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THE CELTIC SAINTS

"LIKE A WARM OF BEES"

BY MICHAEL J. LAURENCE

THE last Anglo-Saxon or

Englishmen were called be-

fore the year A.D. 1100) to go

to a military academy

and teacher, of whom he was

the first, while the others were

Winifred, or, as he is better

known, Boniface, the Apostle to

Germany.

Winifred, the son of rich

on his way to the city of

Dorchester about A.D. 680.

He was a night, while the others

Winifred, after listening excitedly

to the tales told by some travel-

lers who had sought a night's

shelter in his father's house.

Spellbound, he heard of long

winds and across high moun-

tains, raging torrents and over

wide and tumultuous ways to

reach the heathen people in dis-

tant lands who knew not the

love of God nor the Faith of His

Holy Church.

The monks told tales too, of

imprisonment and torture and

even of the death of brother

missionaries who had sought to

convert the wild and savage

heathen from their pagan ways

and Winifred looked with awe

at the tales of the wounds from

which they themselves had been

saved by the power of the

cross and the love of the

Holy Church.

Young as he was, Winifred

heard again and again the

story of the monks and their

way to hard and so glorious,

little life.

Young as he was, Winifred

thought that the monks' way

was nothing in the world but

the way to glory and to the

life in the hard but glorious task

of winning the souls of the heathen

from their pagan ways.

When he told his father of his

desire to become a missionary,

he refused to give him the

money he needed to go on his

journey to the land of the

missionaries, but he gave him the

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ONE MINUTE SERMON

TRINITY 17

S. Luke, 14:1-14.

Why did Our Lord attach such solemn importance to His acts of healing and why did they awaken such bitter hostility against Him?

The very question Jesus asks, "Which of you shall have an ass or an ox fallen into a pit and will not straightway pull him out on the Sabbath Day?" lays bare the temper of mind of the Pharisees.

A self-seeking religion was undermining the nation. The

How little did they allow the law of God to interfere when any question of property was

Self-seeking was their great temptation and sin. So Our Lord said, "Love your neighbor as yourself."

Lord reveals what God thinks of self-seeking in the story of the Feast: He sees the guests pushing for the high places and the best seats. He warns them that eager longing for promotion is

Even in this world there are times when those who deserve best gain the best place. Humility is a virtue which even in this world brings reward.

But nevertheless there is a law in the realm of God concerning these things, a law of God's Kingdom, viz., "Whosoever exalteth himself shall be abased and he that humbleth himself shall be exalted."

Here is a law which is meant to govern a man's acts in all his relations, and in all circumstances.

life we accept this, but in every day happenings we can easily forget it. It is not a question of seeming to be humble in order to reap the promised reward.

God is not mocked, He is not deceived by posture, so in this parable there is a hint for us of the way in which selfseeking the self exalting spirit may work in little things as in great.

And following on, speaking to that which He knew was in the heart and minds of His hearers, Jesus speaks of hospitality, the Highest hospitality, the privilege of doing good, of conferring

Unhappily to many of us the idea of giving in the expectation

or receiving as much in return is a great temptation. And indeed the words of Our Lord promising a reward at the "resurrection of the just" might easily suggest payment hereafter for benefit

Let Government Keep Unemployment Low

A Federal Labour M.P., Mr. F. Crean, said a year ago the unemployment in Austral

should be reduced to nil—and that, of course, would please everyone. The high rate of un-

employment after the Federal Government set out to control the economy in November

1960, was disturbing—and inflicted much unnecessary hardship on many families. The

diminution in unemployment since then has been steady but often phenomenally slow, and

often exasperatingly slow, and this column has been critical of the Government for its apparent complacency over this

But it is equally pleasing to note now a drop in unemployment to manageable proportions.

8. cent. of the work force. The extent of the improvement

extent of the improvement shown by comparing the figure announced this week for the end of August with those of a

end of August with those a year ago. The decline has been from 67,229 to 39,578.

With seasonal employment offering more opportunities even these figures should be su-

stantially improved in the coming months. But the problem of the school-leavers seeking jobs

So, while the significant improvement in the employment

situation is pleasing, the Government must still be urged to direct its economic policy in

— way likely to reduce even further the number of people looking for jobs.

—THE MAN IN
THE STREET.

LETTERS FROM AMERICA

CONVENTIONS are in the air just now. The results of the two political conventions will be felt for some time. The candidates are already on the hustings and the electoral campaign and counter-charges.

From the point of view of the Church, the big event coming up is the Triennial General Convention to be held in St. Louis, Missouri, from October 1964 to under the leadership of the Presiding Bishop. This will be the sixtieth General Convention of the Protestant Episcopal Church. The Convention is the chief governing body of the Church, and any canons or laws promulgated there become binding on the whole Church throughout the country.

There are two houses at the Convention: the House of Bishops and the House of Deputies, consisting of priests and laymen. Facing the bishops and deputies gathered at Kiel auditorium will be a multitude of issues demanding Christian intervention and action by the Church.

Perhaps the most fateful decision will be the choice of a new Presiding Bishop. The Right Reverend Arthur Lienhard has announced his intention to resign, a request first made necessary by illness. His successor will be chosen by the House of Bishops at the Convention.

Questions concerning the racial crisis, the Mutual Respectful document of the Anglican Communion, the problems of cities, poverty in an affluent society, divorce, remarriage, and other issues, are certain to be discussed. This may be the last time to whether a bishop should be appointed for the Armed Forces.

Among honoured guests will be the Most Reverend Iñigo de los Reyes, Archbishop of the Philippine Independent Church, the Right Reverend St. M. McIlwain, Bishop of the Diocese of the North, the Right Reverend C. E. Ferris, Bishop of the Lusitanian Church (Portugal), the Right Reverend John H. Johnson, Bishop of the Diocese of the South.

There will be an Ecumenical Banquet, attended by fifteen Anglican persons, and a special evening event called a traditional "Missionary Dinner" at which Canon M. A. G. Wynn, Sub-Dean of Westminster Abbey will be the keynote speaker. There will also be a Service of Expiation.

LEGISLATION

The functions and procedures of General Convention are carefully outlined in the Canon and Canon. General Convention also has the right to alter the Canon of the Church. The General Convention alone can change the canon. Neither chamber of the Convention may amend itself, and it can only adopt resolutions, beginning with the word "Resolved," concerning that . . . This necessitates a constant interchange of official messages between the Houses.

THE HOUSE OF BISHOPS

The first House of Bishops of the Christian churches met at Bishop Schofield, Bishop William White, and Bishop Samuel Johnson. The new consists of 196 members, now consists of 196 members.

Of these, seventy-eight are diocesan bishops, twenty-four are auxiliary bishops, eight are bishops coadjutor, and three are suffragan bishops.

Bishops always sit behind closed doors, but in that year sessions were opened to the public for the receipt of suggestions of his own, and these are arranged in order of consecration. The bishop who is elected is seated at the front of the House.

THE HOUSE OF DEPUTIES

The House of Deputies is a much larger chamber than the House of Bishops. At the time of the Convention of 1964, the House of Deputies is divided between clerical and lay members. The House of Deputies must be priests; the laity must be laymen or women members of a parish or mission within the diocese or missionary territory that they represent.

Each diocese is entitled to four clerical deputies and four lay deputies. Each missionary diocese is entitled to one clerical deputy and one lay deputy, and the Convention of America has Churches in Europe.

Although there are many churches in the House of Deputies to the next, more than two-thirds of the members are served before. The President of the House is the Right Reverend incumbent being Dr. Clifford Moberg, a layman.

JOINT SESSIONS

During each session, the House of Bishops at the Convention.

Sessions of the two Houses, with the Presiding Bishop, as chairman. These are convened by the Convention of the House of Deputies, such as that of the National Council, and the one for the receipt of suggestions of his own, and these are arranged in order of consecration. The bishop who is elected is seated at the front of the House.

JOINT COMMITTEES AND COMMISSIONS

Since there is a three-year interval between the sessions, adequate preparation of material is delegated to various committees of bishops and deputies only, or to joint committees, composed of bishops and deputies plus outside specialists.

THE BUDGET

The reports of the joint committees and commissions must be presented to the Convention prior to June 1 of the Convention year. It can then be printed and distributed to each bishop and deputy well in advance.

An important group is the Joint Committee on Programmes and Finance. Its recommendations this year will largely determine the General Church Program for 1965-1967.

This committee is composed of six bishops, six priests, and twelve laity. In 1963, it meeting since late in 1963, to meet each year.

U.S. WOMEN WORK FOR "ASSIGNMENT: RACE"

By VIRGINIA H. ELLISON FOR UNITED CHURCH WOMEN, NATIONAL COUNCIL OF CHURCHES OF CHRIST IN THE U.S.A.

In a small, U.S. eastern town, a local newspaper learned that an international visitor was reflecting on the state of his colour. She reported the facts to the editor, who then published them with an indignant editorial.

Then she called on the local United Church Women initiative to discuss the matter. A meeting was arranged with the local United Church Women, and she was invited for a discussion of racial problems.

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contributions and grants from two local churches. The local churches at the community level as local councils study the racial situation and tackle them in the order of their own priorities.

The national office of the United Church Women initiates a series of local United Church Women programmes for leaders in local churches. These programmes are designed to help local churches to work through the channels of this programme, the churchwomen are making studies, breaking down racial barriers in employment, housing, and other areas, and accommodations and community relations. Action is planned at the local level, in schools, assemblies and work-shops.

The principles which guide "Assignment: Race" are put to work in many kinds of organisations as exist among churchwomen in their denominations and in their work together in United Church Women.

The local council started its programme by appointing a local racial committee to explore what local problems exist. The local council would be open to Negroes in local churches.

QUICK SUCCESS

The committee's efforts met with quick success and the campaign was stepped up. Now so many local churches have been employed or given better housing, that the local council would be open to Negroes in local churches.

One action by a council from local churches and leaders in the churchwomen in one mid-western city. The local council started its programme by appointing a local racial committee to explore what local problems exist. The local council would be open to Negroes in local churches.

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may be included in the coming programme.

ELECTIONS

Elections inevitably demand the Convention's attention. It must choose a treasurer for its four-year term.

Four women members, a treasurer, and eight members-at-large (bishops, priests and four laymen) are elected to the National Council, which is more than the Standing Committee of the Convention.

In addition, fifteen trustees of the General Church Fund, a registrar, an historian, and a secretary are elected. The trustees of the fund are elected by ordination must be selected.

WOMEN'S TRIENNIAL

The Triennial Meeting of the Women of the Church will be held at the same time and place as the Convention. This is a delegation of four women representatives from each of the four provinces of the United Church of Christ in the U.S.A.

The purpose of the meeting this year will be to try to understand the needs and concerns of women in the Church and society, and among other things to make a study of the United Church of Christ in the U.S.A. which last time amounted to over four million dollars.

At the meeting, it is expected that the women will be able to make a study of the United Church of Christ in the U.S.A. which last time amounted to over four million dollars.

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THE MASS IN ENGLISH

By L. C. ROOD

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

"There have before now been," wrote Newman in his *Discourse*, "face to the *Hymni Ecclésiæ*, divines who could write a Liturgy in thirty-two hours. Such a liturgy is *The English Text for the Use of the People at the Mass*, Copyright by the Conference of the Bishops of Australia, Impitator, N. T. C. Gardiner, 10th June 1964.

In a secular weekly Father B. A. Adler, Ph.D., has mentioned ungraciously and questionably translation. It is possible to say with respect that notice that the Bishops' English Text is also faulty in English grammar, unworkable in its mode of address, illiterate in parts, with a gaudy tinsel in the Canon that offends good taste.

Dr. Adler mentions the rhymed anarchy among young Australians by the English rendering of the *Sanctus* and *Agnus Dei*.

Admitting that this Low Latin corruption is difficult to translate, there was left an opportunity for a graceful 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, it is ended", with, in that context, the ungracious and discourteous response, "Thanks be to God".

One example only of the ungracious, illiterate and ungrammatical mode of address is sufficient to indicate the whole tenor 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.

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 our art belyeth thee 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 in an English translation that has been used to counsel men's settings for over four hundred years. Yet the English Text directs that the translation of the Gloria is 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 Albert Cahen, reproducible since 1922, offers a translation following closely that of the I.C.P. with the slight difference of the substitution of the harsher "you" for "thou".

Dr. Adler refers to the theologically doubtful translation of *transformation* instead of *transubstantiation* in 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, in the night, shocking translation of the *Sanctus*. Yet here again is 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 tired expression, the following may be quoted from the Canon. But first recall the simple words of the Anglican 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; then he bled it and gave it to his disciples as he said, All take and drink this, 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 of the *Sanctus* and *Agnus Dei* is an argument for denial of the Sacrament in two kinds to the Latin.

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 case ending, suddenly faced with the task of putting its ritual idiom 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 substantives 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 *Practical English* where they, or their curious people, may find with either alarm or satisfaction the following "blessing" borders on blasphemy.

It might be too much to ask the bishops to compare their text with the incomparable benediction of the Book of Common Prayer for the Blessing of the Book of Common Prayer.

POOR TRANSLATION
For it is here that the fault of the compilers of *The English Text* lies, in arrogance and a contempt for their "separated brethren" in an overwhelming anxiety to present a translation which no matter how bad, could not be charged with indelicacy to the Book of Common Prayer.

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 of Creighton University sent the Anglican choir singing the *Book of Common Prayer* version of the Te Deum.

Nor is the arrogance justified, for the Bismarck to ask clearly in his study years ago, the poorest of the great liturgies, and the opportunity to serve carefully, and with some scholarship, a new English Text might well have led not only to a reference to the Book of Common Prayer but also to the *Missal* but to Neale and Littledale's Primitive Liturgies.

It is to be hoped that the Australian bishops may offer to people a less offensive effort after they have seen the character of the last hasty introduction of the Mass in English in Great Britain.



The Boat which the parish of St. John's, East Beestly, 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 glittering cross and arch. All floats had to be decorated with song themes; this one had the theme, "With a Song in My Heart".

TONGAN CANON

FROM OUR OWN CORRESPONDENT, Suva, September 14

The Bishop in Polynesia, exercising his new right under the amended Catholic Act has appointed the Reverend Fr. 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 Fr. Halapua, Vicar of Tonga, to the Cathedral and Warden of the Theological College of Suva. The Bishop, who automatically has become a Canon by reason of his office as precentor, a Canon after he relinquishes his post in the diocese at the end of the year.

Canon Pittman is returning to New Zealand to work in the Diocese of Waipara.

MEDIAEVAL

SCULPTURE

ANGLO-NEW ZEALAND SERVICE

London, September 7

An exhibition of ecclesiastical sculpture from the middle ages in 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 "Monument of St. Stephen", an alabaster sculpture of the fifteenth century. Nothing has been found in the "Golden Gate" (Spain, about 1500), "The Annunciation" and "Madonna and Child" (Italy, sixteenth century) and "The Evangelists", a set of New Zealand to work in the Diocese of Waipara.

N.S.W. INDUSTRIAL CHAPLAINS

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

The N.S.W. Director is the Reverend Ken. Child, formerly Rector of St. Paul's, Bedford.

The mission will be known as the Inter-Church Trade and Industry Mission (N.S.W.). The trade mission consists of the letters "ITIM" within the outline of a fish is imposed.

The conductors of 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 attended a workshop course, from the British Motor Corporation and have taken part in factory inspections.

GLENNIE CHURCH OF ENGLAND SCHOOL FOR GIRLS TOOWOOMBA

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Country candidates may sit the exam at approved centres.

Full particulars and application forms may be obtained from the Principal.

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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 January 25 of the year 1864, the majority of the pilgrims embarked at Melbourne with representatives from all States including one from New Zealand. The S.S. "Cambridge" was the ship chosen, and it deposited the pilgrims at Alexandria several days later, where they were journeyed by bus to Cairo, and thence by air to Jerusalem.

Our first glimpses of the country we came to in land was one 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 fascination of the land of the Bible took hold of us. Jericho, the Jordan River and the Dead Sea were our first glimpses of a land which had been familiar to us from hymns and spiritual songs by the seagress voices of Holy Scripture.

To walk along the Via Dolorosa through the old city to the hill 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 mind, and the strains of "There is a green hill" ringing in our ears, brought home to us all of 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, ancient 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 life of Jesus, was to treasure in memory for ever.

Bethlehem, Nazareth and the Sea of Galilee were places closely as they were with the childhood and youth of Jesus our Lord. With his early ministry, Sea of Galilee, with the familiar Australian sun bringing its nostalgic remembrance of the idyllic spring fairs, snow-capped Mount Lebanon, Belgium, France and continual reminders of the Gospel incidents around the sea, one could stay for much longer in time allowed.

But when we eventually flew out of London to the glory that was Greece and the grandeur that was Rome, to reach a glimpse of Austria, Switzerland, Germany, Belgium, France and England, we felt that we had

indeed captured something that would be a possession for ever.

The 1965 Pilgrimage will leave by "Cambridge" at the beginning of March next and those interested are requested to direct enquiries to any of the stations mentioned.

The Honorary Secretary, 1965 Pilgrimage, 10 Dundonald Avenue, East Malvern, Vic.

Public Relations Dept., The Dean's Office, S. David's, Sydney, N.S.W.

Mr. Charles J. Bell, Diocesan Secretary, 417 Ann Street, Brisbane, Qld.

Mr. D. M. Richards, General Board of Religious Education, Cathedral Ave., Perth, W.A.

The Reverend Alan Baxter, Diocesan Secretary of Education, 18 King William Road, North Adelaide, S.A.

"AND PETER"

In a long-spring entry, remember they too had all forsaken their Master and fled.

Could be that they met, one by one, confessing their shameful individual desertions, and then resolved, some all at night, that they would cling together, and remember their beloved Lord's teachings, especially those words of his among His

second time with an oath: "I know not the Man." And this despite the warning rebuke: "Behold the cock crows twice that he that denieth me shall also deny me three times."

Two denials had already been made, and the flames of memory would recall those words of his Master, But how could they remember that prophecy or his, his cowardice was too great to stand the test.

On the third occasion when the question was put to him, he began to curse and swear, saying: "I know not this Man, become ye cursed!"—Then the crowing of the cock—And he 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. Peter, too, was crying in a agony— which do we do? Surely we need Our Lord frequently. By silence when His Name is invoked sacrilegiously and we do not protest or when joys are made on sacred subjects; or when we listen to questionable radio, or again when we refrain, through indolence, from attending the Service which He instituted, or when we are slothful in our private devotions.

HOPE IN TEARS.

But Peter went out and wept bitterly. There is hope here. Could be that he had followed afar off into that hall, with the desire to be near his Lord? And that at the sight of the table and of the inevitable familiarity 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? He could not think that he may have been in the crowd close to the Cross, but he was not there. He was perhaps at the front, but in the distance, and he could not see the nails and the crown of thorns, and the blood streaming from his forehead.

We are not told when he was not there, but we may be sure that they received him in a long-spring entry, remember they too had all forsaken their Master and fled.

TEACHER AND PUPIL

FROM OUR OWN CORRESPONDENT

Melbourne, Sept. 7. An interesting sidelight of the visit to Australia by Kenya's Bishop, the Rt. Rev. John Moya and his wife, was a reunion between Mrs Moya and Miss Moya, a C.M.S. missionary who was stationed in Kenya for many years.

As Pamela Ndele, Mrs Moya was a pupil at the Church of England School in Nyanza Province, Kenya, when Mrs Moya was a young girl. Mrs Moya has a warm remembrance of her former teacher, and whilst in Kenya, she and her husband, Mr. Moya, and teacher and pupil had afternoon tea together.

Some time was a missionary in Kenya for thirty years, and since her retirement has been living with her sister in Eldoret, where they are assisted by the Parish of St. Mary's, Caulfield.

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 Wyke Hall, said there was a danger of the Church being re-organised and re-regimented. He talked in a plain, bluntness 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 there, and though their duties people would one day return to their situation.

It was not the "reformed version," a churchman had said to him, "I don't understand why you are here and shouldn't."

They wanted people to come to the church as they were; they said so little attempt to go to them. All they had to do was to be deduced by the means at their disposal that they seemed to have nothing to say at all.

The three Christian events that had to any extent captured the imagination of the people of the "sixties" were the publication of the New English Bible, the rebuilding of Gournay Cathedral and "Honest to God".

It was not that these things seemed new but they were saying something in language of a new generation, were beginning to understand.

It was the symbolism that had caught the imagination of the truth of Christianity and it was this symbolism that most effectively had been destroyed.

Where were they to hear the Word of God which judged and restored? Where were they to hear expressions of a new, redemptive power of the Gospel? In the worship of their parish churches.

Even the Church Assembly was still, after nearly 20 years, debating canon law, and parish church councils were more concerned with the repair of the kitchens in the church hall or the perpetuation of obsolete organisations than with the men and women they were pledged to serve.

In parish after parish there was an innate and distressing conservatism. There was also clericalism, often as apparent among laymen as among the clergy.

It was this clericalism which made the church seem so out of touch with the world, and how ordinary, how plain, how ordinary and practical.

THE PRESBYTERIAN LADIES' COLLEGE, GOULBURN

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

CENTENARY AT MANSFIELD

FROM OUR OWN CORRESPONDENT

Wangaratta, September 14. The centenary celebrations of St. John's Church, Mansfield, were attended by a large number of past parishioners.

The bishop celebrated, the Holy Eucharist assisted by the rector, the Reverend P. L. Burgess.

After the Eucharist a buffet luncheon was served in the parish hall, where many friends were renewed.

In 1874 Mansfield became a nation-wide news by the murder by the Kelly gang of three police constables.

Today a fine brick church designed by Louis Williams is a feature of the town and a lovely cemetery surrounded by trees and well-kept gardens.

Canon Brown who recently retired after 30 years of incumbency was responsible for the present church, rectory and portion of a new parish hall shortly to be completed.

The history of the parish is closely connected with the gold days of Wood's Point and Jamieson out of which grew the Parish of Mansfield.

The multi-racial character of the Diocese of Polynesia revolved at the fourteenth synod held in Suva, Fiji, at the end of August. Envoys from Nanung, Tonga, India, Melanesia and Chinese delegates attended.

WANGARATTA SYNOD

FROM OUR OWN CORRESPONDENT

Wangaratta, September 14. Two important bills were presented at the synod of the Diocese of Wangaratta on August 31.

The Cathedral Act was presented by the Bishop for the appointment of a dean and the formation of a Chapter.

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

Stipends of assistant priests and deacons are to be considered by a committee and presented to the Bishop-in-Council.

Synod elections were held. The Reverend Gordon Gibb was returned as diocesan representative for the Bishop-in-Council.

The Reverend Geoffrey Gilbert was elected Honorary Canon of Holy Trinity Cathedral in Adelaide. Canon R. Brown who recently retired.

Mr. J. Bright was the bishop's appointment to the Bishop-in-Council. Mr. R. B. Rose who resigned owing to ill health.

TORONTO

The afternoon session of synod was addressed by the Reverend H. Stanfield, of All Hallows' Church, Montreal, who spoke of the work being carried out by the school.

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

Synod concluded early in the evening with the bishop's blessing, praying to be one with the best attended synods for several years.

A.C.U. SERVICE

The Sydney branch 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 prayer and a devotional address concluding at 3:30 p.m.



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There is no Substitute for Quality.

OBITUARY

MISS MARY WARREN
The record will regret the death in Perth, W.A., at the age of 64 years, of Miss Mary Warren, a keen and devout churchwoman.

D.B.R. writes:
Though born in South Australia, Mary Warren had a long association with C.S.M.V. at Warrage, England.

She was well-known all over Western Australia for her Church needlework, and it was to her that many prizes turned when they wanted vestments made, old and treasured stones for altars, and other hangings made. She readily agreed on all such matters.

One of the earliest members of the Confraternity of the Blessed Sacrament in Perth, she remained a devoted member to the end, having attended a meeting of the Ward on the day before she died. For many years she provided many parishes in the province with altar breads, making them available to parishes far first through the Australian Board of Missions and later through the Anglican Missionary Council. Half the profits, which were never large, went to mission funds.

She had served as matron or as housekeeper in many of our Church schools, having been at one time or another at Guildford Grammar School, at Hale School, Christ Church Grammar School and at Perth College.

Later, with failing health, it grieved her that she could not do more, but she continued longing and hoping to the end that the night be permitted to resume some at least of her former activities which had become part of her life.

No titles exist in the Church below for such daughters of the Church as Mary Warren, but this assurance we do have that good and faithful servants enter into the joy of their Lord.

SERVICE FOR MARTYRS

FROM OUR OWN CORRESPONDENT
Melbourne, September 7
The visit of the Archbishop of Brisbane, who was formerly bishop of New Guinea, to Melbourne added personal significance to the observance of the New Guinea Martyrs' Day on September 2.

The Archbishop of Melbourne had authorised the use of the special Collect, Epistle and Gospel for the day and in many parishes these were used for a service at Holy Communion.

At St Paul's Cathedral, a large congregation attended a special Evensong, at which Archbishop Strong was the preacher.

The service was fully choral, and the cathedral choir entered from the west end, and processed four abreast to the chancel.

They were followed by members of the chapter, some of the archdeacons, and the bishops. Lessons were read by Canon R. H. Clark (chairman of A.B.M. in Victoria) and the Right Reverend G. T. Samwell. The Assistant Secretary of A.B.M., the Reverend J. M. C. Blatney, led the prayers after the anthems.

The Most Reverend Philip Strong, who had known all the martyrs personally, told the congregation the story, illustrating the texts "For what purpose was this waste?" and "Gather up the fragments that remain".

SYDNEY HIGH SCHOOL

A service of commemoration and thanksgiving to mark the 150th anniversary of Sydney High School will be held in St James' Church, King Street, Sydney, on Sunday, September 28, at 3 p.m.

It has been organised by the councils of Sydney High School Old Boys' Union and Old Girls' Union.

The service is being held in St James' Church because the first building occupied by Sydney High School on the corner of Market and Elizabeth Streets was originally those of St James' Grammar School.

Past and present pupils, parents, and teaching staff are invited to be present.

DIOCESAN NEWS

ADELAIDE
ANNUAL RETREATS FOR THE CLERGY
The conductor of the retreats for the clergy, held annually in the two weeks following Easter, was Father Gregory Wilkins, S.B.M.

Father Wilkins, who is Director of the Society of the Sacred Mission, is visiting Australia, and will go to Perth after leaving Adelaide. The retreats, which were attended by about seventy members of the clergy, were held in the Retreat House, Belair.

NEWCASTLE CHORAL SCHOOL

Christ Church Cathedral organist Mr Keith Woake conducted a choral school at Deunan last Sunday for the Upper Hunter. He also brought with him some of the cathedral chorists.

BISHOP'S ENGAGEMENTS
Last Sunday morning the bishop preached at the centenary of All Saints' Church at

Woodville. After the service there was a basket lunch and a number of former residents returned for the service.
Last Sunday afternoon the bishop preached at the dedication festival of St Mary's Church, Maitland, and in the evening administered Confirmation in St Andrew's Church, Mayfield.

A.B.M. CONFERENCE
The Bishop of Newcastle, the Right Reverend J. A. G. Houston, was in residence in the Conference Centre at Morpeth last week-end as chairman of the A.B.M. Conference, at which Canon Frank Condrake, chairman of the Australian Board of Missions, was guest speaker.

STUDENTS SPEAK
Two students from St John's College, Morpeth, visited St Stephen's Church, Adamstown, last Sunday evening and spoke about noonday to the priesthood.

At this service a number of candidates were admitted as members of the Young Angli-

can Fellowship. A tea was held prior to the service in the parish hall.

PERTH
WOLLASTON CHAPEL FOUNDATION STONE TO BE SET

The Archbishop of Perth will set the foundation stone of the Wollaston Chapel Chapel at 3 p.m. on Sunday, October 4, should the building be free of debt, it will be consecrated by the Archbishop of Canterbury in March next year. Some \$4,000 more is still needed to make this possible.

NEW HONORARY CANONS APPOINTED

Synod this year assented to the archbishop's request to appoint up to four honorary Canons of the cathedral. The names of the four thus appointed have just been made known. They are the Reverend W. G. P. D. Palmer, Rector of East Fremantle; the Reverend C. A. Pierce, Warden of Wol-

laston College; Father Laurence Ryers, S.B.M.; and the Reverend Jack Watts, Rector of Wembley-Pierced Pass.

ARCHBISHOP'S CHAPLAIN
The Reverend Jeremy Harold, until recently chaplain to the Bishop of London, has arrived in Perth with his wife, former secretary to the Bishop of London. He will be licensed in the near future.

SYDNEY

HOME OF PEACE
The Archbishop of Sydney set the foundation stone of the third Home of Peace Hospital at Greenwich last Saturday afternoon. The other honorees are "Evelyn" at Peterham and "Nightingale" at Wairoona.

ST. MARY'S CHURCH, BALMAIN

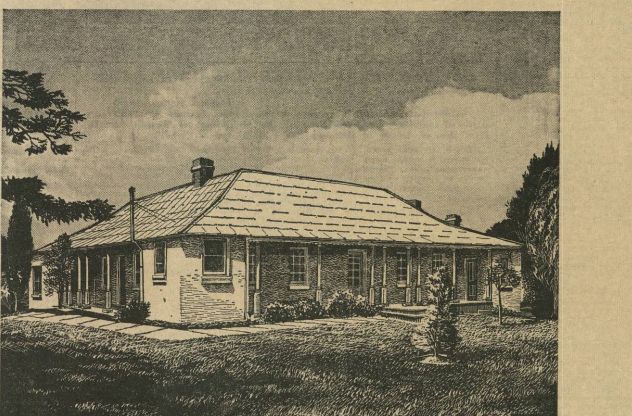
St. Mary's, Balmain, will hold a Floral Fete on Friday, September 25, in the parish hall, Adolphus Street, Balmain. The fete will be officially opened by the Hon. Mrs. H. R. Gough, and will continue until late afternoon. In the evening of the same day Clifford Warne, the magis-

trian of television fame, will present a programme of entertainment, commencing at 7.30 p.m.

RETREAT FOR LAY PEOPLE
A retreat for Anglican lay people will be conducted by the Reverend J. Todd of the House of the Epiphany, Blommore, from September 25 to 27, at the Gillinias' Diocesan Conference Centre. For further details write to the Reverend A. Humphries, St. Paul's Church, Burwood, or ring 14527.

BUS TOUR

The Church of England Historical Society and St. Andrew's Cathedral Guild are organising a bus tour to St. John's, Lindenberg, St. Andrew's, Wilkes, St. Thomas, Mulgoa, All Saints, Silverdale, Warragamba, Dargill. If road possible to the old church at Greenwell on September 28, buses leave Bathurst Street, Sydney, at 8 a.m. and should return about 7.30 p.m. Fare 25/-, refreshments extra. All interested welcome to join in tour. Bookings from Dean's Secretary at cathedral, Mrs. R. Hattle (WA1019); or Mrs Reed (LW260). All bookings must be paid for before day of tour.



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CASULA

Typical of the early farm houses built by our 18th century born settlers, Glenfield stands on land granted by Governor Macquarie to Dr. Charles Throsby in 1810. It was familiar to the local aborigines whom Throsby admired and befriended.

Built of locally made bricks, stuccoed, with a wide roof of shingles (now iron covered) Glenfield fits happily into the landscape setting on the hillside.

Inside is well detailed joinery, complete with folding shutters set into the thick walls, and a narrow window stair leads to attic bedrooms on the eastern elevation. Commended by Macquarie for his "zeal and perseverance," Throsby spent some years after his arrival, in 1802, in charge of Government establishments and then explored the country south of Sydney, being one of

the first white men to visit the Canberra area. He left the property to his nephew Charles Throsby, who married Elizabeth Broughton, and it remained in possession of this family until 1920 when it was bought by the present owner whose wife was also descended from William Broughton.

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MELBOURNE'S BACH FESTIVAL

WELL-KNOWN ARTISTS PERFORMING

FROM A CORRESPONDENT

Melbourne, September 14
The fifteenth annual Bach Festival at Christ Church, South Yarra, Diocese of Melbourne, will commence on Sunday afternoon, September 27, at 3 p.m.

During the following three weeks there will be eleven performances devoted to the music of Johann Sebastian Bach.

As usual, the recitals have been varied to represent all aspects of Bach's art.

On September 27, the Oriana Madrigal Choir will sing with orchestra Cantata No. 19, "See How Fairly," and the most "less Priceless Treasures" No. 100. Mr. Desmond and Alex Burdall will play the concertos for two violins and there will be various recitals.

At the Chamber Music recital on September 29, John Kennedy will play the unaccompanied Suite No. 2 for cello. He is playing the whole 48, as there at the Bach Festivals—one each year.

On October 1, Brandenburg Concertos Nos. 1 and 4 will be performed, and Ian Lee will sing solo Cantata No. 55. The Little Organ will be played complete this year by the director of the festival, Leonard Fullard.

Part One will be on October 4 with the Dorian Singers singing the chorales on which each prelude is based. Part Two will be played on October 14, when the chorales will be sung by the Oriana Madrigal Choir. The Musical Offering will be heard on October 6, played by the Paul McDermott String Quartet and woodwind players, and Marcelle Kirby, harpsichord.

MAJOR WORK

The major work this year will be a complete performance of the St. Matthew Passion on Saturday, October 10. Part One from 4.30 p.m. to 6 p.m., Part Two from 7.30 p.m. to 9.10 p.m.

Jim Lanchester is being brought over from Adelaide to play the obbligato; in this "Mancaster Arias" is playing the Goldberg Variations on her two manual harpsichord on October 16, and the festival concludes with a mixed programme on October 18 at 9 o'clock by the Dorian Singers and orchestra.

It will include Cantata No. 10 (Jesus, by Thy Cross), and the Orchestral Suite No. 1 and organ works.

Christ Church Choir will sing cantatas at Evensong on October 10.

and 11. Hill, Norman and Bead, organ builders, have just built a small one manual Continuo organ consisting of four ranks of pipes similar to the Pachelbel organ in use in the sixteenth century.

This has been placed at the disposal of the Church for the entire festival. On it a number of chorale preludes for manual will be played, and there will be various recitals.

A ten-page brochure has been printed giving all details. This may be obtained free from the church booklet or by writing to the vicarage.

DR HEENAN ON MIXED MARRIAGE LAWS

ANGLICAN NEWS SERVICE

A hint that there will be changes in the Roman Catholic Church's laws on mixed marriages has been given by the Archbishop of Westminster, Dr. John Heenan, leader of Britain's five million Roman Catholics.

"This is very much a matter which is under active consideration," Dr. Heenan says in an interview with the *International Roman Catholic magazine, "The Word."*

The present marriage laws of the Roman Catholic Church prohibit a Catholic marrying a non-Catholic, but when a Roman Catholic Church they may sign a promise to abstain from sexual intercourse after the marriage will be valid in Roman Catholics.

But Dr. Heenan says that "certain propositions" for an overhaul of these laws will be put to the Vatican Council by the bishops who are re-assembling in Rome for the council's third session, "for example," Dr. Heenan says, "there are those who feel very strongly that the non-Catholic partner should be able to go to his own church for a blessing, as well as receiving the blessing of the Catholic Church."

"There are other non-Catholics," he continues, "who say I would not object to bringing my children up as Catholics, but I object to having to sign a promise to abstain from sexual intercourse after the physical act is signed 'yes and agree, but not liking the written promise."

The Director of the North Queensland Diocesan Mission, the Reverend M. C. Brown, speaking to a group of High School pupils in Townsville on the subject of "Rotifers," He has dealt such evils as the dry rot, the wet rot, the painted rot and Tommy Rot, etc., and advised on their Common Cate.

ANGELIC NEWS SERVICE

London, September 14

On mixed marriages has been given by the Archbishop of Westminster, Dr. John Heenan, leader of Britain's five million Roman Catholics.

Dr. Heenan believes that "the kind of objection could easily be met," but he adds, "What I would not be prepared to say is that the Vatican Council will decree that it no longer matters about promising to bring up the children as Catholics, cannot imagine, myself, that the council will say that."

The first authoritative indication of how the Vatican Council is likely to view the question of mixed marriages is unlikely wholly to satisfy other church leaders.

Anglicans have long been seeking greater rapprochement.

When churchmen sending observers to the Vatican Council were invited to submit comments on the council's agenda, a joint memorandum on the mixed marriage question was sent by the Archbishop of Canterbury and York.

In June, Dr. Heenan declared: "In mixed marriages between Anglicans and Roman Catholics there should be recognition that both parties have conscience."

It is wrong to expect a promise beforehand about the upbringing of the children in the Roman Catholic faith. This deeply offends the conscience of Anglicans."

Earlier the British Council of Churches had declared that if relations with the Roman Catholic Church are to produce closer understanding and cooperation the present obligatory pledges must go.

An American Roman Catholic, Dr. M. J. Ryan, of St. Louis, Mo., declared earlier that the Roman Catholic Church's marriage laws "spawned deceit and contempt."

GOLDEN JUBILEE AT MUNDARING

Perth, September 14
The Church of the Epiphany, Mundaring, celebrated on August 30 the golden jubilee of its consecration.

From the five corners of the parish scattered in the Darling Range people flocked to the parish church to join in the celebrations.

The Holy Communion was celebrated by the rector, the Reverend R. C. Connors, who had trained the choir to lead the choral parts of the service. The Archbishop of Perth, the Most Reverend G. Appleton, preached from the text in 1 Timothy, "Keep that which is committed to thy trust."

Following the service a luncheon prepared by the Ladies' Guild was held in the Shire Council Hall.

Several former rectors of the parish, including the Archdeacon of Canning, were among the guests as well as some parishioners of a former generation who recalled the building of the church.

Photographs of the early days were on view. One interesting exhibit was an axe head which had been used to clear native timber in clearing the land.

Fifty years ago Archbishop Fisher attended the church, the Reverend J. W. Barry and the Reverend C. L. Pelly had consecrated the church.

Mundaring being the "Island of the Sun" in the diocese, Archbishop Fisher preached from the text, "A city set on a hill cannot be hid."

On that occasion the service concluded with the baptism of a number of children.



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TRINITY GRAMMAR SCHOOL, Perth, offers a number of Scholarships for 1965, including the Keith Lindsay Grammar Scholarship for the sons of Clergymen of the Church of England in the Diocese of Perth. Applications should be sent to the Headmaster, Trinity Grammar School, Perth, 1964. Information may be obtained from the Headmaster.

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LATIN IN THE LITURGY

EXCURSION to Rome, 1965. **EXCURSION** to Rome, 1965. **EXCURSION** to Rome, 1965. **EXCURSION** to Rome, 1965. **EXCURSION** to Rome, 1965.

A Roman Catholic expert on the liturgy, said in a paper in Washington, D.C., that the handwriting on the wall is easy to read, and that it will eventually disappear from the public worship of the Church.

NEW LITATION ANGLICAN NEWS SERVICE, London, September 14. The Archbishop of Canterbury has appointed the Reverend John Findlay to succeed Canon B. C. Pawley as personal representative in Rome from January next.

Archbishop of Canterbury has accepted the three fundamental planks in the platform of the liturgical movement: the participation of the laity in the liturgy, the meaning and manner of celebration of the liturgy, and the need for a new liturgical language.

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