

# CHURCH STANDARD

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## BISHOP SEES NEW ERA WITH PRAYER BOOK REVISION SYNOD IN HOBBART LAST WEEK

FROM A SPECIAL CORRESPONDENT

"The final word on Prayer Book revision with the parochial clergy and their congregations and not with liturgical experts", said the Bishop of Tasmania, the Right Reverend R. E. Davies, in his presidential address to the Synod of the Diocese of Tasmania on November 14.

No mistake had been given for the actual revision of the Prayer Book, he said, but because they were directed to "explore the possibilities of revision" they felt that the only practicable way to do just this was to attempt some draft revising to discuss a common mind.

The bishop saw 1967 as a new era in church life. There would be an opportunity for instruction, preparation and discussion on the use of forms of worship such as we have now experienced before.

Within the Christian Church two great movements of our time were the Ecumenical Movement and the Liturgical Movement. The former reached the grassroots last year during the recent Church and Life Movement.

The latter now had the opportunity to be reached if we all took this wonderful opportunity and the responsibility seriously. The liturgy existed for the struggle, not for the whole of God.

The Church through exposure to the world would lose its lustre if it did not immerse itself in the world in the ocean of God's redeeming love.

The bishop called on clergy and laity throughout the diocese to be aware of this. The Church that renewal of the Church must begin with the inner life of prayer and worship.

"The Church in the Pacific is a reality and we must believe the Church in Australia and New Zealand from them."

Bishop Davies said that the living example of the Christian people put spiritual things before material wealth and money before pleasure and money.

### PACIFIC MATURITY

"I doubt if anyone has not heard of the Report of the British Council of Churches on sex and morality," he said.

"This statement from the indigenous clergy of the Gospel. The Church wishes to place before our people the great concern which we have as our people face problems of marriage and sex in the changing world."

"Our own bodies, and the bodies of others, are temples of God, and therefore to be kept holy."

The Grace of God must be asked for to preserve chastity in marriage and to help in the intercourse outside marriage is also a sin.

"Where people sin we must seek to restore them through forgiveness, to the fellowship of the Church."

Bishop Davies called for parishes to be concerned having a group of laymen and dedicated people attending to the pastoral responsibilities of the flock.

Synod will appoint a committee.

### CANADIANS HELP ABERFARN

ANGELIC NEWS SERVICE  
London, November 21  
The Anglican Church of Canada, through its Primates' World Relief Fund, has sent \$850 sterling to help distressed people for restoration work in Aberfarn, South Wales, following the earthquake disaster in 1965. In 50 people, mostly children, lost their lives.

to seek the aid of other churches in establishing a "life-line" centre in Hobart and other parts of the diocese.

The Reverend J. G. Johnson, of Geveston, said there was no doubt that Hobart and Launceston needed life-line centres to be brought in the background of the recent International Life-line Congress in Sydney, outlined the scheme's purpose.

"Parish Councils and vestries could endeavour to raise \$40 a year to enable a worthy child to be brought in the background of one of our schools, convalescent homes, the Hutchins School, Mr D. R. Lawrence, when presenting his report."

Mr Lawrence said that social work had been under the Clarendon Children's Home and the Clarendon Home for the Aged.

The Headmaster of the Launceston Grammar School, Mr D. V. Selby, noted a growing awareness of the Church towards its schools.

He suggested that vestries, parish councils and synod members should take the opportunity of visiting the schools for the purpose of observing the work of the schools.

Mr Selby called on the need for parishes to be aware of the girls from the schools when they are at home in their parishes during vacation time.

### TEACHER-PRIEST

He added that students from the schools were trained in vestry and other parochial matters, and that it would provide excellent opportunities for students if they could attend vestry meetings at local parish levels.

The Reverend Peter Barker, of the Hobart suburb of Risdon Vale, would be joining the staff of the Hutchins School, as a "teacher-priest", working for the education of boys and girls, conducting his priestly duties at Risdon Vale.

## MUCH OPPOSITION TO DIVORCE BY CONSENT

ANGELIC NEWS SERVICE

Two new controversial grounds for divorce suggested in the Law Commission's report to Parliament have been strongly criticised by Church leaders in this country.

One is that divorce by consent should be available to a specified number of years of marriage.

The other is that either husband or wife should be allowed to ask for divorce on the ground that the marriage has become intolerable because of whether he or she is the innocent or guilty party.

The report, a three-part plan, is the first of three parts of the Commission's belief to be against divorce by consent.

In "Putting Asunder", a report published in July of a committee of the House of Commons, the Commission recommended that the committee recommended

The Sacred Eucharist which forms the central part of worship at the synod was celebrated in the David's Cathedral on Tuesday, November 22.

Bishop Davies was assisted at the consecration by the priest of the Cathedral Chapter.

The Canon of the Eucharist was said by the Cathedral Chapter, all standing behind the altar. The Canon of the liturgy was said by the bishop from his episcopal throne.

## A NEW POLICY WANTED FOR C.E.M.S. IN SYDNEY

"I can no longer find the answer to my spiritual needs within my parish church or within this society", said Mr Bruce Forbes of S. Paul's, land, North Sydney, at the Sydney Diocesan Council of the Church of England Men's Society last Tuesday, November 22.

Mr Forbes was making a strong plea for a new policy for C.E.M.S. in Sydney.

"Unless God changes me, or the modes operanti of the Church of England in Australia changes, I have no alternative but to withdraw from active participation in the Church and in this society, with the possible, but by no means certain exception of sitting in a pew once on Sunday and partaking of Holy Communion", he said.

Mr Forbes said that he believed his attitude was representative of thousands of men in Sydney who call themselves "C. E." but who have no active continuing association with the Church of England.

He called for a policy that would allow them to "by active witness, fellowship and service, to help forward the Kingdom of Christ."

The potential membership of C.E.M.S. in Australia is estimated to be 100,000. The present membership was 938.

At present C.E.M.S. meetings are just an extension of church services. It was a "C. E. Clergyman's Society."

It had no clear image as a layman's society. C.E.M.S. had no plan of action.

The handbook's "Aims and objects" were ideal, not working plans.

Membership had been artificially limited to a chosen few; the atmosphere of meetings was "unreal, insular, divorced from the practical spiritual needs of the ordinary man."

### DONT LISTEN

"We are not willing to listen to the views of the ordinary man, but concerned only with telling him where he is strong."

"We are concerned only with the views of the clergy and church leaders."

The report of past errors was in declining membership and within the society, "no conviction, no ideas, no initiative, no work."

C.E.M.S. members should witness and teach, not preach. They should listen to men to find out their needs, not tell them what they were.

A public statement of belief and action was needed. All Anglican men should be asked to join and help C.E.M.S.

### ALL MEN SHOULD BE WELCOME

Members' real work was the conversion of all men to the belief in the need for religion in life and belief in Jesus as the supreme example of man and the embodiment of God. We are not merely a workhouse for parish administration and maintenance.

His outlook in society will be to examine civic, social and religious life, and apply Christian principles our practical work to the most pressing of them," Mr Forbes said.



Her Majesty the Queen unveiled this commemorative tablet outside the conference hall of the new headquarters of the Church Missionary Society in Waterloo Road, London, when she opened the building on October 24. She was welcomed by the President of C.M.S., Sir Kenneth Grubb.

## FRANCISCAN HEAD IN SYDNEY

At 3.30 p.m. on Sunday, December 4, by David S.S.F., the Father Minister of the Franciscans will address an informal gathering in the Chapel of S. Paul's College within the University of Sydney.

Mr Davies is at present visiting Australia and the Pacific area. The Franciscans have houses in Brisbane where the Friars work in the university and with alcoholics, and in New Guinea at Koki and Jegrati.

Mr Davies will speak of changes in the society since the General Chapter at Whitstable and of the work being undertaken in Australia.

He will preach twice in Sydney on December 4 at Christ Church, S. Laurence at 10.30 a.m., and at the 7.15 p.m. Evensong at S. James', King Street.

## PRAYER BOOK REVISION

Next week's issue will contain an excellent summation of the present situation of Prayer Book Revision in Australia, written by the Dean, Newcastle, the Very Reverend J. N. Falkingham. In view of the confusion which appears to exist on this subject the Dean's article is a most helpful and useful basis for parish study of the Report of the Prayer Book Revision Commission of General Synod.

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### UNITY AGENDA

ECUMENICAL PRESS SERVICE

London, November 21  
A small group of theologians from the Anglican communion and the Roman Catholic Church will meet at Gazzarda, in the Italian Alps, from the 10th to 13 to work out an agenda for the dialogue to engage the two churches.

No date for the start of the actual dialogue has been fixed.

### NOT PAST HISTORY

A statement issued in Rome by the Vatican Secretariat for Promotion of Christian Unity said that past history would not be a prominent theme in the talks.

The Anglican delegation to plan the agenda is headed by Bishop John C. Heilbrunn, of the Roman Catholic Church, and by the Bishop of Kansas City, the Right Reverend Charles Helminger.















## LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect the views of the Anglican Church of Australia, but are published for the interest of the church and the public.

Letters should, if possible, be addressed to the Editor, Anglican Church of Australia, 100 Macquarie Street, Sydney, N.S.W. 2000. Letters should be addressed to the Editor, Anglican Church of Australia, 100 Macquarie Street, Sydney, N.S.W. 2000. Letters should be addressed to the Editor, Anglican Church of Australia, 100 Macquarie Street, Sydney, N.S.W. 2000.

## TROUBLED PEOPLE

## SEMINAR WAS GREAT HELP

TO THE EDITOR OF THE ANGLICAN  
Sir, — We have just completed a seminar arranged for Anglican clergy under the aegis of the Director of Chaplaincy, on The Pastoral Care of Troubled People. This was held at Bronglais Hall Psychiatric Clinic, and involved full-time attendance from 9 to 5 for five days.

Besides the supervision of clergy, the seminar was a high degree of co-operation from members of the staff of the clinic; and we are unanimous in our opinion that the seminar provided us with a unique opportunity to obtain insight into the problems of deeply troubled people which would be difficult to obtain from reading alone.

For this reason we believe that the effort required to clear that day for the whole of the five days was well worth while.

Our purpose in writing is to commend the seminar to the members of the clergy in the highest possible terms. To express the hope that similar opportunities may be made available to key lay persons — perhaps teachers' wives and others — who are in close contact with people and may be able to make a more effective Christian ministry.

Yours faithfully,  
J. E. W. BELLINGHAM  
J. H. DARLINGTON  
J. G. GRIFFIN  
R. H. GOODHUE  
J. H. HAYES  
A. M. KIMMORLEY  
J. H. WELLS  
R. W. WADE  
Sydney

## VIET NAM

TO THE EDITOR OF THE ANGLICAN  
Sir, — As the policy in Viet Nam has been made known by both parties a major issue in the Vietnam conflict has been committed to the public. The Australian Government has unconditionally to the American policy. The Anglican Church of Australia should carefully consider the implications of this policy in terms of his belief.

Whatever our interpretations of the articles of the Creed, we can surely all agree that the Christian God has created and rules the universe in personal and direct manner. That the woe and wars of the world are primarily due to the failure of men and societies to live in accordance with God's will.

That Jesus Christ as a man showed us all that man can know of God and that he rejected the idea that popularity and the use of power, rather than the ultimate victory over evil by surrendering himself in humility to disgrace, torture and crucifixion.

That he taught that our interests are as important as our needs. That God demands more of us than we can bear, but forgives us when we acknowledge our shortcomings, provided we have the love of God who is our friend. That he taught that those who rely on the sword will perish by the sword. That he accepted the necessity of the military personnel of an occupying power for the sake of law and order. Above all he insisted that the Kingdom of God is not of this world; we must trust our future completely to Him.

Nineteen centuries of experience of failures and success have convinced the Christian Church that these things are true, and that, for the Christian, death is a joy. The Vietnam journey to a closer association with God is a journey of faith and hope.

With this faith in mind we must consider seriously the meaning of our Anglican Creed, and its implications for the Christian Church. We must consider the meaning of the Christian Church, and its implications for the Christian Church. We must consider the meaning of the Christian Church, and its implications for the Christian Church.

We must consider whether we are actively repenting and making amends for our contribution to the Vietnam conflict. We must consider whether we are actively repenting and making amends for our contribution to the Vietnam conflict. We must consider whether we are actively repenting and making amends for our contribution to the Vietnam conflict.

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Yours sincerely,  
C. S. STEWART  
Newcastle, N.S.W.

TO THE EDITOR OF THE ANGLICAN  
Sir, — The civilian aid programme in Viet Nam is a major issue in the Vietnam conflict. The Anglican Church of Australia should carefully consider the implications of this policy in terms of his belief. The Anglican Church of Australia should carefully consider the implications of this policy in terms of his belief.

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his last question implies that he is not doing this work of the Church, but isn't it about time we started the Viet Nam as a fellow human beings in the night and instead of pouring in a blood-drenched game of war.

Yours faithfully,  
L. H. SHANNON,  
Hurstville, N.S.W.

## VOGUE THEOLOGY

TO THE EDITOR OF THE ANGLICAN  
Sir, — The Archbishop of Sydney in his presidential address to the Anglican Convocation (The Anglican November 1966) said: "Honest to God" discards the authority of the Bible as the divine revelation of truth. This is a disturbing of the book I find this not to be the case, in fact, Bishop Robinson's thesis is how to continue to communicate these divine revelations to us.

What he does reject are interpretations of the Bible which are based on the authority of higher knowledge. He is not rejecting the Bible, but the interpretations which seem more adequate. His point is final; but it is perhaps too late to say so. He is not rejecting the Bible, but the interpretations which seem more adequate. His point is final; but it is perhaps too late to say so.

Most objections to these great books are based on the fear that it is dangerous for the non-professional, church-going layman to read these books. This is a dangerous for the non-professional, church-going layman to read these books. This is a dangerous for the non-professional, church-going layman to read these books.

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## BISHOP AND THE PRESIDENT

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## PRAYER BOOK REVISION

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## CANTERBURY BOOK DEPOT

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## BIBLES

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FOR S. ANDREW'S TIME

## MISSION

BY DAVID DURIE

I WANT to speak to you about Christ's mission to the world. To do so, I will go back to "tass", back to where it all starts. Why missions?

When a Melbourne engineer, an business-friend knew I was going to New Guinea, I asked him why he and he astonished me.

"Why are you doing this?" he demanded. "Let them go on in their own way. It's not our business".

"Years later, when I appealed for money for the Pacific Church in a country parish, two charming, intelligent and wealthy friends said, "We don't believe in all that money going out of the country. Why not leave them alone. They're better off as they are. Here is our cheque for the Home Mission Society. We don't believe in foreign missions".

Why does anyone go to the overseas mission field?

We know that Australia helps poorer nations, and specially Pacific peoples, for good political reasons: for our own survival, in order to make friends by means of Mammon.

We know too that we help neighbouring countries for their own sake, because we care for our neighbour in ignorance and want.

We realise also, that missionaries go abroad for private and sometimes inadequate reasons. Why is it the great, principal motive which turns us on from our pleasant and accustomed place in the affluent society of this work.

This is my answer. I'll try a very personal answer. I will try to put it humbly and simply knowing that everyone in this gathering has this same knowledge in his own heart. I am a Christian. I love the Lord Jesus who died for me. I want to live for him. I long to tell others about him. I want to say to my neighbour, "Someone has died for you. God himself loves you".

## LIKE ANDREW

I want to be like Andrew who brought his brother Simon and a little boy and introduced them to Jesus, and through them brought great blessing to many.

I long to introduce people to Jesus, for to bring someone to Him is the best by of the world.

It is not always easy to talk about these things with other people, especially friends, but we have to try, because if we don't, how will we ever know about Him?

I am grateful to friends who put aside their embarrassment and diffidence and told me just patiently with me as I struggled with atheism and agnosticism and Darwinism and told me what Christ meant to them.

A Christian is a person who is emptied, filled and sent.

He is emptied of self; that's death.

Filled with Christ; that's life. Sent to others; that's living.

He can never be merely emptied and filled. That is futile. That is pious flattery.

Not just emptied and sent. That is empty self, filled with Christ, and sent to others.

Will you think back and recall who were the people who brought and filled. Who told you about Him? Who helped you through doubt and sin to faith and forgiveness?

What a debt we owe to those who brought us to Christ.

How can we repay this debt? It is not by sharing this in-speakable salvation with others, not once but many times!

In this mission, I think, Mission means "sent". We are sent by God. We are sent by God to serve and to teach, to help and to love. We are sent by God to love.

## CAN'T STOP

Now, you can't stop Christ. Now, you can't stop Christ from loving you. You can't stop them from serving, and you can't stop them from loving and winning others for Christ.

Do you remember what the solemn gentleman of the Jewish Sanhedrin said about Peter and John? "What shall we do with these men? It is obvious to everyone living in Jerusalem that an extraordinary miracle has taken place and we can't deny it."

So they tried to prevent this spreading further among the people, we shall warn them and say no more to anyone in this Name. So they tried them and solemnly declared the end of Christianity. "Say no more about the name of Jesus," they ordered.

Look at us here representing this place tonight, representatives of untold millions who down the ages have been won for Christ.

You can't stop it. A Christian who does not witness and win others, is like water that's not wet. Can you imagine wetness without reaching out to others with hand and heart is like a fire without burning. It's a contradiction in terms, an impossibility for Christ.

You can't stop it. A Christian who shares Christ for Christ himself says it on his heart, commands his commissions and sends him. Where does He send him? Wherever He wills.

The Acts of the Apostles tell us that the first Christian, Read in Chapter 13 how He worked in a parish church, and you will see how He works today in a parish.

In the Church at Antioch there were Barabbas and Simon and the Christians and Saul. While they were worshipping the Lord and fasting, the

Lord was at work. And God knows this labour of yours is not in vain.

The whole programme of mission, of medical, educational and spiritual evangelism, depends on the infectious enthusiasm of the leaders in the parish, the church wardens, stewards, councillors and vestrymen, guild and society members, and the clergy.

Mission is not the hobby of the few; it is the breath of life of the Body of Christ. We send out men and women, as did the Antioch Christians, and we support them.

Australia has a wonderful record of missionary vocations. There are many among you who have offered and served. A couple of years ago the Reverend Bob Barnes and his little Bible study group in his parish were so moved by the Holy Spirit that they went away. He went and Geoff Ackworth and Brian and Barbara Horwood; also later from that parish went John and Muriel Wilmet. Six of them.

That was the end of that

A Bible study group ended at Caboolture, Diocese of Brisbane, when six members of the parish including the vicar, the Reverend Robert Barnes, volunteered for missionary service in New Guinea and Carmentaria.

Holy Spirit said, "Set apart for me Barabbas and Saul, for the work, to which I have called you". Then, after fasting and praying, they laid hands on them and sent them off.

Do you think that all of Antioch was as that time already converted to Christ? Indeed, no. Antioch was the third greatest city in the Roman Empire, second only to Rome and Alexandria. She was famous for her luxurious immorality. She was notorious for christian-hating and gambling. They were sport mad, with betting shops, night clubs and strip joints without number. The most famous of the latter was a motel five miles out of town called "Daphne's", where sacred prostitutes were nightly pursued by the "worshipers" in bacchanalian debaucheries.

It was from this godless and corrupt city of Destruction that the greatest missionary work in history was thrust out by the Holy Spirit.

We are not of Antioch but we are of our own town or suburb. Thank God we don't have the colossal, overwhelming wickedness of Antioch which they had.

In a block which has been set to your position in the parish, I have agonised over the missionary appeal. I have jangled mission boxes, counted pennies, returned by post, and taken a car to carry so that they disappeared off the face of the globe, duplicated letters, locked stamps, preached and persuaded.

I know that work. And God knows this labour of yours is not in vain.

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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 been sold out.

A second edition is in preparation and will be published before the end of November.

## CONTENTS

Report of the Commission

Draft Revised Services:

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Evening Prayer	Confirmation
The Litany	The Marriage Service
Holy Communion	The Burial Service
Baptism of Infants	Thanksgiving after childbirth
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# THE PORCH AND RECEPTIONS THOSE WHO TAKE THE BAPTISMAL APPROACH

By DR. A. CAPELL

In another part of his speech, I mentioned in our first study, David Edwards asks: "How can an adult modern person be helped to accept Baptism in the Anglican and the Christian tradition?"

A lot depends on what Baptism means and does to us and first we need to find out what it is in the culture in which we live, to God.

It is the point of initial misunderstanding and perhaps the Church is to blame.

As Edwards again says, "Thanks in part to the Church's educational clumsiness, Baptism does not become a reality for the vast majority of those Britons who are baptised as infants, proscribed at the font".

Where, then, is the starting point? There are two aspects of the question, a social and a personal aspect.

In modern thought, the personal seems to take precedence; baby must not enter, or something dreadful may happen.

Or perhaps, if the parents are caught up in the materialism we thought of here, it just does not, matter and then nothing is done about the baby at all.

There is, of course, a history of baptismal belief and practice which has led to this almost exclusively personal view of the New Testament.

At an earlier, the social or community aspect receives the major emphasis.

## REPENTANCE

When on the Day of Pentecost, St. Peter's sermon had been heard, the Jerusalem multitude, they asked, "What must we do?", and the reply was, "Repent and be baptised, and you shall receive the gift of the Holy Spirit".

Everyone knew what baptism meant, and was, and every one knew it was a sign of repentance; and the educated man must come to a realisation of what repentance means and what its results when he repents.

St. Clement was told that he "must be born again of water and the Spirit".

He wondered how it was possible, and Jesus turned his laughter to the wind blowing outside the room. "You don't know where the wind comes from, where it is blowing, the wind of God is just like that."

When other words, this new beginning is impossible for you, God can bring it about.

But this "repentance": what is it? The Greek word means a right-about-face, learning to think anew.

When we valued the world and its comforts and goods, giving them first place, and leaving God and Christ out.

What is needed is to put God first place and trust that "all these other things will be added to you". That will not be easy.

If the "modern" educated man has got as far as the Porch and gained the sort of faith as Jesus Christ, he is outlined earlier, he will be able to take a further step.

What he needs to see is this: When he is ready to change his way of thinking and to leave Christ first, he is finding himself with the Creator and the Father of the whole Universe.

He is coming into citizenship in a cosmic realm. He is finding, embracing and accepting an ultimate meaning for his life.

He is finding an answer to the question about meaninglessness, because he is being united with the one and only meaning the universe has, as the self-expression of God, shown to us in Christ.

Jesus said, "Unless a man be born again of water and Spirit, he cannot see the Kingdom of God".

Kingdom of God" — much less enter it".

God's answer to man's right about-face is to regenerate him by giving him a new Spirit — the Holy Spirit.

His own Spirit, receiving him into a Spiritual Kingdom, making him a child of God, a part of a Spiritual realm. That is what the Holy Spirit does.

"The Church of God is a Kingdom of God in power, the Church of God is a Kingdom of God in power."

Where Christ in God dwells, there Christ in power dwells, there Christ in power dwells, there Christ in power dwells.

These things years, all seen in this, "The Church of God is a Kingdom of God in power, the Church of God is a Kingdom of God in power."

Tillich puts it: "The Spiritual Community is the Community of Spiritual personalities, i.e., of personalities who are unambiguously, though fragmentarily, determined by it". (1).

God takes the person over as His own in a new way.

So Baptism is a new birth, a new start, giving us direct access to life and a new status before God.

The practical point of it is that we know how easy it is to do wrong than to do right. That is because, even when all the psychology has been done with it, there is something wrong in our nature, something evil that we cannot overcome of ourselves.

When we do evil in our signs, we call it sin, and we know that it is sin, and we know that it is sin, and we know that it is sin.

So, if we are to be eradicated, and this is what God undertakes to do, we must have a new birth.

Emil Brunner says this about it: "In former times, slaves were branded the child with their master's name."

"In your Baptism, God laid hold upon you, called you by name and stamped you as ever after."

"Through the word and act of man (the minister) in your Baptism, the brand 'property of God' is stamped on you."

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## BISHOP HILL FOR NEW BRITAIN?

FROM A SPECIAL CORRESPONDENT  
PORT Moresby

November 21

The Bishop of Melanesia, the Right Reverend Alfred Hill, may come to live in New Britain after his retirement next June.

Bishop Hill has returned to Honiara after a fortnight's visit to New Britain, commented.

"Nothing is definite yet. I haven't decided yet what I shall do after my retirement. But certainly I am very attracted by the idea of living in New Britain."

It was in West New Guinea that Bishop Hill began his missionary work as a young man, more than 30 years ago, when New Britain was a part of the Diocese of Melanesia.

He is now in New Britain, where he is expected to be in the "porch," which you need not enter, but if you decide to enter, you need to be initiated into a lifelong task and mystery. That is the meaning of the font."

This meaning we have tried here to present in terms of the Diocese of Melanesia, which is just the same meaning as the Church from the earliest time has seen in the great Christian Initiation.

The teaching remains the same, but the expression of it changes from age to age.

AT ALL TIMES

If it is true that the Church has been guilty of the "educational clumsiness" that Edwards speaks of, it is just the same meaning as the Church from the earliest time has seen in the great Christian Initiation.

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# CATHEDRALS FOR THE PRESENT

## NEW YARRAWONGA CHURCH

### BLESSED

FROM OUR OWN CORRESPONDENT

Wangaratta, November 21

In the presence of some 600 people the Bishop of Wangaratta, the Right Reverend T. B. McCall performed the blessing of S. Culbert's Church, Yarrowonga, on November 5.

A very colourful procession filed the old church for the entrance of the new S. Culbert's.

It included the Bishop of Riverina and the Bishop of the Diocese, the Right Reverend S. G. Goldworthy as well as the vicar, the Rev. Canon D. J. Chesterfield, and the students of S. Culbert's Hall led the singing under the direction of the Diocesan Director of Music, the Reverend L. Lipscomb.

The Bishop of Riverina, the Right Reverend J. B. R. Grend, read the Gospel.

At the conclusion of the Liturgy of the Word, the Bishop of the Diocese assured the walls of the church, after which the entrance was made into the church by the Bishop and consecrators whilst the hymn "Blessed City heavenly Sion" was sung.

### MEMORIAL ALTAR

The 12 concelebrants surrounded the free standing marble altar, the Rev. Canon D. J. Chesterfield, and the Rev. Canon D. J. Chesterfield, who had been a previous Rector of Yarrowonga for some years.

The Bishop assured the altar and the priests in attendance, made a reading for the liturgy of the Eucharist.

The service came to a close of the Bishop's assurance of the people of God and the provision of the Anglican-Protestant conference in Edinburgh last January.

The Dean of Washington in Washington needed to Melbourne talked about Gothic cathedrals being obsolete.

He is reported in the Melbourne "Sun" as saying "They looked at the old-fashioned Gothic-style buildings, a good place for a Bishop to plant himself and give full sermon, but it can play an important part in religion."

Just how important that it depends on the degree of vivid imagination, and the clarity of vision of cathedral authorities. An example of this is the new century at Liverpool (Anglican), designed at the close of the century in the after-Gothic style, it is an enormous building with a traditional layout and many failings.

As good as though it is the product of a past age trying hard to cope with the present. But such is the imagination with which it is being used that its very failings and eccentricities are being put to work. For instance, it has a second echo, it is estimated this will be eleven seconds after the building is finished. This is used with dramatic effect in the services. It is found very effective in short-prayer trumpet fanfares and in shouting.

Last Easter they had some of the many faithful people with youths who at the cry "Christ is risen" shouted in the choir and at studied intervals "He is risen indeed."

### DRAMATIC EFFECT

At the new Bishop's enthronement there was a contrast in warm tones to formal service by the people in the galleries, offering a welcome to be joined by four thousand voices in the nave.

I am convinced that the day of the great cathedral is not done. If it does it will do so in the hands of the spiritually dead leaders whose own fires have already gone out.

Because of its remoteness the High Altar at Liverpool scarcely ever used. They have devised a beautiful and practical portable altar to be shifted at will to a position most convenient to the occasion.

Laymen and priests group themselves round this for the sacrament of the Lord's Supper where they are in close touch with the people.

Flexibility is their key word. A flexibility to meet all occasions, all needs and all difficulties.

For not only is the altar too remote, but also the grand organ, the organist and the choristers.

They didn't copy the defeatist pattern of installing a small little synthetic electronic console but devised a wretched and portable portable console which operates on the pipe organ anywhere most suitable to the occasion.

**Confidence in the Future**  
One could go on to show that the English people believe in the future of the large church in the centres of population.

Half a mile away is the Roman Catholic Cathedral of St. Mary the King. Started by laymen before the war it proved too ambitious and too costly. So with a strong will and determined hand it was sealed off with a vast concrete wall over the crypt and on this has been a circular modern building to house the High Altar in the centre. It is to be opened about the middle of next year.

At Portsmouth the cathedral authorities have engaged Mr. Pugh, architect and Nervi, who has designed a modern structure to extend S. Thomas' Cathedral.

They have produced an exciting design displayed picture-book at the entrance to the old building.

The extensions provide a great roomed space, unobstructed by columns which will add 1,500 to the accommodation and which though modern in character blends remarkably with the beautiful old church.

**Example to Australia**  
Australia is lagging behind the

This is the second and concluding article by Mr. N. W. McPherson, the Sydney architect, on his study of new cathedrals in England. The first article appeared last week.

old world in many ways more dead of which is an unimaginative use and development of large city churches.

Certainly there are new buildings for the Anglicans at Bunbury and Geraldton in Western Australia, and at Darwin for the Anglicans.

Brisbane Anglican Cathedral is being completed and we have grounds to hope that under our new Prime Minister's guidance we will see a new cathedral in a virile new life.

Well, I think the sad story of Sydney S. Andrew's which still leaves a city approaching three

### How it works

On living with it on my verdict is that it does work. Moreover in working it has not robbed a neighbouring parish church of its congregation.

A brief answer would say that with no parish and no congregation giving strength and rubbed-out glory to a parish church.

How does it do it? A simple answer would be "Christian devotion, in the hearts of those who belong to the parish church would take a volume!"

A brief answer would say that



Liverpool Cathedral.

has analysed the needs of the people and tried to meet them.

Not just some of the people—the poor or the rich but the poor and the young and the multi-ethnic.

Not the young or the old but men, women and children of all ages. Not black or white but both and brown and yellow too. (The first man I met was a Negro in a cassock.)

It appears as a broad Christian plant in action. But as such it does not make the mistake of demeaning itself by compromise with so-called popular taste on Bible-banging organs, no noisy and unimpassioned "Gospel Hymns."

It keeps its standards high in art and liturgy and in music. It gives something to look up to in reality and metaphorically.

It retains the idea that what is for God must be as good as man can possibly make it. It builds into itself an innate respect.

I am not saying it is perfect. I have already pointed to some weaknesses. Among these is the remoteness of the altar from the people.

It would like to see it in the front of the chancel with the altar not been accepted there, a world standard which is worthy of attention and of

In Australia we need more of the Sydney Central Methodist Mission buildings are put to use in this and not merely as storage spaces of a past age.

A people's popular preaching place padded with plush seats and a large screen at the altar, because it does not attract all the people of God.

There is no answer except that which is designed to meet the spiritual need of everyone and by its nature to attract

Certainly it has its bus loads of tourists, many of them noisy American over-seasiders with dollars. But at least a proportion of these find something deeper than popular tourism appeal

**David Jones**  
for service

**This label gets you the best value for money!**

**DAVID JONES' OWN BRAND**

Any item that bears it has been tested by a committee of David Jones' experts, who have questioned, probed and checked every detail of warp, weight, colour, fastness, seam strength, construction detail . . . every last thing that makes for quality. You will find the DJ 100 label on men's clothing, basic fashions, household appliances, home linens and children's wear. You will find it at all DJ's Stores. Look for it, get to know it, depend on it. It carries the David Jones' famous unconditional guarantee—satisfaction or your money back in full.

**Arnott's FAMOUS Biscuits**

*There is no Substitute for Quality.*







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