

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

FROM A SPECIAL CORRESPONDENT

"The final word on Prayer Book revision rested 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 miracle 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 discover 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 had never experienced before. Within the Christian Church there were movements of our time were the Ecumenical Movement and the Liturgical Movement, the former reaching the grassroots in last year during the recent Church and Life Movement.

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

The Church through exposure to the world would lose its lustre if it did not immerse itself, mainly in the realm of God's redeeming love. The bishop called on clergy and laity throughout the diocese to be aware of this. That renewal of the Church must begin with the inner life of the worship.

"The Church in the Pacific is particularly important. We believe the Church in Australia could learn a lot from the Bishop Davies said. The greatest need was the living example of Christian people who put spiritual things before material worship 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 Church of the Pacific Council will be placed before our people the great concern which we have as our people face the problems of marriage and sex in the changing world.

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

"The unmarried man should be asked for his help to prevent a marriage. We believe that sexual intercourse outside marriage is always a sin.

"Where people sin we must seek to help them to realize their freedom from sin, to the fellowship of the Church. Bishop Davies called for parishes to consider having a group of laymen, women and dedicated people attending to the pastoral needs of the parish.

Synod will appoint a committee

CANADIANS HELP ABERFERN
ANGELUS NEWS SERVICE
The Anglican Church of Canada, in its Primates' World Relief Fund, has sent \$850 towards the disaster relief for restoration work in Aberfern, South Wales, following the recent floods in the area. The money, mostly children, lost their lives.

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

The Reverend G. B. Johnson, of Geveston, said there was no doubt that Hobart and Launceston needed life-line centres to be brought up in the background.

Parish Councils and vestries could endeavour to raise \$50 a year to enable a worthy child to be brought up in the background of one of our schools, commented the Reverend R. E. Davies, the Hutchins School, Mr D. Lawrence, when presenting his report.

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

The Headmaster of the Launceston Central 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 opportunities of visiting the schools for the purpose of observing the work that is being done.

Mr Selby called on the need for parishes to be open to boys and 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 Ridon Vale, would be joining the staff of the Hutchins School.

Mr Strath will be joining down as a "teacher-priest", working for the education of Anglicans as conducting his priestly duties at Ridon Vale.

MUCH OPPOSITION TO DIVORCE BY CONSENT

ANGELUS 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 granted to a specified number of years of separation.

Hobart, November 21

The Synod Eucharist which forms the central part of worship at the synod was conducted in the Cathedral Church of St. Paul's, Hobart, Tasmania, on Tuesday, November 22. Bishop Davies was assisted at the consecration by the priests of the Cathedral Chapter.

The Canon of the Eucharist was read by the Cathedral Chapter, all standing behind the High Altar. Portions of the liturgy were said by the bishop from his episcopal throne.

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 the opening ceremony on October 24. She was welcomed by the President of C.M.S., Sir Kenneth Grubb.

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, Chatswood, addressing 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 mood 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.

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."

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 England, including men, the present membership was 938.

At present C.E.M.S. meetings were just an extension of church services. It was a "C of E. Clergymen'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, but working plans were not.

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 wrong."

"We are concerned only with the needs of the Anglican laity, wrong of the established minority of clergy and churchgoers."

and will not tolerate new ideas or opinions.

"We are inefficient, ill prepared, slovenly in the administration of our meetings and society. We have no love for our fellow man."

He said C.E.M.S. preaching of "instant conversion" and "complete conversion" to men devoid of religious background was downright cruel.

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 being printed for very useful basis for parish study of the Report of the Prayer Book Revision Commission of General Synod.

The result of past errors was seen 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 men should be welcomed.

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 workhorse for parish administration and maintenance."

He said: "People used to be taught in some things as permanent. Now it is all relation movement, and all application. I disagree entirely with the view that marriage is just a relationship that can cease."



FRANCISCAN HEAD IN SYDNEY

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

Fr David is at present visiting Australia and the Pacific area. The Franciscans have houses in Brisbane where the Frars work in the university and with dioceses, and in New Guinea, at Koki and Jegrarti.

Fr David will speak of changes in the society since the General Chapter at Whitinsville, 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.

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 January 10 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. A statement issued in Rome by the Italian Secretary for Protestant-Christian Unity said that past history would not figure prominently in the negotiations. The agenda will be very useful basis for parish study of the Report of the Prayer Book Revision Commission of General Synod.

NOT PAST HISTORY
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An Anglican delegation to plan the agenda is headed by the Bishop of Christchurch, the Very Reverend J. N. Falkingham. The Roman Catholic members will be headed by the Bishop of Kansas City, the Right Reverend Charles Helminger of them. Mr Forbes said.

BOOK REVIEWS

MANIPULATIONS AND EVASIONS

THE LAND BOOMERS. Michael Cannon. Melbourne University Press. 48s. Pp. 247. 23 photos. 12 centones.

MEMORIES of middle-aged and older folk go back to the dark days of the depression of the early thirties, but many of those who suffer it there have retained vivid memories of the "depression of the thirties" of the last century.

The collapse of an extraordinary land boom caused the widespread suffering and bankruptcy was almost the mark of normality.

This book deals with the land boom and its developments, and makes fascinating reading in the process.

Those with any knowledge of the geography of Melbourne, the strange wanderings of some Victorian railway lines and similar phenomena, will find many of their questions answered.

After the gold rush had spent its first fervour, speculation in land became the easy path to fortune.

MANY found it an easier path to bankruptcy. Fantastic deals were made, but the financiers were not so fantastic.

Melbourn banks and housing societies often with the same directors — made loans to each other with any guarantees, or private loans to individuals to become the basis for further speculation. Paper fortunes were lost almost as quickly as they were made, but unfortunately in the process many innocent investors, seeking a modest security for their savings, were the victims.

Politicians and government officials were all in it, and used their position and influence to the most irresponsible way. Even pillars of the Church, the Nicholson's mission, were found to have feet of clay and gold.

OFF-BEAT CHOIRS

ANCIENT AND MODERN. Remond Press. 7s. Pp. 124.

This is yet another of Mr Fray's "churchy" humorous books which approach Christmas and make ideal gifts for those with the right taste. It is hard to understand rural England.

TALENTED ABORIGINE WRITER

THE DAWN IS AT HAND. Keith Walker. Sunbush Press. Brisbane. Pp. 28. 12s.

THE talented author of this charming book of poems modestly attributes her success to the fact that she is an Aborigine who has achieved a *survival de l'artiste*.

It is usually she is a poetess of outstanding merit and deserves fame as such.

As the Rap jacket observes, "she has something to say", and says it clearly and melodiously; not only about her own race, but about the white race, which may humbly learn wisdom from Keith Walker's lively mind.

"SACRED CORNER"

Mrs Maria Stromsted has written a very interesting history, "Sacred Corner" of St Mark's Church, Melbourn. Melbourne, the foundation stone of which was set in 1869, the exact date being a subject of some dispute. St. Matthew's with its village church tranquility is becoming more and more isolated and its future is uncertain.

How the more useful, then, is this book which tells the story of a lovely church built by the sacrificial giving of a few people living in a thinly-populated area.

Apart from facts there are many quaint and often humorous stories of recalled and faith.

It is of interest that in 1958 three women were elected at the same time to the vestry, and this tradition has been continued. Indeed women, not formerly the clergywomen's wives, have played a remarkable part in the history of this little church.

This book is a most valuable study of Victorian history of a religious and social nature, being extremely well documented and well written.

Hence, what it says may be taken as fact, and not the fact surprising.

For the first of banks of eight years ago is an eye-opener; let alone the housing crisis, the railway and tramway boom; and the ornate city of Melbourne.

Those who know the wind-swept Laverton station will be interested to learn that in 1886 it was published as "Laverton Station and Model Suburb" with a railway station built and opened for several trains daily — although the whole "suburb" comprised one house.

The people behind the institutions were well described, and eyebrows will be raised at many of the names.

They were not spared by the Press of the day, and only cold hard fact looks away the grounds for defamation of character.

On an historical point of view, this book is important, well-referenced, documented, and indexed. Students in many fields will need to take it seriously.

From the point of view of general interest, it will also appeal to those who would like to know the ins and outs of the law.

—A.W.S.

AN ANALYTICAL THEOLOGIAN

THE SHAPE OF CHRISTIANITY. John McIntyre, S.J.M. Press. Pp. 188. 65.00.

ANALYTICAL theology must have been trembling in its shoes when it was first turned to it from the confusions of Liberalism.

It is a springing of the mind, bringing out of the obscurity all sorts of unacknowledged, unacknowledged material, laying it out, sorting it out, and applying scientific methods into a satisfying order.

At all the time one is performing this mental refurbishing, one never has to ask oneself ultimate questions, such as "is there a simple one is true?"

Professor John McIntyre, as many Sydney-trained theologians know, is a master of this form of intellectual athletics, and has the clarity of style and precision of thought that is fostered by it.

It is fortunate among scholars of our time in applying this method to theology, leaving the basic ground of faith untouched and unquestioned.

It is a method of analysis, a superstructure of concepts that is important to the theologian.

His analysis of the meaning of the concepts — the "given" — "the method" is a pleasure to read.

Analytical methods then lead to a clarification of the fundamental distinction, one which brings him into sharp halting distance of the "Tillichian separation of symbols" and "really itself" which, not making the fundamental transition that the latter proposes.

Christological models are to be distinguished from the ontological itself; they serve a number of functions of presentation, but not even biblical models have any finality.

The time method, rigorously applied, led him to a rejection of the idea of revelation.

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ANGLICAN OF THE WEEK

A special study of the problems of the Sixth Form in Britain and of the Christian activities of the students who exist in this group by organisations existing in New South Wales, where the Sixth Form has been a phenomenon of the State education system.

By Bern Palting, Mr Clayton has lived in New South Wales since the age of nine.

After completing his secondary education at the Anglican High School he has proceeded to the University of Sydney and has been awarded a Bachelor of Commerce, gaining the Diploma of Commerce in 1962.

He is a member of the Australian Society of Accountants.

Mr Clayton's wife, Robin, is the Secretary of the Society of St. Andrew's A. and Mrs. Hickin. They have two children.

While abroad, Mr Clayton will also study the various phases of the Anglican tradition, and possible contributions to High School students as they work and their personal lives.

Our Anglican of the Week

Mr David Clayton, General Secretary of the Society of St. Andrew's A. and Mrs. Hickin.

Mr Clayton is a member of the congregation of St. Anne's, Ryde, and formerly a High School teacher. Mr Clayton intends to publish a special study of the problems of the Sixth Form in Britain and of the Christian activities of the students who exist in this group by organisations existing in New South Wales, where the Sixth Form has been a phenomenon of the State education system.

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FOR S. ANDREW'S/TIDE

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 astonished him 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 Work. We don't believe in foreign missions."

Why does anyone go to the overseas mission field? We know that Australia helps poorer nations, and especially 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 missions are good for private and sometimes inadequate reasons. Why is 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. It is 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 so through them, brought great blessing to many.

I long to introduce people to Jesus, to bring someone to Him in the best way in the world.

If it is not always easy to talk about these things with our friends, especially our own friends, but we have to try, because if we don't, how will they ever know about Him? I am grateful to friends who put aside their embarrassment about Jesus; and to some who sat patiently with me as I struggled with atheism and agnosticism and Durieism 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 what it means to be empty. Filled with Christ; that's life. Sent to others; that's living.

He can never be merely empty and filled. That is futile. He is never emptied and sent. That is pious folly.

A Christian is all three: emptied of self, filled with Christ, and sent to others. Will you think back and recall who were the people who brought you to Christ? Who told you about Him? Who helped you through doubts 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 unspeakable salvation with others, not once but many times. In this mission, I think, Mission means "sent". We are sent to others and to proclaim to serve and to teach, to help and to witness. We are sent by gratitude and love.

CANT STOP

Now, you can't stop Christ. You're loving you can't stop them from serving, and you can't stop them from witnessing 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 here and we can't deny it."

That is present this thing spreading further among the people, we shall warn them in this way. So they that were and solemnly declared the end of Christianity. "Say no more about the name of Jesus," they ordered.

Look at us here occupying 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 who others, is like water that's not wet. Can you imagine useless water? A Christian who does not burn out -> others with hand and heart is like a fire without burning. It's a contradiction in terms, an impossibility.

You can't stop a Christian from sharing Christ, for Christ himself lays it on his heart, commanding him to witness and sends him. Where does He send him? Everywhere.

The Acts of the Apostles is the story of the Christian Church. Read in Chapter 13 how God worked through a parish church, and you will see how He works today in a parish.

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



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 Caramanica.

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

Do you think that all of Antioch was at 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 luxurious immorality. She was notorious for char-racing 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.

"DAPHNES" It was from this godless and corrupt city 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 evils against Christian missionaries that they had.

In a block who has been set apart to your position in the parish, I have agonised over the missionary appeal. I have gaged, boxed, counted, pinned, and sent out missionary files, loaded car carrier 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 a precious work.

The whole programme of mission, of medical, educational and spiritual evangelism, depends on the infectiousness of the leaders in the parish, the church wardens, trustees, 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 our men and women, as did our Great 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 up and away! He went and Geoff Ackwood and Brian and Barbara Horwood; also later from that parish went John and Muriel Wilmut. Six of them.

That was the end of that

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:
 Morning Prayer The Catechism
 Evening Prayer Confirmation
 The Litany The Marriage Service
 Holy Communion The Burial Service
 Baptism of Infants Thanking after childbirth
 Baptism of older children
 persons
 New Services:
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 A Suggested Order for a Sunday Liturgy
 A List of Prayers and Thanksgivings

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RELIGIOUS T.V. REVIEW

ON Sunday afternoon Seven (at least a Melbourne C.T.A. production that featured Tony Charlton quizzing Doug Tucker about "Instant Religion" or "religions" of one minute in length. Twelve or more of these casters were used during "instant religion".

One of two comments. Tony Charlton was very funny. He isn't very much of a humorist in "religious" discussion, or else he isn't very asking the questions he was supposed to ask. Tucker is funny on speaking on the half of some of Australia's "A.A. I wonder how the Adelaide and Brisbane felt about that? And who was the program designed for? The ordinary viewer interested in how "taken unawarely" by people "religious" casters?

It is always interesting to notice how those who claim that the Gospel should not be forced on people are themselves using insidious and admittedly unhelpful methods to get at non-religious viewers with a religious "message". I want their "message" in their minds. Tucker said what the difference between using a hammer and chisel, and using a laser beam with anesthetic? He wants to force people. They respond to the Gospel, don't they?

Present day audiences are far too worldly wise and shrewd to fall for religious material cloaked in non-religious phrases. People respect the Church when it comes right up to them and declares its goods publicly and plainly — and in a sensibly unambiguous way. That tries to get at them in a sensibly disguised manner did people flock to hear John the Baptist, Billy Graham, the Wes-

ley Southall and John Hepburn worth a look. How is the "Church and Life" telecast? It was self-wondering whether it was an exercise for some exhibitionist self-certificing televangelist, or whether it was any way? — or to make the point that the broad meaning of life is "shown in the wind" the "Church and Life" telecast was, made his story largely open to the one about opening up the hearts of people who subsequently did not believe.

But there was some fascinating and interesting material. The A.B.C. only new time, let me be personal in any way, was a good Christian. A good chairman is able unobtrusively to guide a discussion along its path and reach its intended climax without himself being involved. This was a very good catalyst. Most we have a member of the Sydney C.T.A. committee on every show.

A.B.C.T.V. telecast another in the series in its "Sunday Evening" series. It was a program in the country with Davey Lerman, who has been a long time to do his part in the cultivation process meant a poor crop, and next year he can try to grow seeds in a crop. Good guys have their bad days! The program was very good. Melbourne talking to authors

Westminster Fair and success. Anglican News Service. London, November 21. The Westminster Abbey market and Fair, which brought such a large number of people to the Fair for five days in July, showed a net profit of 16,945 for the church. Although the attendance on two days was affected by weather, the fair attracted about 250,000 visitors, and the fair was directed about 25 charities and other organizations which took part.

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LIGHTENING THE LATER YEARS

BY A CORRESPONDENT

Now Father Tucker has a novel or unique vision — that of a model of a man's life (and a man's welfare enterprise) in his work for the aged, and especially for the aged, and especially for the aged, and especially for the aged.

The aim has been to provide a model of a man's life in such a manner that it is independent, satisfying and useful to the aged.

It has been proved that people can be made to work by continuing their service to the aged, and especially for the aged, and especially for the aged.

The Brotherhood, founded by Father G. K. Tucker in the Newcastle diocese, and moved to Melbourne in the depression years of the 1930s, is now in this direction.

At a program one has to remember. Since they must be included in prime viewing time to be effective, station managers are inclined to be pretty canny before accepting their share of hand.

As a program one has to remember. Since they must be included in prime viewing time to be effective, station managers are inclined to be pretty canny before accepting their share of hand.

VICAR-GENERAL'S FUNERAL

FROM OUR OWN CORRESPONDENT

He belonged to that company of great priests, uncomplicated men, apt and meet for their learning and godly conversation — men of integrity, men of faith.

The Bishop of Tasmania, the Right Reverend R. E. Davies, said this in a tribute to the late Archbishop Leane and Neville Sutton, who died on November 8.

Bishop Davies said that the late Archbishop was a man of sound learning who had continued with his reading. He had wide interests and was most practical.

BISHOP'S TRIBUTE

He was just as much at home in his parson's study as he was in his pulpit and surplice in church on Sunday.

Good manners, common sense and a regard for other people's feelings were always evident.

THREE BISHOPS

Three bishops are present. Besides Bishop Davies there were the former Bishop of Tasmania, the Right Reverend R. E. Davies, and the former Bishop of Gippsland, the Right Reverend R. E. Davies.

The service was taken by the Canon of St. John's, Launceston, Canon H. A. Jerm and the Archbishop of Hobart, the Very Reverend L. B. Macdonald.

CHARLTON HOME TO MOVE

FROM GLEBE TO ASHFIELD

The general secretary of the Home Mission Society in the Diocese of Sydney, the Reverend Mr. Charles Callaghan, announced that the Charlton Boys' Home at Glebe and the transfer of this work to the Millicewa Boys' Home which was recently taken over by the Home Mission Society.

The Home Mission Society acquired the property at Glebe under lease in 1942 and has since been used as a boys' home by the Anglican Church of England. Home. Father Archbishop of Sydney, His Grace, the Most Reverend Dr. H. B. Hammond had used the property for destitute families of the Charlton work, up to 80 boys who had passed through the courts were accommodated at the Home Mission Society buildings and the very high standards of care and attention meant that in recent years only 30 boys have been accommodated in the better sections of the buildings, the remainder of the boys being sent to the reformatory for care.

The association known as the Anglican Homes for Children, formed about 19 years ago, has for many years administered the Home Mission Society's Home for Boys at 16 Bruns-

wick Street, Sydney. There has been a steady decline in the number of boys at home, and accordingly, the Standing Committee of the Diocese has approved the disposal of the asset to the Home Mission Society. The Home Mission Society is a charitable organization which is active in Sydney in that it is the only organization which gives accommodation to boys from

15 to 18 years of age who "are neglected or destitute or in need of care and are committed to the care of the Children's Homes by any magistrate... or placed in the care of the Home Mission Society by the Minister of Child Welfare."

The Charlton Homes have earned high praise both from the judiciary and from the Child Welfare Department for the unique provision in the age group covering secondary education and early work only.

Mr. Callaghan, Special Magistrate in the Children's Courts, said:

"Charlton from our point of view is the only place where boys can be treated in a normal, healthy and work, and still be under something in the nature of a school and industry."

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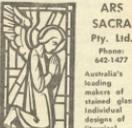
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commencing will add 14 more flats, with a community dining room and quarters for a male doctor's surgery. It is expected next year to be completed at \$110,000.

Never without financial worries, the Brotherhood press on with its good work, confident that its "dedicated optimism" will be justified in the future.

METROPOLITAN OF CHALCEDON

ECUMENICAL SERVICE PARVEY. Metropolitan Meliton of Heliopolis, Syria, elected as Bishop of the W.C.C. Central Committee.

Metropolitan Meliton of Heliopolis, Syria, elected as Bishop of the W.C.C. Central Committee. He was elected on October 25 of the 1966 session of the Metropolitan of Chalcedon by the unanimous consent of the Ecumenical Patriarchate.

MUSICAL PLAY

AT COVENTRY

ANGELIC NEWS SERVICE

London, November 21. Leonard Bernstein's musical play "West Side Story" is being produced in Coventry.

New York gang war version "West Side Story" is being produced in Coventry. The play is being produced in Coventry. The play is being produced in Coventry.

The cathedral's drama director, Peter Pritt-Sid, said the production emphasized the cathedral's desire to translate the message of the Gospels into a new language as the Feast of Reconciliation.

The Provost, the Very Reverend H. J. Williams, said that if it were possible to sing there above all others which would be the most fitting which the Christian faith has to offer to the world, it would need above all others, I would choose the theme of Christ's reconciliation in every situation of division — internal or external, individual, social and personal."

"West Side Story", with a cast of 40, including young boys, was performed in Coventry at the Cathedral of St. John Piper's Baptistry window.

BIBLES FOR SAIGON AND LATIN AMERICA

SAIGON. The N.S.W. Department of the Bible Society sent \$7,500 to the parent society in London for the purchase of Bibles for the people of Saigone, Rio de Janeiro, Bogota, Colombia, and Managua in Nicaragua.

FROM THE PORCH TO THE ALTAR — 2

THE SPIRIT OF RECEIVES THE SPIRIT OF APPROACH

By DR. A. CAPELL

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

A lot depends on what Baptism means and does so as a first need is to find out what the meaning is in the context of our God.

This is the point of initial misunderstanding and perhaps the point to blame.

As Edwards again says, "Thanks in part to the Church's educational clamour, Baptism has not become a reality for the vast majority of those British children who as babies were presented 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, perhaps most of us, or something dreadful may happen.

Or, perhaps, if the parents are aware of the materialism we thought of before, it just does not matter and then nothing is done to the baby at all.

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

It is not the viewpoint of the New Testament. As we shall see, the social or community aspect receives the major emphasis.

REPENTANCE

When on the Day of Pentecost St. Peter's sermon had aroused the Jerusalem multitude, they asked, "What must we do?", and the reply was, "Repent, and be baptised." We learn that 3,000 of them repented.

Everyone knew what baptism meant and every one knew it was a sign of repentance; and the educated man must mean repentance as a realisation of what repentance means and what results when it repents.

The message was told that he "is just born again of water and Spirit".

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

But this "repentance" is impossible for you, because you can bring no repentance.

But this "repentance" is impossible for you, because you can bring no repentance. It is a gift of God, and you must receive it as a gift of God, and you must receive it as a gift of God.

When he is ready to change his way of thinking and to let Christ first, he is linking himself with the Creator in the manner of the whole Universe.

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

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

Jesus said, "Unless a man is born again of water and Spirit, he cannot see the

Kingdom of God" — much more "less enter it".

God's answer to man's right to be born again of water and Spirit, by giving him a new Spirit — necessarily helps us to understand His own Spirit, His own Spirit, receiving Him into a Spiritual Kingdom, making us citizens of a Spiritual realm. That is the meaning for —

The Church of God in America
Where Christ in power doth reign.

Thine years shall all seem in bliss.

Thine Lord shall come again.
"Elkith part is: The Spiritual Community of a servant of the Kingdom of Spiritual personalities, i.e., of personalities who are unambiguously, though transiently, 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, a new direction 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 powers of the universe are in it, there is something wrong with our nature, something evil that we cannot overcome of our own power.

When we do evil in God's sight, we call it sin, and we want to be forgiven, and that is where.

God will be eradicated, and this is what God undertakes to do for those who are baptised. (Emil Brunner says this about it.)

In former times, slaves were branded the back 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 answer of your Baptism, the brand 'property of God' is stamped on you."

"GOD'S OWN"

"The words 'God's own' were spoken over you through the act of the baptising."

"Baptism is the love of God, shown first, without any human effort. What did we know when our sponsors held us, crying infants, up to the minister for baptism?"

"He received as before we ever thought of Him. He gave us a name that is written in the Cosmos, the name of God."

"He has been befriended with His gift; He loved us even before we were conscious of our identity."

Another writer says: "Baptism is a gift of God which stretches out His arms to the baptized and says, 'I will hold you, while the child understands nothing of it as yet, and His help does not wait for the fulfilment of special obligations."

"Baptism is the seal and promise of God's free grace, and in it God does not wait for our merit, but gives us a 'faith'."

In New Testament times, as on the modern mission field, baptism is not an act of response to a personal commitment to Christ.

Infants who could not be given all there were Christian families, but the New Testament evidence that it did begin then.

By our Baptism is God's own nature, a new nature and His free gift to us. He plants the seed, and we look after it.

So when we are baptised we must undertake to be faithful Christians and go on to serve God's Kingdom. We are not necessary helped. We are not necessary helped. We are not necessary helped. We are not necessary helped.

That is the truth that lies behind the symbol of Confirmation. The Bishop calls to our aid the power of the Holy Spirit, and assures us of this guidance, wisdom and dynamic energy." (2).

RECOGNITION

Suppose all this is true; then ought it not to appear in some way that the world can see? The "educated modern" thought that for matter, investigated one also ought to be able to recognise God's life and power in him, and other people should be able to recognise it that close fellowship with God, and persons even give it a cosmic aspect.

If I am really the home of the Spirit who governs and directs the whole Universe, then I should be noticeable both to me and to others.

That is what Bishop Stockwood calls on another page, "creativity, truth, wisdom, singleness, energy, integrity, courage, compassion and love."

This ought to be so if the initial gift of the re-creating

and "the Holy Spirit which Spirit is developed and supplemented by the subsequent gift of the Spirit in confirmation so that God is allowed to work out His purposes in us."

That is what lies behind the same. Bishops call again "the great strategy of cosmic redemption" and how it comes to our "doctors".

That is what lies behind the phrase we quoted from David Edwards at the beginning of our first study: there you are at 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 faith!"

This meaning we have tried here to present in terms of the Space Age, but it 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 clamour" that Edwards speaks of here, perhaps, it is a way to rectify it in terms of the concepts of modern man, and still more modern youth —

What has to be shown to them is the attractiveness of Christ, and His ability to meet us at any point in history.

Dr James Lambert wrote a little book which he called initial gift of the re-creating

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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 retirement next June.

Bishop Hill also 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 Britain that Bishop Hill began his missionary work as a vicar, more than 30 years ago, when New Britain was a part of the Diocese of Melanesia.

BROTHERHOOD HEAD

He visited the area again this month when he went to Pomona, near Kairua, for the annual conference of the Melanesian Brotherhood, which he is the head of.

He will return to New Britain, Bishop Hill will probably live in that region.

The Bishop of New Guinea, the Right Reverend David Hand, says "We do not want to force Bishop Hill into any decision, but naturally we would be very happy to have him in our diocese."

WELSH CATHEDRAL ANNIVERSARY

ANGELICAN NEWS SERVICE
London, November 21
Canon Richard Hood, of St. Paul's Cathedral, is to preach at a 100th anniversary service at Llandaff Cathedral, on November 23.

Canon Hood, who is the vicar of the cathedral's consecration.

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— 1 Corinthians 10:12

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CATHEDRALS FOR THE PRESENT

NEW YARRAWANGA 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. McCalla performed the blessing of S. Cathbert's Church, Yarrawonga, on November 5.

A very colourful procession carried wooden statues, one of the patron saint of the parish, St. Cathbert, and the other of Our Lady of Walsingham attached to the walls on either side of the apse sanctuary.

The brick floor of the church is a feature of the building together with the lantern tower shedding its light on the altar.

Altogether the design is a pleasing blend of the traditional and modern architectural trends.

UNITY TALKS DELEGATES

ANGLICAN NEWS SERVICE

London, November 21

The Archbishops of York and Canterbury have announced the names of the Anglican representatives on the joint committee with the Presbyterian Church of England.

They are the Bishop of Bristol, the Right Reverend Oliver Tomkins; Canon H. E. W. Turner, the Reverend A. M. Alchin, the Reverend G. J. C. Marchant, Mrs. S. Hodson and Canon David Paton (secretary). The establishment of this committee is part of the new stage in the conversations which follows the general approval given by the Church of England, the Presbyterian Church of England, the Church of Scotland, and the Scottish Episcopal Church to the proposals referred to last week in a joint conference in Edinburgh last Jan. 21.

The church possesses two very

them and make them feel they can identify themselves with it.

Its voice is a special kind of voice. A clarion call is not wanted. It may suddenly start and attract attention for a while, but its harshness will slowly irritate and finally result in noisy work, ineffective work will be done by the city's clamour.

A glorious voice is called for full of beauty and the splendour of confidence, and ringing with overtones that can be recognised by every ear.

For every ear is different. Yet every ear must be considered. Yes, considered sensitively and with understanding and with patience. For those ears belong to you, whoever you may be, and to me.

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.

How it works.
On living with it my verdict is that it does work. Moreover in working it has not robbed itself of any of the splendour of its congregation.

It is situated in a cathedral with no parish and no congregation, giving strength and vigour to the parish church.

How does it do it? A simple answer would be "Christian devotion in the hearts of those who use it." A complete answer would take a volume!

A brief answer would say that

The Dean of Washington in frustration recently said to Melbourne talked about Gothic cathedrals being obsolete.

He is reported in the Melbourne "Sun" as saying "I've never looked at an old-fashioned Gothic-style building, a good place for a Bishop to plant himself and give dull sermons. A modern church can play an important part in religion."

Just how important that it depends on the degree of vivid imagination, and the supervisor of cathedral authorities. An example of this is the new church 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.

It looks 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 when the building is finished. This is used with dramatic effect in the services. It is found very effective in short-phrase transmissions and in shouting.

Last Easter they had some of the many gallant people with youths who at the cry "Christ is risen" shouted "and at intervals "He is risen indeed!"

DRAMATIC EFFECT

At the new Bishop's enthronement there was a contrast between warm tones to formal service by people in the galleries and 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 dies it will do so in the hands of the spiritually dead leaders whose own first calling is gone already.

Because of its remoteness the High Altar at Liverpool is not 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 contact 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 organ and the choiristers.

They didn't copy the defeatist pattern of installing a wretched little synthetic electronic console but devised a two manual and portable pedal 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 as the large church in the centres of population.

Half a mile away is the Roman Catholic Cathedral of St. Rita the King Street by Lutvans before the war it proved too ambitious and too costly.

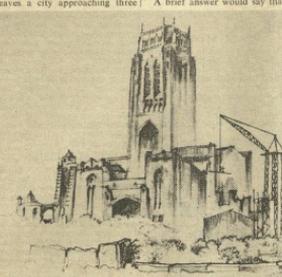
So with a strong will and determined hand it was sealed with a vast concrete floor over the crypt and on this has been erected a modern building with the High Altar in the centre. It is to be opened about the middle of next year.

At Portsmouth the cathedral authorities have engaged Mr. Pavesi architect and Nervi, world famed structural consultant to extend S. Thomas Cathedral into a new structure.

They have produced an exciting design displayed pictorially at the entrance to the old building.

The extensions provide a great roofed space unobstructed by columns which will add 1,500 seats to the accommodation and which through modern chandelier blends remarkably with the beautiful old church.

Example to Australia.
Australia is lagging behind the



million people with a building no larger than an English parish church for its cathedral.

One feels that the inadequacy of this building must have been a severe handicap to the splendid work of Bishop Palmer. It is not as though it will be to Dean Martin in its splendour and warm in its welcome.

It is glorious in its music but there is nothing remotely so glorious with the examples described above.

In the non-conformist field there has been a retreat from the inner city areas leaving only the one central church or hall.

That this has been a bad mistake can be witnessed in the isolated, but commendable efforts of the Reverend Ted Woolls to start religious centres at King's Cross and Woolloomooloo.

Not enough importance has been given to the established fact that people like to crowd together in large centres and even perhaps to escape from the well-meaning but depressingly tiny little suburban building where there is an intimate atmosphere but little else. (I am not referring here to people who build into itself an intimate respect.

BUSINESS CENTRE

Criticism is often heard of the Sydney centre Methodist Mission that it is commercialised religion with its office block, retail trade, cinema, and entertainment centre and chapel.

It is well heard in England at Coventry. But to me the two are not the same.

Certainly the cathedral stands in the business centre of an industrial town. The city has recognised this and has not tried to ignore the social point of its modern shopping centre. Certainly it has its own shops.

But in it are sold those things which are the life of the people. I know more of its arts, its work and its aims.

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

Liverpool Cathedral.

A 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 rich and the middle class between.

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 or Bible-banging oratory; no noisy and unmusical so-called "Gospel Hymns."

It keeps its standards high in art, in 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 of it. It builds into itself an intimate respect.

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

It would like to see it in the front of the chancel with the altar and the people, a word standard which is worthy of attention and of respect.

In Australia we need more of this kind of our own buildings are put to use to make them alive and not just mouldy copies of a past age.

A people's popular preaching place padded with plush seats and a fine organ would attract all types of people.

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

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