





# CONSECRATION RITES AT ALBERT PARK

## ANCIENT CEREMONIES WITH MODERN TRENDS

FRIDU A CORRESPONDENT

In scenes of moving splendour blended with the corporate emphasis of the Liturgical Movement, the consecration of the new St. Silas's Church, Albert Park, was 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 rises high, 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 Purvis and an altar icon by Christ Pantocrator by Nicholas Draffin.

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

The 2 p.m. church was overflowing with more than three hundred parishioners, rust parishioners and friends of the parish.

At 2.30 p.m. the procession of visiting clergy entered the church and stood in a semi-circle behind the altar on either side of the Archbishop's throne.

The gilded high altar raised on shining marble tiled steps was a scene of ornamentation. After the traditional opening of the door, the Archbishop, Singapore, and consecrated ministers M.C. and A.C. entered the altar, set on a raised dais directly behind the altar.

Here, enthroned in Presbytery, amongst his deacons and ministers, presided over the Solemn Eucharist of Consecration, presiding over the liturgical assembly of the Primitive Church.

The celebrant of the Eucharist was the Vicar of St. Silas's, the Reverend L. Lewysohn Elliot. The Reverend Angus Palmer was concelebrant and Geoffrey Kircher was subdeacon and the licentiate priest for the ancient rite, was the Reverend David Morrison.

### FIVE CROSSES

The Vicar's cross, Peter and Paul, acted as master of ceremonies and thurifer respectively. Following the chanting of the Gospel, the consecration rite proper began with the singing of the Creator as the Archbishop knelt on a centrally placed, falstoid draped in golden dais.

After the corporate singing of the Creed as *Benedictus*, when he signed Alpha and Omega on the altar, the Archbishop proceeded to the ancient rite of consecration of the altar.

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

The three anointing vessels of the Church's One Foundation: the anointing was extended to cross set into the walls, symbolizing the twelve Apostles, the first men to share the living Priesthood of Christ and foundation stones of the Universal Church. Each cross was anointed and a candle lit before it.

After the consecratory preface and legal instruments the altar

(furnishings were hallowed and as Psalm 150 was sung altar boys spread the cloths and the wardens lifted the tall candlesticks of oriental design into position. The Eucharist resumed on the consecration of the bread.

The Archbishop preached on the Consecration Creed. Luke and XIX. Zachaeus' encounter with Our Lord.

He eloquently expounded the way in which the Incarnation is fulfilled in the Church and hence the consecration of a church building must entail the consecration of individual Christians who worship in it and encounter the Lord in Holy Communion; Zachaeus, make haste, and get up, today for today I must abide at thy house.

Lay participation in the action of the Eucharist was again stressed at the offertory when the sacred ministers remained at the clergy seats (or sedilia) in accordance with the recent reforms of the liturgy.

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### "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 provided for "the ecumenical life of this city", which was appropriate at this ceremony attended by representatives of the local Protestant churches and, in addition, the priests of the Ukrainian Orthodox Church and the Macedonian Autocephalous Orthodox Church.

Both these churches come to the Vicar of St. Silas's as one of their close friends and founders when they were struggling to create a worshiping 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 ceremonies reached a dramatic climax as the afternoon sun poured cascades of brilliant colour from the great window through the billowing clouds of incense into the crimson glow of the archbishop and the golden vestments of the acrost ministers.

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

## PRIMATE RETIRES 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 His Assistant Chaplain-General, the Reverend E. M. Clouston. On Tuesday morning their heavy schedule commenced.

They spoke with the Australian High Commissioner, Singapore, visited S. Andrew's Cathedral, Singapore, spoke with the Dean, the Very Reverend A. C. Dumper, and the Commander Australian Army Forces, Brigadier F. R. Evans, lunched with the Reverend L. E. M. Clouston and Lieutenant-General Sir Alan and Lady Jolly, and at a meeting at Church House, Rikang Man, 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 Pandawaan 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.

On Saturday, 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.

The Archbishop of Melbourne, the Most Reverend F. Woods, at the consecration of St. Silas's Church, Albert Park, on November 13. The Sacred Ministers are the Reverend Angus Palmer (left) and the Reverend Geoffrey Kircher.

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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 tradition to bury the dead in military cemeteries where the soldiers gave their lives.

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

He said that he in Australia has tried to forget about those serving in Malaya. Although they are in some way boring one, "they are doing a jolly good job there."

### MOHALE HIGH

The morale of the men serving overseas was unduly concerned. The men were not highly concerned about the fatality rate, although they did become a little upset by the statistics.

"An important factor is the fact that the casualties were being evacuated," he said.

The Archbishop saw how soldiers could be back at the Ben Hoj base in under 25 minutes and on the operating table in 10 minutes later.

Tawau was excellent, said the Primate. Men in Borneo are having chicken and had said it

was better than back home. The serving men had moves three times a week.

The Australian troops were very highly regarded by the other troops and by the Viet Nam people.

The Primate said he spoke only with the troops. It was unlikely that the war would go on for ten or fifteen years as some people imagined.

Where six months ago there was some doubt, there is now no doubt that the Communists have had it," he said. "It is only a matter of time."

Fighting at this scale could not go on for more than a year. The United States holds the upper hand," he said.

On the subject of the feelings of the Viet Nam people, Canon Begbie said they know no more than we would know from the Press.

Reluctant to talk on the political aspect, he spoke at length about the morale of the soldiers.

"They are prepared for anything," he said, "but they need our moral support."

The Primate said he was very happy with the chaplains in Viet Nam. 1500 men in Viet Nam had an Anglican chaplain, a Roman Catholic chaplain and a member of the Salvation Army.

There is only one model worth imitating, Jesus Christ, whose image is already implanted in our personalities. He makes it possible for us to become unique individuals, persons no longer bound to the consumer market,

## "MISS AUSTRALIA" CRITICISED

FROM OUR OWN CORRESPONDENT

Melbourne, November 22

Strong criticism of the "Miss Australia" contest was offered at St. Silas's, North Ryalm on Sunday morning, November 21, by the Reverend P. J. Hollingworth, of the Brotherhood of St. 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 social influence is giving place to impersonal and mass influence.

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

### CONFORMITY

The result is that she girls must never be themselves; must conform; and the Beauty Queen is a symbol of a stereotype, and not herself.

Conformity to what is synthetic, impersonal and pattern ridden becomes the new slavery, which perhaps is not so new, after all, perhaps it is a recrudescence from our tribal past.

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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's Church, Albert Park, Diocese of Melbourne.

### THREE FOR ASIA

### MEETINGS IN DECEMBER

ANGLICAN

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

The churches are the Right Reverend G. T. Sambell, Co-ordinator Bishop of Melbourn, the Reverend C. F. Grindle, 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 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.

The Primate at St. 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 C.M.S. missionary, Canon Walter Newnham who is on furlough in Sydney; and Canon A. E. S. Begbie.

# THE ANGLICAN CHURCH AND NATION

Incorporating the Church Standard

THURSDAY NOVEMBER 25

## DARKNESS AND LIGHT

"The lamps are going out all over Europe. They will not be lighted." So said EDWARD GRAY, British Foreign Minister, on the eve of World War I as he stood at his windows in the Foreign Office. Fifty years ago more have passed, but it is not time that has elapsed, it is not time the lamps were lighted once again?

"Darkness and Light" are the keystones of the Advent message that may come away from the darkness and pass into the armour of light. Darkness is the negation of light and, seen as the Christian sees it, is the absence of the divine life, which is death and death, with its implication of judgement is one of the notes of the Advent season.

This is true for all men, and not only since the Incarnation. There is, however, more to be said. "The Light shineth in the darkness . . . it pierces it through and through and offers hope in spite of all that might sometimes appear to the contrary. The world in which we live—and it is well to remember that other generations have had their problems too—presents many perplexities. In spite of all, the Light shines on man and man can still hope; but it is not based on faith or works at all. At best it is wishful thinking. Faith implies trust in a person and is operative even where the course and events of nature or history seem adverse to us.

Faith in an almighty and all-loving Creator, and hope for the final settlement of the ills of mankind, may seem at times to be stretched to breaking point. When it is realised that for generations there has scarcely been a day when somewhere or other in the world man has not been at the throat of man, it is small wonder that the cry is, "He does care?" and, "If there is a God, does He care?" The extinguishing of the lamps has by no means been confined to Europe.

One of our greatest modern day prophets, BISHOP STEPHEN NEILL, said in his Moorhouse Lectures in 1966: "More than perhaps any other form of religion or philosophy, Christianity fails to take the human situation very seriously. It never doubts for a moment that it is a great and glorious thing to be a man. It can find a place, though not without criticism, for all the ills of the modern world, in society, in culture, in art, even in the somewhat tarnished glories of its technical civilisation. But at the same time it is not prepared to take the same eagle eyes on the squalor, the contradictions, the self-destructing absurdity of human existence. Man by his ingenuity has built up a brave new world, but his own invention, and now the child of his hand, he seems to be set on destroying it, and with it the whole race of which he is part. . . . But Christian faith still affirms that it is a good thing to be a man." (*Christian Faith and Other Faiths*, by Stephen Neill, O.P.P.).

When Christmas comes the Christian will see one enemy against another. "Christians will still affirm that it is a good thing to be a man", and the season of Advent with its reminder of the four last things, death and judgement, heaven and hell, prepares him for it, but because the Light has shined in the darkness—and the Light incidentally is none of our own making even though the darkness is— that we have taken the Light as the putting out of the lamps has been overcome by the Light Himself. He who is the "Light of the world", and not by man's efforts, has shined in nothing else but in the ground of our Christian hope.

If man can apply this thought to the various shades of darkness that sometimes seem to surround him, then man is no longer in the dark. The complexities of nations, quarrels, the complexities of church problems, the complexities of man's own life, all there are seen in a truer perspective. And the reason for it will be that man, only then, will be man taking a truly objective view.

## CLERGY NEWS

**BROWN**, the Reverend W. A., Rector of Cottesloe, Diocese of Perth, has been appointed Rector of Lambton, Diocese of Newcastle, on 1st January 1972.

**BUTCHERS**, the Reverend R. J., Vicar of Holy Trinity, Perth, has been appointed Rector of Perth, Diocese of Melbourne, Australia, on 1st January 1972.

**CHAMBERS**, the Reverend D. H., Rector of St. Andrew's, Perth, has been appointed Rector of Melbourne, in the Vicar of St. Paul's, on 1st January 1972.

**DINE**, the Reverend D. F., Vicar of All Saints' Churchville, Diocese of Brisbane, has been appointed Rector of Brisbane, Diocese of Melbourne, on 1st January 1972.

**HARDWICK**, the Reverend R. R., Rector of Holy Trinity, Perth, has been appointed Rector of Perth, Diocese of Melbourne, in the Vicar of St. Paul's, on 1st January 1972.

**KENNY**, the Reverend D. G., Rector of St. Andrew's, Perth, has been appointed Rector of Perth, Diocese of Perth, on 1st January 1972.

**MORRISON**, the Reverend G. J., Rector of St. Andrew's, Perth, has been appointed Rector of Perth, Diocese of Perth, on 1st January 1972.

**NEELSON**, the Reverend R. G., Rector of St. Andrew's, Perth, has been appointed Rector of Perth, Diocese of Perth, on 1st January 1972.

**REID**, the Reverend J. H., Rector of St. Andrew's, Perth, has been appointed Rector of Perth, Diocese of Perth, on 1st January 1972.

**WILSON**, the Reverend J. H., Rector of St. Andrew's, Perth, has been appointed Rector of Perth, Diocese of Perth, on 1st January 1972.

## "Everything which touches the life of the nation is the concern of the Christian."

—Dr Geoffrey Fisher

## Sir Albert Times Of

The publication this month of a two-volume biography of Alvin Karpis, wrote anthropologist, criminologist and the like. It could be of great value to those who have not yet determined of the value of the book, but it is in his confidence in the planning of a full-scale book on the life of the man who was much the better. We hear, incidentally, that an archival or perhaps even a museum expert should be useful too in writing out the address and other presentations which have been made to Sir Robert in various parts of the world during his long career as a top cop.

But possibly, Sir Robert has in mind to be his own biographer. A Canberra journalist, observer told us the other day there is a well-founded belief that in the past year or so Sir Robert has been active in asking writers and working over material which could be destined to be written up as his memoirs. Perhaps the writing of the memoirs is a task that is thought to be looming for him, to soon afford him the opportunity of a biographer. It is that Sir Robert is a better speaker than a writer, and his memoirs will be most valuable source of information on the life of the man who has been active in asking writers and working over material which could be destined to be written up as his memoirs.

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## RELIGIOUS OBSERVANCES

Services are held as follows: 7.30 a.m. — SACRED MUSIC 7.45 a.m. — PLAIN CHANT 8.15 a.m. — EPIPHANY 8.30 a.m. — DIVINE SERVICE 10.15 a.m. — DIVINE SERVICE 11.15 a.m. — DIVINE SERVICE 12.15 p.m. — DIVINE SERVICE 1.15 p.m. — DIVINE SERVICE 2.15 p.m. — DIVINE SERVICE 3.15 p.m. — DIVINE SERVICE 4.15 p.m. — DIVINE SERVICE 5.15 p.m. — DIVINE SERVICE 6.15 p.m. — DIVINE SERVICE 7.15 p.m. — DIVINE SERVICE 8.15 p.m. — DIVINE SERVICE 9.15 p.m. — DIVINE SERVICE 10.15 p.m. — DIVINE SERVICE 11.15 p.m. — DIVINE SERVICE 12.15 p.m. — DIVINE SERVICE 1.15 p.m. — DIVINE SERVICE 2.15 p.m. — DIVINE SERVICE 3.15 p.m. — DIVINE SERVICE 4.15 p.m. — DIVINE SERVICE 5.15 p.m. — DIVINE SERVICE 6.15 p.m. — DIVINE SERVICE 7.15 p.m. — DIVINE SERVICE 8.15 p.m. — DIVINE SERVICE 9.15 p.m. — DIVINE SERVICE 10.15 p.m. — DIVINE SERVICE 11.15 p.m. — DIVINE SERVICE 12.15 p.m. — DIVINE SERVICE 1.15 p.m. — DIVINE SERVICE 2.15 p.m. — DIVINE SERVICE 3.15 p.m. — DIVINE SERVICE 4.15 p.m. — DIVINE SERVICE 5.15 p.m. — DIVINE SERVICE 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## BOOK REVIEWS

## SOME REPRODUCTION RECORDS

**CHORAL MUSIC** by Gardner, Lutyns, Jobbert and Naylor. John Allen, Chelms. (New Musical Enterprises, Ltd.)

**INSTRUMENTAL MUSIC** by Lutyns and Naylor. Durrington Street, London. (New Musical Enterprises, Ltd.)

**BENJAMIN BRITTEN SONGS FOR CHORUS.** Elizabeth Naylor conducted by Emily Howell. Wilford, Pinner. (New Musical Enterprises, Ltd.)

**CHORAL MUSIC** is one of the forms of music which has flourished in eighteenth and nineteenth century times of our country. Only after World War II has it started to receive any industry.

From the 1923 Revolution (Schoenberg's formulation of the twelve note compositional technique).

In Britain, the new choral music has since been developing rapidly and already it is a form which we are performing, in the more adventurous choirs, works by such composers as Jobbert and our own modern Australian writers.

But, unlike Topsy, *avant-garde* music does not just "go on" indefinitely that one listen to it demands and often, so often, in fact, that recorders seem the best way of advancing its cause.

This organisation, formed in 1935, exists to maintain and to enlarge British music, and has associated with Argo Records to produce these two records.

The first is a record of modern British choral music which retains works by Lutyns, Jobbert, Naylor and Gardner.

*Later Day Athenian Sonnets* is a secular motet by John Gardner (born 1927) first performed in 1962. It is a setting of a poem by C. H. O. Scaife.

The natural dramatic form of the text — a cry to crush Croesus — allows for vigorous interplay of texture and moods and the motet is a rich tapestry of harsh rhetorical imagery and delicate lyricism. The vocal lines in the writing is handled with the utmost accuracy.

The symbolism of the motet — the faith and hope of victory, of a battle won in advance — surely carries a message of importance. Another reviewer has speculated interestingly on its relevance to the British "Crisis" situation of a generation ago.

A product of the post-Second World War Venetian school, Elizabeth Lutyns (born 1906), is in every sense a thinking composer. Her *Choral Opus 27* is a setting, in German, of prophecies from the Jewish apocalyptic metaphysics of Wigenstein's *Tractatus* arranged in an attempt to define our relationship with the world and life.

AFTER hearing it, who could be accused that music cannot be concerned intrinsically with being and knowing?

The precise logic of Wigenstein's profound text is so accurately matched with its setting in the terms of a difficult and complex ear.

Before the War, much of the music on this record would have been considered instrumental music developed to suit. However, composers like Jobbert and Naylor, will never achieve a similar status in the eyes of those who are interested in modern music.

Before the War, much of the music on this record would have been considered instrumental music developed to suit. However, composers like Jobbert and Naylor, will never achieve a similar status in the eyes of those who are interested in modern music.

The John Aldin Choir cannot be too highly praised for its crisp tone, well-balanced ensemble, and its flexibility. The quality of the recording is excellent, and the full text of the music is included.

This Choral record cannot be considered a first of its kind in the context of its companion record of Instrumental Music, also recorded by Argo in association with Instrumental Music, also recorded by Elizabeth Lutyns, although when she has already spoken, as indicated with the last Hamilton (born 1922), the *String Quartet* is a masterpiece of music at Duke University.

The *String Quartet Op. 25* by Lutyns carries the number six, which is a fittingly ironic criticism, it is only the third of his string quartets which he has written in 1952 at one sitting.

It exhibits a personal favouring of the more serious.

## THE OLD TESTAMENT

**THIS** is a very impressive book. It is a very old testament, Edwin M. Good, N.P.C.K. pp. 256. It is a very old testament, Edwin M. Good, N.P.C.K. pp. 256. It is a very old testament, Edwin M. Good, N.P.C.K. pp. 256.

The reader's appreciation is not only in the quality of the translation on the title page from Wilhelm B. Ewald's (English translation) in the "Identification of Irony" keeps very well.

It would be a pleasure to be taken from the last two of them. There is an impressive remark that the reader's own faith in ironies is directed first of all at that extension of commercial values to cosmic values which serves to characterise the acquisition of the "magical association" simply justified from the text and tone.

The book of Job is taken as an attack on what Professor Good calls "the magical association" and the section opens with "Faith and hope" and it amounts to the view that man can in some way try out "one's own" relationship with God.

Near the end of this section on "Faith and hope" with God, may illustrate Professor Good's ability to use a crisp modern idiom in an interesting and serious context.

There is a few words may be quoted: "Were Job to submit as the friends argued, it would be the Stanford University of the still did not know. But he repents for his sin he now knows

in the line of the tone, ironies and some imaginative soaring. The Durrington Street part is the record of a delicate and skilful control.

The *Five Bagatelles for Piano Op. 46* are more Schoenbergian in character, but again not in style. They were written as a companion piece to the first of the composer seeing a Van der Weyde and his colleagues and the pianist, Katherine Wolpe, who is also the author of *Lutyns' Wind Oboes, 48* recorded at the performance in 1961. The quintet was first played in London, and it was dedicated to Catherine Lacey with whom, as the composer says, "an actress of lace made with steel" as it were.

A strong clear held is resulted from her admitted inspiration. The Beethoven *Chamber Op. 135*, the composer, although at first reluctant to write for this combination, has a fine precision of writing for wind instruments; the performers do to have a fine sense of the nature of the music, it is happily a delightful performance.

The *Sonata for Cello and Piano* was composed by Hamilton in 1958 for John Dickson, one of the first cellists in the world, and is the only one on this record, accompanied by Margaret Kitchin.

There are seven movements, the first, third, fifth and seventh of which, cadenzas, are written for both instruments in a modern compass realising the dynamic possibilities of the instrument.

The *Three Pieces for Cello and Piano*, written by Hamilton, is more than the cello

sonata, are charmingly witty little tunes with some bright melodies and harmonies. As this was the composer's first attempt at serialism (they were written in 1945) the pieces show a strong tonal influence.

The lively performance by Lutyns should be enjoyed by the listener as much as it has obviously enjoyed playing.

Like the Choral Music record, the quality of this recording is excellent.

The two records are vitally important milestones in the development of musical history; they form one of the finest introductions anyone could have to serialism in varying forms and to what is happening in British music.

THE third of this batch from Argo is an enchanting 45 of *Sung Joy* by Charles, Elizabeth Singers, under the direction of Louis Hayes, give a most performance; in an excellent recording, has a fine five songs by Benjamin Britten.

*Oh ye ye ye exultation* is a folk-song arranged for women's voices with piano accompaniment. *Old Abraham Brown* is an irresistible chuck on the words of Mrs. Tom Tiddler's Ground.

The enchanting *Yes poem*, with lyrics by the poet, is sung in unison by the men to an arrangement by Margaret Kitchin. *I loved a lady* (sung as a duet) is a haunting setting of the pastoral poem by George Meredith.

*Oliver Cromwell* is so well known we need not say it is a fine piece of text. If you want any more you should hear it yourself.

perfectly well, and it has nothing to do with external suffering. Good, in fact, is the irony of love.

The first impression was the result of reconciliation. The apparent sacra has become irony, and Job, against all of his own best intentions, has been reconciled to a God who does not hold out carrots, sticks for little donkeys to follow.

A writer who can control his irony like this has listened to his his literary judgments.

It would be hard to find any modern book on the Old Testament which does not refer to this one can convey the real living faith of the ancient people and to a modern reader in doing this to inform and build the reader's own faith in God.

**SCHOLAR AND PROVOCATIVE**

**JESUS CHRIST IN THE OLD TESTAMENT.** By E. M. Good, N.P.C.K. pp. 178. 5s.

Anything written by the Hanscombe and the author and this latest book by Professor Lutyns bears out the truth of the quip.

In this short book he deals precisely with the "magical association" sums up much of what has been discovered in the last fifty years of biblical scholarship, and provocative.

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# PRAYER BOOK REVISIONS: LITURGICAL INTEREST, CHAOS AND RENEWAL

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

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

(a) by means of minor alterations to the 1662 services (such as amending the rubrics and some language not easily understood); and

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

The Prayer Book (together with additional services) was accordingly divided into six sections, of 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) revisions.

## RECOMMENDATIONS

Over seventy regional meetings have been held. Each group has had 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 21 and 22) and has decided with virtual unanimity, on the following recommendations to General Synod:

(These recommendations have yet to be precisely drafted, after the usual meetings; but as far as the Commission is concerned, they are to be given back on these recommendations in principle):

1. The Prayer Book of 1662 can and must be revised.

2. The revision should eventually be a radical re-entire. 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 more conservative re-entire could well be used, in which archaic words and phrases of 1662 are retained, and obsolete phrases omitted or altered.

4. The Minor Revision of most of the Prayer Book has been mostly completed and it will be available to the Church in the Commission's report for approval under the "devisative proviso". General Synod will be asked to "approve" or "commend" 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 commensative revision; see of 1662 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 may go beyond the controversies that have thus far, bedevilled most of the revisions of the 1662 rite in its present form.

Sunday Liturgies consisting of the 1662 service prescribed, or of integrated, with elements of the Prayer Book (such as a possible psalm, collects, canticle, or a Lenten project) will also be made available, with the Commission's report and commensative revision, for use 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), Confirmation, and the solemnization of Matrimony, Churching of Women, Ministry to the Sick.

The Order and the Lectory (daily and liturgical) may be completed also, in time for the next meeting.

The Commission has not been able to agree on a radical revision of the Eucharist. But it is clear that a radical revision is recommended by the General Advisory Liturgical Commission (probably including general consent) for the Eucharist, with three lections, sermon and Creed. The Intercession, Service of the Lord's Supper, and Dismissal.

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

The Commission will publish with its report a "radical" liturgy. "A Liturgy for

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

Africa" and an Order composed by a member of the N.S.W. Committee. Both of which will be available for experimental permission during the recent meeting. The Commission may also make available the *Traité* rite, which was also discussed by the Commission.

The Commission believes that the nature of these rites conceived otherwise generally (and not only in Africa) does not regard them as final or definitive.

## EXPERIMENT

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

# LITURGICAL INTEREST, CHAOS AND RENEWAL

In his inaugural address to the meeting of the Prayer Book Revision Commission last month the chairman, the Right Reverend R. G. Arthur, referred "to the growth in our time of liturgical interest, of liturgical chaos and of liturgical renewal."

Generally, he said, the interest has come out of "a deep Christian longing that what is said and done in church will be meaningful and real to people."

"People here mean the outsider, the unbeliever, the stranger or who is not coming in to actual places for worship, on the radio and TV services, and so on. It is not the fact of the membership of Christ's faithful soldiers and servants but for whom the church is intended, it is not a joyful celebration."

He recalled the changes which the Liturgical Movement had brought about in the Church, changes towards Biblical worship and active lay participation.

"The Parish and People Movement may seem 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 so-called artificialities of word and ceremony we carry on."

The bishop said we would not find "the proper liturgical forms for the least of our factories part of the Prayer Book. Baptism and Confirmation are clearer and more thought out than our liturgy."

"The changes of the Church must really precede any re-fashioning of the baptismal rites, for which the Commission is initiated involves the question of how to proceed."

"When I suggested that there should be a Commission on Doctrine up by General Synod it was contradicted by most of the regional groups, but I still think that a representative group will need work on the theology of Baptism, carrying on what has begun in Victoria, before we can do our own 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 'Honest to God' debate. It would be good to us hear a report of two."

"For example, should we exclude to be saying all that is in the psalms? To be listening to all that is in the Old Testament lectionary? Should we pray the psalms and the Epistles and the Gospels and the like?"

Bishop Arthur said liturgical changes were developing in the Australian Church.

## COMMON PATTERN

"All sorts of un-Anglican things are happening in our churches, often without any real practice by the people as a whole, Church or diocese, understanding of Faith and Order, and without the knowledge of the Ordinary."

He said strict uniformity was not to be expected, but there should be a recognisably common pattern.

Under the deviations proviso of the Constitution the local bishop has a certain authority that there could be a different pattern in each diocese.

"Nonetheless here in the world has a diocesan bishop such long as he is in the Anglican Australian Church at present.

"Without reference to what is being done elsewhere in the Church, he can authorize any variation of the rites which stand up and prove that it contains any principle of doctrine or worship laid down in 1662."

It believes that the Church cannot find the Liturgy best suited to its needs without such changes as the proposed various parts of the Church, in the Commission may also.

No such Order should be used without preparation of the people who may, of course, have a clear copy of it in their hands.

8. The Commission believes that nothing less than a modern English should be used in our worship, including the Mass (in address to God). Its present English, however, following the usage of the R.S.V. (modern English except in address to God).

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

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

It is recommended that there should be the fullest possible consultation in liturgical matters with other Churches in Australia and overseas.

It was suggested by some that in the course of such discussions a fixed 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 expressed considerable interest in the form for the Dedication or Consecration of a Church (which it recommends should be recognized members of the permanent Commission).

(i) to appoint and consult

(ii) to encourage liturgical thinking in the Church informed of possible revisions;

(iii) to consult with Liturgical Commission overseas;

(iv) to draw up and submit to General Synod forms of service for possible trial use under the

(v) to act as a body of advice and consultation for the

(vi) generally to make recommendations to General Synod from time to time on matters relating to revision of the Prayer Book a committee of literary experts;

(vii) to encourage liturgical thinking in the Church informed of possible revisions;

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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 Committee had been asked to consider such a revision and a bishop of Warrarunga produced a draft including some amendments consequential on the new status of the Church of England in Australia.

## NEW COMMISSION

But one member of the Victorian Committee had been asked to consider such a revision and a bishop of Warrarunga produced a draft including some amendments consequential on the new status of the Church of England in Australia.

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

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