

SEVENTH SESSION OF GENERAL SYNOD APPEARS

A VARIETY PROGRAMME

To the accompaniment of the wildest speaker by the secular Press about the completely misunderstood Prayer Book Commission Report, and some of the best-intentioned and inaccurate reporting and attempts at "policy making" by junior reporters, General Synod got under way last Tuesday.

As far as THE ANGLICAN was concerned, it got off to a flying start when some sixty Representatives paid to join in an Informal Dinner to mark the opening of the Session and to pay tribute to the retiring Chairman of Committees, Bishop J. S. Moyes.

It was a thoroughly informal occasion, with the three Archbishops present — Brisbane, Melbourne and Perth — seated not at the head of the table but among lay and clerical members.

During the Dinner, the Acting Primate presented Bishop Moyes on behalf of those present with a brand new overcoat to replace the distinctive garment he has worn for some time past.

Earlier, the Bishops' Meeting had passed a generous resolution concerning the Editor and her Correspondents, which is reproduced elsewhere in this issue.

Officially, General Synod opened with the acting Primate, the Archbishop of Brisbane, celebrating the Holy Communion at St. Andrew's Cathedral at 8 a.m. last Tuesday.

CANADIAN PITCHES

There followed a well-attended service of Matins at 11.15. The Bishop of Huron, Canada, presiding. The Right Reverend G. N. Linton, who presided at the last meeting, proposed for a national Church becoming independent of outside aid.

For 200 years, until 1940, he said the Canadian Church had depended on the English and Irish missionary societies for men and money.

"They were too kind to Cateraner to us to lean on them for support. Our dependence was a kindly and a terrible thing; it cripples and weakens and holds back national development—yes, until 1940—and no more money could be sent from England to Canada, and at long last we were forced to stand on our feet, to make a virtue out of necessity."

"In 1940 we took on the whole load, the North, the prairie, the sparsely settled areas and we pledged the English-speaking churches to assist us in what they had nourished all the way."

"For the next twenty years the Canadian Church concentrated on doing its job at home as it ought to be done."

The Episcopal Church in the U.S. was stronger because they declared their independence earlier.

"By the sixties they were ready for a new stage in their development."

"Our Canadian job was being well done. We had built hundreds of new churches for our shifting population," he said.

"We were beginning to be self-centred, complacent, somewhat isolated and a bit complacent."

Then, in 1963 the Anglican Church came to Toronto, and with it the Mutual Recognition and Independence Movement.

Canadians had never been quite the same flock.

They began to see themselves as "affluent, self-centred and complacent, spending 90¢ cents of every dollar received in the church in our costs for our overseas work."

"We determined to address the 'the imbalance', said Bishop Linton.

In two years they had raised annually a half-million of new money for World Mission projects overseas.

Each parish had been asked for every dollar it spent on the work to send another dollar overseas.

The Canadian Church's immediate objective was to take of the Anglican dollar for overseas work.

They were now at about five per cent, with ten per cent as the goal.

The work in Canada itself had been reduced to a minimum, he emphasised it would.

From a ministry of dependence with a maturing outlook which was both difficult and rewarding, secular staff and existing.

Most Representatives then found their way to the luncheon organised by the independent Synod's Diocesan Registry Staff in a city store.

The World's Anglican Council had both had a great part to play in the process.

Promptly at 2.30 a.m. the Bishops' meeting from Church House into the Chapter House, where lay and clerical representatives were already assembled.

After Prayers, the Archbishop the Most Reverend P. N. W. Strong delivered his address to the Synod.

The purpose of any Synod, he stressed, was not to divide, but to unite.

This was seen in the very fact of dialogue between the Anglican Church was in danger of splitting into the Jewish and Gentile sections, he said.

"Saint James, who presided over the Council of Jerusalem (Acts 15) a wonderful unity was reached out of a divergence of opinions."

"The unity of all of us, he said, was to be maintained."

The collective vocation of a General Synod could have far-reaching effects for good upon the Church and nation.

The Archbishop said, "The Church in England never sank to so low a level in spiritual life and witness as in the 13th years when the Conventions of Canterbury and York were suppressed by Parliament."

For eleven centuries before that, the modification of the English Church had been regular, efficient and wise.

It was while the Conventions were in session, John Wesley's followers and some Congregationalists left the Church of England to form their own ranks.

It was necessary to send envoys to endeavour to keep the Church united, and in so doing to preserve and to no one else."

It was Bishop G. A. Selwyn of New Zealand who first saw the need for a national church, and also include the laity.

The Archbishop said, apart from the fact that our own ranks, our envoys must be more than ready to receive them.

"The call to Christian unity was never more insistent than it now is. It may be never more essential as it faces a world divided by contrasting loyalties and ideologies."

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RESOLUTION OF BISHOPS' MEETING

THE ANGLICAN is honoured to be informed that the following Resolution was passed unanimously by the Bishops' Meeting in Sydney on September 20:

The meeting of the Bishops of the Church of England in Australia congratulates the Editor of "The Anglican" and her Official Correspondents in all parts of the world for the efficiency of their news service and the services rendered thereby to the Australian Church; and encourages all Church people to support the paper as it seeks to extend its circulation.

in forwarding unity among the churches of the world."

He hoped General Synod would agree to a great increase in the efficiency of the Anglican Church and other Christian churches, he said.

"We may well pray that this twentieth century," he said, "so full of hope and trust for mankind, may mark, as it would mark, a new foundation, a turning of the tide which so far as unity is concerned, has been a long and arduous journey."

"We must not be so proud of the churches only but of all mankind, showing that God's love and unity must survive through the centuries of Faith."

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Among those attending the Anglican General Synod Dinner were (left to right) Bishop Ambrose, Archbishop Applin, Bishop J. S. Moyes, Archbishop Woods, and the acting Primate.

The Archbishop said, "The Church in England never sank to so low a level in spiritual life and witness as in the 13th years when the Conventions of Canterbury and York were suppressed by Parliament."

For eleven centuries before that, the modification of the English Church had been regular, efficient and wise.

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"The unity of all of us, he said, was to be maintained."

"We must not be so proud of the churches only but of all mankind, showing that God's love and unity must survive through the centuries of Faith."

"It is our summons and encouragement to the Mission to the world, that is not only fellow-Christians, but also to all men."

The following week we shall publish an account of the proceedings at the remainder of the Session.

In this way, though we would in some ways prefer to be topical like the daily papers, we shall endeavour to present a comprehensive and authoritative account of the proceedings.

Of great interest to readers will be a series of charts and graphs concerning the growth of the Australian Church, its finances, recruitment to the ministry and other information prepared under the direction of Bishop Geoffrey Samba.

These charts were put on display for the information of Representatives in the Lower Chapter House during the Session.

They illustrate graphically much of the substance of a Report also prepared under the Bishop's direction, following his experience with the Primate's Committee on M.R.I.

VIET NAM

"Whatever our views may be on the causes, policies and ends underlying the war in which our nation is engaged at present in Viet Nam, our hearts cannot fail to be riveted by the sufferings which it is bringing to God's children, both in North and South Viet Nam."

The Prayer Book had its prayer proceed daily for peace, we should also pray for the suffering and the men on active service.

It was our Christian duty to support all constructive efforts for the future rehabilitation of the people of Viet Nam.

It may well be that we should broaden our immigration policy and show our friendship and hospitality to them by a less exclusive policy than that which we have at present, which would make it possible for some of them to be identified with us in our own country," the Archbishop said.

NEW BISHOP OF CALIFORNIA

FROM OUR OWN CORRESPONDENT

San Francisco, September 19

The Right Reverend C. Kilmer Myers, Suffragan Bishop of Michigan, was elected sixth Bishop of California at a Synod convened in San Francisco on September 14.

Myers, who is 60, is the Right Reverend James A. Pike, who has resigned the office of Bishop of the Centre for the Study of Democratic Institutions at Santa Barbara, California.

Bishop Myers was elected on the ninth ballot after a long and exhausting day which began with a celebration of the Holy Communion in Grace Cathedral at 10 a.m.

Second in the balloting was the Right Reverend Richard S. Milard, Suffragan Bishop of this diocese.

Myers is 60, is married, with three children. He is regarded as one of the leading experts on the Church in the urban and metropolitan areas.

He is also regarded as a "sound" churchman and orthodox theologian.

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LETTERS TO THE EDITOR

The following letters to the Editor have been received. The Editor is not responsible for the return of them, but will endeavour to insert an abbreviated version of them in this issue, if possible. If you wish to be published, please send your letter to the Editor, with a return address, and a stamped envelope.

THE HOLY COMMUNION

PRAYER BOOK REVISION

TO THE EDITOR OF THE ANGLICAN:—There have been many proposed Holy Communion and other services submitted to the clergy of late, one from Sydney being a conglomerate of recent rites and certain unacceptable to the majority of Anglicans.

The following is a criticism of the most acceptable of the Holy Communion—one which has the approbation of many Anglicans. The first: I deem it a retrograde step to replace the traditional, and uninvited mastery of Greek, Latin and ecclesiastical English language with the vernacular. The Church exists to worship, and not to condescend to lower levels. Second: From earlier times in all liturgies, penitence has been the beginning and end. To commence with a hymn is wrong.

Third: The Prayer for Unity "may" be used, and therefore may be used. Why then is this to be so? This particular prayer may be used to express an essential attitude for introducing the right service.

Fourth: The "Kyrie" loss means that the "Gloria" is Decalogue or Christ's Summary or are omitted.

Fifth: The "Gloria" is a mixture of Prayer and Penitence, and is not for Western ears to comprehend. It may suit Eastern ears, but could safely be omitted altogether.

Sixth: The numerous alternatives of O.T. Lessons, hymns, etc. will only add to congregational confusion, and the possible omission of any Epistle is certainly contrary to Early Church usage.

Seventh: The prayer who sermon precede the Nicene Creed. Is this someone's prayer or churchmanship. Among those who have a job to do, Canberra as the permanent centre of the Primacy, there is no one in the mind, still unfortunately among those who have a job to do, that our national capital, is something to be proud of.

Eighth: The "Communion of the Body and Blood" is far better than "sharing," for the former is the marking of the life spirituality (partakers of the "substance") whereas the latter insinuates something finite such as "fish" share on the stock exchange.

Ninth: There is no room for a "Thanksgiving" instead of the "Prayer of Consecration" or "Canon of the Mass".

Tenth: The "Communion of the Body and Blood" is far better than "sharing," for the former is the marking of the life spirituality (partakers of the "substance") whereas the latter insinuates something finite such as "fish" share on the stock exchange.

to glorify God in the best of His service expression. Yours etc., H. W. GRIFFITHS, 17 Lutwyche, Q.

THE LORD'S PRAYER

TO THE EDITOR OF THE ANGLICAN:—I submit for personal consideration the Lord's Prayer as a substitute for the longer one in the 1662 Book of Common Prayer.

Our Father, who art in Heaven, Hallowed be Thy Name; Thy Kingdom come; Thy will be done, Thy earth as it is in Heaven. Our day-to-day needs are met, as our sins as we forgive those who offend against us. Please lead us away from evil, and deliver us from evil. For Thou are the Kingdom, the Power and the Glory, For ever and ever, Amen.

The ordinary present-day meaning of a "trespass" or "offence" is "intentional or wrongful intrusion" hence "sin" (of a legal nature) is wrong. God "multiplies no kind of sinfulness or wrong." "Lead us not into temptation" rather than "tempt us" is a translation which has a suggestion about God "tempting." R.K. Melbourne.

THE PRIMACY

TO THE EDITOR OF THE ANGLICAN:—The Primacy is the location, and the precise nature and extent of the Primacy as it is presently in the "meeting pot," allows for some consideration. May I then take the liberty of using the columns, be permitted to make a comment to the "Primate's Controversy".

It is too presumptuous to say that the Primacy, with much clear and sensible thinking on the subject, there seem to be much muddled and biased thinking. Among those who advocate the use of Sydney as a permanent base for the Primacy, there would appear to be a certain prejudice for London.

There is someone's prayer or churchmanship. Among those who have a job to do, Canberra as the permanent centre of the Primacy, there is no one in the mind, still unfortunately among those who have a job to do, that our national capital, is something to be proud of.

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an national conference of bishops to speak in the name of the national Church of Australia, and directed to do so by General Synod of the whole bench of Bishops; (3) to be the chief representative of the A.C.T. in Australia, within and without the jurisdiction of the A.C.T. as required, and (4) by virtue of the above, to exercise the office of leadership, to give to the national Church such guidance as does this mean any fundamental change in the nature and operation of the Primacy as it has functioned hitherto?

At one time I believe that it would be quite sufficient for the episcopate to have a bishop without a diocese. I think not. May I then suggest: (a) that the A.C.T. be separated from the existing diocese of Canberra, and that the diocese revert to its original nature—the diocese of Canberra, with its present resident in his city of Canberra.

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W'D LIKE TO KNOW

A Weekly Question Box on Faith and Morals, conducted by the Reverend A. V. Madlick

A correspondent has asked me to comment upon the statement of a visiting Professor, as was reported in the daily Press, and appeared in the correspondence columns of THE ANGLICAN. The statement was, "I couldn't care a damn whether or not man is a Christian or a Moslem."

As a correspondent says, "It seems to me that if we subscribe to that point of view, we should wind up our missionary societies, for if it doesn't matter whether a man is a Christian or a Moslem, what is the purpose of missions, or of a Church for that matter?"

Assuming that this is exactly what the professor did say, and without being able to verify or confirm the statement, as was said, even in itself, the statement is not really true. Does it mean that a man's religious belief is not really the matter for social acceptability? Does it mean that a man's religious belief is not really the matter for social acceptability?

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Readers are invited to submit questions on faith and morals. Letters should be addressed to the Editor, and should be accompanied by a stamped and addressed envelope. Questions marked "W'd like to know" will be answered in this column.

My correspondent would agree I am sure that it is longer live in days than Christianity has all the answers and the answers are considered to be wrong. We've been taught that the answers of the essential lives in our faith, while still recognizing their limitations.

Uprightness, held to injure what others wish to injure. Truthfulness, slowness to retaliate. That lightly leteth go what others prize. Equanimity and charity. Which speth no man's faults: and tenderness toward all who suffer, both nobles and lowly.

With patience, fortitude, and purity. In an unreserved spirit, never giving up. To take human life because he has moral convictions should examine the purpose and policy of the Federal Government in committing to bindly follow the lead of the United States.

ALLAH'S WILL. Some ten years ago, when I was in Fiji, we were told of an incident which occurred in Sagokata. At that time, the bridge over the fast flowing river had no protective rail, and was an Indian girl fell off the bridge and was quickly rescued. She was immediately jumped to her rescue. Their feeling was that if she had not been rescued, she would have been killed.

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THE DEVELOPMENT OF AN ISLAND

THE Island of Syml, located in the Aegean Sea, is known to few outsiders, for it is a small island visited by many tourists. It is hoped however, that this island will become familiar in the future to American churchmen as it is the focus of a new Church World Service Project.

Syml is a losing population. The number of persons living on the island in 1920 was 100 today that number is 3000.

From the sixteenth through to the nineteenth century Syml was a favored part of the Turkish Empire, rich and well inhabited.

Neglect of the island after it was ceded by Turkey to Italy, severe damage from bombing during World War II, and lack of rainfall have created the pressures which have made Symlans leave for Rhodes, Athens, Australia or the United States in more recent years.

It is a small mountainous island, one of the Dodecanese, located 21 miles from Rhodes and surrounded on three sides by the Turkish mainland, and the home of Church World Service Operation Catapatz.

C.W.S. (Church World Service) became involved with the island of Syml when it built a solar salt water conversion plant there in an effort to alleviate the acute shortage of pure water.

This plant which resembles a large pool or reservoir, now occupies what was the town plaza, the only flat land on the island.

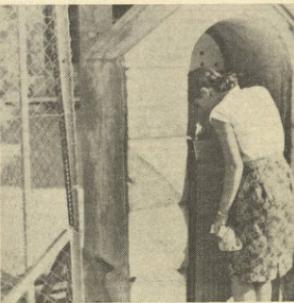
Through evaporation salt water is made drinkable and a steady supply of pure water assured, even during the majority of the year when there is no rainfall.

It was soon discovered that water alone would not solve the island's underlying problems, and C.W.S. employed a young Greek social worker to study the community and its needs.

From that time on, because of an interest in the people and the opportunities for community development, C.W.S. launched an all out programme.

This type of programme, long term community development, is new for C.W.S. which has only recently been able to release funds for other than short term emergency aid in disasters.

Operation Catapatz has work-



A girl of the Island of Syml drinking from a water fountain provided by the U.S. Church World Service through the construction of a solar salt water conversion plant. Before this plant a public water system would not have been possible.

ed to improve what already existed in Syml, creating new life through the use of professional and technical help, most often from Rhodes or Athens.

There were no employment opportunities for women as local custom kept them tied to the home even though unmarried.

As a first step in alleviating this situation, C.W.S. encouraged a sewing factory. The staff approached local business men and found one, the owner of a dry goods store, willing to support the venture.

C.W.S. provided a loan and hired a trainer to teach the women.

So far, four women have been fully trained, with eight more soon to join them; and increasing numbers of orders are being received for the clothing they make.

Other projects include a Lan-

tern Shop, honey cooperative, ice plant and agricultural station.

An Athenian advertising and marketing man has come to help local merchants package goods and market them at a profit.

The director of Operation Catapatz is the Reverend Robert Burch, an Episcopal priest working for C.W.S.

Before arriving in Syml, he was in charge of a suburban parish in Rochester, N.Y. Since then he has had many new and, to him, rewarding experiences.

He has helped direct an agricultural project, and an egg marketing project; addressed the King and Queen of Greece about the solar water conversion plant; and is working with a predominantly Greek staff in an all Greek community.

Before Syml, he had never worked on a farm, never met

shotgun recently on trains crossing India's drought-stricken plains.

They guard against outlaws but against bands of famine driven villagers who gun down police in water from the steam boilers.

The present drought is considered by some to be India's worst in 70 years. The country had hoped to increase grain production to over 50 million tons this year.

But it will probably harvest only 75 million tons, 20 million tons less than last year's consumption.

Twenty per cent. of India's 480,000,000 people are severely affected by the food shortage. Eleven to twelve million are in danger of death by starvation.

American Church observers report that village life in the famine areas is at a standstill from hunger's debilitation.

Disparate parents plead, "Take our children. Keep them alive. We can't!"

Farmers without food eat

their seed grain, and then, unable to get more seed, sell their ploughs, their bullocks, and finally their land to get money for black market food.

Some observers say 1966 as a crop year is the worst in history, not only for India but for the world.

—Kernan Frazier

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DESPERADOS IN INDIA

In a manner reminiscent of American frontier days, Indian police have been riding

shotgun recently on trains crossing India's drought-stricken plains.

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POPE TO DECIDE AGE LIMIT

ANGLICAN NEWS SERVICE

Rome, September 19

The Pope alone will decide whether to accept the resignation of residential diocesan bishops over the age of 75, it was announced last week.

The secretary-general for the Co-ordination of Affairs after the Ecumenical Council, Archbishop Pericle Felici, said the question had been treated in the Press with a "certain lack of seriousness."

On August 6 the Pope reiterated the council decree on bishops, which asked that all diocesan bishops and priests of their own spontaneous desire, renounce their office" after the age of 75.

So far only a few resignations have been received, one of them from Cardinal Lerario of Bologna. The Pope's decision on these is not known.

Cardinal Ruffini of Palermo, however, made a well-publicized visit to the Pope some days after August 6 and later said the Pope did not want him to resign.

Last week's announcement is seen here as an indication that the age limit of 75 will not be rigidly adhered to.

NEARLY SOLD OUT!

PRAYER BOOK REVISION IN AUSTRALIA

The Report of the Prayer Book Commission appointed by General Synod, together with draft Revised Forms of Service, published by authority of the Standing Committee of the General Synod, has nearly sold out.

"The Anglican" has only 50 copies left, and these will be sold singly to individual readers.

CONTENTS

Report of the Commission
Draft Revised Services
 Morning Prayer The Catechism
 Evening Prayer Confirmation
 The Litany The Marriage Service
 Holy Communion The Burial Service
 Baptism of Infants Thanksgiving after
 Baptism of older Childbirth
 persons
New Services:
 A Modern Liturgy
 Baptism and Confirmation of Adults
 Ministry to the Sick
 A Suggested Order for a Sunday Liturgy
 A List of Prayers and Thanksgivings

A second edition will be published after General Synod ends on August
 September 30.

Price: \$1.00

(plus Postage 5 cents)

Available from THE ANGLICAN,
 G.P.O. Box 7002, Sydney, N.S.W.



Where her father's fields once grew, cracked barren earth stretches across the landscape behind this young girl of central India. Scant water even for drinking, has caused some villagers to raid passing trains, others to abandon their farms and seek aid in already crowded cities.

SYDNEY M.L.U.

RECEPTION

The Commonwealth president of the Mothers' Union, Mrs. D. Stuart-Fox of Cairns, will speak at the reception to celebrate the seventieth anniversary of the M.L.U. in Sydney diocese at the Trocadere, George Street, Sydney, on Friday, September 23, at 10.30 a.m. Tickets may be obtained from M.L.U. headquarters, 511 Kent Street, Sydney.

THREE LANGUAGES AND ONE

BY ELIZABETH BUSSING

"HEAVEN" is up and "hell" is straight down, "though" is central in the forehead, and "you" are directly over there, what requires considerable theologians may say. I learned as I watched some deaf Episcopalians using the beautiful and graceful Language of Signs. The occasion was the annual conference of Church Workers Among the Deaf of the Episcopal Church held in July for four days at Ashburn in California. The Reverend Otto Berg of Washington D.C. presiding, the arrangements were made by the Reverend Roger Kierling and his efficient wife, Sandra.

The many scattered Episcopalians among the 250,000 deaf in the country are ministered to by both clergy and lay workers.

All workers, whether or not they can hear, are conversant with the sign language. Some deaf priests have hearing wives, two of whom attended the convention and fulfilled such a variety of essential tasks as to make the job of the average wife look easy.

For Sandra Pickering and Fan Pope, wife of the Reverend James Pope, a missionary to the deaf in the Diocese of Southwestern Virginia, not only do all of the customary household chores, child rearing, and volunteer work that the average clergyman's wife would perform but they also do the telephoning, interpreting for their husbands, and frequently accompany them to meetings where the wives serve as expeditors. It happens that these two wives are under thirty, pretty and charming, too.

Interpreting from the Language of Signs into English is no mean chore.

SIGNS SKILL

Signing is used in conjunction with the manual alphabet, the letters of which are done quickly with one hand, whereas the other forms a complete sort of pantomime done with both hands.

Folded arms held to one side in a cradling position is a charge or aggression of "baby" but proper names and abstract ideas cannot be expressed so easily.

At the conference, each day began with Holy Communion, a moving experience for one who hears.

The Reverend Robert Key, a hearing priest who ministers to the deaf, celebrated one morning in the contemporary

Eucharistic vestments of St. Mary's Church, Pacific Grove. In leading the congregation, he spoke the service as he signed it, which requires considerable skill and attention.

The Priests presented more of a problem because many of them are hearing, who read the Epistle, later explained the meaning of the Epistle in sign-interpret to interpret it into signs.

Fr. Pickering, the Gospelist, is deaf, but speaks clearly and generally manages the two languages of English and Signs, quickly and with considerable ease.

At the Communion, the priest spoke and signed the Words of Administration just once, for he cannot use his hands to talk and hold the sacred vessels simultaneously.

Having said the Words, he distributed the Sacrament in silence.

At the Gradual and Gloria, a woman stepped up to the altar and signed the words while the interpreter spoke for her.

We of the hearing congregation made the antiphonal responses at the same time that our neighbours responded by sign.

FASCINATION

During meals, we hearing ones talked together, but we could observe the deaf busily communicating with one another and we were fascinated by how much expression they put into their conversation.

Unlike the hearing, who have the advantage of vocal inflection and other fine distinctions to express shades of meaning, the deaf are dependent on their lips to gesture expressively.

The deaf greet one another with hugs and kisses. While the gestures of some of us are directed toward or vague, those of the deaf express joy and animation and are wonderfully meaningful.

During the convention, news films for the deaf were shown, among them, one produced by the Home Department of the Executive Council.

This film, "The Sign Language of the Deaf," contains over 600 words with a special section for the deaf commonly used in religious services.

Displayed with it was the handbook, "The Language of Signs," which contains the same signs, shown in the same order as the film, and in a book with it or as an independent study tool.

The signs in the handbook have been described clearly, consistently and have been illustrated with at least one photo for each sign.

Dr. Marvin Josephson of Department of Home Education was present to answer questions.

He explained that the film and handbook will be carefully worked out, not only for working vocally, but also for those who have little or no previous experience with the sign language could easily understand and master it.

After our experience among the deaf we urge all Episcopalians to give themselves the pleasure of seeking out the nearest chapel for the deaf and joining in worship.

R.S.C.M. IN THE COUNTRY

FROM OUR OWN CORRESPONDENT
Ballarat, September 19

A recent lecture-demonstration in Ararat, Diocese of Ballarat, was good proof of the wide influence of the Royal School of Church Music.

While relying on the cathedral choir as the nucleus, a wider choice of musicians to develop and maintain the highest standards of music in the R.S.C.M. is dedicated to improving church music even in the smallest parishes.

Mr. Ian Tyler, organist of St. Paul's, Canterbury, who is a special consultant to the R.S.C.M., interrupted a holiday trip to lecture in St. Andrew's Church on "Accompanying Church Services on an Electric Organ." About 30 organists and choir directors, representing the local Anglican, Roman Catholic, Methodist, Churches of Christ, and Presbyterian congregations, were present.

Mr. Tyler adorned his lecture by *ad libitum* showcasing his own special compositions in an accompanying, and suggesting the R.S.C.M. as a resource. The lecture was arranged by Mr. John Burnton.

BRISBANE C.M.S.

FROM A CORRESPONDENT

Brisbane, September 19

The 250 members and friends of the recently-formed Queensland branch of the Church Missionary Society who attended the first annual thanksgiving service in St. John's Cathedral, Brisbane, on September 2 came from widely scattered parishes in the Dioceses of Brisbane, Armidale and Grafton.

The travellers (some on flight aircraft) came from as far as Murgon in the Brisbane diocese, and Woodgoda and Moree in the Dioceses of Murrumbidgee and Grafton and Armidale.

Clergy from the three dioceses participated in the service and the sermon was preached by the Bishop of Armidale, the Right Reverend R. C. Kerle.

During the service, C.M.S. missionary candidates from the dioceses who are in their last term of training at the society's Federal Training College, St. Andrew's Hall, Melbourne, and who have been allocated to fields in North Australia, Sabah, Iran, Kenya and Peru were presented to the Archbishop of Brisbane, the Most Reverend P. N. W. Stow.

The combined choirs of St. Andrew's, South Brisbane and St.

Stephen's, Coorparoo, gave a strong musical lead in a very inspiring service.

In his address, Bishop Kerle stressed the urgency of the missionary task in a world of exploding population and changing opportunities and the need for missionary in administration and personal devotional life required by members of the society as well as the candidates.

Archbishop Stow chaired the annual general meeting which followed.

LARGE MEETING

In his remarks to the closely packed meeting he observed that it was possibly the largest missionary society meeting of this kind he had attended.

He also paid high tribute to the ministry and work of the general secretary and his wife, the Reverend Jeffrey and Mrs Roger Roper and sincerely expressed the strong sense of loss felt by all present at the resignation of Mr. Roper to become rector of a parish in the Diocese of Melbourn.

Mr. Roper had served the society as general secretary in this area for the past nine years.

BUGANDA

ENTHUSIASM

ANGLICAN NEWS SERVICE

London, September 19

The new primate of West Buganda, the Right Reverend Stephen Tomungane, who was presented by legal process from being enthroned earlier this month is sure to be enthroned on October 2.

On the eve of the original ceremony the Uganda High Court issued an injunction restraining the Archbishop of Uganda, Rwanda and Burundi, the Most Reverend Eric Sabiti, from proceeding with the enthronement of the late primate of the Diocese had applied to the Court to declare the appointment of Bishop Tomungane null and void.

Their action came as a climax to five years of bitter strife in the Diocese that part of the province.

The Church Missionary Society has now received a telegram announcing that the injunction has been lifted. No reasons were given.

DUNS SCOTUS HONOURED

ANGLICAN NEWS SERVICE

London, September 19

More than 200 scholars from all parts of the world last week took part in the Duns Scotus Congress, which commenced at Edinburgh and ended on September 24 in the little borough of Duns, in Berwickshire, where he was born.

It began in the Church of St. Mary the Virgin, Oxford, where one of the society's greatest scholars, John Duns Scotus, first thought seven hundred years ago.

Roman Catholic prelates sat in the university church for the four time since Cranmer was tried and condemned for heresy 400 years ago.

There were messages from the Queen and the Pope as well as greetings from the Archbishops of Canterbury and York.

Duns Scotus was a Franciscan monk and places of honour after the archbishops and bishops was given to the brown-habited friars of the various Franciscan orders.

The Pope's letter included the following passage: "The teachings of Scotus may perhaps provide a golden framework for the serious dialogue between the Catholic Church and the Anglican Communities as well as other Christian communities."

During the three centuries before the breach with the Apostolic See his doctrine was commonly taught in the schools of Britain, not a foreign import brought to flourish on the fertile soil of the fatherland by one who was born and bred in Great Britain and who now brings glory to her by his study and universal genius as well as by his prodigious output.

The Apostolic Delegate in

of Canterbury and York, described Duns Scotus as "a man for all times."

His eager effort to reconcile the growing needs and demands of the Church, his sincere quest for the truth in the charity of Christ, all this counts for his relevance as an ideal model for the dialogue in which all men of good will are now involved, he said.

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The Apostolic Delegate in

GENERAL SYNOD

EUCHARIST

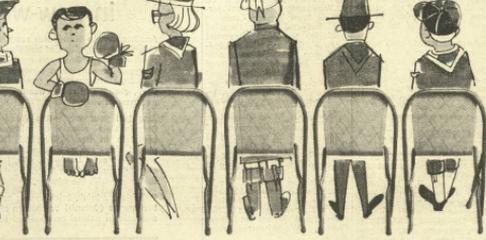
ANGLICAN NEWS SERVICE

The customary Solemn Eucharist for General Synod will be held at Christ Church, St. Lawrence, Sydney, on Saturday, September 24 at 12.30 pm.

The Archbishop of Brisbane will preside; the Bishop of North West Australia will preach the sermon.

The service has been arranged by the Sydney branch of the Australian Church Union.

THESE CHAIRS WILL STILL BE YOUNG WHEN EVERYONE HERE HAS GROWN UP



Anyone concerned with a young people's club must look for an economical hard-wearing chair for use with stand long years of service — with bumps, knocks, strains and all sorts of circumstances most chairs aren't designed for. These are the requirements Setebal understand. They've been seeing people long

enough to have a satisfactory solution for almost any seating problem you may come up with. From Setebal you have a choice of 28 styles of chairs, all with a ten year structural guarantee.

Have a word with Harry Setebal, 96 Canterbury Road, Bankstown, Phone 70-0771... you'll be welcome

THE PEOPLE SEATING PEOPLE

SENIOR BIBLE STUDENT

O.T. APOCRYPHA

By WINIFRED M. MERRITT

14. ADDITIONS TO "ESTHER"

It was not without much discussion that "Esther" was placed in the place in the canon which was, in fact, not universally included as canonical until the end of the fourth century A.D. That such a work should have so much attention has led to the view that it is of a nature so important that it should be incorporated in the Bible.

The heroine plays her part finely and at the risk of her life. All the characters are sketched with considerable dramatic skill, and regarded simply as a piece of literature, we should be much the poorer had this stimulating narrative not been ultimately accepted.

Very few scholars, however, consider the account historical, and it is perhaps better to associate ourselves with those who place it in the category of historical romance. The story is full of improbabilities.

There is an artificial ring about the way the incidents are put together, the method of presenting the various scenes in the drama being rather in the style of writing of fiction than that of an historian.

The names of the characters seem to have affinities with names of Babylonian and Egyptian deities, and it is not impossible that some old non-Jewish myths have been transformed into a story of Jewish national heroes and given a patriotic purpose.

An attempt to fit it into the historical framework of the period it ostensibly portrays reveals, among other things, that Queen Esther, who charmed the king with her beauty, would have been about a hundred and twenty-seven years old.

GREEK ADDITIONS

The religious dedications in the story, the absence of the name of God, and of any reference to prayer, worship or the Law, have been supplied by the Greek additions preserved in the Old Testament Apocrypha.

When S. Jerome, during his studies, abstracted from his Greek version all the passages having no Hebrew origin, he found them together as an appendix, as he found them.

In order, therefore, to make the Additions intelligible, it is necessary to take them apart and insert the various items into the story at the appropriate places.

The new passages include an account of a dream of Mordecai and its interpretation; the discovery of a plot against the king; the text of a letter written by the king against the complete extermination of the Jews; a prayer for deliverance on behalf of her people and an account of her subsequent interview with the king; the revocation of the royal decree.

One purpose of "Esther" is to record the origin of the Jewish Feast of Purim, and to give authority for its annual observance. Of this festival, no other mention is made in the canonical books of the Old Testament, in II Maccabees 15 it comes from a Moor's dream.

The name "Purim" was derived from a root meaning lot or lots, was attached to the feast because the villain Haman cast lots to determine the right day for his evil intention.

The observance of the feast was not at first widespread, but its occurrence is mentioned by the historian Josephus, and before the time of Christ it had come to hold a well-established position. Initially, no special religious services were organized to mark it, nor was there any prohibition of labor.

RELIGIOUS N.Y. REVIEW

SUNDAY AFTERNOON Melbourne C.T.A. treated its members with a double-featured series "What Do You Mean? The Word 'Happiness'." Melbourne parson George Gregory—just a parson, what with his collar 'ring' way round and his pipe—offered an arm-chair chat on happiness.

He said that there are many good production ideas—ideas which, if carried out, will make the mistakes common to this series. It spends too much time on the "how" to express its beresias and so little on the "what." There is a wealth of truth. More than two-thirds of the material is good. It is the mistakes of "happiness," and it finished with the speaker's opening words: "Does joy equal 'happiness'?"

It was the opening outside interviews are very badly put together. It was quite impossible at times to decide just what questions were being answered. What's wrong with featuring the interviewer away?

And what kind of opinion survey was used to assess what the audience is thinking about happiness? Was this a representative sample of the "pop" and? And those cartoons. Neither impressive, nor telling, though they were new.

OBITUARY

ALDERMAN T. H. GRUNDY

We record with regret the death of Alderman T. Hadfield Grundy who had been a member of the Adelaide City Council for thirty-four years. He died in his sleep in his home at Glen Osmond on September 19, aged 65.

He was a staunch member of the Church in the Diocese of Adelaide, and a member of the Synod, the standing committee of synod since 1933. His religious correspondence was published in the Adelaide Advertiser.

The Bishop of Adelaide, the Right Reverend T. Rodd, received the Reverend Alderman Grundy for the session of synod on September 19, 1966, at the Church for the Church and the community. He was, said the Bishop, "my oldest friend."

Alderman Grundy had been educated at Palmyra Grammar School and St Peter's College. He was elected by Young Wards in the Adelaide City Council in 1932 and became an alderman in 1936. He had often served as acting Lord Mayor of Adelaide.

The Lord Mayor of Adelaide, Mr. Bradshaw, said the man Grundy was well known in Adelaide. He was a fearless debator who kept a very close eye on the finances and expenditure of the Adelaide City Council. He will be greatly missed by the business and community staff of the Town Council.

Alderman Grundy was a member of the Adelaide City Council at Glen Osmond. A brother Mr. Grundy lives in Sydney. The funeral will be conducted by the Bishop of Adelaide.

CANON C. J. WHITFIELD

We record with regret the death of Canon Charles John Whitfield at St. Lawrence's Church, Glen Osmond, Adelaide, on September 6. He had served in the ministry in the Diocese of Adelaide. He was seventy-nine years of age and had been in failing health for the week before his death.

Canon Whitfield was born in South Australia, and was a chorister in St. Peter's Church, Adelaide, and later at the Anglican Cathedral. He was rector of that parish. He had been a member of the College, Entering St. Barnabas' Theological College, he obtained

definitions of happiness!

Technically quite well produced, I could not quite see what the point was in the opening film. I must have missed most viewers know that there is a Church by that name.

And what a circus we had on Channel Seven? "Who Has the Answer?" asked the Sydney C.T.A. members a well-remembered question. The chairman, there was a list with three political types mixed in with the "happy" Red China as admitted as a "happy" country.

It was certainly a topical question—it has been for about ten years or so. There were real dissentients taking real interest in the subject. It was playing-act. But that chairman, Peter, was driving past Roman Catholic Churches on a Sunday morning!

The Reverend Geoff Fletcher really gave the game away. He preached about a very idealistic Christianity, that just doesn't exist. Just what the objector was getting at.

I felt quite sorry for our expert. Baring his soul like that. He made one point though—it pays to become a Christian if you land in jail.

Normally the church is interrupting as a poor example of Christian love to those who are not Christians.

The T.H. with first class honours in Theology and was ordained deacon in 1910 and priest in 1912. He served in various parishes in St. George's Church, Goodwood, under the dynamic rector, Canon W. W. Fox, for whom he had a life-long admiration and affection.

From 1911 to 1931 Canon Whitfield served under Anglican deacon Samuel at Peterborough in the far northern district of the diocese which was then part of the Diocese of Wilkes. In 1931 he became Priest-in-charge of Murray Park, and in 1933 Rector of St. Jude's, Brighton.

Canon Whitfield's great work was done as Rector of St. James Mile End, where he served as rector from 1935 to his retirement in 1957. Throughout those thirty-two years of faithful and conscientious work as parish priest and director of the church school, Canon Whitfield maintained a very high standard of personal discipline and fearless preaching of the faith.

Canon Whitfield had many friends both in the priesthood and amongst lay people. He was fearless and perfectly straight in all his dealings. He was the type of priest who made great the Catholic Reformation in the Church of England, and even in those who did not share his views he inspired affection and trust.

The funeral was conducted in St. James' Church, Mile End. At the Requiem a panegyric was preached by his old "boys", the Reverend H. F. Willoughby. The burial service was held at Terrace Cemetery and was conducted by the Dean of Adelaide, the Reverend L. E. W. Rentley, who succeeded Canon Whitfield as Rector of Mile End, and the Reverend D. M. Sutherland, the present rector of St. James' Church.

C.S.I. FESTIVAL

AND L.A. NEWS SERVICE London, September 19. The nineteenth anniversary of the institution of the Church of South India will be celebrated in London on September 30.

The Bishop of South Kerala, the Right Reverend A. H. Legg, who is former C.S.I. Moderator, will celebrate the C.S.I. liturgy and preach at Christ Church, Westminster Bridge Road.

"Empty Pews" on A.B.C. T.V. was a remarkably interesting piece of apologetics. I couldn't quite see what the point was in the opening film. I must have missed most viewers know that there is a Church by that name.

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THE CHURCH IN THE WORLD

(Continued from page 8)

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And any attempt to show man's dependence upon God is being regarded as an attempt to shake man out of his mature state, an attempt to shake man out of the things of his adolescence. The dilemma of the Church then is this:

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DIOCESAN NEWS

SYDNEY

S. CLEMENT'S, MOSMAN
The Archbishop of Perth, the Most Reverend George Appleton, will be in Perth at S. Clement's, Church, Mosman, on Sunday night, September 23, for the 100th anniversary of the birth of the Archbishop in Sydney for Great Britain and kindly agreed to preach at S. Clement's during this period of any length to New South Wales.

Only a few weeks ago, the Reverend Ray Hazen, one of the incumbents from the diocese of Perth left for his fourth tour of duty in the South East of England and his wife serves in the Diocese of Singapore and Malaya. The Archbishop has served a great deal of his active ministry as missionary, lecturer and administrator in South East Asia, principally in Burma.

HISTORICAL SOCIETY TOUR

The Church of England Historical Society is planning a historical tour to the Tully Festival, Berrig, on October 1. The tour will be conducted by Mrs. Haasie (81-1091), the Diocese's secretary at the cathedral (64-527).

The Archbishop of Sydney visited Melbourne on September 15 to attend a dinner and welcome rally at S. Michael's. Representatives of all denominations attended, including the Rev. Edward Brown, representing the Roman Catholic Bishop of Melbourne.

Archbishop Leane said he thought the future of the South Coast must receive a very serious consideration because of its rapidly developing population.

NEWCASTLE

M.U. VISITOR

The Commonwealth President of the Mothers' Union, Mrs. D. Stuart-Fox of North Queensland will be visiting Newcastle on September 26. She will be speaking at a gathering at the cathedral hall.

Mrs. Hilda Beaumont of Brisbane will conduct the repeat concert of the Mothers' Union at Morpeth (October 4) and S.

TAREE CONFERENCE

Last Sunday afternoon at S. John's Church, Taree, an A.B.M. conference was held. Guest speakers were the Reverend Harold Rogers, State secretary; the Reverend Keith Browne, youth officer; and the Reverend Edward Subramanian, Priest-in-charge of S. Matthew's, Samahala, in the Diocese of Polynesia. The Reverend Edward Subramanian also preached at Evensong at Christ Church Cathedral on Sunday night. The service was recorded by station 2KO and re-played later in the evening.

MELBOURNE

MATHEMATICIANS' SERVICE

To mark the 60th anniversary of the Mathematical Society of Victoria, a Divine Service was held in S. Paul's Cathedral on September 18.

The first lesson was read by Mrs. E. N. Trends, president of the association, and the second lesson by Professor Emerson, Sir Thomas Cherry, former president and honorary life member of the association.

The prayers were said by Dr F. J. D. Syer, former president and honorary life member.

The preacher was the Reverend Gordon R. Clark, Minister of the Churches of Christ, former secretary, Mathematical Association.

C.M.S. ANNUAL RALLY

The annual meeting of the Church Missionary Society was held in the Chapter House, S. Paul's Cathedral, on September 16.

The theme for the night was "In the Purpose of God", and speakers included missionaries accepted for Tanzania, Iran, India, Sabah and Peru.

The Co-adjutor Bishop, the Right Reverend G. I. Sambell, was the Chairman.

CANON ROGER

LLOYD

ANGLICAN NEWS SERVICE

London, September 19
Canon Roger Lloyd, Vice-Dean of Winchester, died suddenly at Winchester on September 15.

He was a prolific writer on religious subjects and a frequent reviewer in the Church press.

His books include "The Church of England in the Twentieth Century"; "Letters of Luke the Physician" and "Letters from the Early Church".

BISHOP OF PATNAR

The Reverend Joel Satyendra Kumar Patro, Principal of Hubbuck Theological College, Marh, India, will be consecrated in S. Paul's Cathedral, Calcutta on October 16 to be Bishop of Patnar.

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