

# NEWS

## SCOTTISH DANCING WAS AN ATTRACTION AT RALLY B.H.M.S. PROGRESS IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, September 14

Some 400 people attended the annual rally of the Bishop's Home Mission Society of the Diocese of Adelaide held in the Y.W.C.A. Hall, North Adelaide, last Monday, September 7.

For many years this rally has been regarded as one of the highlights of the year; its time-honoured day is the Monday after syund.

This year was no exception for it provided a feast of information, some very good speakers and some wonderful Scottish dancing to the music of the pipes, concluding with an excellent supper.

After prayers the Bishop of Adelaide welcomed those present, mentioning that this was the first rally since the appointment of the Reverend L. E. W. Reinfrey as Organising Chaplain on January 1, 1964.

The first of a series of Scottish dances was then performed, the dancers being piped into the hall and on to the platform by a piper.

The music, the splendid ornaments and the graceful dancing were greatly appreciated by those present.

The piper and dancers were members of the Royal Caledonian Society of South Australia Incorporated.

The two main speeches were given by two young priests of the diocese each working in a district which, although different in many ways, is a mission district, and they exemplified the diversity of the calls made upon B.H.M.S.

The Reverend J. J. McDowell, priest-in-charge of the Filthion Mission on Erve Peninsula, spoke of his far-off district which is reputed to have it in the worst roads in South Australia.

**BUCYANT SPIRIT**

He traced the checked history of the district beginning as a pioneer settlement in the 1860's with help from the S.P.G.

Recently its boundaries have been revised to give the Filthion Mission more territory inland including the town of Lock, which is a thriving centre.

There are now 139 Anglican families in the whole district and there is a buoyant spirit.

The people at Lock, who worship in a hall, have recently been granted a loan of £5,000 by the B.H.M.S. to help them build a church.

The Reverend K. M. George, priest-in-charge of the O'Halloran Hill Mission, also spoke of his entirely different circumstances, for he is in charge of the most recently created district, having started his church in February this year.

It has an ancient Irish air, O'Halloran Hill which was built for the Light Horse Brigade in 1849, which stands nearby.

However, this old church, long years of isolation have ended, for bustling suburbs are growing up all round it and far to the south along the highway and along the coast.

Thirty-five new families a month are moving into the district and the S.A. Housing Trust as well as private building enterprises are making up houses at a rapid rate.

**FUTURE PLANS**

We have the old Court House at Warburton Vale where services are held, the Mission Hall at Port Norwington, built with B.H.M.S. help in the 1940's, and the erection of a temporary hall at Christ's Reach.

The B.H.M.S. has bought four lots of land in strategic positions and the probability is that between five and six years 100,000 people will live in this area and there will probably be six parishes.

The organising chaplain spoke commending the society to the diocese for prayers, interest and support.

He said that although many had sympathised with him in talking on what is regarded as a 'rough job' in the diocese, he had found the work more than interesting, even exhilarating, in its complexity, its challenge and its promise.

He exhorted those present to become members of the society.

if they were not already members, for by becoming members they pledged their interest in its work in a tangible way.

The organising chaplain then thanked all who had contributed to the evening's success and the Bishop closed the rally with the Blessing.

During supper the people mingled and the atmosphere of cheerfulness which is characteristic of every B.H.M.S. Rally was again greatly in evidence.



The Bishop of Grafton, the Right Reverend R. G. Arthur, visiting a group of Townsville parishioners during the North Queensland Diocesan Mission. He is showing them his pectoral cross which is double and admits light. Left to right: Sister Maurel Straney of the Church Army, Diane Lawson, Gwendia Singleton, Mrs. Wrigglesworth with baby Paul, and (in front) Daphne and Vincent Singleton.

## GREAT INTEREST SHOWN IN DIOCESAN MISSION

FROM OUR OWN CORRESPONDENT

Townsville, September 14

The Townsville phase of the Diocesan Mission in North Queensland concluded on Sunday with the exception of a further week's industrial mission in S. John's parish in which many factories and docks are situated.

Reports from all missions full of good, and in some cases overflowing, congregations.

The Bishop, who has visited all parishes during the week and been in close touch with all the missionaries, said: "It is remarkable that between five and six hundred people have turned out every night to hear the Gospel preached" despite many other attractions and engagements.

Not only so, but there have been sizeable congregations at the daily Eucharist in all parishes.

The missionaries have also been active in visiting sick and shut-in people in the parishes, and have been invited to meals in people's homes where religion has been freely discussed.

Canon A. P. Bennie and Canon A. B. Haines of S. John's Church.

Health Rayner addressed an overflow gathering at the university which was arranged by the Secreterie organisation, and an other arranged by the Anglican Society.

All the missions appeared on the local TV station on the first Sunday of the mission and spoke on the objectives of the mission.

The team comprised Archdeacon J. B. R. Grinold at S. Peter's Church, Canon Bennie at S. Matthew's, Dr. Rayner at S. James' Cathedral, the Reverend W. Brown at King Alfred Church, and the Reverend A. E. Haines at S. John's Church.

**TOPICAL QUESTIONS**

Barbecue sessions were held in each parish on the Saturday evening for young people who film shown by the Reverend M. C. Brown.

In addition to the usual questions which appear in almost every mission, there were quite a number which revealed great interest in the Toronto Centre and the Ecumenical Movement.

## CENTENARY AT ST ARNAUD

The Archbishop of Melbourne, the Most Reverend E. W. Carr, will preside at a special Evening at Christ Church Cathedral, St Arnaud, on September 16 at 8 p.m.

The occasion will mark the centenary of the setting of the foundation stone of the cathedral.

A special appeal of £3,000 has been launched in connection with the centenary.

£1,000 will be used to build a children's ward at St. Margaret's Hospital, Erond, Diocese of Geelong. The remainder will build new vestries for the cathedral.

The centenary celebrations will continue on Sunday, September 20, with a Eucharist at 9.30 a.m. followed by a parish picnic, to which all former parishioners are invited.

## G.F.S. APPOINTMENT

FROM OUR OWN CORRESPONDENT

Melbourne, September 14

It has been announced that Deaconess Olive Dixon is to take up the position of Organizer for G.F.S. in the Diocese of Melbourne.

She succeeds Miss K. Alcorn, who took over the position from Mrs. S. H. Bright Parker when she retired after many years' service in that capacity.

Deaconess Olive has a long association with the G.F.S. and has a reputation as a successful branch leader. She was trained at Deaconess House, Fairfield, and was ordained deaconess in 1961. She has since been a member of the staff at the Church of Emmanuel, South Oakleigh Spring Street, Melbourne.

It is expected that Deaconess Olive will take up her new appointment towards the end of this year. Her headquarters will be at the Edith Head Club, Spring Street, Melbourne.

## THE BATTLE OF BRITAIN HAS MEANING IN HISTORY

The Archbishop of Wollongong, the Venerable E. A. Pitt, preached at the annual Battle of Britain memorial service in S. Andrew's Cathedral, Sydney, on September 13, "In the memory of the Few".

Two men who had died in the last year, particularly contributed to the success of the battle in Britain, were mentioned in the special needs of the moment.

They were Lord Beaverbrook and Lord Stafford, both of whom saw that at all costs the lighter aircraft would be plentiful which was necessary.

They were Lord Beaverbrook and Lord Stafford, both of whom saw that at all costs the lighter aircraft would be plentiful which was necessary.

He referred to the life and times of Dietrich Bonhoeffer who, although forbidden to preach in Germany, yet during the war returned there to help in the work of the Confessional Church which was resisting Nazi claims.

While imprisoned in Berlin he wrote letters to a chaplain friend in which he saw the fulfilment of God being worked out on the German regime.

It was the same day that he held a service for fellow prisoners, many of whom were Roman Catholics, Jews and Russians. He spoke on the Resurrection and his hope of Eternal Life through this.

The service-cast of the Battle of Britain in 1940 to be seen in Bonhoeffer's interpretation of the meaning of history.



The first Organising Chaplain of the Bishop's Home Mission Society in Adelaide, the Reverend L. E. W. Reinfrey, is seen here with his three immediate predecessors in office grouped round the Bishop of Adelaide, Dr. F. T. Reed, the Reverend G. W. Rendell, the Archbishop of Adelaide, the Venerable M. C. W. Gooden; the Bishop of Adelaide; the Archbishop of Strathbairn, the Venerable J. L. Bond; and the Archbishop of the South East, the Venerable C. G. Cole.



The first Organising Chaplain of the Bishop's Home Mission Society in Adelaide, the Reverend L. E. W. Reinfrey, is seen here with his three immediate predecessors in office grouped round the Bishop of Adelaide, Dr. F. T. Reed, the Reverend G. W. Rendell, the Archbishop of Adelaide, the Venerable M. C. W. Gooden; the Bishop of Adelaide; the Archbishop of Strathbairn, the Venerable J. L. Bond; and the Archbishop of the South East, the Venerable C. G. Cole.

## TAMWORTH

Church of England  
Girls' School

## BOARDING AND DAY SCHOOL

Be the Sunny North-Western Shore  
Splendid Position, Overlooking the  
Sea.

Handwritten to Leaving Certificate,  
with special arrangements for  
and Training and Board. Excellent  
health and sports facilities. English  
and non-boarding, classroom,  
music, etc.

For prospectus apply to the Principal.

Miss W. A. WETHERILL, B.A.  
Tamworth 9 645

THE NEW ENGLAND  
GIRLS' SCHOOL

ARMIDALE, N.S.W.  
WONDERFUL TABLELAND CLIMATE

Has in 150 acres of land. Golf  
Links, 10 Tennis Courts, Hockey and  
Basketball Courts.

Girls prepared for University and  
all public examinations.

For prospectus apply to  
MISS H. B. HOWARD,  
A.L.A. (Camber), N.S.W.

The Camberwell  
Church of England  
Girls' Grammar  
School

Terrington Street, Camberwell,  
VICTORIA

Preparatory to Matriculation

Headmistress:  
Miss Dorothy E. Hall, B.A.

CLAREMONT  
Church of England School

RANDWICK  
DAY & BOARDING  
SCHOOL

Kindergarten to  
Leaving Certificate.

In view of the open and close to  
the Modern Schools, English and  
domestication training in month  
Holidays.

Prospectus on application to the  
Headmistress.

(Miss) J. GIBSON, Dip. Soc. Stud.

S. CATHERINE'S  
WAVERLEY

Mitigated 5 miles from Sydney,  
overlooking the sea in a  
picturesque and healthy  
vicinity.

Modern boarding conditions for  
country girls.

Kindergarten to Leaving Certificate  
Honours.

Illustrated prospectus on application  
to the Headmistress.

MISS S. P. PATTERSON, B.S.E.

MERIDEN CHURCH OF  
ENGLAND GIRLS'  
GRAMMAR SCHOOL

Strathfield, Sydney

Boarders and day pupils, no tuition  
fee.

Surgery by Honorary Lecturer  
"Bene Quosdam".

Three courses in middle and upper  
grades available according  
to ability and aptitude.

Applications for admission to the  
Headmistress.

CHALICES  
CHORIA

EVERY KIND OF  
CHURCH SILVER AND  
GOLD.

Illustrated books sent free by airtel  
mail. Kindly state letter numbers.  
KING LECTURENS IN STOCK

## OSBORNE

117 Gower Street,  
LONDON W.C.2

## THE CELTIC SAINTS

## "LIKE WARM OF BEES"

By MICHAEL J. LAURENCE

THE last Anglo-Saxon of  
Englishmen were called be-  
fore the year A.D. 1100) to go  
to a missionary preacher  
and teacher, of whom we shall  
hear more later. To this man  
Winifred, or, as it is better  
known, Boniface, the Apostle  
to Germany.

Winifred, the son of rich  
parents, was born at Crediton in  
Devonshire about A.D. 680.  
He was a bright and cheerful  
child. Winifred at listening enthralled  
to the tales told to him travel-  
ling merchants who had sought a  
night's shelter in his father's  
house.

Splendid, he heard of long  
months of journeying over more  
and far across high mountains,  
raging torrents and over wide  
and tumultuous ways to reach  
the heathen people in distant  
lands who had never seen the  
Holy God nor the Faith of His  
Church.

The monks told tales too,  
of imprisonment and torture and  
even of the death of teacher  
missionaries who had sought to  
convert the heathen and save  
souls from their pagan ways  
and Winifred looked with awe  
and admiration at the men  
whom they themselves had  
heard of.

How differently this picture  
of a monk contrasted with the  
jaded work his previous knowl-  
edge of the past clergy. The  
life of the monks he saw day  
and whose was seemed to the  
young Winifred very far from  
the life of God.

He had to bid that night,  
Winifred heard again and again  
of the life of the monk as he  
lived in "There was no other  
light to sound and so glorious,  
his life."

So hard was Winifred  
attracted to the life of the monk  
that he was nothing in the world  
but a monk. He was so  
in the heart but glorious tales of  
winning the souls of the heathen  
far.

When he told his father of his  
desire to become a monk,  
missionary, he refused to see  
him. He was so proud of his  
son to follow in his footsteps as  
lord of the manor and it was not  
until Winifred suffered a serious  
illness that his father in thank-  
fulness for his recovery related  
and gave permission to him to  
become a monk.

Winifred went first to a Col-  
lege monastery near Exeter to  
study and then entered the  
West-Saxon monastery of Nursling  
in Hampshire. It was  
either on his profession in the  
monastery or on the day of his  
consecration some years later  
that he received the name of  
Boniface.

## MISSIONARY

Brother Boniface soon became  
known as a preacher and his  
talents, could have led him to a  
high and influential position in  
the Church of England. But his  
mind never wandered from  
his missionary and there was nothing  
in his mind that would lead him  
to swerve from that decision.

Boniface's special wish to go  
to Germany from France from  
whence so many of his own  
countrymen had originally come to  
England, to convert the heathen  
of the low of Germany and the  
Faith of the Church, but that  
he was a monk in an English  
monastery and not a Celtic  
monastery where the monks each  
had their own lands and he  
found his work would take far  
from his own country.

For a few years he stayed in  
France but he obey the Superior of  
his monastery, for obedience was  
one of the vows he had taken at  
the time of his profession.  
After the years passed and  
still Boniface seemed no nearer  
the land he had longed for  
in exactly the same way as he  
had had to wait in patience in  
France for his boat until the way  
opened for him to become a  
missionary. He had to wait in  
patience until the way would  
open for him to become a  
missionary.

It was not until the year 716,  
when he was thirty or thirty-one  
years old, that his opportunity  
came. The reeve of the manor  
instance, it was travelling mis-  
sionaries who had given him the

inspiration to become one of  
them, so now it was they who re-  
ferred missionary monks who travel-  
ling to the monks who were  
sent to go to Frisia. But he  
sought a night's shelter in the  
house of a merchant, but on  
return he had fallen sick  
and they feared they must travel  
on without him. It was then  
that it was decided that Boni-  
face should take the sick man's  
place and go in his stead.

Three months later, Boniface  
was very surprised to see  
himself returned so quickly, that  
when he and his companions  
arrived in Frisia they found only  
ruin and desolation.

He had seen the King who had  
been taught so wrongly about  
the faith of his ancestors. The  
hereafter, had not only refused  
baptism himself, but would not  
allow Boniface to preach the  
faith in his kingdom and had  
killed those who had listened  
to the teaching of the new  
religion and burned their  
villages.

Two years later, in 718, Boni-  
face returned to Frisia. This  
time he did not go to the  
new religion and burned their  
villages.

## MAKERS OF THE A. V. BIBLE . . .

## BY THE REVEREND EDWARD HUNT

As already mentioned, the 47  
translators of the A.V. were  
divided into two companies and  
the way is now clear to consider  
these companies in turn, looking  
first to the Rev. Professor of  
Divinity and Bishop of  
Cambridge.

Under James, became  
Bishop of Lincoln, 1616, and  
Newark, 1618.

Under James, became  
Bishop of Lincoln, 1616, and  
Newark, 1618.

Under James, became  
Bishop of Lincoln, 1616, and  
Newark, 1618.

Under James, became  
Bishop of Lincoln, 1616, and  
Newark, 1618.

Under James, became  
Bishop of Lincoln, 1616, and  
Newark, 1618.

## LANGUAGES

During vacations he would  
seek out a master of some  
language, and not only did he  
know and learn it.

He had declared he  
might have been "Enterpre-  
ting" those who had no knowl-  
edge of the language.

Although he appreciated the  
benefits of the Reformation he  
was unable to preserve all the ex-  
ternals of Holy Catholic usage.  
His remarkable piety was  
"he kept Christmas all the year  
round."

was in Rome, he sought the  
Pope's blessing on his new enter-  
prise. The Pope, Gregory IX,  
gave him as good as his word  
and him the task of converting the  
heathen in Frisia.

When Boniface left Rome,  
he was met by a man named  
left Bavaria and sailed down the  
Rhine till near to Frisia  
where he worked with Willfried  
for three years.

So successful were his efforts  
in Frisia that Willfried wished  
to have him consecrated Bishop,  
but Boniface had no desire for  
consecration and left Frisia to  
work among the much wilder  
Germans to the north.

## SUCCESS

Boniface began his work  
in Frisia to no small success.  
He had seen the King who had  
been taught so wrongly about  
the faith of his ancestors. The  
hereafter, had not only refused  
baptism himself, but would not  
allow Boniface to preach the  
faith in his kingdom and had  
killed those who had listened  
to the teaching of the new  
religion and burned their  
villages.

When the Pope, Gregory IX,  
heard of the success of Boniface,  
he sent for him to Rome to  
his missionary Bishop of Trans-

## THE FIRST COMPANY

By THE REVEREND EDWARD HUNT

Thompson and Redwell.  
John Overall (1559-1619)  
was a Fellow of Trinity and  
Bishop of Cambridge.

Under James, became  
Bishop of Lincoln, 1616, and  
Newark, 1618.

Under James, became  
Bishop of Lincoln, 1616, and  
Newark, 1618.

Under James, became  
Bishop of Lincoln, 1616, and  
Newark, 1618.

Under James, became  
Bishop of Lincoln, 1616, and  
Newark, 1618.

Under James, became  
Bishop of Lincoln, 1616, and  
Newark, 1618.

Under James, became  
Bishop of Lincoln, 1616, and  
Newark, 1618.

Under James, became  
Bishop of Lincoln, 1616, and  
Newark, 1618.

TARA  
PARRAMATTA

A city school in a country setting  
for Boarders and Day Girls.  
Full primary and secondary  
courses with all facilities for  
meeting the Wyndham Scheme.

Prospectus on application to the  
Headmistress.

MISS H. W. G. CLARIDGE, B.A.  
Miss's Day,  
NORTH PARRAMATTA

ABBOTSLIGH  
WAHROONGA  
Church of England  
School for Girls

Both Day Girls and Boarders  
in a beautiful country setting.

Illustrated Prospectus on application  
to the Headmistress.

MISS E. B. ARCHDALE  
M.B.E., S.A., L.M.

ALL SAINTS' COLLEGE  
BATHURST

(Est. 1874)  
Conducted by the Church of England  
Diocese of Bathurst.

A boarding school situated in 80  
acres of land with extensive  
sports grounds.

Books are received from 8 years  
and upwards. The school is  
mercantile and agricultural/practical  
courses.

Prospectus on application to  
the Headmistress.

THE ARMIDALE SCHOOL  
ARMIDALE, N.S.W.

Books are prepared for Professional,  
Commercial or Factual Life. A spe-  
cial course in the Country  
L.L. Honours is offered.

The School is in the country  
representative of the Great Public  
Schools of Australia.

Free Entrance Scholarships, one to  
each of the 100 girls of the school.  
The school is a member of the  
National Education Association of  
Australia.

Illustrated Prospectus on applica-  
tion to the Headmistress.

MISS MARGARET GLOVER, B.A.

MARDEN  
CHURCH OF ENGLAND  
SCHOOL FOR GIRLS

In the heart of Sydney, set in 96  
acres on the seaside of Bathurst, set  
in a beautiful country setting.

Illustrated Prospectus on applica-  
tion to the Headmistress.

MISS MARGARET GLOVER, B.A.

Newcastle Church of  
England Grammar  
School for Girls

The Right Reverend the Bishop of  
Newcastle, Patron.

DAY AND BOARDING SCHOOL,  
with special arrangements for  
Honours.

Reference to the Newcastle Public  
Library, Science Laboratories,  
Art and Needlework Rooms,  
Music, including the school  
orchestra.

Illustrated Prospectus on applica-  
tion to the Headmistress.

MISS M. W. G. CLARIDGE, B.A.  
(Hemel, D.D.)

COMMUNITY OF THE  
SISTERS OF THE  
CROSS

MELBOURNE, VICTORIA, 12, The  
Sisters of the Cross, 12, The  
Sisters of the Cross, 12, The

Sisters of the Cross, 12, The  
Sisters of the Cross, 12, The

Sisters of the Cross, 12, The  
Sisters of the Cross, 12, The

Sisters of the Cross, 12, The  
Sisters of the Cross, 12, The

Sisters of the Cross, 12, The  
Sisters of the Cross, 12, The

Sisters of the Cross, 12, The  
Sisters of the Cross, 12, The

Sisters of the Cross, 12, The  
Sisters of the Cross, 12, The

Sisters of the Cross, 12, The  
Sisters of the Cross, 12, The

Sisters of the Cross, 12, The  
Sisters of the Cross, 12, The

Sisters of the Cross, 12, The  
Sisters of the Cross, 12, The











## THE MASS IN ENGLISH

By L. C. ROOD

ANGLICANS who have watched apathetically during the past decade the movement for the "Mass in English" must be disappointed by the Australian version of the Latin Mass.

"There have before now been," wrote Newman in the preface to the *Hymns Ecclesiae*, "divines who could write a Latin in thirty days, but such a liturgy is the English Text for the Use of the People of God." Copyright by the Congregation of the Holy Trinity, Australia, Impaginator N. T. Cardinal Gilroy, 10th June, 1964.

In a secular weekly Father E. A. Adkley, Ph.D., has mentioned ungraciously and questionably translation. It is possible to say with respect but justice that the Bishop's English Text is also faulty in English grammar, unorthodox in its mode of address, illiterate in parts, with a gawdy tinsel in the Canon that offends good taste.

Dr Adkley mentions the rhubarb aroused among young Australians by the English rendering of the *missae ecc.*

Admitting that this Low-Latin corruption is difficult to translate, there was left an opportunity for a gracious English rendering such as the beautiful "Depart in peace" common in many Anglican churches.

The translation in the Roman Missal is "Go, you are dismissed." The English Text, offered by the Australian bishops, is an abrupt "Go, you are free," with, in that context, the ungracious and discourteous response, "Thanks be to God." One example only of the uncoarse, illiterate and ungrammatical mode of address is sufficient to indicate the whole tone of the English Text. It is from the Gloria:

You take away the sins of the world, have mercy on us.

You take away the sins of the world, receive our prayer.

Enthroned at the Father's right hand, have mercy on us.

For you alone are the Holy One . . .

Compare the preceding with: Thus that takest away the sins of the world, have mercy on us. Thus that takest away the sins of the world, receive our prayer. Thus that sittest at the right hand of God the Father, have mercy on us.

For thou art holy thou only art the Lord thou only O Christ, with the Holy Ghost, art most high in the glory of God the Father.

The letter, of course if from The Book of Common Prayer, is an English translation that has been seen to countless eyes and settings for over four hundred years. Yet the English Text directs that the translation of the Gloria in it to be said or sung. One hates to think of the effect.

## JARGON

There is the less excuse for the jargon when the Roman Missal of about 1400, available since 1922, offers a translation following closely that of the R.C.P. with the slight difference of the substitution of the harsher "why" for "thou".

Dr Adkley refers to the theologian's doubtful translation of *tristissime omnium*, instead of the Nicene Creed as "things seen and unseen," instead of the familiar and significant "and of all things visible and invisible".

Whatever it may be theologically, the bishops' translation is logically indefensible when referring to the Creator and His Creation as "my astronomer" would point out.

It is not desirable here to quote the offensive and, at the same time, shocking translation of the *Et incarnatus*. Yet there are many of the Roman Missal as in the Book of Common Prayer, this is translated by the simple, reverent, and *was incarnate* by the Holy Ghost of the Virgin Mary.

To substantiate the charge of the use of tinsel expression, the following may be quoted: the Canon. But first recall the simple words of the Eucharistic Prayer of Consecration:

... Likewise after Supper he took the Cup and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this is my Blood . . .

Now compare the English Text:

In the same way, after the supper, he took this noble chalice in his holy and venerable hands, and again thanked you, and blessed it and gave you of it to drink, for this is the Chalice of My Blood . . .

Apart from the doubtful use of the distinguishing adjective "this" in "this noble chalice," it may be asked whether the translation does not invalidate the argument for denial of the Sacrament in two kinds to the laity.

There are very many grammatical errors which may be charitably passed over as arising from the problem of men, accustomed to the long and loving use of a language which depends for clarity upon its own endings, suddenly faced with the problem of putting its ritual into a language acceptable to Australian congregations.

It is sufficient to cite, one example. The celebrant's curt

benediction is rendered as, "May almighty God bless you, the Father, the Son and the Holy Ghost."

The use of the colon renders the following substantive in the objective case, in apposition with "you," and therefore the blessing is meaningless.

If in doubt the bishops might refer to the relevant section in Fowler's *Anglican Usage* where they, or their curious people, may find with either alarm or amazement that the "blessing" borders on blasphemy.

It might be too much to ask the bishops to compare their offering of the Eucharist with the benediction of the Book of Common Prayer; but the inconceivable which passes all understanding, has a few words to say.

POOR TRANSLATION

For it is here that the fault of the compilers of *The English Text* lies, in arrogancy and a contempt for their "separated brethren" who, in an overwhelming anxiety to prevent a trans-ship of putting its ritual into a language acceptable to Australian congregations.

This arrogance does not seem to be so apparent in Great

Britain where, for example, recently 300 priests and monks were led by an Anglican choir in singing and learning Ecclesiastic lyrics from the English *Hymnal*.

Or, on the other hand, in America where the (Roman) Catholic Choir at Creighton University met the Anglican Choir at the University of the Book of Common Prayer version of the *Te Deum*.

Not is the arrogance justified, for, as Blyth showed very clearly in his study years ago, the Latin Mass is one of the poorest of the great liturgies, and the opportunity to compare carefully and, with some scholarship, a new English Text might have led not only to a preference for the Book of Common Prayer but also to a preference for the English Missal but to Neale and Littledale's Primitive Liturgies.

It is to be hoped that the Australian bishops may be able to see that their people's less offensive offering after they have seen the character of the less hasty introduction of the Mass in English in Great Britain.



## TONGAN CANON

FROM ONE OWN CONSTITUENT  
S.A., September 14

The Bishop in Polynesia, recently visited Australia, the amended Catholic Act has appointed the Reverend Fine Halapua, Vicar of Tonga, an Honorary Canon of Holy Trinity Cathedral.

Canon Fine Halapua, the first Tongan to be made a Vicar of Tonga, recently visited Australia, where he made a profound impression on those who met him.

The bishop announced that he would appoint the Reverend Canon Fine Halapua, Vicar of the Cathedral and Warden of the Theological College of St. John the Baptist, who automatically has become a Canon in reason of his office as predecessor, a Canon after he relinquishes his post in the diocese at the end of the year.

Canon Pittman is retiring to the Diocese of Waiapu.



The Boat which the parish of St. John's, East Beattie, Diocese of Melbourne, designed and built for the Melbourne Moomba Festival this year. It is built in the form of an altar with a large glistening cross and arch. All these had to be destroyed with song theme: this one had the theme, "With a Song in My Heart".

## MEDIÆVAL SCULPTURE

AMERICAN NEWS SERVICE  
London, September 7

An inscription of ecclesiastical sculpture from the middle ages to the seventeenth century is open until September 11 at the Christian Arts Centre, All Hallows-on-the-Wall, London.

A particularly interesting exhibit is the "Noming of St. Stephen," an alabaster sculpture of the fifteenth century. Nothing has been found in any school, which is the only recorded relief showing a man in the robes of a saint.

All the others are of carved wood and polychrome, some with silver or gilt. Their subjects are: "The Flight into Egypt" and "St. Anne and Joachim in the Golden Gate" (Spain, about 1500), "The Annunciation" and "Madonna and Child" (Italy, sixteenth century), and "The Evangelists," a Northern Italian work from the sixteenth century.

## N.S.W. INDUSTRIAL CHAPLAINS

Approval has been given for the N.S.W. Industrial Mission to use the name and trade symbol of the Victorian organization of the Reverend L. E. Styles is director.

The N.S.W. Director is the Reverend Ken Child, formerly Lecturer of St. Paul's, Bellingen. The mission will be known as the Inter-Church Trade and Industry Mission (N.S.W.).

The trade symbol consists of the letters "ITIM" which outline the shape of a ship. The N.S.W. ITIM will most likely be Strathfield. Training of part-time industrial chaplains to work in factories has already begun. Twenty-eight clergymen of different denominations have tended the structure by the staff of the British Motor Corporation foundry, near Lyons, in factory inspections.

## GLENNIE CHURCH OF ENGLAND SCHOOL FOR GIRLS TOOWOOMBA

Two Tuition Scholarships are available for girls entering Grade 5 in 1965.

## GLENNIE OLD GIRLS ASSOCIATION SCHOLARSHIP

GLENNIE MEMORIAL SCHOLARSHIP. Each is valued at £50 per annum for a period of three years, and is open to any girl at present in Grade 7. An examination will be held at the School on Saturday, October 24, at 9.00 a.m. Country candidates may sit at approved centres. Full particulars and application forms may be obtained from the Principal.

SPECTACULAR MUSICAL THEATRE  
**THE TONY FONTANE STORY**  
60 MINUTE FILM  
GLORIOUS COLOR  
BOOK NOW  
RENTAL ONLY 1/15

WRITE TODAY FOR FREE  
1964  
8000 ERM  
CATALOG  
125 PAGES FREE

Gospel Film  
Ministry Ltd.  
Professional posters will be established as to: quilts, and appropriate response required by 31st December. Applications 18th October should be addressed to:  
Director, Methodist Social Service Dept.,  
139 Centennial St., Sydney, who will be dealt with upon receipt.

## SHELLEY'S Famous Drinks

ORANGE BLENDE - LEMON BLENDE - LEMONADE  
KOLA - OLIVE STILT TONGER BEER - FRUITFIVE  
For All Occasions - Phone LA 3441 (six lines)



FOR OVER 100 YEARS  
AN ESTABLISHED

## CHURCH PLATE MANUFACTURER

New techniques in Church jewellery today call for entirely new concepts in Church platework. Gaunt's Jewellers, Australia's oldest and most completely in Gaunt's own workshops.

Estimates are gladly given on any design submitted, and you are assured of good and careful service, as well as quality craftsmanship always. Gaunt's Jewellers' experience, knowledge and planning all combine with a full understanding of your needs to ensure reverent and dignified expression of your wishes.

337 Bourke St., Melbourne, MF 6767

# A PILGRIMAGE REMEMBERED

By the Bishop of S. Annand, the Right Reverend A. E. Winter.

THE announcement that another Holy Land pilgrimage will commence early in March 1965, brings to mind the first of these pilgrimages to take place from this side of the world.

On the evening of 25 of the month of January 1865, the majority of the pilgrims embarked at Melbourne with representatives from all States including one from New Zealand. The s.s. "Cassidy" was the ship chosen, and it deposited the pilgrims at Alexandria seven days later, where they then journeyed by train to Cairo, and thence by air to Jerusalem.

Our first glimpses of the country as we came in to land were of long stretches of arid waste, scenery which was to be familiar for much of the time in the land we used to call Palestine, but to-day is divided into Israel and Jordan.

But as soon as we landed, the factiousness of a number of the Bible took hold of us. In the Jordan River and the Dead Sea were our first glimpses of a land which had been familiar to us from "The Song of Songs" and the hymns and spiritual songs of the ages, verses of Holy Scripture.

To walk along the Via Dolorosa through the old walled city of Calvary was an unforgettable experience, to look over the city from the Garden of Gethsemane in the quiet of the night with the Gospel accounts of what happened there nearly two thousand years ago in "the land and the strains of 'There is a green hill' ringing in our ears, brought home to us the reality of the Gospel events—the factual nature of our religion—the divine Action in the world of time.

Ever before us was the bewildering mixture of Judaism, Islam and Christianity, sacred buildings and the traces of all three in this ancient city.

Above all, to tread the streets of the city where Jesus walked, to see the hills and valleys he knew, to visit the places hap-

lowed by their association with the pilgrims will treasure in memory for ever.

Bethlehem, Nazareth and the Sea of Galilee were places which were so familiar to us so closely as they are with the childhood and youth of Jesus Christ, with his early ministry.

Sea of Galilee, with the familiar Australian sun bringing its midday heat, the golden spring flocks, snow-capped Mount Lebanon, the Blue Mountains, continual reminders of the Gospel teaching around the sea, one could stay for much longer in time allowed.

But when we eventually flew out of London to get the road out of London to the city that was Rome," to catch a glimpse of Austria, Switzerland, Germany, Belgium, France and England, we felt that we had

Mr. D. M. Richards, General Board of Religious Education, Cathedral Ave., Perth, W.A.; The Dean's Office, St. David's Cathedral, Macquarie Street, Sydney, N.S.W.

Mr. D. J. Beck, Diocesan Registrar, 417 Ann St, Brisbane, Qld.

THE ANGLICAN THURSDAY, SEPTEMBER 17 1964

## "AND PETER"

He had denied his Lord—the second time with an oath. "I know not the Man." And this despite the earnest plea: "Before the cock crows twice thou shalt have denied me three times."

Two denials had already been made, and the pilgrim of memory would recall those words of his Master, "But whosoever shall deny me before men, I will also deny him before my Father who is in heaven."

On the third occasion when the question was put to him, "Woe to curse and swear, saying, 'I know not this Man, of whom I speak?'"—Then the crowing of the cock—"And I went out and wept bitterly."

Jesus, too, had gone out "and it was night," Night, and darkness in his soul after he had betrayed his Master.

Denying Peter is a sin which we do not frequently. By silence when His Name is invoked sacrificially and we do not protest or when just are made on sacred subjects; or when we listen to questionable words, or signs, when we refrain, through indolence, from attending the Service which He instituted, or when we are shuffling in our private devotions.

## WANGARATTA SYNOD

FROM OUR OWN CORRESPONDENT  
Wangaratta, September 14

Two important matters were presented to the Synod of the Diocese of Wangaratta on August 31.

The Cathedral Act was amended, providing for the appointment of a dean and the formation of a Chapter.

The Synod resolved that the stipends of rectors be £1,200 together with the usual amenities in the rectory.

## HOPES AND FEARS

But Peter went out and wept bitterly. There is hope here. Could it be that he had followed afar off into that hill, with the desire to be near his Lord? And that at the sight of the table and of the inevitable hush which his courage failed, and it was then that he began to curse and swear, saying "I know not this Man?"

Where had Peter been during those hours? What was he doing? What had he been thinking that he may have been doing some close to the Cross perhaps at the front, but in the shadows, and he had heard Jesus say the words when he saw the nails and the blood streaming from the crown of thorns, and the blood streaming from the wounds.

We are not told when he was with the Lord, but we may be sure that he received him

## TEACHER AND PUPIL

FROM OUR OWN CORRESPONDENT  
Melbourne, Sept. 7

An interesting sidelight of the visit to Australia by Keryta's first wife, Mrs. M. M. Moya and his wife, was a reunion between Mrs. Moya and Miss Moller, her first teacher, C.M.S. missionary who was stationed in Kenya for many years.

As Pamela Adele, Mrs. Moya was a pupil at the Church of England School in Ntanza Province, Kenya, where Miss Moller taught for two years prior to Kenya.

Mrs. Moya has a warm remembrance of her first teacher, and whilst in Melbourne, arranged to see her, and teacher and pupil had afternoon tea.

Miss Moller was a missionary in Kenya for thirty years, and since her retirement has been living with her sister in Elsternwick. She is now associated with the Parish of St. Mary's, Caulfield.

## GREAT LOVE

It was any wonder that Peter's love for his Lord became so tremendous? He loved him as we realize, as we had been forgiven by God.

"And Peter," Peter, the denier, Peter, the traitor, but by God's grace, and through the power of the Holy Spirit, Peter was able to forgive in himself, to have some of the strength, grace, and love which he himself had been strengthened.

## STAINED GLASS

D. S. Dillworth, A.M.P.S. Artist and Craftsman

Designs and estimates on request. Overseas commissions undertaken.

7, Heathcote Road, Trivelpiece, Middlefield, England.

## DESIGNERS AND MANUFACTURERS

JEROME & CO. LTD.  
129 Wools Avenue, CARLTON  
Phone: 54-4812

## XB 6121, XB 6122, XB 6123

(At Any Hour)  
**BRUCE MAURER**  
281-3 PACIFIC HIGHWAY  
NORTH SYDNEY  
(Near West Street)

## Joseph Medcalf

Funeral Directors  
Head Office:  
172 REDFERN ST., REDFERN  
Telephone:  
69-2315, UO 5736 (Sydney)

## PRESBYTERIAN LADIES' COLLEGE, GOULBURN

ENROLMENTS FOR 1965 NOW BEING RECEIVED

New School and Boarding School offer excellent teaching and living facilities in a healthy atmosphere. Three Science Laboratories, New Art Room and Pottery Room, Domestic Science Section, Modern Library with 10,000 volumes.

33 Mreth Swimming Pool, 4 Tennis Courts, 5 Basketball Courts, 3 Ovals, 9 Hole Golf Course.

Girls may enter at Kindergarten and proceed to Higher School Certificate.

Full particulars from:  
MISS JEANETTE BUCKHAM, B.A., Dip. Ed.,  
Headmistress.

## SOME ANACHRONISMS CRITICISED

ANGLICAN NEWS SERVICE  
London, August 17

The modern Churchmen's Union began its conference at Oxford on August 4, with some straight talking on conditions that had made the Church to many people an anachronism in the modern world.

The chairman, the Reverend Alan Dunstan, chaplain of Wycliffe Hall, said there was a "strong feeling" that the Church was in need of re-orientation and re-evaluation. They talked in a frank, blunt way, as though there was no urgency about their situation.

Except for those clergymen who defied the law and ignored the bishop, they went on with the rites of 1662 — or some more medieval version of them. Some of them cherished the pathetic belief that so long as they were faithful in fulfilling their duties people would one day return to their situation.

## THE UNKNOWN

In some quarters there is a fear of Rome still, in others a fear of what the Methodists might do to them, but mostly there was fear of the unknown which made them take refuge in their ecclesiastical beliefs.

So they hung on to their traditions and by them they made the World of God real and vivid.

They shrank backward with their hands full; what was said to them did not always mean what they said, and nothing at all to the world and those at large.

## STAINED GLASS

D. S. Dillworth, A.M.P.S. Artist and Craftsman

Designs and estimates on request. Overseas commissions undertaken.

7, Heathcote Road, Trivelpiece, Middlefield, England.

## DESIGNERS AND MANUFACTURERS

JEROME & CO. LTD.  
129 Wools Avenue, CARLTON  
Phone: 54-4812

## XB 6121, XB 6122, XB 6123

(At Any Hour)  
**BRUCE MAURER**  
281-3 PACIFIC HIGHWAY  
NORTH SYDNEY  
(Near West Street)

## Joseph Medcalf

Funeral Directors  
Head Office:  
172 REDFERN ST., REDFERN  
Telephone:  
69-2315, UO 5736 (Sydney)

## PRESBYTERIAN LADIES' COLLEGE, GOULBURN

ENROLMENTS FOR 1965 NOW BEING RECEIVED

New School and Boarding School offer excellent teaching and living facilities in a healthy atmosphere. Three Science Laboratories, New Art Room and Pottery Room, Domestic Science Section, Modern Library with 10,000 volumes.

33 Mreth Swimming Pool, 4 Tennis Courts, 5 Basketball Courts, 3 Ovals, 9 Hole Golf Course.

Girls may enter at Kindergarten and proceed to Higher School Certificate.

Full particulars from:  
MISS JEANETTE BUCKHAM, B.A., Dip. Ed.,  
Headmistress.

The multi-racial character of the Diocese of Polynesia resulted at the fourteenth synod held in Suva, Fiji, at the end of August. Elected as bishops were Tongan, Indian, Melanesian and Chinese delegates attended.

The afternoon session of the Synod was addressed by the Reverend H. Stannell, of All Hallows' School, Melbourne, who spoke of the work being carried out in his school.

Later, Bishop G. T. Samnell addressed members of synod on "Tolerance and respect" and the progress made so far and the need for Church members to become engaged in "mission."

Synod concluded early in the evening with the bishop's blessing, praying to be one spirit, but still attended synod for several years.

A.C.U. SERVICE

The Synod, Service of the Australian Church Union has arranged a celebration of the Eucharist, with General Communion, All Saints Church, Outley West, at 12 noon on Sunday, October 10.

The Rector of Christ Church, Laurence, the Reverend P. A. Day, will preach.

This will be followed by a service of Holy Communion, address concluding at 3.30 p.m.

## THE BIBLE STUDENT

BY WINIFRED M. MERRITT

### ANSWERS TO LAST WEEK'S QUESTIONS

1. Does God really "speak" or "suee"?

In the first book in the Bible, we are told that God came down in the cool of the evening and talks with sinful Adam and Eve in the Garden of Eden. We may regard this as picture language to reveal the "Voice of God in conscience."

The Bible tells us, too, that God frequently spoke to man through angel messengers, through nature and natural happenings, and by means of miracles.

Miracles to the Hebrew mind were unusual and wonderful events revealing God's power and strengthening His Word. God was conceived of as direct author of every occurrence.

His Voice was believed to be heard directly in dreams and visions, and by revelation to prophets, and in such actions as the casting of lots.

But as the nature of God was known more and more to be apprehended, such physical means of discovering His Will tended to recede in importance and His Voice of God was sought through the professional prophets, who were regarded as God's mouthpieces.

His messages entrusted to the prophets were carefully written down and preserved until, strap by strap, they were read to the Hebrew people based on ancient records, laws and the records of political events, supplementing the prophecies and books of wisdom and the Old Testament complete.

Then God spoke, as He speaks still, through the prophets of the Hebrew Scriptures, direct to the hearts and souls of men.

### FACE TO FACE

In the fullness of time came the greatest and richest Word that through Jesus Christ to Whom God Himself came down to earth to dwell with men, little while in flesh amongst us.

Men and women were ever to talk with God in His face and His Presence constituted them, as it had constituted Adam and Eve, of sin. Men had believed that to see God's Face meant death, so terrible was His light.

Now they saw Him and lived, and even after the Ascension, they were aware of His perpetual Presence with them in the Holy Spirit.

These experiences are recorded in the New Testament through the pages of which God's Voice is heard, and will continue to be heard until there is no more. He is speaking directly and earnestly to the hearts of our own day, if men would but listen.

As Professor Dodd wrote: "If the Bible is indeed the Word of God, it is not so that it answers all our questions, but that it offers fresh apprehension of truth springs in the mind of man."

2. What did St. Paul mean by the "middle wall of partition"?

In Ephesians 2:14, the work of Christ in making Jews and Gentile one, so that the Gentile is admitted into the "privileges of Israel," is expressed in the words: "He breaks down the middle wall of partition."

The reference is to the balustrade in the Temple separating the outer court from the inner court from the Court of Israel. This barrier, with its varying gates, is described by the Jewish historian Josephus, who quotes the inscription: "No foreigner may enter within the Temple. And whoever is caught will have himself to blame that the consequence is death."

3. Why is Jesus called "the Sun of Righteousness"?

2. What is the meaning of Ecclesiastes: 1-7?

## LETTERS TO THE EDITOR

### CHOIR SCHOOL

TO THE EDITOR OF THE ANGLICAN:—I am sorry to see in your issue of 10 September 1964, that anonymous letters is to ignore them. When the correspondent writes, "Thinking, particularly Lane Cove, N.S.W. (August 1964), that the choir and organists of the school of St. Andrew's Cathedral, Sydney, are of a quality hardly anonymous. A reply, in your issue, seems necessary not in the interests of truth."

In order to attract choristers from the diocese, the diocese and outside the cathedral, at least strategic occasions both inside and outside the cathedral.

It is good to see that "Think, for Parishioners" in his second letter acknowledges that he was in error about the provision of choir facilities in the new school. An Archbishop Pitt has fully demystified. Stage 1 of the new school program, approved by the Governor-General on November 28, has the finest choir facilities of any choir school in the world, probably including the cathedral choir with this is a first-class primary school choir school, all courses of study right through to the highest certificate level under the Wyulaba Report Scheme. None are left at school after their voices break to complete their full secondary education.

Under the inspired and inspiring leadership of the present committee over the past 13 years, the cathedral school has grown and developed beyond recognition—and will continue to do so. It will also continue to be a leader for scholarship students at the present rates and the cathedral choir, in fact, it expresses its confidence that the present problems are being solved and that, with the added incentive of the excellent facilities incorporated in the new school building, the cathedral's great tradition of inspiring leadership, many boys with the greatest gifts attracted to see the privilege of choir training and education, which previous generations of boys have so gratefully appreciated.

In conclusion, I would emphasize that almost everyone would agree that it is most desirable for the present choir scholarships to be increased in size. However, the school and the parents of non-choristers are already making this cause the maximum contribution which can rightly be expected of them. I am, I suggest, therefore, that as a body of choir fathers, it is not likely to support the school in any attempt to dilute the choir by an anomaly and to the accommodation of a large number of boys who are not of the standard of St. Andrew's Cathedral, Sydney, an entrance merit fund for the granting of chorister and choristesships.

Yours faithfully,  
(The Editor)  
D. A. LANGDON,  
Director, The Board of Education of the Diocese of Sydney.

TO THE EDITOR OF THE ANGLICAN:—I was refreshing to read the letter of "A Battered Archdeacon" in your issue of 10 September 1964 on the question of Parochial Visitation. The point of view expressed by the archdeacon is one which is largely shared by the laity and, I think, by the more senior clergy. As an active layman I have long been distressed by the "O.V." as the unwillingness or inability of our clergy to shoulder the

responsibility for parochial visiting and applying the means provided, on occasions, that the clergy cannot be expected to visit unless informed of special cases needing their attention.

Congratulations to "A Battered Archdeacon" on his forthright comments. A return to regular parochial visiting coupled with an improvement in the standard of preaching could result in a definite strengthening of the Church's position.

Yours, etc.,  
CHARLES B. SPENCER,  
Victoria.

### ROMAN CATHOLICS AND REUNION

TO THE EDITOR OF THE ANGLICAN:—Your correspondent Catholic Layman's September 10, would be less confusing if he were to add "Anglican" or "Roman" to his name of plume.

My father Gregory, who gave us Augustine, repudiated the title "Universal Bishop".

Yours faithfully,  
(The Reverend)  
WALTER BACKHOLTER,  
Black Rock, Victoria.

## Y.A.F. FROM TASMANIA VISITS SYDNEY

FROM OUR OWN CORRESPONDENT

A party of 43 members of the Junior Anglican Fellowship of St. James' Church, New Town, Diocese of Tasmania, have just spent 10 days on the mainland with Sydney as their main centre.

They left Hobart on September 2 by air for Melbourne.

The 38 members were the charge of Miss Helen Davis and Gerry McMillan and Miss Paul Chipman and Len Wilkinson, assisted by Mrs V. L. Nicholas.

Mr. Davis is the elder daughter of Mrs C. C. Davis and the late Reverend O. L. Davis, who died suddenly on March 31, after being rector of St. James' parish just over five years.

The party was welcomed in Melbourne by the Reverend A. Van der Meer, former assistant curate at St. James', who is on a missionary training school. They travelled by train from Melbourne on Thursday and were welcomed in Sydney by the Diocese.

They stayed at Gerrard and visited the Warramunga Dam.

## BARGAINS IN BOOKS

Theology, devotion, healing, psychology, sociology, counselling, marriage, family.

From the library of the Reverend W. G. Coughlan, Inspection invited, 3rd floor, 2 Warramunga Avenue, 10 a.m. to 5 p.m., until October 4.

## PRESBYTERIAN LADIES' COLLEGE, GOULBURN

### ENTRANCE SCHOLARSHIPS FOR 1965

Two entrance scholarships (one boarding and a day) for the winners to enter First Year are awarded on merit in an examination to be conducted by the College on Saturday, 7th November, 1964.

Candidates from Goulburn will sit at the College—any other candidates, by arrangement, may sit at city country centres.

Full particulars may be obtained from The Principal (Phone 21-3444).

APPLICATIONS CLOSE 7th OCTOBER, 1964.

## OUR VISION IS YOUR UNWANTED

## THE CHURCH OF ENGLAND HOME MISSION SOCIETY

URGENTLY NEEDS all kinds of cast-off clothing for men, women and children • sheets • pillow cases • blankets • rugs • towels • tea towels, etc. for sale through the "OPPORTUNITY SHOPS".

YOUR GIFT CAN HELP MAINTAIN—  
Chesalon Homes. Parish Nursing Service.  
Special Clinics. Family Service Centre.  
Carramar Hostel. Charlton Boys' Homes.

COUNTRY DONORS.—  
The N.S.W. Govt. Railways will accept goods for rail at  $\frac{1}{2}$  "A" Class rates if consigned to

"LADIES' HOME MISSION UNION,  
C/O OPPORTUNITY SHOPS,  
SYDENHAM RAILWAY STATION".

## Arnott's FAMOUS Biscuits

There is no Substitute for Quality.



