

BISHOP DEFENDS TEACHING ON CHRISTIAN CHASTITY

CHARGE TO NORTH QUEENSLAND SYNOD ON SUNDAY

The Bishop of North Queensland, the Right Reverend Ian Shevill, delivered his Charge on Christian Chastity to the Diocesan Synod at Townsville on June 11.

He had chosen this subject, he said, "because of a growing pastoral concern about the matter throughout the diocese and Australia."

Bishop Shevill restated the traditional Christian position in today's setting of the views of the "new theologians."

"What the new theologians have rightly reacted against is the loveless legislation of some Christian moralists of the past. What they have rediscovered towards us is the advocacy of free love, 'he said."

Bishop Shevill quoted figures to show the legitimate birth rate was rising in Australia (6.5 per cent. of all births in 1964) and illegal abortions (20,000 in Australia every year).

He said advertising was largely given a sex-discriminatory view of the use of any product often involves the use of erotic stimuli in posters, in radio commercials, television and newspaper advertising."

This emphasis on the desirability of sex appeal was directed at young people, who, in their desire to be "with it," felt they were not normal "in the same way as the older generation."

That generation were inhibited with fears which caused "sexual, nervous, and emotional" reactions, infection and complications.

They had to a large degree been banished by the "modern age, the antibiotic and the pill."

The new morality had confused many people in their argument that love over-ruled the law.

Bishop Robinson's arguments were answered by Dr. Stuart Burton Babbage who had commented in his book, "Sex and Society," that "Law and love are not contradictory but complementary, and love, if understood in the fullness of the law."

Bishop Shevill said the Church of God had not changed in its belief in three things:

1. That any sexual relationship outside marriage is sinful.
2. That the sins of uncleanness are not the greatest of all sins.
3. That the Church does not exist to condemn the sinner but to help him.

BURMSE BISHOP OF RANGOON

AMERICAN NEWS SERVICE

London, June 13 (AP)—The first Burmese Bishop of Rangoon is to be the Right Reverend Francis Ah Mya who has been Assistant Bishop since 1949.

He succeeds the Right Reverend Victor Shearman, C.B., who is returning to England next month.

The Church in Burma will be entirely the hands of nationals after the end of this year, following the expulsion of all foreign missionaries by the Government.

The United Society for the Propagation of the Gospel, in announcing Bishop Ah Mya's election last week, stated that it grants to the diocese world continuance.

rather to reconcile him to the God who made him and loved him. She would not be a sword thrust between two shared human beings but rather the vital and loving gift of God.

His creator, who delegates to him the task of being procreant with Him. It would not be a sword thrusting up to do well."

Marriage, said the bishop, "belongs to the original order of creation, and is the men their appointed destiny."

"The ideal marriage in which the Church believes is a life-long union between a man and a woman who are kept true to themselves for each other."

"Outside marriage, a mutually agreed-upon sexual relationship between two people in his frustration and the strength obtained by self denial, which is not good itself."

Later when perhaps for reasons of illness, war, or occupation, they find themselves separated from each other, long periods."

"It is time we gave the lie to the suggestion that sex within marriage is sinful, and that only illicit experiences are rich, adventurous and exciting."

EXHORTATIONS

"It is time we admitted that illicit experiences are third rate imposters, mostly disappointing and generally frustrating and stunting."

Even for non-Christian, Christian morality was true, that was justification to open, there was nothing we knew that was a justifiable experience helped either men or women to achieve greater marital happiness."

Even those who rejected God would still wish to reject the second commandment about the Sabbath.

The Archbishop of Melbourne, the Most Reverend E. J. Sheehan, to have inaugurated the North Queensland Diocesan Synod in Townsville, but unfortunately had been taken ill in Brisbane and was unable to complete his journey north.

His message was read for him by the Reverend M. Brown, formerly secretary of the S.C.M. secretary for schools in Victoria.

The cathedral was packed for the service. The Archbishop provided the Church. The quality of their singing was amazing. The music was of a high tone, rich harmony, and delectable. The service would have done credit to a professional and experienced choir.

loving your neighbour as yourself. Even this we fail to do so because of love of ourselves we turn our neighbour into a thing rather than a person for the gratification of our own physical needs."

The bishop was convinced that the church was in a state of emergency—it was a generation in search of an ethic, and if the only ethics which pain the generation is the ethic of the pulp magazines, then the Church is fast failing for deserting a generation."

Chastity is far more exciting than sex. It has about it the ring of victory rather than defeat.

NEWCASTLE SYNOD DEBATES COVER VERY WIDE RANGE

FROM OUR OWN CORRESPONDENT

Newcastle, June 13

The Synod of the Diocese of Newcastle last week went into committee to discuss motions on a list of the critical issues of war and peace, conscription and the Viet Nam conflict.

The decision to debate these matters in committee was by a clear majority, but against a strong minority protest.

Synod decided on this procedure because it believed there could be no unanimity, preferring to provide opportunity for a private discussion of controversial views.

The decision stimulated editorial comment in the local Press, regretting Synod's decision not to contribute to open public debate.

In a number of significant ways, the discussions and decisions ranged over matters of social concern, there was evidence, while nothing very dramatic was done at this time of a growing community concern and a getting ready for change in the work and structures of the institutional Church.

This first session of the thirty-fifth synod was a long one, proceeding from Monday morning to late Wednesday afternoon, with a break on Monday afternoon for a reception of the members of the Synod at Bishopscourt.

The session was preceded on Sunday evening by an impressive service in Newcastle Cathedral, at which the Synod Enthusiast was on Monday morning.

There were many moments of keen interest and close debate, there were moments of humour and periods of boredom.

The Bishop, the Right Reverend J. A. G. Moulton, presided with commendable patience and good humour, despite the discomfort of a sore throat.

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CLERICAL CONFERENCE IN ADELAIDE SCHOLARLY PAPERS ON WIDE THEME

FROM OUR OWN CORRESPONDENT

Adelaide, June 13

After a lapse of two years the Clerical Conference of the Diocese of Adelaide was held again in the Retreat and Conference House at Belair from May 31 to June 3.

The conference was attended by thirty-one priests of the diocese.

Most of the priests attending were in residence but a few of the priests who lived in the metropolitan area lived at home and came to the conference as the Retreat House could not accommodate them all.

The theme was "The Church of England Yesterday, Today, and Tomorrow".

The conference was not designed as an exercise in Church History, but for the purpose of following the theme through, the early papers dealt with the history of the Anglican Church through its formative years and cheered history.

The first paper dealt with "The Church of England before the Reformation" and delivered by the Reverend S. M. Dennis, Rector of Cornwood Valley.

The second paper was given by the Reverend G. J. Reglar, Rector of Salisbury and co-ordinator of the period, "The Reformation and the Elizabethan Settlement".

The Warden of St Barnabas' Theological College, University of St. Andrews, read the third paper on "The Post-Reformation Church of England".

All of these papers presented their material in a scholarly and provocative manner so that the subject was brought to the attention of the churches of the Anglican communion today especially in its essential relationship.

After each paper time was set aside for general discussion by the audience on the topic contained in the papers.

THE FUTURE

In the next session shorter papers were read, such as "The Evangelical Revival" by the Reverend C. Cooper, Rector of Manilla, and on "The Catholic Revival" by the Reverend A. Snell, S.M. These two papers produced a lively discussion.

The last two papers brought the subject up to modern times and were prompted to look into the future.

The Archbishop of Adelaide, the Venerable L. E. W. Renfrey, in presenting the Churches of the Anglican Communion of Today took as his period the years 1920 and said that he paid particular attention to the events and changes which have followed on the holding of the Anglican Congress at Houghton, in 1962.

The Reverend R. S. Tongue, who is Sub-Warden of St Barnabas' Theological College, presented the historical and ecumenical movements now current, which were the subject of the Anglican communion are involved and attempted to show how a way forward may be found.

CHAPEL OF REPOSE

FROM OUR OWN CORRESPONDENT

Melbourne, June 13
A new feature completed at Holy Trinity Church, Balclutha, is the Chapel of Repose, which is a repository for ashes after cremation.

Many churches provide for ashes by means of gardens of remembrance, or wall niches, but it is thought that this is the first Chapel of Repose in Victoria.

It is known as All Saints' Chapel, and was dedicated at 9.10 a.m. on Sunday, June 12, by the Archbishop of Essendon.

The Vicar at Holy Trinity Church, Balclutha, is the Reverend L. W. Paas.

be found into a completely united Church of all Christian believers in the future. Particularly fruitful discussions followed these last two papers.

The conference was undoubtedly most successful. A feature was the great number of the younger members of the clergy attending and the readiness with which all joined in the discussions.

It is proposed to duplicate the series of papers developed in the conference, but the demand for them is so great that the clergy following on a slip which will be sent to all priests in the diocese.

CHESALON HOME IS BEING REBUILT AT SUMMER HILL

FROM A CORRESPONDENT

More than 200 people were present when the foundation stone of the new Chesalon parish nursing home at Summer Hill, Sydney, was set on June 4.

In November, 1952, when the first Chesalon Home was opened, it was the first of its kind in the years that have followed, the work of the Chesalon Home has been remarkably so, that today there are 12 such homes being cared for in seven homes.

The existing Summer Hill Home is being demolished and will be rebuilt in three stages. The accommodation will finally number 40.

Included in the building will be adequate provision for palliative care, a day centre, dining room accommodation, as well as a fully equipped modern facilities for conducting a nursing home.

The home will be built around a courtyard, which will provide a shelter for the patients, as well as allowing easy supervision for the staff. Staff accommodation is also included.

MODERN PILGRIMS AT BRIGHTON BEACH

FROM A CORRESPONDENT

Melbourne, June 13
A packed S. Peter's Church, Brighton Beach, Melbourne, heard the Right Reverend Donald Baker give the address on June 5 at the eightieth anniversary celebrations of the church.

The theme of his sermon was "The Church of the Future". He stressed and good things, but he said that the church must be thus dynamised for the Lord who is with them.

More than 500 attended for the first part of the afternoon service held at the mother church of S. Andrew's, Brighton, at which the Bishop blessed the modern pilgrims before their return journey to S. Peter's Church in Wore Street.

Members of Federal and State Parliament and British civil dignitaries attended the service and joined the pilgrimage.

The challenge of the Church demanded that we "look back", "look around", and "look ahead," said Bishop Baker.

He referred to the dedicated service of the men and women of S. Peter's over the past 80 years - the faithful clergy and laity and their acceptance of the challenges in the life of the church.

DEDICATED SERVICE

"No man liveth unto himself, and no man dieth unto himself," quoted the Bishop, adding that no parish could find life into itself in a world that cries out for greater Christian unity.



(Left) Photographs Australia: The Mrs. T. Cavill setting the foundation stone of the new Chesalon Hill, Sydney, on June 4.

being provided on an upper floor.

The total cost of the building, including floor coverings, equipment and other essential requirements, will be \$218,848.

The home is to be built as a memorial to the late Thomas Cavill, a well-known citizen and former Alderman and Mayor of Ashfield, who was also for many years deputy chairman of the Chesalon committee.

NEEDS OF OTHERS

The foundation stone was set by Mrs. T. Cavill and the prayer of dedication was said by her priest, in Gipsland.

Bishop F. O. Hulme-Moir, who was Rector of S. Andrew's, Summer Hill, at the time the first Chesalon Home was opened, gave the address in the way that he spoke of the life and needs of others.

THE RAYMOND ISLAND CONFERENCE CENTRE

FROM OUR OWN CORRESPONDENT

Sale, June 13
The focal point of the new Camp and Conference Centre at a Berkeet Park, Raymond Island, is the Pratt Building, built as a memorial to the Pratt family who had been devoted churchpeople in Gipsland.

The family left a large legacy to the diocese and it is fitting that their name should be remembered in this way and at the same time serving a practical need in the diocese.

It is an "A" shape building of aluminium and glass rising to a height of 36 feet.

DORMITORIES

Adjoining the hall is equipped with a large electric range and refrigeration and includes dormitories for 100 persons.

Two dormitory blocks have been built with accommodation for 48 people, and are furnished with double decker beds and rubber mattresses. Each block is divided into six rooms for four people.

Further accommodation has also been built, severed and serviced with hot water for showers and washing. Plans are now being considered for the erection of a caretaker's cottage.

Although established primarily for the use of Anglicans for camps and conferences, it is being used extensively by other organisations and youth groups.

Further details of the centre may be obtained by writing to the Diocesan Registrar, P.O. Box 28, Sale, Victoria.

GOATS SENT TO PHILIPPINES

"Eight Spanish goats sent to Manila last month by Qantas," says the Reverend Robert Spryker, New South Wales Secretary for Inter-Church Aid.

"These goats will be used for a Filipino agriculturalist, Dr. C. Nap, on a church farm project near Manila."

The purpose is to send this first shipment to establish a stud from which best quality milk-producing goats will be supplied to villages to provide a source of food and income.

"Later in the year, a further shipment of eight goats will be sent."

A goat costs £30.

FACT AND FANCY

Taking no chances! bullet-proof glass protects the original signed copy of the Common Declaration handed by the Pope to the Archbishop of Canterbury at the service of prayer at St. Paul's-withdrawal of the Pope in Rome. The document is in the hands of the Library of Lambeth Palace.

FROM HONEST TO DEAD

It started when Woolwich wrote: *Honest To God*. And told us that authors he'd read; And he decided to let God go free. And now it's proclaimed God is dead.

With all Christian Candor, and Love To The Church, A New Religion shapes the shape of New Cities marked circles of age. We're come mighty far from the spot.

The Church now is Restless, we cannot cry. The Confetti we've known in our lives.

The Christian Apostle's the prophet on high: *Revelation* is the new! The Faith Once Delivered is dead and gone.

To doubt is the name of the game; But whether He's living, or whether He's dead, We're grateful to you just the same!

Robert Blackwell in the *Cambridge Churchman*.

Among those Believing to a

Tenacious parish priest explain the new laws of fact and abstinence was a boy whose next birthday will be his fifth. For the rest of Mass, he seemed more subdued than usual. As they left the church, he burst into tears. His father asked what was wrong. Between sobs, the boy explained: "Now I won't be able to eat fish for another 10 years." The *Standard* and (Tasman's) a Roman Catholic newspaper.

A sign in a cafe window in a country town offers a "Special Food Financier for forty-five cents."

At the same time, such differences in prices at much higher prices! So says the "Sentinel", parish paper of S. Charles, West Meckay.

Winter: The season when the people you live with leave open the doors they used to slam in the summer.

In this alphabetized age it was inevitable that the Church of England's Missionary and Ecumenical Council of the Church Assembly would be known as MECCA. And this, according to the Bishop of Birmingham, is most unfortunate. The Muslims in Africa, he told his flock at the Conference, "think we are poking fun at them or that we are trying a take-over bid."

COCHARDS AND CHURCHGOERS?

By the Reverend W. J. Sullivan, C.S.P.

The Church of St. Séverin is located in the Latin quarter of Paris.

Among its parishioners are intellectuals from the Sorbonne, Mexican refugees, foreign and French students and a social group best known as cochards.

Even though the parish pioneered in the liturgical movement of the Roman Catholic Church, this aspect of its apostolate had formed a large part of its "congregation".

But with them were frequent but they occurred in the quiet moments of the late quarter and not in the church.

Chochards came to the church to be at its doors, to warm themselves or to hide from the police in the interior, but seldom to pray.

The Christian community's contact with this element of society was insignificant. A parish youth group first saw the contradiction in such a state of affairs.

It was their responsibility to plan a Christmas dinner (revelation) for the "sols" of the parish.

In an early stage of their planning, they pointed out that none of the most isolated of the parishioners would be able to assist at the midnight Mass or at the dinner which followed.

They decided to have two dinners, one for the sols who could and would assist at the Mass and share the same table for the revelion.

Others would be for those who could not assist at either. They might or wrongly, they believed they were not wanted.

All of the food and drink for the second revelion was bought from the restaurants of the Latin quarter.

The participants were primarily on Christmas Eve, by young people who visited Metro station after Metro station to find them.

The two revelions began after the midnight Mass in spare halls of the parish.

For the sols who had homes of their own ended about three o'clock in the morning. The second revelion at the Metro stations opened at six o'clock on Christmas day.

The cochards, who are attracted by one to be simply alcoholic, ate and drank, exchanged stories, sang songs and thanked over and over again the young students and working people who served at table.

They were asked no questions. They were most grateful because they had been treated as human beings.

HUMAN PROBLEM

During the next few days everyone wondered whether the next meeting with the cochards would have to be delayed until the following Christmas.

It had been felt that to be an apostolic problem, the exclusion of a rather large group of the community from its activities became a human problem.

We knew them and they knew us. We met them in the streets, in the Metro and of course at the doors of the church, but instead of asking us for money they shook hands. We exchanged greetings and went on our way. The casual contact was the way for the first cochards who worked in our community.

They offered their services to clean one of the parish halls. They entered the day and transformed the building with their energy.

That evening we invited them to stay and prepare their meal and then, as the hour was late, another problem was posed.

They were being asked to sleep on the floor, what right did we have to put them there?

It should be mentioned that this was a mixed group. They were the first cochards who worked in exchange for room and board.

Because they had been treated as a high quality group of bourgeois Christians, though it would be only a matter of days before we could help them to move up the ladder of

society. Other cochards came, more work was done.

The experience with the cochards was new, a peaceful one. Like everyone else, they had no money and no money.

They would drink too much, sleep too late in the morning or quarrel among themselves. Their society was not so terribly different from any other.

Two of them, a couple in their thirties, who considered themselves to be husband and wife, worked so efficiently and appeared to have the alcoholic problem so well in hand that they were asked to join both of them.

They met from the church where they had been sleeping in place-shift beds in a cheap hotel.

When anyone asked if our work with the cochards was successful we always cited this couple. They had been cochards and now they were productive members of society.

But no one within the group believed that this couple was the real story of the cochards, and as a result no one was terribly surprised to find them back at the soup line, thoroughly re-integrated in the ranks of the cochards with a period of two months.

What was the purpose of our work? It was definitely not to do good for cochards.

Before leaving the parish the cochards had done far more for us than we had done for them.

LIGHT MUSIC IN CHURCH

ANGELIC NEWS SERVICE

MANY people, interested in the music of the Church as music, and as an essential part of liturgy and worship, have been wondering whether the Twentieth Century Church Light Music Group, which received considerable publicity a year or two ago, was as active now.

In fact, the output of music in the formal and casual settings of the Church has been increased, and the interest has grown correspondingly.

The growth in the growth and wider use has meant that times in a modern idiom in church have lost their new value.

What was new and startling a year or two ago has now become commonplace and widely accepted. Consequently, one hears much less about the new, although considerable interest is still young people.

Although beat and rhythm music forms part of its publications, the Light Music Group has never wanted to appeal only to young people.

The emphasis has always been upon music suitable for family worship, and the Light Music Group's work with a noticeable 1950s and 1960s "beat" style has much greater appeal for older people.

The group has completely modern idiom of either extreme of the musical spectrum. Mr. Tippett is not suitable for most people, and neither of these styles is suitable for congregational singing.

The reason is that there exist today many places where the musical language of the twentieth century is not a technological education. This was not true when the two training centres were founded.

Thus the two institutions will be free to serve related but different concerns in the Church: St. Margaret's in 1966, and Windham House in 1967.

Today eight of the Episcopal Church's accredited seminaries accept women as full-time students.

In addition, the rapid growth of the Urban Training Centre has increased the acceptability of theological education at theological institutions.

During 1966-1967 Episcopal women are studying at the divinity schools of Yale, Harvard,

Our work was not to make the cochards church-going Christians. If this had been our goal, we should have had to convert the church-going members of the parish before even making contact with the cochards.

Our intention was simply to witness to Jesus Christ as a Christian community that knew no limits.

Our witnessing was disinterested in so far as we merely attempted to be at the service of our fellow men and women.

Reactions to this apostolate by church-going Christians were sometimes amusing but most often sad.

There were objections that our church was becoming a gathering place for drunks, dirty, poorly dressed men and women.

MORAL QUESTION There were complaints that one could not enter or leave the church without being approached from all sides by poor people who wanted money.

Some parishioners even noticed that we offered accommodations in dark damp church cellars to all cochards without asking any proof of their social status.

This particular moral question never seems to have been posed when the cochards were sleeping on the pavements or under the bridges.

Before leaving the parish we celebrated a farewell Mass to which all of the cochards were invited.

Almost a hundred of them came and assisted devoutly and in silence at a liturgy that many of them had not witnessed since childhood.

After the Mass an old cochard shook my hand and thanked me.

"It is the first time in fifty years," he said, "that I came into church to pray. The first time I was thrown out by a policeman because I had no right to be there."

The cochards made an aware of the gap, which to a parishioner from the world Our church and its members were too respectable for them.

Our poverty only consisted in giving of our superfluous things. Their poverty shocked, shamed, and repelled us.

Yet Christ certainly had their poverty in mind when he said: "Blessed are the poor."

Community with the cochards continues in the parish under the direction of its pastor, who wanted money.

This is not only the description of a Roman Catholic situation, but also a description of a dance contradiction between a Church's creed and its actions. It compels us to do some more thinking in the future.

To what extent — if at all — are the moral questions raised by the gap, which prevent not only cochards but other parishioners from the world? Walter J. Hollinger, W.C.C. Division World Mission and Evangelism.

set to old words, 52 completely new hymns, both words and music have been written.

If sometimes the old words are less than ideal, a tune that is attractive and easily followed can even express old words and give them a new meaning.

The beguine may not give wide pleasure, but the composer has every right to use it as a new expression of his Christian themes.

The attraction of most of the Group's music is that it can be used by Free Churchmen and Roman Catholics as well as by all degrees of churchmanship within the Church of England; it is as popular in the country as in urban centres, and this itself is an indication that the simplicity of this musical language within the Church is the majority.

Members of the Group are anxious not to try to impose an artistic unity on services where we are pleased to see their work used side by side with more standard arrangements.

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"The World of Christ", a publication of the Church of England Information Trust, is now on the printing press and will be published on June 3. Orders should be placed immediately with the Book Department of THE ANGLICAN, G.P.O. Box 7002, Sydney.

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FROM OUR OWN CORRESPONDENT

Broome has had a colourful history in that it was once the centre of a thriving pearling industry, at the height of which

Under the present arrangement Mr Viney will be moving to reside at 11, which is one of the parsonages in North-West, sponsored by the Rush Church Aid Society.

They will deal especially with concerns for action and arising from the Asian Youth Assembly held in the Philippines last year.

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WANTED URGENTLY. House Mistress for large modern Middle School Boarding House. Sense of vocation and humour necessary qualifications. Apply Headmistress, S. Gabriel's School, Charters Towers, North Queensland.

They recently retired who would be interested in helping to establish a Community Village in a rural setting. Applicants should have capital of about \$4,000 and be prepared to pay a maintenance charge of say \$4.00 per week. Capital payments would be augmented by the Federal Government in a ratio of two to one. Will cleray please assist in the enquiry. Dr-sils may be had from The Superior B.S.I., S. Laurence Park, Lara, Victoria.

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