley Baura was made a novice, taking the name of Brother Oley.

He is from Malaita, in the Solomons—a big fellow who has been in charge of the farm at Pawa School.

He has settled in well and seems very happy, and after a few hours we had five brown boys in the class.

Next morning, Sunday, everyone was stirring early. There was a procession of village women with large quantities of food.

They had kindly offered to feed the crowd of hundreds after the Mass and had stacks of taro, sweet potatoes, pumpkins and yams.

After attending the early Mass men were lit and the business was got under way.

The profession of Brother Philip took place at 11 a.m. By now a great crowd had assembled from Popondeta and surrounding mission stations and from the local villages—about 100 people.

FIRST FRIAR

The profession was very moving. Marjorie School had been seen to shake their heads sadly at Brother Philip's profession and their intention to give his life to Our Lord.

For us it was particularly thrilling as we realised we had met our first Papuan Friar in the community.

There is no doubt Brother Philip's profession has deeply stirred the Papuan Church.

The village people now showed their feelings in the way they followed to undertake the feeding of the crowd.

There was a wonderful feeling about the whole thing. Bishop Hand received Brother Philip's vows and the Right Reverend Ambio said the first Mass in the new chapel. And so came lunch, and Brother Ambio, and so came the beautiful setting, and with the gay and colourful dresses and the fact that one of them was a girl, and so came the fact that we were all so happy, and so came the fact that we were all so happy, and so came the fact that we were all so happy.

After lunch came the play, "The First Friar," by Evelyn Hart. Our natural amphitheatre, with its tree-covered stage and green bush for backcloth, provided a beautiful setting, and with the gay and colourful dresses and the fact that one of them was a girl, and so came the fact that we were all so happy, and so came the fact that we were all so happy.

After a pause the dancers

NEW FOUNDATION IN JAPAN ECUMENICAL PRESS SERVICE

Geneva, October 19
Although Christianity is the only religion which commands interest and respect in Japanese academic circles, little hope exists for much Christian expansion in Japan in the immediate future.

This was the assessment of an American clergyman who recently completed a three-month study of conditions in Japan.

Lawrence L. Durgen, member of Broadway Congregational Church in New York City, took part in a joint meeting of the Women's Planning Council and the Japanese Christian University Foundation the membership of which includes Christians "is not growing—some even report a decline in membership of both Protestant and Roman Catholic bodies".

Reared in Japan, Dr. Durgen was optimistic about the long-range campaign which the international university can make there because of its "positive exposure to the religious and ideological cross-fertilisation of people."

In much of the so-called Christian world, he added, the Gospel "is hardly recognizable today for all the accretions of prejudice and preconception."

It was the quite most wonderful feeling we have had since we came to the friary just four years ago.

COMBINED ACTION HELPS CONGOLESE YOUNG PEOPLE

ECUMENICAL PRESS SERVICE

Christians of all traditions, Jews, and Muslims are combining their efforts to assist the youth of the burgeoning city of Leopoldville.

The unique programme, which has the support of the city's major industrial and commercial firms, is the product of an initiative taken by the Youth Department of the Congo Protestant Council.

Within the past four years the population of Leopoldville has grown more than quadrupled—from a figure of 42,000 in 1950 to a present total estimated between 120,000 and 140,000.

The situation has brought with it serious problems for Leopoldville's youth. To the tens of thousands reared in the villages have been added scores of other thousands who have come in search of employment.

Unskilled, and the majority without family ties, they live a hand-to-mouth existence and need. For many their only background is the streets, and the pattern is repeated to a corresponding degree in outlying areas.

Without jobs, and the majority without family ties, they live a hand-to-mouth existence and need. For many their only background is the streets, and the pattern is repeated to a corresponding degree in outlying areas.

DR RAMSEY ON HEALING

ANGELAN NEWS SERVICE

London, October 9
The Archbishop of Canterbury, Dr. Ramsey, has said that "Healing and Religion" when he opens the new year of the world's largest hospital's Institute of Theology in Queen Square on Monday, October 12. He will be introduced by the Dean of the Institute, Dr. James Bullock.

The Institute is a post-graduate hospital and medical school in which doctors come to study advanced work in nervous diseases.

It currently has students from 15 countries, including Portugal, Peru, India, Switzerland, Iraq, Iran and Libya.

About 100 people are expected to attend the opening.

CONCERN OVER EMPHASIS ON POPE'S PRIMACY

ECUMENICAL PRESS SERVICE

Geneva, October 13
Reserve and scepticism marked the first comments on the Pope's address at the opening of the third session of the Vatican Council. ("The Anglican," October 1.)

Greatest concern was expressed by an Anglican clergyman on the primacy of the Pope, the emphasis on the Church's understanding of itself, and the statement that the council will seek "to show the separated brethren the true concept of the Church."

The German agency, Evangelical Press Service, commented that the address did not emphasise what the Churches have in common, but what divides them.

Nothing was said about the council's role in the promotion of unity.

DOCTRINAL

Rather, it said, the Pope underlined that the council would "examine in the light of the doctrine concerning the nature and mission of the Church."

It said the key word in the Latin version of the Pope's speech is the repeatedly occurring "et" (and).

The speech, it said, showed the transfer from "the pastoral to the doctrinal."

MAIN STUMBLING BLOCK

Pastor George Richard-Moore, writing in "Reforms," the French Protestant weekly, said that the Pope's address to antagonise most non-Roman Catholic groups, and his insistence on the primacy of the Pope, "as everyone knows or ought to know, is precisely the main stumbling block in (non-Roman Catholic) relations in Rome."

He said that a good thing that this basic Roman doctrine should be reaffirmed so strongly and unequivocally, and that it has a good effect upon the "unity of dialogue."

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BELLS PEAL AGAIN

FROM OUR OWN CORRESPONDENT

Melbourne, October 12
The silence of 14 months was broken by the peal of bells which rang again from St. Paul's Cathedral on Sunday, October 4.

As part of the cathedral restoration, the bells had been dismantled and sent to England for recasting and tuning. On their return some little time ago, they were mounted in new and strengthened steel frame, which is old-fashioned no longer let them hang true.

At a special service of rededication, the captain of the bell-ringers, Mr. Graham Hayes, gave the first peal to the Reverend T. W. Thomas, Dean of Melbourne, asking that he re-dedicate these bells to the glory of God and the use of his Church.

Lessons were read by the Stained Glass Guild, and Sir Frank Sellick, Chairman of the Restoration Appeal Committee, gave the invocation.

Two short peals were rung immediately the service ended and a long peal occupied most of the afternoon.

There are thirteen bells in the peal, although only twelve are in general use. St. Paul's is the only cathedral in Australia with such a peal.

Although the Restoration Appeal Committee has not been re-opened for a further 14,000 as damage was found to be more extensive than first appeared.



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