

# WORLDWIDE

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## GENERAL SYNOD MUST ACT TO BRIDGE

### BISHOP DESCRIBES CHAOS OF PRESENT PRACTICES

"The Church of England in Australia has, as yet, taken no action through its General Synod to deal with Marriage and Divorce; but the time has come when she must do so in the face of the chaos which is arising with the Church on these matters."

So said the Bishop of Adelaide, the Right Reverend T. T. Reed, in the course of his pastoral address to synod in St. Peter's Cathedral last Monday evening, September 5.

He said the report of the English group under the chairmanship of the Bishop of Exeter made it clear that the society in which we lived had arrived at a concept of marriage which was contrary to the doctrines and teachings of the Church.

The doctrine of the breakdown of marriage as the sole ground for divorce is widely held, the Bishop said. "It is even commending itself to some bishops and priests whose deep pastoral concern for those whose marriages have suffered shipwreck leads to make them appear to take their freedom from the State rather than from the Church."

The Bishop said that the Canon Law of the Church (in England and Australia) forbade any marriage after divorce. In England until 1875 the Church doctrine of marriage was upheld by the State, with the exception of the passing of private Acts of Parliament which gave certain advantages on the grounds of adultery.

Since that time, however, the doctrine of matrimony held by the Church and State has diverged more and more with the passing of successive Acts of Parliament which provide for the granting of divorces on grounds which are contrary to canon law and which have no warrant in Holy Scripture.

"As the State extended the grounds for the legal dissolution of marriage the Church of England became wiser in its attitude towards divorce," the Bishop said.

The Convocations of Canterbury and York in 1938 reaffirmed past resolutions stating that the Church should not use the use of the marriage service in the case of anyone who had a partner still living.

Grounds for divorce had been extended in Australia with the passing of the Matrimonial Causes Act in 1958.

#### VALID?

It was "imprudent that the Church look again at her acceptance of valid marriages those which are contracted by civilised Christians, and those which are contracted by those whose basis and which, it must be presumed, are contracted by the parties to them as purely legal unions subject to dissolution in accordance with the law of the land.

Those who enter upon such unions to be considered as entering upon lifelong and indissoluble marriages, some form of union other than those which the Church believes to be matrimony? This question demands urgent consideration."

fusion which is at present growing in the minds of churchgoers could reach scandalous proportions and could cause more and more members of the Church to cease regard The Form of Solemnisation of Matrimony in the Book of Common Prayer as having any real meaning whatever, he said.

The Bishop was rather scathing about "that long established custom in Australia, which has grown up through our using a Prayer Book whose last significant revision took place over 150 years ago."

#### PRIVATE BELIEFS

Some considered that they might not only convey their own, insert prayers unthoughtfully by our ancestors, revise services, but also to retain ritualistic fashions, borrow ceremonial elements from other Churches, and improve Cranmer's English, but that they may read into the forms of service in the Prayer Book any meaning which commends itself to their own private beliefs.

The Church today had to decide whether to maintain the Christian doctrine of marriage as our Lord had commanded or to accept the doctrine of marriage held by secular society.

To the unconvinced, the Christian doctrine of marriage is an almost unattainable ideal. To the Christian it is the gift of God revealed in Jesus Christ."

Bishop Reed said the Church

should reserve the Marriage Service for communicants who have been carefully prepared. It should abandon its present ceremony of marrying nominal Christians and marrying Christians to unbelievers.

Secondly, the Church should (Continued on page 12)

## BISHOP JOHN GRINDROD IS ENTHRONED AT HAY

FROM OUR OWN CORRESPONDENT

Hay, September 5.—The sixth Bishop of Riverina, the Right Reverend J. B. R. Grindrod, was enthroned in St. Paul's Pro-Cathedral here last Wednesday, August 31. He was enthroned by the Administrator, the Venerable V. E. Twigg, who had also enthroned the previous bishop, the late Right Reverend H. G. Robinson.

The enthronement was attended by all but one of the clergy of the diocese, many visiting clergymen, the Bishop's wife and two daughters and his mother and brother-in-law who had flown from England for the occasion.

Following the traditional ceremony of opening the door to gain admittance and the reading of the legal decrees, the bishop was formally enthroned and handed his pastoral staff.

He was then formally canonized by representatives of the clergy and the laity, Canon T. Pramore and Mr R. S. T. Matthews.

The enthronement was followed by Bishop Grindrod offering his first Eucharist in his cathedral church.

An informal luncheon held in the cathedral grounds gave many people an opportunity to meet their new bishop.

Brief speeches of welcome were made by Archbishop Togg and G. S. Butler of Griffith.

Later in the afternoon the Hay Shire President, Councilor Luganin, held a civic reception to welcome the bishop and his family.

The Mayors of Dandridge and Broken Hill are also present.

Other speakers included Fr J. G. Kelly of St. Ferial's Roman Catholic parish who conveyed the good wishes of all the other clergy and the hope that they were moving closer to the time when all would be united in one Church.

The Archbishop of Wide Bay and Burnett, Deocese of Brisbane, the Venerable H. J. Richards, preached the sermon at the enthronement service.

#### BREAD ALONE

He said our Lord was able to "resist the attack of the Devil because he lived by, "It is written," Man shall not live by bread alone, but by every word that proceeds out of the mouth of God."

"Because man was made in the image of God he could know him and understand something of the mysterious universe in which he lived."

"Man's treachery was his alienation from God and his attempt to live by bread alone."

Such a materialistic philosophy brought in our nucleus in the hungry and homeless millions in the world today," Bishop Leslie Newbould said.



The newly-enthroned Bishop of Riverina, the Right Reverend J. B. R. Grindrod, seated on his throne, with the town of Hay and the diocese outside St. Paul's Pro-Cathedral, Hay, on August 31.

## MELBOURNE SYNOD

FROM OUR OWN CORRESPONDENT

Melbourne, September 5.—The Archbishop of Melbourne, the Most Reverend Frank Woods, has issued his summons to synod, and the first meeting has been fixed for October 10.

The synod will begin with Evening in St. Paul's Cathedral at 7.15 p.m., and this will be followed by the Archbishop's pastoral address. This will be read in the cathedral.

The business sessions will commence next day, and will take place in the Chapter House. The normal procedure for two two-day sessions daily, at 2.30 p.m. and 7.30 p.m.

Members of synod will meet for dinner (enjoying the hospitality of the lay representatives) at the Freemason's Hall on Tuesday and Wednesday evenings.

As this is the first session of a new synod, there will be a number of new lay representatives for General and Provincial Synods.

Certain elections take place each year, and a proportion of members of the various committees retiring in rotation; but normally held only at the beginning of each three-year synodal term. Nominations must be in the hands of the Registrar by September 29.

The Archbishop and Mrs. Woods will entertain members to a garden party on the Thursday afternoon.

Excursion will also take place on this day, between 10.30 am and 7.30 p.m.

#### MARTYRS

REMEMBERED

FROM OUR OWN CORRESPONDENT

Melbourne, September 5.—Special efforts were made by the New Guinea Martyrs A.B.M. to ensure a good attendance at St. Paul's Cathedral, Melbourne, for the annual service of commemoration for the New Guinea Martyrs. It took place at 8 p.m. on Monday, September 4.

The Bishop of Wangaratta, the Right Reverend T. B. McLeod, presided.



# G.F.S. TREASURER HONOURED

## FOR FORTY-FOUR YEARS OF SERVICE

FROM OUR OWN CORRESPONDENT

Melbourne, September 5

The Girls' Friendly Society annual leaders' and secretaries' luncheon on August 20 was attended by more than sixty G.F.S. leaders from the Diocese of Melbourne and was held in Jeram Hall at the society's headquarters.

At the conclusion of the luncheon, tribute was paid to Miss L. E. McMahon who recently retired as honorary treasurer of the Central and Salaries Funds after more than 40 years' service.

Miss E. E. Seckamp, former diocesan secretary, warmly of Miss McMahon's work and gentle guidance over many years. Miss McMahon had been treasurer of the Central Fund since its inception in 1922. During her term of office she has seen the rebuilding of G.F.S. headquarters including the hostel for girls, and in addition to her other duties has been treasurer of the rebuilding fund.

It was worthy of note that it had been possible to wind up this rebuilding fund in 1965 with the building entirely free of debt.

Miss McMahon's work extended beyond her duties as treasurer and she will be remembered for her quiet help "behind the scenes" as diocesan functionary and the occasion when she took over the running of the hostel during her holidays.

### WEEK PLANNED

She was the first treasurer of the Australian Commonwealth Council of G.F.S. The Melbourne Diocesan Synod will on September 10 congratulate Miss McMahon on her record term in office and extend her formal thanks to her for all her services to G.F.S.

Miss McMahon will be accompanied by a sheaf of flowers, an electric blanket and a handbag containing an hortorium. Although she has retired as treasurer of the Central and Salaries Funds, Miss McMahon will continue as treasurer of the Edith Head Club, the

G.F.S. Hostel for girls in Melbourne.

During the conference which will be convened at the meeting of "Worship in the Branch" with particular emphasis on the work of the women's services used in branch programmes and their effectiveness in relation to the various age groups.

Findings from this discussion will be conveyed at the meeting of G.F.S. Victorian Provincial Council later this year.

## ACADEMIC HONOUR FOR FORMER SYDNEY SERVER

The first Master of Arts degree in Indonesian and Malayan studies at the University of Sydney has been conferred, in absentia, on Mr Stuart Robson, who was for some years a server at S. James' Church, King Street, Sydney.

Mr Robson, who obtained first class honours, is thought to be the first Australian to receive the degree of Master of Arts in Indonesian and Malayan Studies from any Australian university.

Mr Robson, who is now in Leiden, is the son of Mr and Mrs A. O. Robson of Chislewood, N.S.W. Mr Robson senior has been for many years with the Religious Department of the Australian Broadcasting Commission.

Mr Stuart Robson's thesis, for which he obtained this degree was on the topic of "The well-known Panji stories (Panji) is the hero of a cycle of legendary stories, which are found not only in Java and Malaya, but also in Thailand."

Elizabeth Poon, D.E. is an active member of S. Silas' Church, North Bays, Diocese of Melbourne. She was chosen by the official newspaper, the Shire of Doncaster to add a touch of Spring to their first issue printed on a new press. Elizabeth's father is Chinese and her mother Australian.

(Illustration: Newsweek, Chicago, 1966)

Mr Robson is a graduate of the University of Sydney. He received his degree of Bachelor of Arts with first class honours in 1963.

In 1965 he was granted a Netherlands Government Scholarship for Australian students at the University of Leiden for a further period of study in the field of Indonesian languages and literature.

During this time he translated, for his thesis, "The Story of Ken Tambunan and Raden Andakan Penutran" from the manuscript of Codes Orientalis 1915, at Leiden.

This manuscript has never been published in full and only a few pages have been translated previously.

The examiner for Mr Robson's thesis is Professor A. Teeuw of the Institute of Social Anthropology and Sociology of the University of Leiden.

Mr Robson's thesis of such quality that it is arranging to have it published as part of the series "Biblio thes Indonesiae et Malayae" edited by the Netherlands Royal Institute for the Study of Languages, Geography and Ethnology.

Mr Robson expects to remain in Leiden until the end of next two years or more.

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# BIBLE CONFIRMATION

FROM A CORRESPONDENT

Fremantle, September 5

Forty Junior Recruits from H.M.A.S. "Leeuwink" will be confirmed at a special service at S. John's Church, Fremantle, on Friday, September 16.

To our knowledge it will be the first time in Australia that both Junior Recruits and Presbyterians will have shared in such a service.

The service will be a joint introduction to be taken by the Anglican Naval Chaplain, the Reverend Alan Butt, assisted at H.M.A.S. "Leeuwink".

Combined promises of all candidates to be taken by the Archbishop of Perth, the Most Reverend G. Appleton, the Reverend G. Jenkins, R.N.R.; Superintendent of the Fremantle Methodist Mission; and the Reverend James Hamilton, R.A.N.R., Minister of the East Fremantle Presbyterian Church.

Three separate acts of confirmation follow for the Anglican and the Methodist.

Enquiries can be made to Rev. Alan Butt, H.M.A.S. "Leeuwink", Fremantle, (Telephone 395121 or at home 9010).

## ARCHBISHOP OF SYDNEY

After his election, the Archbishop of Sydney, the Most Reverend M. Lounie, requested that the salary and conditions of his office be reviewed with the intention of reducing the total emolument.

The Archbishop and the Synod Committee have agreed to the following salary and conditions.

The Synod Committee requires to be reviewed after twelve months.

The Archbishop will receive a salary of \$8000 a year and the use of "Bishopscourt" as a residence.

Professor Teague considered "Bishopscourt" and employ necessary staff.

The diocese will provide and, at the Archbishop's request, will administer hospitality and expense fund.

The diocese will provide and maintain a car for the Archbishop and will make a contribution towards the use of a second car.

## BISHOP OVER THE BORDER

FROM OUR OWN CORRESPONDENT

Perth, August 29

The Bishop of North West Australia, the Right Reverend Howell Witt, and Mrs Witt visited the town of Three Springs in the Diocese of Perth this month.

They were given a civic reception by the Shire Council at which the Mayor, Reverend Frank Bazely, and Fr Frank Fitzgerald, the main Catholic priest, were present.

More than eighty people heard the bishop speak at a luncheon organised by the Springs Ladies' Guild.

It was evident that the speaker sought the imagination and attention of his listeners from the very beginning and held this throughout his inspired talk that was illustrated and made all the more enjoyable by Bishop Witt's humorous anecdotes.

The theme of his address was "honour", and from the outset the bishop stated this was important, (if not more so a consideration) to be made by a nation as its defence from foreign foes.

He warned that we must beware that we must not lose the sense of value of such things as honour and respect of children towards parents, and that parents must ensure that their children are properly lived by one parent to the other.

The bishop said that he saw the work of religious instruction in the Sunday school as a task that was in actual fact

licans, by the Archbishop, the Methodist by the Reverend G. Jenkins, R.N.R., and the Presbyterian by the Reverend J. Hamilton, accompanied by his session. The service will be held at a sermon to be preached by the Archbishop of Perth.

**BIBLE SOCIETY**

The collection will be devoted to work of the British and Foreign Bible Society which serves personnel with New Testaments.

Young people of surrounding churches have been invited to take part to welcome these boys from first-rate into the wider fellowship of the B.S.

Enquiries can be made to Rev. Alan Butt, H.M.A.S. "Leeuwink", Fremantle, (Telephone 395121 or at home 9010).

## ORGAN TO BE REDEDICATED

The Archbishop of Sydney, the Most Reverend M. L. Lounie, will dedicate the newly restored pipe organ of St John's Fremantle, on Friday, September 9, at 7.45 p.m.

The organ is the guest of honour at a public installation from the people of Perth.

The organ was built by J. W. Bullard of London, and installed in St John's, 1863. It is said to have been the largest and finest in Perth.

The movement to acquire this organ was begun in March 1962 and it was purchased in England for the cost of £10,000.

Freight and installation charges made it necessary for the A.O. Today, to build an organ to replace before the present restoration programme and when the organ is a valuable and historic treasure of St John's.

There is no record of any other organ in Perth which has been placed before the present restoration programme and when the organ is a valuable and historic treasure of St John's.

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## DIRECTOR FOR OPEN AIR CAMPAIGNERS

FROM A CORRESPONDENT

The national headquarters of the Open Air Campaigners have announced the appointment of the Reverend Noel Gibson as national director.

He will arrive in Australia from New Zealand on September 10 and will be stationed at the O.A.C. national headquarters in Sydney.

Mr Gibson joined the O.A.C. in Wellington, New Zealand, 12 years ago. For the past 10 years he has been Field Director of the O.A.C. in New Zealand throughout New Zealand as well as Wellington and Christchurch.

Three years ago he spent 51 months lecturing at colleges, seminars, conferences and churches throughout the United States and Canada on open and indoor industrial evangelism techniques.

His findings for evangelists of persons are known around the world. More than 200,000 copies of children, teenage and adult tracts have been produced and used in many countries.

The booklet, "The Answer in 20 Minutes" was used particularly during the New York World Fair where several churches conducted open air services during the fair. Mr Gibson had 12 years' experience in Magistrate and Supreme Courts in New Zealand which gave him the opportunity

for considerable activity in evangelism work, particularly inside prison institutions.

As National Director of the O.A.C. in Australia, he will supervise all field work.

Mr Gibson is a member of the Anglican Church of Australia and is married with two children. He is a member of the Anglican Church of Australia and is married with two children. He is a member of the Anglican Church of Australia and is married with two children.

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## DR COGGAN FOR SCANDINAVIA

ANGELAN NEWS SERVICE

The Archbishop of York, the Most Reverend F. D. Coggan, is leaving on September 6 for a fortnight's visit to Denmark, Sweden and Finland, where he will meet Bible Society representatives and will report of much preaching and other engagements.

He will end his tour in Helsinki where he will lecture to the theological faculty of the university.

## EDUCATION

He warned that we must beware that we must not lose the sense of value of such things as honour and respect of children towards parents, and that parents must ensure that their children are properly lived by one parent to the other.

The bishop said that he saw the work of religious instruction in the Sunday school as a task that was in actual fact

The Reverend Noel Gibson.







# IT'S FUN TO BE A NUN

By SISTER MARCIA, C.S.C.

OUR subject was chosen by a man.

I do not know if his emphatic affirmative means he is already convinced, or if it is merely determined. It is fun . . . like the story of the boys who were taken for an outing on a cold and rainy day and were told, "I brought you out to enjoy yourselves, and enjoy yourselves you will," that is what we mean by fun! There is the old elucidation, "funny-peevish or funny-bad," to be found being a nun is both.

To most of us the first realisation of vocation is definitely funny. I can still remember my horror the first time the thought came to me that it came as prayer, and I kept on coming, and in the end I accepted that it was of God and that I just had to take the next step—whatever happened after that.

What did happen, as soon as I picked up enough courage to tell anyone, was that my friends thought it very funny—definitely funny-peevish. My best friend, from school days, wept over me.

She thought the only natural way to be a wild and mother. Her husband, a rationalist, dropped me.

Someone else said: "You're a funny person to think of becoming a nun." And she meant, I'm afraid, that I was too fond of the good things of this world and always found the good things of God called, and that someone made all the difference, and has continued to make it.

Why should it be strange to me, someone who enjoys the good things of life should not be attracted to the Good? Young women have told me: "But I couldn't give up music or dancing—or my dog."

I think religious vocation means you don't think any more on the negative line of "giving up," the old joys and pleasures are no longer saved the same pull; God becomes more sufficient, more and more satisfying to your whole being, so that life really is fun—meaningful, alive, vivid, changeable.

I also remember an uncle shaking a puzzled head over me: "I can't understand it, you're always seemed successful at anything you took up . . ." (Not strictly true—but only saw the surface.)

But you see, be thought a convent was only for the ones who couldn't cope with life. Those of us on the inside know how laughably wrong he is.

## FACE TO FACE

You might be able to get along in the world with its varied relaxations, living at your own pace, but the convent will show up every nervousness, every personality difficulty every escapist tendency.

I sometimes wonder if our next evolutionary stage is learning to live with the inescapable tensions of human life.

Perhaps God brings some (not only monks and nuns, of course) face to face with ourselves, so that we have to come to terms with our human nature and with that of our sisters, and learn to find the solution to human weakness in relationship with God.

He asks us to offer him, on behalf of the whole of humanity, a human nature, not considering and stabilising without the drugs and palliatives that the world usually provides.

This is painful, but it is living life, not just existing—and living life to the full is fun.

When my mother gathered that she spent a lot of their time in silence, she said incredulously: "You're mad!"

I guess she thought I liked talking. And I did, I do, but I grew in silence, not always pouring oneself out in superfluities.

It is only in silence that reality communicates itself.

This article first appeared in the "Church Times", England, and is reprinted here by arrangement with the Editor, Sister Marcia to an Australian who has reworked several articles over the year to "The Anglican". This one contains the substance of what she said at an ecumenical gathering this year at Westminster where three Anglican and three Roman Catholic sisters spoke of their vocation. They showed that nuns are normal women, called by God to this one among many Christian vocations. To them the convent is not an escape from life but a place in which they are prepared for the work of the Church in the world of today.

Silence is the bridge on which spirit enters the material and we come to understand endlessly, the nature of things. And this is, undoubtedly, more fun than playing with the things themselves.

But one doesn't just have a religious vocation in general. Each of us is called to a particular community in which we can grow to our holiest possibility—whole, mature, integrated, at one with God and therefore with ourselves and with other people.

So we have to distinguish the particular community God is calling us to.

For me the incredulity of a religious vocation was so great that the thought of which order was very secondary.

I assumed without much thought, that it would be to one for whom I had worked a bit on Saturdays, gardening, and driving.

However, the old and holy priest to whom I went for advice sent me to a house belonging to the Sisters of the Church. I went back to him and said: "I'm afraid that my novitiate," and went on to talk of something else as though the matter were settled.

He said straight out: "I will try to transfer either your novitiate," and went on to talk of something else as though the matter were settled.

It seems incredible: there must have been reason, I suppose.

She thought the rigorous pattern of life she walked into was the norm.

At the same time she knew she had come home—she had to stay until death.

She isn't strong, and Holy Week in those days was pretty stringent.

Her only comfort, she told me, was that she didn't think death would be far off! She is still there—twenty-five years later.

I remember thinking: "This life would be all right, if one could only have the weekends off."

## EARLY DIFFICULTIES

A bit later, that I could manage it if only I could dine in a restaurant once a week, I used to wish to be spirited away, but I knew I couldn't go myself.

However difficult, it is to be home, the right environment for me, and this conviction remained deep inside me through all my novitiate.

It was fun—literally. My father used to get annoyed with me as he laughed so much, especially when was reading a book

tailed their guests to tea, and our Sisters and some of the staff entertained the five visiting Sisters.

After tea and a tour of the building, we took them to our quarters to don coats and cloaks. Apparently we laughed.

The next day a staff member told me how she and a young Roman Catholic staff member, an old girl of one of the visiting schools, had asked that many people might hear in laugh to dispel some of the gloomy picture the world has of nuns.

This seems extraordinary to us. But I suppose the reason is that we have times for recreation, as we have times for work and prayer and study, and by the nature of convents, the world does not see us at recreation but only at work, or prayer.

But the joy should still be observed in a deep serenity. I think if it is not then an Order, or a sister, should take stock; it is due to overlook, or a falling short of our vocation to be a handmaid of the Lord—the Lord of life and love.

Well, in the course I was professed.

Our community, though small by Roman Catholic standards, has a variety of activities which enables each Sister to find a vocation within her vocation.

There are children's homes and, in Australia, Canada and England, schools of various sorts, both excellent and mediocre through all my novitiate.

We also do some mission work.

We are soon to open two small fraternities from which the Sisters will go out to

manual work after the pattern of the Little Sisters of the Assumption of Charles de Foucauld.

Once I was sent to a children's home to relieve a Sister for a short retreat.

On the morning of my departure I was informed that four children would be delivered into my care at Paddington and would journey with me to St. Mary's.

I was being kind! I snatched off and saving the L.C.C.'s journey!

Three children were delivered the doctor refusing at the last moment, nothing extraordinary.

The luggage for all four was contained in one paper dry-cleaning bag; a few T-shirts for the boys, a spare dress for the girls, some socks and sweaters and biscuits.

The two boys had on brand-new pointed-toed shoes.

At the end of the journey I helped them to pick up their

"Children treat you naturally. . ."

Later I asked him why he was so sure a certain I should hear me go to C.S.C. But I've never laughed so much as I did in the novitiate, and this I think is characteristic of the convent life.

I remember a visitor to Perth College staying in the house, who heard the Sisters at recreation laughing and laughing.

This happened here, as other people's laughter does when you certainly are great life.

Next morning she asked me what had happened last night to make the Sisters laugh so?

Well, of course, no one could remember, nothing extraordinary.

They were just happy and enjoying their liberty, and one another's companionship—a Christian family, having fun.

During the Unity Octave in January Sisters and girls from two Roman Catholic schools visited our school for prayer help and unity.

Afterwards our girls entered

in another room after the pattern of the Little Sisters of the Assumption of Charles de Foucauld.

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# PRAYER BOOK REVISION IN AUSTRALIA

The Report of the Prayer Book Commission appointed by General Synod, together with draft Revised Forms of Service, published by authority of the Standing Committee of the General Synod, will be available for general sale on Monday, September 19, after copies have been sent to all members of General Synod.

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# ITS FUN TO BE A UNITARIAN DR RAMSEY IN CANADA N.Z. CHURCHES TO CELEBRATE VIETNAM WAR

(Continued from page 7)

sweeps' papers (obviously an unfamiliar practice) and put out the chairs.

Suddenly I noticed Johnny looking at me, sitting on his hands and rubbing vigorously at the dirt under his fingernails. He was wearing his new shoes. By the time I saw him, the pink plunk of his shoes was black, he thumped his feet on the floor. "If you are a Sister, the children are not naturals. The equipment of the home is not made for them. My Sister had been mothering a group for less than a month, that's why you object when someone called her 'Sister'."

"But my main work since profession has been in a school. Even there the children have the idea from parents or general talk that Sisters can't be normal."

## HOW COULD IT?

Last Lent I had a discussion group with some thirteen-year-olds. I asked them to discuss any subject on which they had no information.

At the last session there was a lot of "I see and whisper" and "Go on, No, you," and general embarrassment.

When I got approval, I asked: "What awkward question were you asked to spring on me?" At last, with much assurance that they didn't want to hurt my feelings, they said: "Did people like me become normal?"

In our friendly and intimate talk, I had shared with them a normal human being just like myself. How then could I be abnormal?

Something that made me and the people I had shared with me feel funny is that I had had Hinduism, Buddhism and our sixth-formers. But why not? They are all as well educated.

Part of a Christian's education is to know the people, life and why. How have other religions been God and man? I learn of him from them.

I think that this course has been useful to talk on a deeper spiritual level than if they had been in three classes with "Continued quiet study, thinking, scripture again, and I know it all."

We all need the unfamiliar to the revelation of the reality that lies within and all about us, but which gets overlaid with custom, the commonplace, the too oft-repeated words.

Last Lent I went to a mission with an another Australian Sister. To a slum, to a ghetto, to a chester.

It was supposed to be a children's teaching week, but I had too many children to teach, and all that could do was to keep them from killing or injuring one another, and then I had a lot of fun—so perhaps they will remember this.

One night I was detailed to do the local Church-run coffee. It was patronised solely by the more respectable, who had had them thrown out of the more respectable homes.

On the way was walking around with a shaken-up bottle of beer.

## UTTER SCORN

I resigned myself to the loss of my last clean coffee. I was a realist in the parish, and it was very dirty. (The coffee was not to be used that pastime before getting to me.)

Lester and I went to the bar because I listened to him for about an hour as he talked with people who he thought were interested in making an electric guitar.

An elderly young man gave Lester a good over me, hands on hips. I was scared. He said, "I'm not sure you're anything." "Nothing." "Then 'yer only scared." "Yes." "Then 'yer not scared yet?" "With utter scorn.

After we too got talking on equal terms, and he pushed off

the game when they wanted to go.

He told me how to make the electric amplifier things that go with the music.

Yes, it is good to be a nun. The unexpected happens. You get far greater frequency than they ever thought you had. "But you can't give up your life." "You can yourself off from life." "You can't give up anything you don't do. We see more life in our children's homes, and even in the schools than we would have in our own families."

## BROKEN HOMES

We have no home for children from the schools, a convent? whose behaviour is anti-social. The Sisters who live with those children, trying to bring them back to normal childhood and through providing security, stability, love, learn a tragic amount about life.

Parents visit the children, and the mothers have to be gradually aware of what they are doing—always gradually—because they are not being manageable for the children.

And then, at this particular period in the Church, there is the challenge to us all to live out our vocation in balance with an apostolate to the world.

The women who are all to live out our vocation in balance with an apostolate to the world, the women who are all to live out our vocation in balance with an apostolate to the world, the women who are all to live out our vocation in balance with an apostolate to the world.

The outward signs of this apostolate are in our modified habits and greater freedom. Today's nuns are called to be mature, reasoning, self-determining women, with their own responsibility for the social and spiritual to their care.

It is right and just, and in accordance with the gospel and with the best of human beings, that we should have women who are who are vowed to obedience.

Our obedience is the more important in the measure of the full responsibility. All of us in our various countries are discovering our foundations' original vision, and we are now wanting to live in the world of today.

And this is still alive. "I'm glad I'm still alive." "I'm glad I'm still alive." "I'm glad I'm still alive."

But we can never lose sight of our individual vocation, to be wholly given up to him, to be wholly possessed by him, to be wholly of prayer.

This was our personal call, must not be put aside. "As individuals we must always be giving ourselves wholly to God as prayer, so that we can straighten our perspectives and make a more effective claim of his wisdom and love and peace to a wounded humanity."

## ADVENTURE

We have to learn from him how to make creative the sense of a life of prayer lived in a life of social care; of silence in the face of the world. This is the great adventure of our lives—the meaning in our lives—the meaning in our lives—the meaning in our lives.

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The Community of the Sisters in London, August 29, 1878. It has several Houses in England, Australia and Canada.

The next meeting to be opened are inspired by the vision of the Holy Spirit.

In the inner-city areas of Liverpool and Sydney, the Sisters of the Holy Spirit are working in a most innovative and monotonous manual work.

The Mother House was originally at Kilburn, but is now at the Mount Lawley, Surrey. The Australian novitiate is at Mount College, Mount Lawley, W.A.

## WAS SCOTUS SEEN AS THE FIRST METHODIST

ANGLICAN NEWS SERVICE

Much speculation round the world followed the Pope's recent statement that the theology of the British medieval teacher, John Duns Scotus, could be a basis for reunion talks in England, between Anglicans and Roman Catholics.

"Even the vituperation he suffered from the misunderstanding of men; these are very different things," said Scotus and Wesley—have all been cleared up.

The Archbishop hailed Duns Scotus, the thirteenth-century Scot, as the "father of the idea" that the Church in Council was eager to establish means of good will.

## DIALOGUE

In his first encyclical Pope Paul VI said that the Church in Council was eager to establish means of good will. In his first encyclical Pope Paul VI said that the Church in Council was eager to establish means of good will.

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## CENTRAL AFRICA HAS ORDER FOR LAYMEN

FROM A CORRESPONDENT

Kasupe, Malawi, September 5. Twelve members of the Church of the Province of Central Africa have now been admitted to the Order of the Episcopate.

The first member is St. Glynn Jones who retired as Governor-General when the country became a republic in 1963.

The four others from the same diocese have each given up their careers of devoted service to the Church.

## ANGLICAN NEWS SERVICE

London, September 5. The Archbishop of Canterbury, accompanied by Mrs. Ramsey, visited the Reverend John Andrew, left of Australia, to discuss official visit to the Anglican Church of Canada.

The length of the tour is seen here as a sign of the importance of the Anglican Church possesses in the Anglican communion.

When the Toronto Conference, that of the M. R. J. movement began and, finally, it is from the Anglican Church that the greatest response to M.R.J. is expected.

It has initiated its annual target of half-million dollars for M.R.J. for two years running.

The Church is also engaged in plans at an advanced stage for a reunion with the United Church of Canada.

Dr Ramsey took with him a case containing of silver, silver-gilt and acrylic resin, which weighs five and a quarter pounds, compared with his predecessor's thirty pounds.

It was designed by John Roby, secretary of the industrial design school of Canterbury College of Art.

## CHURCH CRYPT TO BE DISCOTHEQUE

ANGLICAN NEWS SERVICE

London, August 29. Greenpeace, the anti-nuclear Service has approved plans for what is its headquarters, the Church Crypt, to be opened as a discotheque.

The crypt will be sealed off to provide office space. In the crypt a discotheque will be established as a centre for the young.

Five years ago the church's governing body was to form a restaurant and lounge, and a discotheque, and administrative offices.

London, September 5. Endorsing the views expressed in these documents the deputations proposed that the Minister approach President Johnson in an effort to bring the peace talks to Viet Nam.

The church council rejected the view that the peace talks are of use to modern armaments, and that the talks are not justified by the evils of communism.

Escalation of the war, particularly in the bombing of North Viet Nam, has completely failed to bring North Viet Nam to the conference table, which was its avowed purpose, the churchmen pointed out.

The deputation said that Mr. Holyoke would openly and fearlessly take the full and all-out attempt to bring about peace.

The result has been that there were too many like-minded people in the groups and no real dialogue has been achieved.

"That has meant superficiality and shallow thinking where we should have had a more serious and long over-riding problems of the twentieth century."

"These problems concern all people and must be seen to be in a position to throw some light on them, but we are away from the conference when we are faced with them, we try to give ourselves nineteenth century solutions."

"In such circumstances it is

## ECUMENICAL PRESS SERVICE

Washington, N.Z., September 5. A deputation from the National Council of Churches of New Zealand called upon the Prime Minister here on August 8 to tell him of the deep concern of Christian churches all over the world that the escalation of the Viet Nam War "is a horrendous act of the Viet Cong", and the conduct of the campaign "by those with whom we are allied."

In a discussion that lasted one and a half hours, the deputation stressed that the future relations of New Zealand with Viet Nam would be seriously affected if the Viet Nam War is not ended.

"We believe that what is happening here will have repercussions in Asia," the churchmen told the Prime Minister.

When the Prime Minister stated that "all the people I know in Asian countries are deeply grateful for what the U.S. is doing in Viet Nam," the deputation replied that the voice that comes from Asia through church channels is different from that which reaches the government halls.

A member of the deputation said that the W.C.C.'s Central Committee last February which asked the governments of 37 countries including the Philippines and other Asian nations, to group unanimously (in a carefully balanced way) to ask the U.S. to reconsider its doctrine of containment.

The council president presented copies of statements by Pope Paul VI, the Secretary General of the W.C.C., the officers of the National Council of Churches in the U.S.A., the Methodist conference in England, the bishops of Canterbury, and the British Council of churches.

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## TURKISH 'QUAKE RELIEF

ECUMENICAL PRESS SERVICE

Istanbul, August 29. Members of the World Council of Churches were in Ankara to discuss the relief of the earthquake in Turkey. It is expected that the money will be used to help with the rebuilding of wrecked villages.

Meanwhile, Mr. J. E. S. Bazalgette, the W.C.C.'s secretary, has left for the stricken area to coordinate the activities with the local authorities, against the projects that the Christian churches can be undertaken in the emergency.

The World Council agencies in Great Britain, Sweden, Norway, the Netherlands, Denmark, and the United States, are also participating in the relief work.

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