

THE CATECHISM. 42

THE HOUSE OF DAVID

BY FRANCIS JOHN BRELLY

THE Ninth Commandment of the Moral Law says, "Thou shalt not bear false witness against thy neighbour."

To bear here means to admit or to import. False means here untruthful or not well-founded. Witness here means knowledge brought in proof or testimony of a fact.

This commandment forbids us to admit of any fact which our neighbour which is untruthful or not well-founded, or to import into him anything we know to be untrue.

Firstly, the moral law is one which is connected with character and respectful behaviour.

Secondly, we shall understand quite simply how this commandment is connected with character and successful behaviour if we recall that the words in Shakespeare's *Othello*,

Good name in man and woman, death's no foe.

LEADWITNESS MADE, REPAIRED

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STAINED GLASS WINDOWS

REPAIRED

GLASS

GLAZING, TABLE TOPS, DOOR

BLADES AND FRAMES, REFRIGER

AND REFRIGER, WINDOW CORN

REPLACED, HOLLOW GLASS

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Famworth 5, 1965

is the immediate level in their souls.

So, I shall purify my pure soul

truth.

And I shall flicker from my good

name.

Robs me of which not ceases

And makes me poor indeed.

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Somehow, for instance, hears a vague rumour which is told

by a gossiping or half-faithful

tales which we have misheard.

By not knowing the whole story

have embellished to our taste

with details before passing on.

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he became rather alarmed

when he heard a little later that

the owner of the car thinking

he must have injured or even

killed the cyclist unknown.

When by process of careful

thought he was sure that in

his house, he was still debating

whether it might be better to

write him a letter than to

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CONSECRATION RITES AT ALBERT PARK

ANCIENT CEREMONIES WITH MODERN TRENDS

FROM A CORRESPONDENT

In scenes of moving splendour blended with the corporate emphasis of the Liturgical Movement, S. Silas' Church, Albert Park, consecrated on November 13 by the Archbishop of Melbourne, the Most Reverend Frank Woods.

In 1964-65 the lofty unfinished brick church was reconstructed as a two storey building, church above, hall below. The spire, church below, is a blend of modern simplicity with touches of traditional richness.

The whole building is flooded with light from several large windows and contains works of art by Melbourne artists. A suspended altar crucifix by Hans Kneer, a modern Annunciation window by Messrs Ferguson and Pappas and an altar icon of Christ Pantocrator by Nicholas Driffin.

The large high altar is free-standing in the centre of a very spacious sanctuary dominated by a rose window of Christ the King.

By 7 p.m. the church was overflowing with more than three hundred parishioners, past parishioners and friends of the parish.

At 8.30 p.m. the procession of visiting clergy entered the church and in a series of prayers behind the altar on either side of the altar's throne.

The gifted high altar raised on shining marble tiled steps was completely bare of ornament. After the traditional petition, the Archbishop, assisted by consecrated ministers M.C. and acolytes, raised the throne, set on raised dais directly behind the altar.

Here, enthroned in presbytery, amongst his Deacons, the Archbishop, presided over the Solemn Eucharist of Consecration, comprising the liturgical assembly of the Primitive Church.

The celebrant of the Eucharist was the Vicar of S. Silas', the Reverend Canon Palmer. The Reverend Canon Palmer was subdeacon and the incensing priest for the anointing rite, was the Reverend David Morrison.

FIVE CROSSES

The vicar, sons, Peter and Paul, acted as master of ceremonies and thurifer respectively. Following the chanting of the Gloria, the consecration rite proper began with the singing of the Creator as the archbishop knelt on a centrally placed foldstool draped in golden damask.

After the corporate singing of the canticle *Benedictus*, when he signed Alpha and Omega on the forehead, the archbishop proceeded to the ancient rite of anointing the altars.

Five crosses carved into the marble were anointed symbolically with the Wine of Our Lord. Then the three churchwardens approached with crosses of cedar and incense grain to be burned over the anointings, symbolising the Fire of the Lord God on Sinai.

During the roving verses of "The Church's One Foundation" the anointing was extended to the four windows in the walls, symbolising the twelve Apostles, the first three sharing the being Priesthood of Christ and foundation stones of the Universal Church. Each cross was crossed and a candle lit before it.

After the consecratory preface and legal instruments the altar

furnishings were hallowed and so Psalm 150 was sung and boys spread the cloths and the wardens moved the tall candles of oriental design into position. The Eucharist resumed with the singing of the Creed.

The archbishop preached on the Consecration Gospel, Luke XIX. Zachaeus' encounter with Our Lord. He eloquently expounded the way in which the Incarnation is realised in the Church and how the consecration of a church building must avail the consecration of individual Christians who worship in it and encounter the Lord in Holy Communion. Zachaeus, make haste, and come down, for today I must abide at thy house.

Up until the offertory, the sacred ministers remained at the clergy seats (or sedilia) in accordance with the recent reforms of the liturgy.

Lay participation in the action of the Eucharist was again stressed at the offertory when the wardens brought up the gifts of bread and wine.

"ECUMENICAL LIFE"

"Following the censings one of the wardens read out the intentions — in thanksgiving for the life of faith in this parish over the past 85 years — and praying for the strength of 'an effective evangelical lay apostolate'."

Prayers of thanksgiving were bidden for "the ecumenical life of this city", which was appropriate at this ceremony attended by representatives of the local Protestant churches and, in the sanctuary, the priests of the Ukrainian Orthodox Church and the Macedonian Autocephalous Orthodox Church.

Both these churches count the Vicar of S. Silas as one of their close friends and founders when they were struggling to create a worshipping community.

More than half the congregation received Holy Communion and the parishioners were delighted when the archbishop assisted in the administration of the Blessed Sacrament.

Following the archbishop's blessing from the throne, the liturgical party and visiting clergy moved in procession from the church to the strains of "For all the saints".

At this point the long ceremony was really at its climax as the afternoon sun poured from the great west window through the billowing clouds of incense onto the crimson carpet of the archbishop and the golden vestments of the sacred ministers.

For the People of God in Albert Park this was indeed a triumphant moment of holy gladness and joy.

PRIMATE RETURNS FROM VISIT TO THE TROOPS

The Primate, the Most Reverend H. R. Gough, accompanied by the Chaplain-General, Canon A. E. S. Begbie, returned to Sydney on November 20 after visiting Australian troops in Malaya, Borneo and Viet Nam.

The Archbishop and the Chaplain-General arrived in Singapore on Monday evening, November 8, and were met by the Assistant Chaplain-General, the Reverend Mr. E. M. Claxton, on Tuesday morning their heavy schedule commenced.

They spoke with the Australian High Commissioner in Singapore, visited S. Andrew's Cathedral, Singapore, spoke with the Dean, the Very Reverend E. C. Dummer, and the Commander Australian Air Force, Brigadier F. R. Evans, lunched with the Reverend L. E. M. Claxton and Lieutenant-General Sir Alan and Lady Jolly, and at a meeting at Church House, Bikaner, Malaya. The Archbishop addressed a group of Service chaplains.

On Wednesday, November 10, they flew to Jesselton to meet the Bishop of Jesselton, and later to Tawau, on the other side of Sabah, to visit the R.A.F. base there.

On Thursday they visited Pandevan R.A.F. base, the Army units at Tawau and a C.M.S. mission school before returning to Jesselton on Friday and then on to Singapore.

Following the Primate flew to Malacca to visit the 4th R.A.R. The Chaplain-General remained in Singapore to preach at a commemorative Day Service at Tanglin and joined the Primate at Malacca on Sunday.

On Monday they flew to Penang to visit R.A.F. Butterworth. On Wednesday morning they visited the Bishop of Singapore and the Commander A.A.F. before flying to Saigon.

They left Saigon on Friday morning, November 19, to return to Sydney via Manila.

Speaking to the Press on his return the Primate said, when asked about the burial of the Australian soldiers killed in action, it was in the Australian and British traditions to bury the dead in military cemeteries where the soldiers gave their lives.

Although none of the troops mentioned the matter to him, he asked the matter over with senior chaplains and military personnel and saw some military cemeteries in Malaya.

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"MISS AUSTRALIA" CRITICISED

FROM OUR OWN CORRESPONDENT

Melbourne, November 22. Strong criticism of the "Miss Australia" contest was offered at S. Silas', North Balwyn on Sunday morning, November 21, by the Reverend P. J. Hollingsworth, of the Brotherhood of S. Laurence.

He pointed out that the real issue in such contests as "Miss Australia" is to be found in changes in the structure of our society. Personal and local influence is giving place to impersonal and mass influence.

These mass policies, in producing such contests, create an essential sameness in the contestants. A contest is created to which every girl must conform if she wants status and recognition.

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THE BISHOP OF RIVERINA

The Bishop of Riverina, the Right Reverend H. G. Robinson, has returned to hospital in Melbourne for further treatment.

S. Silas' Church, Albert Park, Diocese of Melbourne.

THREE FOR ASIA

MEETINGS IN DECEMBER

A.C. GUYER

Three Australian churches will attend meetings of the East Asia Christian Conference in Asia during December.

The churchmen are the Right Reverend G. T. Sambell, Co-adjutor Bishop of Melbourn, the Reverend C. F. Gribble, Secretary-General of the Methodist Church of Australasia, and the Reverend Harvey L. Perkins, General Secretary of the Australian Council of Churches.

All will attend a conference in Kandy, Ceylon, to discuss denominational links between churches inside and outside of Asia. The conference will examine Asian church life and their effect on existing missionary arrangements.

Mr Perkins will also attend E.A.C.C. meetings in Colombo, Bangkok and Singapore.

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The Primate at S. Patrick's School, Tawau, Diocese of Jesselton, this month. Left to right: the headmaster, Mr. J. Power, the Primate, the Reverend John Jones who is replacing the R.M.S. missionary, Canon Walter Newnham who is on furlough in Sydney; and Canon A. E. S. Begbie.

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PRAYER BOOK

THE Commission consists of four diocesan and two other bishops, twenty-one priests and twenty-nine laymen. They are representative of the Australian Church.

All but two attended the first meeting at "Gillibald" in 1963, when it was decided to "explore the possibility of revising various parts of the Prayer Book concurrently along two lines:

(a) by means of minor alterations to the 1662 services (including the amending of rubrics and some language not original to the 1662 version); and

(b) by means of a more original revision, perhaps after the style of the Liturgy of the Church of South India or the style of the Liturgy for Africa, with a view to the possibility of asking Synod to recommend the experimental use of such alterations under the permissive provisions of Section 4 of the Constitution.

The Prayer Book (together with additional services) was as a whole accordingly divided into six sections, in which regional groups from each State were made responsible.

For the past two and a half years these groups (members of the Commission with consultants) have been engaged in both minor (or conservative) and major (or radical) revision.

RECOMMENDATIONS
Over seventy regional meetings have been held. Each group has done some sort of dialogue with other groups, in mutual criticism of each other's ideas and work.

The second (and final) meeting of the Commission has been held (October 25-27) and has decided with virtual unanimity to follow the recommendations to General Synod.

(These recommendations have yet to be precisely drafted, but broadly along the regional meetings, as far as the Commission is concerned, it can be said to go back on these recommendations in principle):

1. The Prayer Book of 1662 can and must be revised.
2. The revision should eventually include a radical re-writing a patchwork re-arrangement of 1662 (particularly in the Communion and Baptism services) is not desirable.

Meanwhile, however, in many parts of the Prayer Book a conservative revision will be used, in which archaic words and phrases of 1662 are retained, and obsolete rubrics omitted or altered.

4. The Minor Revision of most of the Prayer Book has been mostly completed and it will be made available to the Church in the Commission's report for consideration under the "deviations proviso". General Synod will be asked to "approve" or "commend" them for use in the Church for the time being.

DEVIATIONS

(Of course, any diocesan bishop may wish to authorize more deviations than are embodied in the Commission's conservative revision, or the Commission service in accordance with present diocesan practice.)

The Commission would not have been able to agree, with any reservations, on these deviations. Its concern is rather with radical revisions which go beyond the controversies that have thus far, bedevilled most attempts at revisions of the 1662 rite in its present form.

Sunday Liturgies consisting of the 1662 service prescribed, or by integrated with elements of the Morning Prayer (such as a possible psalm, collects, canticle, or a portion of the Old Testament lesson) will also be made available, with the Commission's report, for the time being.

Major Revision of a considerable part of the Prayer Book has also been completed:

Morning and Evening Prayer, Litany, Occasional Prayers and Thanksgivings, Baptism (adult and infant), Confirmation, Solemnization of Matrimony, Churching of Women, and the Sacrament of the Sick.

The Order and the Lectory (daily and liturgical) may be completed also, in time for the Revision of the Prayer Book. The Commission has not been able to agree on a radical revision of the Eucharist. But it is expected that the Order of the Liturgy, recommended by the Central Anglican Advisory Liturgical Commission (probably including general agreement on the use of the Eucharist with three lections, sermon and Creed), The Intercession, Service of the Lord's Supper, and Communion.

The first three parts of such a liturgical rite could be taken by a diocesan or reader in the absence of a priest.

The Commission will publish with its report a "radical liturgy" for a Liturgy for Africa and an Order composed by a member of the N.S.W. Committee, both of which were under consideration (on a provisional basis) during the recent meeting. The Commission may also make available the *Taizé* rite, which was also used by the group in the Anglican Province of the Commission.

The outcome of these rites commended themselves generally to the Commission, which does not regard them as final or definitive.

EXPERIMENT
The Commission recommends that these rites be authorized for experimental, or trial, use under whatever conditions the diocesan bishop may see fit to impose.

The Parish and People Movement seems to some to be rocking the boat rather recklessly, but have got to face up to the questions being asked by it and we have got to get rid of a lot of impediments" (for example, many of our hymns and "the stilted artificialities of word and ceremony we carry on").

The bishop said we would not find "the proper liturgical forms" for the last of the century, but the factory part of the Prayer Book, Baptism and Confirmation, will be our starting point.

He said that the Church must really precede any re-fashioning of the baptismal rites. "The people in the Church must be initiated involves the question of how we can do our baptismal rites."

He suggested that there should be a Commission on Doctrine run by General Synod. It was contradicted by most of the regional groups, but still think that a representative group will need to work on the theology of Baptism, carrying on what has begun in Victoria, before we can do our baptismal rites.

Again I question whether we are really facing up to some of the radical questions which are being raised in areas such as the "Hosanna to God" debate. It would be good to us to hear a robust word or two.

"For example, should we exclude to be a light to the Gentiles, give us grace to declare his unsearchable riches in all the world, and in the fellowship of his love, the same Jesus Christ Our Lord."

Features of the Liturgical Movement which Bishop Arthur commended were the position of prayer, the use of the Eucharist and the clear understanding of the shape of common worship.

He also liked the emphasis on one basic Sunday service. "We need one service, a Eucharist, with the same soundness in the daily office with O.T. lections and canticles in the same three sections."

"We need something like the Liturgy for Africa which can be used every Sunday when no solemn soundness is required, but discarded and that all the voices combine to achieve true pipe organ tone."

It is the report made to the 1965 Bishops' Meeting by the Chairman of the Prayer Book Revision Commission, the Right Reverend R. G. Arthur, who pointed by General Synod in 1962 to "explore the possibilities of revising the Prayer Book and additional services."

It believes that the Church cannot find the Liturgy best suited to its needs without such revision. The Commission has various parts of the Church, in the region, however, following the use of the R.S.V. (modern English except in address to God). Its present revision, however, should be made in the language of the Lord's Prayer (Greek).

9. No alteration, however, should be made in the language of the Lord's Prayer (Greek).

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and the Canons without consultation and if possible, agreement with other Churches of all traditions.

It is recommended that there should be a final position. The consultation in liturgical matters with other Churches in Australia and overseas.

It was suggested by some that in the course of such discussion a final date for Easter should be considered.

11. The Commission recommends that rubrical directions should be at a minimum in any revision (thus allowing reasonable diversity) and that the relationship between the rubrics of the Prayer Book and Canon Law needs careful examination.

12. The Commission was not able to deal with "Additional Services" although one regional group spent considerable time on the form for the Dedication or Consecration of a Church (which it recommends should be re-considered in the same way). This is a work which

The ecumenical emphasis of the Commission has been seen in its willingness to learn from other traditions. "We cannot think in terms of simply Anglican revision," he said.

Work was going forward in England with the Joint Liturgical Commission of the Anglican, Methodist, Presbyterian, Congregationalist and Baptist churches.

He hoped that the Australian churches would be also able to work together in such a way.

"As Douglas Webster says this unawareness of mission is evident all through the 1662 Book."

COLLECTS COMPARED
As examples he took the collects of the three great mission festivals — St. Andrew, the Epiphany and the Conversion of St. Paul and showed how the Church of South India collect improve on these petitions.

For Epiphany the C.S.I. collect said: "Almighty God, who has manifested Thy Son Jesus Christ to be a light to the Gentiles, give us grace to declare his unsearchable riches in all the world, and in the fellowship of his love, the same Jesus Christ Our Lord."

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will have to be urgently attended to in the near future by a Liturgical Commission.

No revision of the Ordinal is to be included in the Commission's report. The Victorian Commission had been asked to consider such a revision, and the Bishop of Warraratta produced a draft including some amendments consequent on the new status of the Church of England in Australia.

NEW COMMUNION
But one big, and emphatic protest about making any changes in the Ordinal without careful examination of the possible legal implications of any revision, and the Commission discreetly held its hand.

13. It is recommended that a standing Liturgical Commission of the Church be set up, whose functions would be:

(i) to establish regional committees in each State (not necessarily members of the permanent Commission);

(ii) to appoint and consult with a committee of laymen; (iii) to encourage liturgical thinking in the Church generally and to keep the Church informed of possible revisions;

(iv) to consult with Liturgical Commissions overseas;

(v) to consult with the Churches in Australia;

(vi) to draw up and submit to General Synod forms of service for possible trial use under the provisions of Section 4;

(vii) to act as a body of advice and consultation for the Commission;

(viii) generally to make recommendations to General Synod from time to time on matters relating to revision of the Prayer Book.

14. The Commission recommends that the Commission, to be appointed by General Synod, consist of ten members (seven priests and three laymen) to be chosen by the diocesan bishops.

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