

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 Blair from May 31 to June 3.

Most of the thirty-one priests of the diocese, who were invited to the conference, were in residence but a few of the priests who lived in the metropolitan area lived at home and came to the daily sessions, as the Retreat House could not accommodate them all.

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

The conference was attended by an excellent group of scholars. 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 and the Reformation" and delivered by the Reverend S. M. James, Rector of Coronado 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, Melbourne, read E. L. Randall, read the paper on "The Past Reformation Church of England".

All of these papers presented the material in an scholarly and provocative manner so that it led to the proposal of a union of the churches of the Anglican communion today especially in the religious 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 two shorter papers were read, on "The Evangelical Revival" by the Reverend C. Cooper, Rector of Manilla, and on "The Catholic Revival" by the Reverend A. Snel, S.M. These two papers produced a lively discussion.

At last two papers brought the subject up to modern times and attempted to look into the future.

The Archbishop of Adelaide, the Venerable L. E. W. Remy, in presenting the Churches of the Anglican Communion of Today took as his period the year since 1920 and made particular attention to the events and changes which have followed on the holding of the Anglican Congress at Toronto.

The Reverend R. S. Houghton, who is Sub-Warden of St. Barnabas' Theological College, read the first part of the ecumenical movements now current, which various churches 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, Balvacina, is the Chapel of Repose which is a repository for ashes after cremation.

Many churches are providing for ashes by means of gardens of remembrance, or vaults, 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 11, by the Archbishop of Essendon.

The Vicar at Holy Trinity Church, Balvacina, is the Reverend L. A. Bask.

It was 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 it, and the residences with which all joined in the discussions.

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.

It was in November, 1952, that the first Chesalon Home, including floor coverings, equipment and other essential requirements, was set at \$218,848.

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

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

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

MODERN PILGRIMS AT BRIGHTON BEACH

FROM A CORRESPONDENT

Melbourne, June 13

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

He stressed his sermon was "The strength of our faith is not in our hands but in the Lord who is with us. More than 200 people were present at the afternoon service held at the mother church of St. Andrew's, Brighton, at which the Bishop blessed the modern pilgrims before their return journey to St. Peter's Church, in Wore Street.

Members of Federal and State Parliament and Brighton dignitaries attended the service and joined the pilgrims.

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

He referred to the dedicated service to the men and women of St. 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 either could live into itself in a world that cries for greater unity.



Mrs. T. Cavill setting the foundation stone of the new Chesalon parish nursing home at Summer Hill, Sydney, on June 4.

CHURCH AND LIFE

ON CHANNEL 7

A series of seven television programmes highlighting issues raised in the Church and Life Movement will be shown on HSV Channel 7 in Melbourne and ATN Channel 7 in Sydney during June, July and August.

The C.T.A. directors in these two States, the Reverend D. H. Taker of Melbourne, and Mr. H. Howlett of Sydney, collaborated in the overall series.

THE RAYMOND ISLAND CONFERENCE CENTRE

FROM OUR OWN CORRESPONDENT

Sale, June 13

The focal point of the new Camp and Conference Centre at a Beckett Park, Raymond Island, is the Pratt Building, built as a memorial to the Pratt family who had been devoted churchmen 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 a modern kitchen block fully equipped with a large electric range and refrigeration and includes a kitchen of 36 feet.

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 is provided in a bunk house as yet unfinished bringing the total accommodation for the centre to approximately 80.

APPLICATIONS

A first class toilet block has also been built, sewerage 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.

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-without-the-Walls in Rome. The document is on display in the Library of Lambeth Palace.

FROM HONEST TO DEAD

It started when Wolcott wrote *Honest to God*. And told us of authors he'd read; And he decided to let God go free. And now it's proclaimed God to be free.

With all Christian Candor, and Love to The Church, A new Revision takes shape; In Secular Cities marked once of age. We've come mighty far from the spot.

The Church now is Restless, we cannot agree; The Confors we know in our hearts.

The Christian Apostle's the prophet on deliver; Righteousness the new! The Faith One High; To doubt is the name of the game;

But whether He's living, or whether He's dead, We're grateful to God just the same! —Robert Blackwell in the *Canada Churchman*.

Among those Bishops to be Tossing papers prior 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 turned to his father and said, "I won't be able to eat fish for another 10 years." The Standard (Eamon's) Roman Catholic newspaper.

A sign in a cafe window in a country town offers a "Special Food Dinner for forty-five cents." It has been criticised such diners in other places at much higher prices! So says the "Sentinel," parish paper of St. Charles, West Mackay.

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 said, will be at the Conference, "think we are peaking fun at you or that we are trying a take-over!"

COCHRAN AND CHURCHGOER:

By THE REVEREND W. J. SULLIVAN, C.S.P.

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

Among its parishioners are intellectuals from the Sorbonne, Anglican refugees, English and French students and a social group best known as clerochards.

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

Its contacts with the clerochards were frequent but they occurred in the few moments of the Latin quarter and not in the church.

Clerochards came to the church to beg at its doors, to warn 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 unfruitful.

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 either 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 the other for the sols who could not share the same table for the revelation.

The other would be for those who could not assist at either, but might rightly or wrongly believe they were not wanted.

All of the food and drink for the revel was begged 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 revelations began in the Mass and scattered in the halls of the parish.

They were held for the sols who had homes of their own ended about three o'clock in the morning, scored, continued until the Metro stations opened at six o'clock on Christmas day.

The clerochards, who are thought by some 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 the tables. They were asked no questions. They were most grateful because they had been treated as human beings.

HUMAN PROBLEMS

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

It had been felt 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 now instead of asking for money they shook hands. We exchanged greetings and went on our way and casual conversations were held for the first clerochards who worked in our community.

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

That evening we invited them to stay and prepare their meals, as at the hour we had, another problem was posed.

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

Because their work had been of a high quality, some of the bourgeois Christians, thought that it would be only a matter of time before we could help them to move up the ladder of

society. Other clerochards came, more work was done.

The experience with the clerochards was never a peaceful one. Like everyone else, they had their own ideas.

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

Two of them, a couple in their forties, who considered themselves to be husband and wife, worked so efficiently and appeared to have all the problems so well in hand that they were almost envied by both of them.

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

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

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

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

It was to witness, to insist that the clerochards had done far more for us than we had done for them.

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

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 merely attempting to be at the service of our fellow men and women.

Reaction to this apostolate by church-going Christians were sometimes amusing, but never 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 accommodation in a dark damp church cell to all clerochards without asking any proof of their social status.

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

Members leaving the parish to celebrate a farewell Mass with all of the clerochards 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 clerochard shook my hand and thanked me.

"It is the first time in fifty years," he said, "that I came into church to pray. The last time I was thrown out by a sectarian and I was not even right to be there."

The clerochards made us aware of the gap, whereas to the parish Christians from the world, Our church and our members were too respectable for them.

Their poverty only consisted in giving of our super-abundance. They were poorly shocked, shamed, and repelled on.

Vit Christy had their poverty in mind when he said, "Blessed are the poor."

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

This is not the description of a Roman Catholic situation; the same contradiction between a Church's creed and its actions is found in all denominations. It compels us to do some more serious thinking.

To what extent — if at all — are the more moral cultures of the world, which prevent not only clerochards but other from sinning, as the late Father Walter J. Hollibaugh, W.C.C. Member of the World Mission and Evangelism.

LIGHT MUSIC IN CHURCH

ANGLICAN NEWS SERVICE

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

In the output of hymns, canticles, psalms and settings of the Mass, the Light Music Group has increased its output. Its interest has grown correspondingly, and its range of music and wider usage 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 interest in new musical languages, although considerable interest is still shown.

Although both art and rhythm music forms part of its publication, 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 one of the Group's work with a noticeable success in national level, its style has much greater appeal for older people.

Music is a completely modern idiom of either extreme of the spectrum. At the top (Tippett) is not suitable for most people, and neither of these extremes is musical languages is suitable for congregational singing.

The gap between the two must be filled, and the Light Music Group is concerned to provide music which is acceptable to a wide range of ages and tastes, and educational backgrounds.

Light music embraces the widest range and can reflect a wide variety of cultural backgrounds and religious attitudes.

Critics have been levelled at the first clerochards who they set new tunes to old words, and the second clerochards, who they set new tunes to old words, and the third clerochards, who they set new tunes to old words, and the fourth clerochards, who they set new tunes to old words, and the fifth clerochards, who they set new tunes to old words, and the sixth clerochards, who they set new tunes to old words, and the seventh clerochards, who they set new tunes to old words, and the eighth clerochards, who they set new tunes to old words, and the ninth clerochards, who they set new tunes to old words, and the tenth clerochards, who they set new tunes to old words, and the eleventh clerochards, who they set new tunes to old words, and the twelfth clerochards, who they set new tunes to old words, and the thirteenth clerochards, who they set new tunes to old words, and the fourteenth clerochards, who they set new tunes to old words, and the fifteenth clerochards, who they set new tunes to 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