

# THE AUSTRALIAN

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## DR RAMSEY ON FUTURE ROLE OF ANGLICANISM CANTERBURY SERMON BEGINS LAMBETH CONFERENCE

ANGLICAN NEWS SERVICE

London, July 29

"This Lambeth Conference faces big questions about our relations with one another as a worldwide Anglican family and about our role within a Christendom which is being called to unity in the truth," said the Archbishop of Canterbury in his sermon at the opening service of the Lambeth Conference in Canterbury Cathedral on July 25.

Four hundred and sixty-five Bishops and Archbishops of the Anglican Communion were welcomed to the conference by Dr Ramsey, seated on the historic Chair of St. Augustine.

"Perhaps the Anglican role in Christendom, he said, "may come to be less like a separate management and more like a colour in the spectrum of rainbow, a colour bright and unconfused."

The Archbishop said: "We shall love our own Anglican family, not as something alien, but because in it and through it we and others have our place in the one Church of Christ."

"The former is a lovely special privilege; the latter is the Church which Christ, who Our Lord predicted that the gates of death would not prevail."

"Now, as the work of unity advances there will come into existence united churches not descriptively Anglican but, in communion with us and sharing with us what we hold to be the undivided essence of Catholicity."

"It is then that of the future boundaries of the one universal Communion? We shall face the things without fear or without anxiety, because of our faith in the things which are not shaken." Earlier in his sermon Dr Ramsey referred to the traditions of Canterbury and the missionary work of St. Augustine.

"Today we thank God for all this, and for the witness within Christendom of a tradition of ordered liberty and spiritual Catholicity which the same Anglican has been used to describe."

"No part of the early history is more interesting than the questions which St. Augustine sent to Pope Gregory about some of his perplexities and the answers which the Pope gave to him."

"One of the matters which bothered St. Augustine was the variety of customs in different lands, and Pope Gregory told him that if he found anything in the Gallican or the Roman or any other Church not acceptable to Almighty God he should write it in English, because, said he, and here comes the great principle — things are not to be loved for the sake of places, but places for the sake of good things."

### NOT NOSTALGIC

"The local, the limited, the particular is to be cherished by Christian people. There is a nostalgic attachment to it for its own sake, but always for the love of that which it represents and conveys, the thing which is essential, essential."

"So our love for Canterbury melts into our love for Christ whose shrine Canterbury is our love for what is Anglican is a love for what is loved by one Holy, Catholic, Apostolic Church; the love of any of its features, its own heritage in counterculture, religious experience or theological insight, and above all the supreme thing — the reality of God who draws men and

women and children into union with himself in the fellowship of His Son."

"After asserting the need to proclaim the divine love, the Archbishop declared:

"The earth is being shaken, and there can be few or none who do not feel the shaking, the rapid onslaught of the age of technology, the explosions of racial conflict, the amassing of destructive weapons, the persistence of war and killing. And man, they say, has come of age."

"Indeed he has, in the height of the powers the Creator gave him, in the fulfilment of the Psalmist's words 'thou has put off things under his feet' — when, alas, Man learning to say with the Psalmist, 'O Lord, our Governor, how excellent is thy name.' That is the nature of Man's triumph, and Man's utter frustration."

### NEVER POPULAR

"Amidst a shaken earth we who are Christians, receive a vision which cannot be shaken, and are called to enjoy it that others are led to find it and receive it with us."

"How is God today calling us to do this? He calls us to faith, to ministry, to unity. The faith which is called will always be folly and scandal to the world, it cannot be in the usual sense of the word popular."

"His success is first of significance."

faith and it cannot adapt itself to every passing fashion of human thought."

"But it will be a faith alert to distinguish what is shaken and is meant to go, and what is not shaken and is meant to remain."

"When men today tell us that they revere Jesus, but find God, or they without meaning, it sometimes is that the image of God as we Christians in our practice present it is the image of a God of religious concern but not of compassion for all human life, and it is just not true."

(Continued on page 11)

## "VICTOR CEYLON" TELLS OF CRASH PROGRAMME

FROM A CORRESPONDENT

"The enthusiasm of the Australian people for the Freedom from Hunger Campaign is most encouraging," said Dr Douglas Constable, a former comrade who is now a world-renowned fighter in the war against hunger, in Sydney last week before his return to Ceylon.

Dr Constable, a London graduate who has worked for 20 years in the tropics, is known in world-food circles as the "Victor Ceylon."

He supervised a five-year crash fertilizer programme which will cover some Ceylon self-sufficiency rice for the first time in more than a century.

His success is first of significance."

Dr Constable has been touring Australia on behalf of the Australian Freedom from Hunger Campaign's 1968 Appeal.

"I have addressed some wonderful meetings during the last few weeks," said Dr Constable, "and I have been particularly impressed with the response of youth to the problem of world hunger. They show great concern for the plight of the starving and a great eagerness to be helped."

Dr Constable said the many self-help projects sponsored and financed by the Australian Freedom from Hunger Campaign would be in jeopardy if the money provided by the Australian public dried up.

"Apart from the humanitarian viewpoint, dare Australians turn their backs on what is happening in this country?"

Dr Constable said that so much could be done with so little.

For instance, it took only \$25,000, provided by the Australian Government, to fund the economy of Ceylon — or the equivalent of a single wheat crop appeal in Sydney alone.

That is, to Australia's wonderful generosity, Ceylon will soon not only be growing all her own rice requirements, but will be in the almost unbelievable position of exporting rice for the first time in her history."

Dr Constable said that only five years ago Ceylon had to import 600,000 tons of rice annually at a cost of \$80 million Australian.

"Naturally these great savings will now be ploughed back into the economy."

"That will mean more industrial development, higher incomes for the peasantry, more



The Most Reverend and Right Honourable A. M. Ramsey, Archbishop of Canterbury and Primate of All England, who is President of the Lambeth Conference now being held in London. He is seen preparing his sermon for the opening service in Canterbury Cathedral last Thursday.

## NO CHANGE FOR M.U.

### N.Z. REQUEST NOT GRANTED

ANGLICAN NEWS SERVICE  
London, July 29  
The World-wide Conference of the Mothers' Union meeting here last week voted against any change in the authority of its Central Council.

An announcement on July 24 after the 450 delegates had spent two days in debate in Central Hall, Westminster, said: "There was" complete unanimity on the Union's main aims and objects, but a wish by a small minority for the admission to membership of divorced women.

"Over more than thirty speakers in two main debates, not one asked for a change in the Mothers' Union's three objects: the first of which requires members to uphold the sanctity of marriage as a permanent relationship, but there was a great deal of discussion upon whether a membership which included women whose first living husband could effectively witness to the binding nature of the marriage vows.

"There was a common desire to limit the needs of divorced women, but a resolution for a change in membership rules was defeated by a more than two-thirds majority.

"The New Zealand delegates of the few areas seeking to admit divorced women, who had previously re-married, were told they have retained or have been restored to their former status, there was a request that the Union should continue to give autonomy to the Mothers' Union in the Church of New Zealand, and as the need arises to the Mothers' Union in any other country regarding the central needs of the Society."

### CONSULTATIVE

This was defeated, says the statement, by 102 to 129, also was a resolution calling for a vote on whether there should be Commonwealth, Dominion or Provincial autonomy to decide on their own rules of membership.

The voting on this was 187 against and 111 in favour. Like the Lambeth Conference this gathering of Mothers' Union representatives from home and abroad, was held in a consultative assembly, whose views will be referred to the Executive for discussion before consideration by the Central Council.

New Zealand delegates reported that for two years they had been refraining from implementing the recommendations of their own Council for admitting divorced women in order to attend the world-wide conference held in London last week.

"Results quickly spoke for themselves and so did more than the money in the pocket."

## THE SIX NEW PRESIDENTS

### ECUMENICAL PASS SERVICE Upeaks July 26

#### World Council of Churches sent the next Assembly elected here last week are:

##### His Holiness Gama, Patriarch of Serbia

##### The Right Reverend A. H. Zulu, Bishop of Zululand and Swaziland, Church of the Province of South Africa (Anglican)

##### Dr. D. T. Niles, Bishop of Ceylon

##### Chairman of the East Asia Christian Conference;

##### Bishop Hans Line, Evangelical Lutheran Church of Baptism, over Germany

##### Dr Ernest Payne, Bishop of Union of Great Britain and Ireland;

##### The Reverend John Coventry Smith, United Presbyterian Church in the U.S.A.



The Most Reverend and Right Honourable A. M. Ramsey, Archbishop of Canterbury and Primate of All England, who is President of the Lambeth Conference now being held in London. He is seen preparing his sermon for the opening service in Canterbury Cathedral last Thursday.

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## THE GENEALOGY OF CHRIST 26

## MARRIAGE TO BATHSHEBA

By MICHAEL J. LAURENCE

HAVING gathered an army to go against the King, he set out with his army, to go against the Ammonites to avenge a insult which had been offered him through the treatment meted out to him through his Syrian bride. The Ammonites who were become afraid of the consequences of their rash act, had already sent a thousand talents to the King of the Syrians begging his help and asking that Shobach, his general, should be with them.

They also hired help from other nearby kingdoms, but Joab, by his able generalship vanquished and overcame them and returned in great joy to Jerusalem.

The Ammonites would not, however, acknowledge themselves beaten and having again hired the Syrian army with Shobach its general, prepared to go to battle with the Israelites.

When David heard of their warlike preparations, he decided to lead his army himself and having crossed the Jordan, fell on the enemy and overcame them, wounding their general, Shobach so severely that he died.

## DAVID'S VICTORY

When the people of Mesopotamia heard of David's victory over the Syrians and the Ammonites, they delivered themselves to him and sent him girls, so David returned to Jerusalem in the winter, but when spring came again, he sent Joab to war anew against the Ammonites who overran the country and laid it waste, at the same time shutting the enemy up in their capital city, Rabbah, and besieged it.

Although still now, David had been so righteous and faithful to God and the laws of Moses, that he now fell into grievous sin for not only did he commit adultery

with the wife of his general's army commander, but he also came to grief about his death. One day, while walking about on his roof-top admiring the beauty of the city, he saw the wife of Uriah the Hittite, Joab's army commander, at her own house. Overcome with her extraordinary beauty, he sent her for her and with her he was intimate.

When Bathsheba found she was with child, she was afraid and sent word to David hoping he would help her, for according to the Law of Moses, she should die.

David sent for her husband Uriah and after enquiring about the progress of the war, sent him to sleep in his own house, but Uriah did not obey the King and returned with the rest of the army-bearers near his person.

When David asked why he had not returned to do after so long an absence, Uriah replied he did not consider it right that he should enjoy the comforts of home life while his general and fellow-soldiers were enduring the hardships of the campaign.

The King then invited him to dine with him, but Uriah refused, much strong drink he became disordered and then sent him home, again Uriah went further than the quarters of the King's armour-bearers.

David, very angry, at seeing his plans thus put awry, wrote a letter to Joab commanding him to punish Uriah for his disobedience and to put him to death in the most dangerous position in the hottest part of the battle, and to leave him to fight alone.

Uriah, however, who was with him to retreat and seal and gave to Uriah to deliver to his wife.

Joab understood perfectly the hidden meaning in the King's words, and, after consulting with him, he did as he was ordered, doing him a great honour, sent Uriah to the front where he was rewarded for his gallantry with a sword, which he carried off as a reward, justly assigned to him.

At the same time, Joab told Uriah to flee when he was attacked. The Ammonites, afraid lest the Hebrews should enter the city and capture it, made a sudden and unexpected sally, opening the gates and falling on the enemy at the very place where Uriah was.

## URIAH KILLED

Most of his companions retreated as Joab had bidden but a few remained faithful to Uriah who, ashamed of the apparent cowardice of the rest, scorned to run away and he and those who fought with him were quickly surrounded.

When Joab knew that Uriah was dead, he sent messengers to David, telling him that he had slain the Hebrew of the attempted assault.

David was very angry at the news and spoke harshly to the messenger, but when he learned of their foolishness of making an attempt so rashly on the city but when he was further told that Uriah was among those slain, he became calmer and returned a kindly message to Joab telling him not to be upset or

discouraged at the result of the assault, for he had seen the fortunes of war whether the battle were won or lost.

Uriah, however, sincerely mourned the death of her husband but when he heard the messenger's story over she was married to David to whom she bore a son.

God, however, did not approve their sin and he consoled Nathan the prophet one night as he slept and spoke to him about the conduct of the King.

Nathan was a prudent man who knew that when kings are in a passion they are, as Josephus says, "guided" more by passion than they are by justice," so he went to David and asked him for his opinion upon a certain case in which he was interested.

There were, he said, two men living in the same city, one very rich with great flocks of sheep and herds of cattle, the other a poor man who possessed only one ewe lamb which was the only support of his family.

When a friend unexpectedly visited the rich man, he would borrow one of his own sheep or cattle, but took the poor man's ewe lamb, killed and prepared it

and with it made a feast for his household.

David was most indignant at the story of such injustice and demanded that the rich man return the lamb fourfold and then suffer death.

Nathan immediately retorted that the King had judged himself for he was the rich man upon whom the punishment should fall.

## CHILD TO DIE

The Prophet then revealed to the conscience-stricken King God's anger and displeasure with his conduct and reminded him of all God had done for him and asked him to give him and added, says Josephus, "and now thy God was displeased by him, and affronted by his impiety when he had married and now had another man's wife; and by exposing her married to the enemy, had really slain him."

Nathan went on to say that terrible punishments would fall upon David, but whereas the King had perpetrated his wickedness in the privacy of his chamber, he would be indicted publicly on his bed and the child born of the marriage would die.

## NATIONAL-WIDE SURVEY FOR CAPITAL FUNDS

ANGLICAN NEWS SERVICE

A committee of Episcopal Church leaders, authorized by the Executive Council, will soon begin a special nine-month assignment given to them by the Presiding Bishop, the Right Reverend J. E. Hines, to identify critical areas of need and to make recommendations on the feasibility of a substantial national capital funds campaign.

In announcing the committee appointments, the Presiding Bishop said that the survey would be a major capital-funds campaign as an instrument through which the Episcopal Church could meet the needs of the country.

The world-to-day confronts the Episcopal Church in the United States with a situation of unparalleled complexity with formidable demands which far surpass our ordinary sources of income.

"We are therefore considering a major capital-funds campaign as an instrument through which the Episcopal Church could meet the needs of the country," Mr. Edmund duPont, of Wilmington, will serve as chairman of the committee. Mr. Kimberly, of Neneah, will serve as secretary.

Mr. duPont is a principal partner of the Francis I. duPont & Company, bankers and Mr. Kimberly is chairman of the Board of Kimberly-Clark, paper manufacturers.

The appointment of an ad hoc committee was announced at the February meeting of the Executive Council, which asked that the findings of the committee be reported to the council not later than February 29, 1969.

It is felt that appropriate recommendations could be included on the agenda of the 1969 General Convention to be held from August 10 to September 5, 1969, at Notre Dame University, South Bend, Indiana.

A special grant of funds from the Episcopal Church Foundation has made it possible to engage outside professional assistance in surveying the Church's needs and in making plans for a capital funds programme if that is decided upon by Executive Council and General Convention.

INDEPENDENT In making the announcement, Bishop Hines stressed that an financial campaign decided upon would be conducted by the entire Episcopal Church and independent of current national, regional, parochial, or diocesan programmes, with the expectation that its benefits will be throughout the entire Church and into every segment of our society.

"We are presently engaged in identifying needs as a preliminary step to launching a capital funds programme," Bishop Hines said. "The need must be urgent, realistic and clearly definable."

"They must also be entirely compatible with the basic tenets of the Church and the role it is commissioned to play in the world. Lastly, these needs must be primarily met by projects and programmes, not by ongoing expenses."

New York, July 26 (AP)—The Episcopal Church is planning a national survey of the needs of its parishes and dioceses in the United States.

The survey will be conducted by a committee of Episcopal leaders authorized by the Executive Council, which met in New York City last week.

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## CANON LAW MAKES WAY FOR WOMEN

ANGLICAN NEWS SERVICE

London, July 29 (AP)—The House of Lords is now law changes, including women, to officiate at Morning and Evening Prayer, as included in the Prayer Book (Further Provisions) Bill, which is now before members of parliament.

It also includes a provision that lay persons, including women, can be authorized to assist in the distribution of the sacraments.

In a report on the Measure, the Archbishop of Canterbury states that it is the last of a series of bills which he prepared to introduce a new Code of Canon to replace the code of 1603.

The Ecclesiastical Committee, consisting of members of both Houses of Parliament, reported on July 21 that they had examined the measure and consider that it is "expedient."

## VOTE TO DIVIDE DIOCESE

Granthamton, South Africa, July 29 (AP)—The Anglican diocese of Natal is voting overwhelmingly in favour of dividing the diocese.

The Bishop of Natal, the Right Reverend Gordon Tindell, is in favour of the division. It will now be referred to the synods of the Church of the Province of South Africa. The centre of the new diocese probably be Port Elizabeth.

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Modern and well equipped classrooms. New Science Block and new dormitories.

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Apply to the Headmistress, Miss H. L. Howard, M.A. Canb., Dip.Ed.

## CHAPLAINS ORGANISE TO ACT AS LOBBY

ANGLICAN NEWS SERVICE

New York, July 26 (AP)—The Episcopal Society for Ministry in Higher Education has been formed by Episcopal college and university chaplains meeting at Evanston, Illinois.

The Reverend John Crocker, president of the organization, said that the group was formed by Episcopal college and university chaplains meeting at Evanston, Illinois.

"Chaplains faculty and others involved in the Church's ministry with higher education are invited to join with the organizing group and to work together in a coordinated effort to interpret to the Episcopal Church at large the changing role of higher education today, and the relationship of movements within higher education to the several crises confronting our country," Mr. Crocker said.

"We are a lobby for the interests of ministry in higher education and not a trade union for the benefit of college chaplains," he said.

## UNIVERSITIES

"Too frequently in the competition for financial support the church at the university loses out."

"When this happens this is not only a loss for the church, it is a tragedy for a church which is trying to bring about the better life for the university which the church is so proud to support."

Mr. Crocker said that "the new society also seeks to develop

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# BAPTISM AND CONFIRMATION DISCUSSED

## MANY FAVOUR SOUTHWARK PROPOSALS

FROM A CORRESPONDENT

Melbourne, July 26

Should the Church change the policy regarding the ages for, and preparation for, Baptism, Confirmation and first Communion? Should this policy be the same for the children of regular church-going parents as for those whose parents rarely attend?

Anyhow, can children of 12, 13 or 14 years be fairly asked to make a permanent commitment to Christ? How can all this be integrated into the total educational programme of the parish?

These and many other questions were faced by laymen and clergy from thirty parishes, in the eastern suburbs of Melbourne on July 20.

Delegates from the parishes had been summoned to a day's conference by the Archbishop of Box Hill, the Venerable Peter Menic.

It was held in the senior school of the new Yarra Valley of E. School by the courtesy of the headmaster who welcomed the conference to the school.

More than 100 delegates joined in the opening service of Holy Communion held in the Team Teaching room and more arrived after the service.

All the morning session four short papers were read on the general subject of "Christian Education and the Liturgy" with particular reference to Sunday school and the age for preparation for Baptism, Confirmation and first Communion.

The two speakers on Sunday school were both active in practical Sunday school teaching. One comprised a research chemist at Melbourne University, Dr. R. A. Crayford, and the master of a crèche, Mr. Nigel McClellan.

They spoke first of the problems of adequate staffing, preparation and accommodation together with the peculiar difficulties of communicating with young people in this matter of religious education.

Secondly, they spoke of ways of dealing with these problems by holding groups in private homes on week days after school and the use of team teaching methods.

### SEABURY METHODS

Particular interest was roused about the Seabury methods, the integration of Confirmation preparation with the secondary Sunday school and the use of unusual methods such as a "weekend school" held during the school holidays in conjunction with the Methodists.

The Reverend Robert Collins, vicar of St. Mark's, Royal Hill, and the Reverend David Warner, vicar of St. Faith's, Burwood, two of the clergy well known for concern about the indiscriminate Baptism of babies, introduced to the second part of our morning session.

The background to this were some notes circulated by the

archdeacon to all delegates to the conference.

The notes gave a summary of the report of a recent working party in the Diocese of Southwark in South London, proposing a new arrangement of four stages by which a person is admitted to Church membership and commissioned for his ministry as a lay member of the Church.

The four stages are as follows: (1) A service of thanksgiving, prayer and Mission; (2) Baptism accompanied by laying on of hands, normally administered by a parish priest; (3) Children baptised in infancy and after careful preparation, offered suitable instruction, be admitted to Holy Communion by a simple ceremony at any age after seven or eight.

(4) At some point after 17 years and after careful preparation, a person would make an act of commitment and renewal of Baptismal vows and be commissioned by the Bishop with the laying on of hands, for the work of ministry and mission in the world.

### MANY QUESTIONS

These proposals received strong support from the Reverend David Warner.

While speaking Robert Collie, who had been strongly in favour of confining the use of infant Baptism to children of pre-Christian Church parents, did not think the proposals were in line with the Southwark proposals, particularly that of early admission, but recommended the postponement of Confirmation to about 15 years.

The first part of the afternoon was given over to discussion in groups on the preparation of questions and comments to a panel.

The discussion in groups was lively and animated and illustrated the interest and concern of all taking part.

Questions were put to the panel, consisting of the speakers, the archdeacon, the Moderator who had joined the conference towards the end of the morning session, Miss Mary Blackwood of the Diocesan Department of Christian Education, and the Reverend Roger Royle, a priest of the Diocese of Southwark, who came Australia recently as a migrant chaplain for a short time.

At the time brought proceedings to a close before half the questions submitted were answered. The discussion and questions indicated a very high degree of concern and interest in the whole range of Christian education and

initiation and a great hope that something will be done and done quickly to improve present Church practice regarding Baptism, Confirmation and first Communion.

Many would like to see the Southwark proposals implemented in Australia as soon as possible.

# AFTER TEN YEARS, Y.A.F. PLANS ITS DISSOLUTION

The Young Anglican Fellowship National Council which met in Sydney on July 19 was doubly significant. The meeting marked the end of the first ten years' life of the Y.A.F., and foreshadowed the probable dissolution of the organisation.

Members took a hard and honest look at the present situation of work among adolescents in the Australian Church and place of youth organisations in that work.

While it seemed clear that the Church must assist among young people, it was also apparent that in the only contact of the large number of teenagers in any community. Almost every parish establishes some form of youth programme.

There is a need for assistance and advice at local and regional levels, but the Young Anglican Fellowship is not seen as the body to provide the service, nor is it equipped to do it adequately.

Even where it has tried to work to a more realistic pattern, it has not been able to overcome the barrier of a Y.A.F. image



These members graduated from S. Martin's Hospital, Brisbane, at a special ceremony in S. John's Cathedral on Wednesday, July 3. With them are (left to right) The Harrison, Sister Joan, S.S.A.; the Dean of Brisbane, Bishop Cecil Mucumphy; the Tat-on-Sister, Sister Harrison, and the Deputy, Sister Dorothy, S.S.A.

established in the minds of many. This barrier could be met most efforts to create a concept of Y.A.F. as offering help to all Anglican youth programmes. Council members recognised the need to change parish concepts of the requirements for an adequate ministry among young people and looked for means of providing help in a way that would be acceptable to more people.

### YOUTH LEADERS

They proposed two positive steps, but should then be ready to disband, probably by 1971.

The G.B.R.E. was asked to provide a guide for parishes and youth leaders, which would help them develop a more realistic approach to their ministry among young people. The council stressed that this was not to be a publication for or in the name of Y.A.F.

# INDUCTION IN CHURCH IS QUERIED BY ARCHDEACON

FROM A CORRESPONDENT

Mildura, July 29

A pre-announcement of Mildura's schools, homes, clubs, hotels, caravan parks and sporting arenas would have made a more fitting induction for a priest than a church ceremony, said the Venerable John Burnett at the induction of the Reverend R. M. Davis as Rector of St. Margaret's, Mildura, Diocese of St. Arnaud, this month.

He said such an induction for a bricklayers' union, a maker of the role of to-day's priest who was required to go from the four walls of a church to proclaim the Word of God.

To-day, more than ever before, the role of the ordained man was more complex and significant. But amid the confusion the priest's role emerged as a dynamic one, full of opportunity and excitement.

This was mainly because to-day was no longer the day of the priest, but rather the day of the priest and the laity working hand in hand.

### CLOSER CONTACT

Archdeacon Burnett said this new life offered unlimited opportunities through close contact with people.

"It is the priest's job, and that of the people, to reveal the true nature of God."

The deceased God as portrayed in the Old Testament as an economic planner; a founder of a bricklayers' union; a maker and destroyer of kings; but above all, a Father.

The archdeacon said that the dangers and excitement of this new era lay in that priest and

The role of the Y.A.F. was only to point to a need which existed in the Church and to take appropriate steps to see that need was met.

The second, and more dramatic step, foreshadowed the eventual dissolution of the Y.A.F. in favour of some more realistic method of assisting parishes and dioceses in developing a youth ministry.

Members felt that Y.A.F. must continue until that other service was established, but should then be ready to disband, probably by 1971.

The G.B.R.E. was asked to arrange opportunities for consultation between youth officers, youth organisations, members of parish groups and other relevant persons with a view to establishing a realistic way of helping local and regional youth services. These meetings are to be arranged immediately.

This is a time of change in which older systems may need to be made way for newer ones. The willingness of young people to do this must be commended.

# A. E. H. NICKSON SCHOLARSHIP

## ORGAN RECITAL AT EASTERN HILL

FROM A CORRESPONDENT

Melbourne, July 29

An organ recital by Michael Wentzell will be given in St. Peter's Church, Eastern Hill, Melbourne, on Sunday, August 4, at 3.15 p.m.

A retiring collection will be taken in aid of the A. E. H. Nickson Travelling Scholarship Fund.

Dr. Nickson was a prominent church organist and leader in Melbourne musical affairs for many years.

A fund has been established in his memory to provide an overseas scholarship for a tertiary student.

The scholarship will commence in 1970 and will be offered after this every two years.

The fund committee, under the chairmanship of Professor G. Loughlin, has set a target of \$20,000, already more than \$8,000 has been presented to Melbourne universities.

The fund's treasurer is Mr Reg Carter of 2 Stanley Street, Essendon.

On August 4 Michael Wentzell will play two Organ Masses, "Messe pour les Paroisses" (Francis Couperin); and "Messe de la Pentecôte" (Olivier Messiaen).

# "MUSIC FOR A LITURGY" AT S. PAUL'S, CANBERRA

FROM A CORRESPONDENT

Canberra, July 26

"Music for a Liturgy" was the subject of a recital, the fourth in a series, given at S. Paul's Church, Canberra, on July 14.

S. Paul's choir, under the direction of the organist and choirmaster, John Burnett, sang music for Morning Prayer, Evensong Prayer and the Holy Communion.

The Venite was Chant in C. G. MacFarren; the Te Deum in B in St. Florian; Benedictus in F (Edward Bairstow) and Jubilate in C (Benjamin Britten). The Magnificat was from the "Shepherd" (Orlando Gib-

bons) and the Nunc Dimittis in E (Herbert Murill).

The Sanctus and Benedictus was from the "Service in Four Parts" (Felix Mendelssohn); the Dei and Gloria in F (Harold Darke).

Leon Wilson played two violins; cello solo; Canon L. M. Churchill; and two pianos provided the organ accompaniments; and the Reverend George Garnsey, was the announcer.



At the induction of the Reverend R. M. Davis as Rector of St. Margaret's, Mildura, Diocese of St. Arnaud, Left to right: The Reverend R. M. Davis; the Archdeacon of Murray, the Venerable John Burnett; and the Rector of Merbein, the Reverend P. G. Smith.

### MUSIC SCHOOL

FROM A CORRESPONDENT

Melbourne, July 29

The Victorian branch of the Royal School of Church Music will hold a one-day school at All Saints Church, Preston, on Saturday, August 10, from 9 a.m. to 8.30 p.m.

The Reverend Bruce Naylor will speak. Mr John Malinow will conduct choir practice; and Mr F. G. Smith will conduct at 7 p.m. at which the celebrant will be the Reverend E. J. Cooper.

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## BOOK REVIEWS

## THE COLONIES BECAME THE COMMON REALM

FEDERATED AUSTRALIA. Selections from Letters to the "Morning Post" 1900-1918. Alfred Deakin. Edited by A. A. La Nauze. Melbourne University Press, Pp. 324, 57.50.

AS CUSTOMED as we are to Australia's main status and to the Commonwealth Government taking the lead in planning and control of the nation, it is a fascinating exercise to overtake the first ten years of this century as the colonies became the Commonwealth.

The setting of such vexed questions as the site of the nation's capital, whether Australia should possess a navy, how to inaugurate a policy to keep Australia white and whether Labour could ever govern the nation, meant hear-searching and political manoeuvring. They are all a part of the story of these years.

Successive governments had to forge answers to these questions while at the same time shaping the moulds of working relationships between Commonwealth politicians and between Representatives and Senate.

If one man stands centrally in the political activity of the time it is Alfred Deakin, three times Prime Minister and one of the founders of Federation.

Literate and vividly analytical of political situations, he makes us excel from the part played by the politician in making the Commonwealth work.

In this selection of letters he is addressing an English newspaper audience which was possibly as remote in concern as in distance from the events described.

AS Deakin cannot presume too much background knowledge in his probable readers, the story is told in a way readily understood by those of us who still have to read the major political parties were the "Free Traders" and the "Protectionists".

These letters have an added twist in that they were published in the "Morning Post" bearing only the designation, "from an Australian Correspondent". Deakin was in the position of being an anonymous weekly commentator on the activities of his own government.

Professor La Nauze assures us that apart from a collaborating barrister and Deakin's own family, the identity of the Australian Correspondent is unknown.

## RATHER UNEVEN STANDARD

COLLOQUIUM. The Australian and New Zealand Theological Review, Volume 1, Number 4, 1967. 124p. annual subscription, 12s.

THIS number of Colloquium records the appointment of Professor F. F. Oakes, Professor of Biblical Studies at Queen's College, Melbourne, as Associate Editor.

It is hoped that this closer link with the Australian scene will strengthen the editorial side of the journal.

## GROWING UP

THE PSYCHOLOGY OF CHILDHOOD AND ADOLESCENCE. Edited by A. S. Hill. London: Oxford University Press, Pp. 25v, 7s.

This excellent study will be of great help to parents, teachers and students. It differs from many other books in that it is balanced between the rigid and the permissive and takes account of developing social values.

It asks you expect your four-year-old? Why does an amiable twelve-year-old turn into a rebel at fifteen? The author provides the clue to these and many other questions.

The chapter on Social Development will repay study by all concerned with children's education, not least religious educators.

It may be that it isn't conventional itself which causes the droop but the way it is presented at a certain age, too, has its attractions and should be read and opinions ignored.

—A.S.

Correspondent was unknown to Australia. What would have been the effect of the letters if we imagine but certainly they would have been politically damned.

Deakin himself appreciated both the risks and the opportunities provided by the English situation, commenting to an Australian friend, "the situation is in fact for me rather than life and that is one of its attractions though not its responsibilities are hazardous in the extreme".

As apart from its immediacy the situation provides us with a commentary on the first ten years of the life of the Commonwealth that is informed and fervently pleaded.

It is spiced, not only in the hindsight available to us when we watch our history being made but also in the exuberant pleasure of being a party to the bookmaking of English readers. The letters include a great deal of straightforward exposition and explanation of Australian problems which could have caused no criticism if Deakin had written under his real name. He is not above, however, the enjoyment of maligning political opponents like Sir William Lyne.

Deakin's sacrifices of policy that could be demanded which he would not cheerfully do, or pointing out that though he might not be claimed to be puzzled over the inconsistencies of the Prime Minister's actions, he is nevertheless the arguments had to us which it is hard to read as compelling him (the Australian correspondent).

From 1910 when the Labour Party under Andrew Fisher came into power with an absolute majority and first time, unseating Deakin's coalition government, he has written the best all presence of objectivity. Being a man of great deal of belief, Deakin is a great power of the Labour voting machine.

Professor La Nauze has made his selection representative both of Deakin's style and of the interests of the general reader, avoiding issues peculiar to his own country.

Perhaps it will widen the field of its contributors and so improve the general standard of the articles which remains rather uneven.

This number there are excellent ones on "Brooke For Westcott"; a partial resurrection by Lin Brown, lecturer in Religious Studies in the University of Queensland; on "Renunciation and Renewal"; by J. M. Mullane, Director of the Centre for the Study of the Diocese of Christchurch.

J. G. Wilson, lecturer in the Department of Philosophy in the University of Canterbury, compares the teachings of S. Paul with those of the Hindu, 19th century Hindu philosopher, Sarvepalli Radhakrishnan, University of Otago, contributes a study of the Bulmann and "postulational" character of an ideal interpretation.

G. A. F. Knight, principal of the Pacific Theological College at Suva, Fiji, and D. M. Taylor, general secretary of the National Council of the Churches in New Zealand, contribute shorter articles on "The Church in the Church" and the urgent challenges of the world hunger and Church union.

There are also several book reviews.

—A.W.H.

## AN INCREDIBLE BOOK

THOSE INCREDIBLE CHRISTIANS: A New Testament for the Early Church, Hugh C. Hoskins. London: Duckworth, 1967. Pp. 200, 12s.

Dr Schofield believes that Jesus was a Jew addressing himself to fellow Jews. He has a Jewish repentance and the requirements of the Kingdom of God, the Kingdom of Heaven, and the Jewish hope.

There should be no question for him of a new religion arising from his teaching and acting in the light of it. It is needless, firstly because he believed that the Kingdom of God was to be imminent, and secondly because the Scriptures declared that redeemed Israel would be the instrument for bringing the Kingdom of God to the nations.

"In the event, Christianity did become a new religion and progressively divested itself of association with the Jewish people and the Jewish hope. How and why this transformation took place is what this book tries to reconsider."

Dr Hoskins then proceeds to argue that Christianity as we know it is the product of a great variety of influences. The New Testament writers, and especially Paul, have falsified the teachings of Jesus, represented the Jews as the people of the old dispensation and discussed a religion which is based upon a new hope, the Jewish ideas of God.

"It supports this strange argument by a selection from apocryphal writings of the first century."

"Those Incredible Christians" is an incredible book. —A.W.H.

## THE DEVELOPMENT OF AFRICA

AFRICA PAST AND PRESENT. Elizabeth Bartlett Thompson. Constable, Young Books No. 338, 15.50.

MISS THOMPSON has drawn up a fascinating picture of Africa from the beginning of time to the present. By a skilful blending of history, anthropology, and geography, she presents a panorama of events from prehistoric times to the present.

From glimpses of "ancient Negroes, Bushmen, and Hamites" she leads us to the "face of Africa" we see on the map today. She discusses the diverse characters as Ostris, Bushmen, and Hamites, as well as the Queen of Sheba, Prester John, Mungo Park, Dr Livingstone, and the search for personalities of world wars, and present-day leaders of Africa.

En route, we encounter a variety of people and a succession of events which have moulded the on-going history of that vast continent.

The comprehensive sequence of historical incidents includes the invasion of Egypt by the warrior king of Kush and the subsequent discovery of the secret of iron-smelting; the Carthaginians' search for a Roman port of Elephantine; the amoral behaviour of the Carthaginians; the destruction of Carthage by Roman troops, and the coming of Christianity to a missionary followed the good Roman roads. It also includes a picture with the adventures of Mohammed and his secret trade journeys which affected the relations between the East and the West as well as a heavy burden.

This finally resulted in the severance of the African world from contact with the Christian European world; but Ethiopia remained a Christian land of Christianity which encouraged the European missionaries to force their way into the area of the Sudan Ocean trade.

The story of the slave trade is seen by the author as resulting from the discovery of the Americas.

## ROUGHING IT

A BOTTLE OF SANDWICHES. Deakin's Letters to the Morning Post. This is an amusing story of Deakin's various mados which though it inverts the parts of Africa in general to Carthage. It is a story of a "Weird Mob"; the language is a mixture of the South Sea Islands; and the drawings are rather good.

## EYE-OPENER ON THE BLIND

CURE FOR BLINDNESS. W. Thornton. Hodder and Stoughton, Pp. 211, 54.60.

WHEN I rang a city bookshop to ask the price of the book entitled "Eye Opener on the Blind" by Walter Thornton, it was significant that I was put through to the Medical Books section.

Whilst the title of the book is most promising to blind readers, however, because it is misleading, because some people will be disappointed to discover a literal cure for blindness.

Walter Thornton's "eye" is to face up to his handicap and to seek every method of making his life as full and active as a firm resolve and help from others will make it, but right at the outset he dispels any hope of regaining sight.

This should not disappoint his readers, however, because he gives a vivid account of his very active life from the point of view of a man who is blind, but serving with the R.A.F., and being a buzz bomb operator.

His account shows how triumphantly, with courage and good humour, he has overcome most of the difficulties which result from his blindness.

Mr Thornton now conducts a department at Cadbury's in Bourneville, near Birmingham, England, and does it most successfully too, even to the point of taking voluntary members of the staff on Continental tours to Spain, France and Holland.

Mr Thornton pays full tribute to the wonderful rehabilitation

course given in S. Dunstan's, and gives great praise to the new system of Long Gate Mobility developed in the U.S.A. He is particularly impressed on behalf of British Blind people by a number of years ago.

Here he learnt this method of mobility and is now a great asset to the many who are blind of the Long Gate.

It is this same method which was introduced to Melbourne about six years ago by the American, Dr Hoover, and which I personally have used to my great satisfaction ever since I lost my sight.

There is an interesting incident of blindness amongst people of advancing years; this book, therefore, will be of importance to an increasing number of people who are blind.

I have adopted one of Walter Thornton's ideas for myself since reading his book. I have had a template constructed so that I can fill in and sign my own cheques without difficulty.

Inevitably, there is much in the book of which experienced blind people are already aware, but it is comforting to know that there are such methods which you use yourself have been found efficient by another blind man.

If it does nothing else, this book will bring the attention of blind people and well-wishers to the admirable method of Long Gate Mobility, which should be adopted by all who have the misfortune of the above-mentioned handicap.

I would recommend this book to all interested people and institutions with whom you are blind.

—B.B.

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## SERIOUS ATTEMPT TO BRING IN YOUTH AT UPPSALA

FROM A. G. GORTON

Margaret Mead turned up at the Assembly yesterday; and today, speaking in full session, one of the sectional reports, she said: "This Assembly will go down to history as that which made a serious attempt to bring in youth."

"Why should there be an insistent demand from those who within a few years will themselves be members of the Establishment? Why the hurry?"

"Because they know—and their elders sense—that the young are particularly attuned to the present rate of change, enormously greater than the world has known before. Everyone in this Assembly over 40 is an immigrant into 1968."

"I'm not sure exactly what the dramatic phrase means; but perhaps it is, a contrast with our present attitudes, that we will [if they are good] allow those who are now around 20 as immigrants into 1978."

It has become very clear that the Youth Participants have given real motive power to the Assembly.

By being there and vocal, the young have pushed their elders along.

The motive power for trying to mobilise the efforts of the world churches to support world development was already there; but the extra push from the youth has made us realise that the present structure of power, of governments, of economics, industry and business, and of world trade agreements, is being called in question and probably drastically revised if peace, equity and justice are to be brought into the world, both within and between nations. It has been a surprise, I think, to many of us that the W.C.C., at least one of its Section Reports, could even touch the idea of revolution as a Christian concern; and even (though with proper caution) to admit that revolutionary change may be large to resist to violence.

As M. M. Thomas of India put it in his address, if there are any just wars, there are likely to be more just violent revolutions.

In all this the Youth Participants have behaved, on the whole, in an admirably responsible manner.

It has all made me think and question whether our churches are trying to use their youth in the right way.

We tend to assume that what they want are club activities, Pop sessions, dances, quiz discussions with the Rector and the occasional panel discussion with their elders in the congregation.

Should we not be making use of their fire (moderating it perhaps by our own mature knowledge and worldly wisdom), to help the Church really to be forward in its thinking, but above all in its action: to move fast

enough to influence local society and national and international policy. We tend, in a world that (in rich countries) is quite tolerable to us, to regard the revolutionary ardour of youth as a nuisance and destructive when it is frustrated. I suspect that we are hiding our heads in the sand and that, if the world is to be even better for our children, we badly need their help in making it so.

Wiser H. Hood said "Christians not concerned with the needy are as gaily of heresy as those who dread articles of the faith."

Out of all the Section Reports comes, in one way or another, the same theme: that justice and equity in the world are the present major tasks of the Church; that to achieve this we need all the forces of the Church; that to achieve this we need the young, men and women, rich and poor, black and white, different political systems—and of course of the different churches.

So Sunday we had a day off. With the usual marvellous efficiency with which everything here is run, we were transported by buses to the station, by a special train to Stockholm, and from the station we processed half a mile to a square where we had an open air service.

The square is a partly new structure. The service was in a large circular space below street level, open to the sky, surrounded three parts by a side walk and

ballustrade from which many people of Stockholm looked on; on one side, splendid new shop and office blocks; on the other, partly demolished older buildings—symbols of the crumbling and renewal of physical Sweden.

The sermon was by Dr. S. A. E. Nabahu, General Secretary of the National Council of Churches in Indonesia.

The day started warm and sunny, but dark clouds came over during the service. At the beginning of the last hymn there was a loud clap of thunder.

And exactly on the words "Who've all things so wonderfully, rightly," great drops of thunder-rain started to fall (God can pun, at least in English).

Umbrellas went up and raincoats on; but with true Christian resignation no one moved off (to roving brass from the Salvation Army) the hymn was over.

### NEED TO SEARCH

And then, without incontinent haste, everyone went across to shelter under the surrounding Arcade.

The storm cleared, and we processed again to the Town Hall where we had a splendid Swedish meal (and a commendably brief) welcome from the Mayor.

In the evening, after various afternoon expeditions and dinner, back (ired but happy (and dry)) to Uppsala.

Very interestingly, in his address at the service, Dr. Carson Blake announced the launching of a \$3 million appeal for the relief of suffering in Nigeria.

With three days to go, I think it's clear what the outcome of the Assembly will be. Words of courage, lots and lots of them.

## POTTED PLANT MUST BE BROKEN; BISHOP DE MEL

ECUMENICAL PRESS SERVICE

Christianity, to achieve its highest objective in the present age, must be indigenous to the country in which it is proclaimed, a prominent Asian Anglican told visitors to the Fourth Assembly of the World Council of Churches here on July 1.

"The preaching of the Gospel must be done in a way people understand," the Right Reverend Lakshmi De Mel, Bishop of Calcutta and Metropolitan of the Church of India, Pakistan, Burma and Ceylon, asserted. "We must have our own architecture, music and liturgy."

Missionaries of another era "should have brought the seed," he said, "instead they brought the potted plant. Now we must break the pot and let the roots go down into the soil of the countries." He added:

"We have to be the children of our own culture, not copies of another culture."

Uppsala, July 16

The test of these will be whether anyone reads them and acts upon them.

For the participant (even your humble correspondent and Spouse of a defunct) it was an experience which will leave him enriched, changed and he will in turn (and the many others, Delegates, Visitors, Advisors, Press, and hangers-on) be able to carry away and pass on something of the experience.

The extraordinary one-ness of thinking and intuition that can be felt in the Assembly, in spite of such wide differences of economic, religious, political and cultural backgrounds; in spite of differences of age; in spite of massive suspicion of imitation,

That Jesus came to make all things new and that the Christian came to serve him towards this end;

Also of the struggle and pain that can be involved in realising this one-ness; the need to wrestle with one's own deep-seated, unrecognised presuppositions and to examine them.

The labour of listening and listening to find out what the other chap is really saying and to recognise that it may be what one ought to be saying oneself.

I spent a valuable working to a young Indian, working with the University Mission in the U.S.A., who expressed his about the refusal of the rich white to take and understand his problems; and by listening came to realise that his attitude was more to people who don't agree with me had almost everything in common with me. I tried to understand and like each other.

## SOME BOOK BARGAINS

THE ANGLICAN Book Department offers the following, many of which are not now obtainable in the bookshops.

**GUIDE TO REPRINTS, 1968.** This is the standard, comprehensive catalogue of all books, English, French and American, which have been reprinted photo-lithographically in the U.S.A. It contains lists of all U.S. reprint publishers and is particularly useful for out-of-print theological works.

Price: 55.35 (including postage).

**WHITAKER'S ALMANAC, 1968.** This is the 10th Edition of this indispensable compendium. No copies of the shorter version are available—only the large, complete edition, 1,222 pages.

Price: 54.65 (including postage).

**TOWARDS PEACE IN INDO-CHINA,** by Sir Anthony Eden, Lord Avon. The current Paris talks give special point to the solution advocated by the former Prime Minister of England. Only a few copies of this famous work are available.

Price: 51.40 (including postage).

**A LAYMAN LOOKS AT THE CHURCH,** by Sir Kenneth Grubb. This famous paperback by the President of the C.M.S. and Chairman of the House of Laity in the Church Assembly has been out of print for over a year. We have been fortunate in obtaining a few copies. Sir Kenneth speaks with complete frankness from a unique vantage point.

Price: 50.85 (including postage).

**OUTLINES FOR YOUNG ANGLICANS,** by R. Minton Taylor. Here is an impartial, well-written account of the History of the Church of England, how we got the Book of Common Prayer, and sections on how to pray and the meanings of "Catholic" and "Protestant" in the Anglican tradition. The author has accomplished the extraordinary feat of writing in a way that transcends churchmanship, giving this little work the widest appeal.

Price: 50.35 (postage included). (Less 20% to members of the Church of England Information Trust.)

**THE COMMUNIST WAY OF LIFE—AND THE CHRISTIAN'S ANSWER,** by John S. Moyes. This is the second edition of the well-known booklet by Bishop Moyes, first published in 1952. It is regarded as one of the most direct and simple treatments of the subject ever printed.

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Students working on the transcript on the Assembly theme. "Behold I make all things new" which was displayed at Uppsala together with modern music, films and exhibitions which focused attention on strategic aspects of contemporary society. Sister Mary Corita, a Roman Catholic nun of Los Angeles, U.S.A., designed the scriptural.



# DOCUMENT ON WORSHIP

## APPROVED BY W.C.C.

### PRAYER, CHANGES NEEDED, PLACE OF THE SERMON

ECUMENICAL PRESS SERVICE

A "crisis" in worship", reflecting a much deeper and widespread crisis in faith" now confronts the Christian churches of the world, delegates to the Fourth Assembly of the World Council of Churches agreed here on July 15.

Approving by a substantial majority the first study of worship ever made by an Assembly, they called upon the W.C.C. and its member churches to meet the crisis by engaging in a "serious study of fundamental Christian belief".

The document urged, among other steps, reconsideration of such specific areas as prayer regulations concerning participation in Holy Communion, changes in language, music, vestments and ceremonies to make worship more intelligible, and the use of symbols in worship. It also stressed modern man's need for "silence and prayer".

The report on worship was presented by the Section chairman, the Reverend John Meyendorff, Tuakohia, Uia, a member of the Russian Orthodox Greek Catholic Church of America.

#### DIVERSITY

A preamble to the four-part document states that deliberations of the 150 Assembly participants assigned to the Section were prepared in a wide variety of apparent "diversity in approaches to worship among churches".

"For many," it said, "the question of worship is a personal anxiety. Some Christians seek to maintain a rhythm of personal prayer despite repetitive rites."

"Some are nostalgic for the reality of prayer, as the presence of God is perceived as less and less real to them."

"Others feel guilty about their lack of prayer. Some Christians, almost given up the effort to pray."

"But it is in worship that Christians enter God's battle against the demonic forces of this world which alienate man from his Creator and his fellow-men... It may remain a personal statement unless our churches reconsider which are the demonic forces to be fought today, and what are the opportunities for the laity to bring the real struggles and questions of daily life into worship."

#### CHALLENGE

The first of the four major divisions of the report is devoted to the "challenge" offered to worship by the "reclarification through the sacraments" in many parts of the world.

"In its positive sense (secularization) is an affirmation of the true realizations of man as God's world," it declared. "In its negative sense, it becomes an ideology of a closed world and the destroy man's true freedom and dignity."

#### NOW DIOCESE OF SABAH

The name of the Diocese of Jesselton, Malacca, is to be changed, with the consent of the Archbishop of Canterbury, to the Diocese of Sabah.

By order of the High Court the designation of the Bishop, the Right Reverend Roland Koh, of Sabah, was changed to Sabah. Since last November the name of the see city of Jesselton has been changed to Kota Kinabalu. Kinabalu is the name of the tallest mountain in Malaysia. Kota means a town or fort.

Bishop Koh has been awarded the honor of Pandita Setia Mahkota by the King of Malaya.

The order has a maximum membership of 75 and entitles the recipient to the title Tan Sri.

Understood positively, secularization can mean "a liberation of culture, scholarship and scientific investigation, the development of technology, etc. from control by religious power structures (and) the constant re-expression of the Church's liturgy and language in the culture in which it lives".

A negative understanding of secularization, "limits reality to the things which man can see touch and control (and) tempt man to the idolatry of finding final significance in a part of God's creation."

"Secularization challenges us to find new ways by which worship in our churches can lead to Christian obedience both inside and outside the Christian community."

"The churches, while wishing to affirm the reality of God in the world, often do so at the expense of the reality of man and of the reality of God in the world. Secularization can recall us to true worship which affirms the reality of God, of man and of the world."

Turning to "continuity and change" in worship, the report declares that "Christian worship should be related to the cultures of the world (and) should help a person to be truly Christian and truly a man of his own culture."

#### SOME CHANGES

In achieving this goal, the W.C.C., by adopting the substance of the Section on Worship report, asks its member churches, among other things, to consider whether:

● There should not be changes in language, music, vestments, and ceremonies, to make worship more intelligible;

● Fresh categories of people, such as industrial workers, students, and scientists, should not find a place in the Church's prayers;

● Lay people should not be encouraged to take greater share in worship;

● Meetings of Christians for prayer in the Eucharist (Holy Communion, the Lord's Supper) should be held in modern buildings or in traditional houses, rather than in churches.

The third part of the report declares: "Since the Word of

God is the basis of our worship, proclamation of the Word is essential."

Yet the traditional sermon is increasingly questioned today and ought to be supplemented by new means of proclamation."

It urges specifically congregational team work in the preparation and follow-up of the sermon and the use of other forms of presentation such as dialogue, drama and visual arts.

#### THE EUCHARIST

Speaking of the Eucharist it recommends that every church examine the reasons for its present disciplines about participation in Holy Communion, remembering Christ's prayer for unity and his command to be reconciled.

It calls churches to "consider seriously the desirability of adopting the early Christian tradition of celebrating the Eucharist every Sunday and . . . of new styles of celebration."

## CHRIST-LIKE LIVES ARE KEY TO EVANGELISM: DR BLAKE

ECUMENICAL PRESS SERVICE

The Church's problem of evangelism is not so much one of better communication as it is one of more Christ-like living, the general secretary of the Church of Sweden, Dr Blake, told worshippers at a special open air service in Stockholm on July 14.

More than 1,800 Assembly participants attended the service in the city of Stockholm and an additional estimated tens of thousands of people watched on television.

"It is Christian hypocrisy, conceits or unconscious, that stands in the way of the full understanding of the Gospel," said Dr Blake. "Wrong acts betray our Lord more effectively than inadequate words."

The only pervasive witness to God was "living in His presence and according to His commandments."

"To act with courage when others are fearful is to witness to your Christian faith and is more eloquent than any sermon. . . . To act in hope when your fellows are in despair, to believe the Gospel and will entice others to faith. To act in love

and forgiveness when others hate and retaliate is always understood by all people."

"By speaking of the need for unity in the Church and the world, Dr Blake said the problems of rich and poor both within and between nations are not solved by aid "not by more and more eloquent exhortations to men to be more generous, but by enlightening men's imaginations to see that they are all part of one family on this earth, that God is their father and that the lines of class, colour and nation must be obliterated."

"Men will be generous and even just only as they recognize their responsibility to each other," he added. "Charity in the Christian sense requires as much imagination as it does generosity or petty selfishness."

#### PEACE-MAKERS

Reminding his huge audience of worshippers that he was "called a peace-maker," Dr Blake added: "Why don't we then do more for peace in Viet Nam? What can we do to reconcile white and black in Africa? Africa is a tough man," he declared, "makes his contribution to peace where he is and according to his influence. It is man lives by love and mercy, and hope, and generosity, and plays his part as Christian and a citizen moved by his virtues, he will help establish peace."

However, "if a man acts out of bitterness or hate, or out of revenge, or fear, or cynicism, or despair, he cannot be a Christian, and his influence is a curse."

#### PAPERS TO MERGE

ANGLICAN NEWS SERVICE

London, July 23

"Search" the independent Christian newsletter edited by Michael de Bedout, will be merged in "New Christian," the interdenominational fortnightly founded by Timothy Dyer at West Beacom, at the beginning of August.

## NEW BISHOP OF MONTANA

ANGLICAN NEWS SERVICE  
New York, July 29

The Reverend Jackson Earle Gilliam will be consecrated Bishop of the Episcopal Diocese of Montana on September 16 in St. Peter's Cathedral at Helena, Montana.

The principal consecrator will be the Right Reverend J. E. Hill, retired Bishop of the Episcopal Church.

The co-consecrators will be the Right Reverend C. W. Reynolds, Bishop of Montana, and the Right Reverend M. W. Barry, Bishop Co-adjutor of Alabama.

Mr. Gilliam, who has been Rector of the Church of the Immaculate, Great Falls, Montana, was elected Bishop of Montana at a special diocesan convention on April 29.

Born on June 20, 1920, in Hazelton, Oregon, he attended Whimian College where he graduated with honors in 1942.

After serving in the United States Army from 1942 to 1946, he attended the Episcopal Theological Seminary in Virginia and was ordained and graduated with a Bachelor of Divinity degree in 1948.

His first assignment was as rector and received a Master of Sacred Theology degree from the University of St. Thomas in St. Paul, Minnesota.

After his ordination, he served parishes in Oregon and Minnesota.

He has held a number of positions in the Episcopal Church and was a deputy to two General Conventions of the Episcopal Executive Council from Province VI.

## MASS MEDIA STUDY

ECUMENICAL PRESS SERVICE

Uppsala, July 19

For a week the communications section in all its forms - film, radio, television, press, tape recording, photographs and slides - was a persuasive, taken-for-granted presence here.

On July 11, participants in the Fourth Assembly of the World Council of Churches heard the name of the explorer's "prophecy" mentioned for the first time.

Presenting a major study report on mass communication, media and their meaning for Christian churches, Mr. Perry Jones called the prophet, Canadian Marshall McLuhan, a "catheter-wheel of ideas about the media."

Mr. Jones, who is head of religious broadcasting of the British Broadcasting Corporation, was joined in the presentation of the document by Secretary Hans Lilje of Hannover, Germany, chairman of the group of secretaries and religious communicators who have prepared the report over the past three years.

Mr. Jones stressed that initiative for a study project on the media had come initially from people working in press, radio and television who were "concerned about the exercise of their own responsibilities within the media and concerned that the churches should recognize their own responsibilities towards the media and pastorally towards the people who work in them."

At the same time, he made it clear that the study was not intended to be taken as a "definitive report based on exhaustive study."

"We hope it is a reasonable attempt - but not attempt to fill up to megal," he said.

The document is divided into three sections and Mr. Jones stressed the significance of its sequence, noting the "occupational disease of many church documents" which begin with theological statements, "from which all else is derived. The primary concern of the report, he said, "is with the media in their own right."

The first section deals descriptively with the impact of the media on society and on the Church.

The second section was described by Mr. Jones as "devoted to theological reflections" which should be seen in the context of the Church.

The third section contains a number of specific recommendations concerning the churches' stance and activities in the media.

"Pleading for Christians to be more deeply involved in promoting the 'truly human virtues' - honesty, responsibility, love and humility" in the midst of the transformations being wrought by the media, Jones said that "good news and TV programs sees the world as no dead facade. Behind the two-dimensional cardboard is real, concrete life of the kingdom and the power of the life."

#### HUMAN VIRTUES

"Creative communication can evoke a response of awe and wonder about life and people."

He declared his own firm conviction that "it is possible to help people see, in the words of William Blake, 'with the eye not through the eye'."

"If I did not believe that in all countries there are many possibilities all the time) there was not the possibility of stabbing men awake, if it was all just abstract, passive, time, making the money, there would be little point in serving the institutions of the media, however much religious communication they included."

## ROYAL SCHOOL OF CHURCH MUSIC

Victoria Beach

### ONE DAY CHOIR SCHOOL

All Saints, Preston

Saturday, August 10th

2 p.m. to 8.30 p.m.

Admission 6d.

All Welcome



## PRINCIPAL

Korwa C.E.G.S., Glen Iris, Victoria

Applicants are invited for the post of Principal of Korwa C.E.G.S., Glen Iris, Victoria, from 1st January, 1967 to March, 1968, vacant as from 1st January, 1967 through the retirement of Miss K. Coyne.

Salary will be determined according to the selected applicant's qualifications and experience, and will include accommodation, allowances and superannuation.

Applicants should be graduates of a recognized university, with appropriate educational qualifications, and preferably be non-union members of the Church of England. Further information can be obtained from the Chairman of the School Committee, Right Reverend F. R. Arnett, St. Paul's Cathedral Buildings, Flinders Lane, Melbourne, 3000.

Applicants should be received by the Chairman of the School Committee at the above address on Tuesday, 1st October, 1966.





