

THE ANGLICAN

Incorporating the Clergy Bulletin

THURSDAY NOVEMBER 11

WORLD AND LOCAL

ONE MINUTE SERMON

WISDOM OF THE WORLD

DEVOTION AND PRESUMPTION

The statement on Rhodesia from the British Council of Churches, approved by a majority of six to five on October 26 last, is reproduced in full elsewhere in this edition. Most Anglicans will surely regard it as an sufficient and unequivocal statement to command the most widespread support among Christian people.

During the discussion on this Resolution, the ARCHBISHOP OF CANBERRA, the MOST REVEREND and RIGHT HONOURABLE MICHAEL RAMSEY, said from the Chair at the meeting after the vote. His British Government thought it practicable to use force for the protection of the rights of the majority of the Rhodesian people, then I think that as Christians we have to say that it will be right to use force to that end."

His Grace said further: "This country had its obligations to Poland. We fulfilled our obligations. It was necessary to use force in fulfilling them. Our country has obligations to Rhodesia, not a remote foreign country but a country within our Commonwealth and under our own jurisdiction. If the Government thought it practicable and desirable to use force in discharging not a new but a continuing obligation to Rhodesia, then Christians people, unless we are pacifists, it would be right to say that force should be used."

There is a question that the words quoted above are precisely the words spoken by HIS GRACE.

Not surprisingly, they have raised a great storm of dispute in England, with scattered squalls even in our Antipodan orthodox. His Grace's statement is bound to create discussion for two reasons. First, there is undoubted ambiguity in what he said. Second, his reference to Poland was a hardly felicitous parallel.

In a B.B.C. TV interview, His GRACE did his best to resolve the ambiguity. His remarks in that interview are published in full elsewhere in this edition.

Meanwhile, not only Australians like the ARCHBISHOP OF MELBOURNE, the MOST REVEREND FRANK WOODS, have supported or opposed DR RAMSEY on the basis of what he now claims to be a false interpretation of the statement, but the Archbishop of the United Kingdom has carried an enormous amount of correspondence about the matter. SIR KENNETH GRUBB, MR QUENTIN HOGG, DR KATHLEEN BLISS, LADONAS MAX WARD and others have written to the English Bishops and Anglicans galore have entered into the fray on one side or the other. Some have supported DR RAMSEY, others have opposed him. Some say he did not originally say; others on the basis that they did not misunderstand him in the first place; some have opposed him because of what he says he did not say, and others for what he now explains that he did say — and mean!

The most useful of all the comments has perhaps come from the Chairman of the House of Laity of the Church Assembly, SIR KENNETH GRUBB, who expressed his approval of a suggestion by MR QUENTIN HOGG that the House of Laity should ask informed lay opinion when they speak on public questions.

"Many years of close contact with the higher clergy has impressed me equally with their devotion and their presumption," SIR KENNETH said. "Bishops and other ecclesiastical dignitaries are apt to pontificate about the National Council in England or other an adequate brief or advice on timing, occasion and approach."

SIR KENNETH's experience in England is too often what informed Anglicans find to be the case in Australia. It is all bound up with increasing lay apathy, coupled with increasing episcopal assumption of infallibility. The National Council in England over the past decade there has been a most dangerous tendency for Australian bishops — and archbishops even more — to "speak out" and "give leadership" in all kinds of matters on which they have not properly been briefed. Only this week, for example, one of them made the somewhat debatable statement that "Western Christians in the United States and the World Council's Commission on International Affairs — all of whom were solidly briefed by experts."

For one thing, DR RAMSEY earns full marks: his useful comment that, since he was so frequently misunderstood, perhaps he needed a good public relations officer. Not a single Australian bishop, in the same need; but it is one thing to have some one to brief you: it is another, requiring much humility, to use him.

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

—Dr Geoffrey Fisher

What Should An Archbishop Do?

Whether or not one agreed with the comment by the Archbishop of Canterbury, the possible use of force in Rhodesia is a matter which will be shocked by it, it does seem that the Archbishop should remark the other day, that it is almost impossible for an Archbishop of Canterbury to be right.

He says nothing, the observer adds, he will be criticised for his silence. But if he speaks he is sure to have got his timing wrong. If he takes a strong line he will be said to stick to his last and leave party politics to party politicians. If he enunciates broad moral principles he is invariably accused of playing safe with windy generalities and pious platitudes. Whether he says, he will be said to be interfering and making things worse.

Some of our own bishops had that experience earlier in the year when they wrote a polite letter to the Australian Prime Minister, Sir Robert Menzies, that he should use his influence to persuade the United States Government to stop a peaceful settlement in Vietnam. The result was that, later, the end of fighting seems to be nearer.

But of course, bishops must risk criticism by politicians and others when they speak out on grave public issues. The really frightening aspect of the controversy about Rhodesia is the violation of the Archbishop's anti-anti-Apartheidism. It has been said in a section of the London Press, especially, that the Archbishop is a weakling.

The *Sunday Express*, for example, wrote: "Quintin Hogg M.P., (who as Lord Hailsham has been a member of the House of Lords) has been a leading voice in the making such asses of themselves. He broke back into history to bring under his criticism not only Archbishop Ramsey but also Archbishop Lord Fisher."

The Bishop of Southwark, Dr Mervyn Stockwood, and the Bishop of Worcester, Dr Geoffrey Robinson. This was done, it is said, in a justly a caution showing the force of a jumping about with upraised arms and shouting "Apartheid is evil." "Who will free me from these barbarians?"

I mention this sectional British Press reaction of the Archbishop of Canterbury to the Rhodesian bishops are inflexible, or even always calm, but to show the risks they run of being ridiculed if they speak up. I hope our Australian bishops will not be deterred by the experience of their English colleagues. Some of them, I know, will not when they feel the occasion demands. One such occasion is the South-East Asia, and particularly to Viet Nam, on which he is now embarked.

The Passing Of Dr Evatt

Some leaders are struck down in the fullness of their strength and the time of their passing is keen. Others retire through age and the time of their passing is less keen. Others are struck down in the fullness of their strength and the time of their passing is less keen. Others are struck down in the fullness of their strength and the time of their passing is less keen.

Dr Herbert Hoover, one of the most powerful political figures in the United States, died last week. He was 86 years old. He had been a member of the United States Senate for 20 years. He had been a member of the United States House of Representatives for 10 years. He had been a member of the United States Supreme Court for 10 years.

But, quiet as his funeral was in Canberra last week, his work merits more than the passing of a name. He was a man of great vision and great courage. He was a man who saw the need for a new world order and who worked for its establishment. He was a man who saw the need for a new world order and who worked for its establishment.

RELIGIOUS BROADCASTS

(Services which are conducted by Anglicans are marked with an asterisk.)

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TRIBUTES TO ARCHBISHOP BOOTH

R.L.G. writes:

My thoughts go back to the year 1910, when as a young man of 18, I first met the late Archbishop Booth. My family lived in Footscray, near Melbourne. I was a member of St. John's Church of England, and at that time I was very close with many activities connected with the Church. In the year I came in constant touch with Joseph Booth, who frequently reminded me that if I ever left home he had received his first hospitalisation in Australia. The first I was attracted by his dynamic personality.

The Vicar of St. John's, the Reverend (and Canon) J. T. Baglin, quickly recognised and valued Booth's talents and greatly assisted him in many of his activities. Booth had the greatest admiration for Mr Baglin. St John's had a wonderful group of parishioners and the Young Men's Society was something new or rarely seen then.

Joseph Booth soon found himself a self a lay reader, and I well remember the first service he took at S. Luke's, Yarraville. I accompanied him on that occasion and was astonished at his confidence and his brilliant leadership. The religious fervour and resurgence of his voice left a deep impression on me. In fact, on all those who heard him. Frequently I found him on these visits. I remember seeing him in his busy work, three miles north of Melbourne, and I well recall our long conversations.

I read this week a Press report which referred to the service which he experienced in America. Joseph Booth had experienced poverty in Australia although he did have to "lather his back a few times" to live his ambitions. Many of us have had to do this in our various stages of our careers.

Joseph Booth was a keen student of missionary work, and well-remembered the small group in 1911 who studied extensively "The Renewal of India" by W. H. T. Gairdner and "The Resurgence in India" by C. F. Andrews. I am sure that his books' contents of which I still have left an indelible impression on Joseph Booth. He often referred to these study groups. I also remember his leading me to many Church activities during our association at St. John's Footscray. I left Footscray in 1912 but our friendship continued.

THE HARD WAY

He had to study the hard way for he told me how he learned his Greek and Latin to use the machinery at the Ammunition Works, at which he was engaged during Matriculation studies.

He enjoyed life and it was his joy and pleasure to meet him. I frequently met him at his Rectory College Road, I saw him in Enderbury in 1914 during World War I. He was a thorough and he was field Artillery.

He also met him frequently when he was Vicar of St. Paul's, Geelong. I will remember attending a function at the school at which he was the guest of honour, and after he had finished I asked him that the ones he would be a Bishop.

Wherever he went he was esteemed, loved and respected. He never hesitated to tell me that "though was rich", and he was never a "Poor man" for anyone.

R.L.G. writes:

J.T.B. has gone and an era in the history of the Diocese of Melbourne closed. It is sad that one who has been a source of strength and inspiration to the ranks of clergy and laity with the same affection of those his contemporaries and of those he had served to serve under him. Joe Booth, elevated to a position of leadership, never lost the fondness of those men trained and or trained about the same time.

One remembers that in the early 'twenties the Diocese of Melbourne was not a unity. There were serious divisions, partly with an bias.

Added to this among the younger men there was a feeling that many of us had no choice but to be trained in St. John's College,

greater than the party. Love the brethren and respect all honest opinions though they differ.

2. The strength and weakness of the Church is no greater than the strength or weakness of the individual. A happy and well led laity with a contented clergy is the ideal which must be kept in mind.

3. Though the Church is not a business, it must be run as a business. The Church must be managed with business efficiency, and the saving of sharp practicalities must be everything must be honestly and justly administered.

4. Loyalty breeds loyalty. If you expect loyalty from others, you must give it. How he hated anything but personal loyalty, and the loyalty of his people both clerical and lay.

Joe has gone, and with him go the memories of a most difficult era in the diocese, and much of the credit for the present situation must go to Standing Orders, he had no need to refer to them, because he knew the problem should arise, he simply applied a plain commonsense solution to the problem.

5. I could not forget that memorable evening of April 5, 1957, when he presided at the opening of the Olympic Pool when 5,000 people were present.

6. I remember the parish schools and their church organisations of the diocese. He was present to pay their tribute to a great Archbishop who was a true leader of men.

"Goodbye," my friend.

G.W. writes:

He was a constitutionalist who was a true leader of men. He expected others to do likewise. He was a true leader of men. He was a true leader of men.

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COLUMBARIUM AND MOSAIC

FROM OUR OWN CORRESPONDENT

Every year on November

2, All Souls' Day, which is

a feast of the faithful departed,

is celebrated in the Diocese of

Melbourne. This year the

communion is conducted in the

chapel of the Holy Cross

Catholic Cemetery at North

Adelaide. In the Diocese of

Adelaide.

On November 2, this year, the

Bishop Adelaide, the Right

Reverend T. R. Reed, performed

the service in the presence of

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BRUCE MAURER

Funeral Director

213-1 PACIFIC HIGHWAY

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(Near West Street)

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B.C.C. SIGNED OFF RHODESIA

THE Council, which includes churches with long and continuous service among European and African Christians, is deeply concerned for the peaceful development of that country and the welfare and harmony of all her people.

The subject of this concern is the mission of the Church of Jesus Christ in the whole continent of Africa now and in the future.

The Council believes that the Christian faith demands that the 1,020,000 Africans, as well as the 21,900 Europeans, should have the opportunity of sharing in the decision-making of the government of their country and the ordering of their lives.

As to often in history a privileged minority has refused to share its power and has used its position to impose its will on the rest of the country, and the danger of bringing upon themselves the very fate which they seek, including violence, Communist or otherwise, and the destruction of all that they have created.

For the tragic situation Britain is in, the power must be granted the Charter of 1889 and responsibility.

The Council welcomes the re-affirmation of "the aim of successive British governments, being remaining British territories in independence on the basis of democratic government and the principle of universal adult suffrage."

Her Majesty's Government is required to secure the five essential principles before it should in conscience, and Parliament, the granting of independence, and to stress the importance of the fifth principle, that "the British Government must be satisfied that any basis proposed for independence is acceptable to the people of Rhodesia as a whole."

In the event of a Unilateral Declaration of Independence.

Any Unilateral Declaration of Independence by the Rhodesian Government must be readily opposed.

It is the responsibility of Her Majesty's Government, in full consultation with the United Kingdom, to undertake the measures, including economic measures, which may be required, and to negotiate the phased introduction of fully representative government.

Even if this should necessitate the British Government being prepared to assume responsibility for government in Rhodesia, the nation should have the wisdom and moral courage to take an action which would bring justice and compassion for all the people of Rhodesia.

INTERIM PERIOD

If there is no immediate

Unilateral Declaration of Independence.

I. In the event of there being no immediate Unilateral Declaration of Independence, or a Unilateral Declaration of Independence, the principle in its implementation deferred, there could follow a period of unrepresentative government, which would further deteriorate the five principles. In principle, the more unrepresentative measures: white minority rule is further entrenched, the more the economic and social progress of the country is hampered. In these circumstances, Her Majesty's Government nevertheless should:

1. Maintain its offer of British assistance for the massive and dynamic programme of education and health, schools, colleges, as well as training facilities in meeting the needs of the population in Rhodesia and other African countries, for the Rhodesian people.

2. Seek, as proposed by the Conference of Commonwealth Prime Ministers in June, 1965, and again by the Prime Minister on October 12, the convening of a Constitutional Conference representative of the whole Rhodesian people, to hammer

This is the complete text of the statement on Rhodesia approved by a vote of sixty to five by the British Council of Churches on October 26. It was at this meeting that the Archbishop of Canterbury made his controversial speech.

out, under the chairmanship of a British Minister, a new and improved basis for independence.

3. Make it clear that the basis for such a conference must not be the immediate establishment of a "one man, one vote" but the acceptance of a "one man, one vote" basis, as stated by the Prime Minister: "Africa would be taken into partnership with Britain and trained as a Minister and Parliamentary Secretaries."

The Conference should define a short and stated period of time, at the conclusion of which elections would be held on the basis of universal adult franchise of all Rhodesian citizens, under the provisions of the new constitution.

DR RAMSEY DEFENDS HIS STATEMENT ON RHODESIA

ANGLICAN NEWS SERVICE

London, November 8

The Archbishop of Canterbury, Dr. M. M. Ramsey, asked in a television interview on October 31 if he had any second thoughts about his statement on Rhodesia, he said: "I have the same as my first thoughts—that what I said was entirely right."

"I regret misrepresentation of it because I haven't advocated the use of force, but I have said that I was pleading for all the forces of reconciliation led by the Prime Minister to do their best."

"I was talking about what might be necessary in certain circumstances. I was not pleading for a full-scale war and explain more fully if I need be."

Dr Ramsey was being interviewed by Mr Robert Keir in the programme "Moment of Truth."

"He was also asking: 'By force, were you thinking primarily of some immediate military action on U.D.I. or of force by the British Government possibly having to take over the government of Rhodesia?' For instance we have to say that apartheid is wrong."

"Dr Ramsey replied: 'I meant exactly the latter. This is a matter of the United Kingdom and its countries, it is the matter of the responsibility of our government and government for order and peace in certain territories.'"

"If, finding itself charged with that responsibility our government had to take action, if the tragedy of U.D.I. came to pass, it would be a terrible violence. In the last resort it is necessary for a police force to be used by the Christians to prevent other violence."

Dr Ramsey said that perhaps there was a certain error of judgement in his statement after all, rather than simply saying that the use of force, rather than emphasizing the main moral point, that it was wrong for white Rhodesians are equally Christian."

WHOLE GROUND

RAMSEY: Now, these were the circumstances. Here was a responsibility which was being represented nearly all the churches in this country, not meeting in a conference in Rhodesia and it was charged with forming a new basis for the whole ground. That meant peace for negotiation but it also meant saying what his Christian conscience would allow if certain tragic circumstances were to happen.

"I think the impression that some people took was that the Prime Minister had ruled out the use of force by

tion as agreed at the Conference."

4. For the early release of the African political leaders as essential to ensure the representation of the African future Constitutional Conference, but not remove the need to prevent intimidation and violence, by whomsoever.

BRITISH ACTION

III. If all attempts to persuade the Rhodesian Government to implement the five principles should fail, there should be a complete refusal to participate in any Constitutional Conference, Her Majesty's Government should be ready if necessary, to resume responsibility for government in Rhodesia, in order to

ensure the implementation of the measures set out under II above.

Other measures

1. Britain, together with other Commonwealth states, should ensure that the provisions of the new Rhodesian Constitution are agreed with the Constitutional Conference, in order to assure the people of Rhodesia any possibility of racialist legislation after majority rule has been achieved.

2. Britain should indicate her willingness to help the Government of Rhodesia to provide compensation for the property of the Rhodesians who, after the Constitutional Conference, nevertheless decide to emigrate to another Commonwealth country.

CATHEDRAL DEDICATION FESTIVAL

FROM OUR OWN CORRESPONDENT

The "Friends of the Cathedral" gathered at the Deanery for the annual garden party on Saturday afternoon, October 30, to celebrate the fifty-fifth anniversary of the dedication of St. John's Cathedral on the Feast of St. Simon and St. Jude, 1910.

Before Evening Prayer, the Rev. Canon A.S.J. Gifford, vicar of the cathedral, in his sermon, accompanied, with a brief run-through of the liturgical year, as it was observed by the cathedral, with Advent.

The solemn preacher at the Festival Evening was the Bishop of Bendigo, the Right Reverend Ronald Richards, who had preached at the 9.30 a.m. Eucharist the next day.

Preaching at the 11 a.m. solemn Eucharist on the Sunday

ANTISEMITISM CAUSES

ANGLICAN NEWS SERVICE

London, November 8
"The Christian Roots of Anti-Semitism" is the title of a booklet just published for the Council of Christians and Jews, giving the text of a lecture delivered at the Sorbonne six years ago by Professor Jules Isaac, the French-Jewish historian, on the central mission in life was to fight against anti-Semitism.

In this lecture Professor Isaac examines the historical causes of Jewish anti-Semitism, and the character he claims to be far more important than the Jewish people, and he finds these causes in Christianity itself.

Jules Isaac's influence has played an important part in the recent discussions in the Vatican Council on the Church and the Jewish People, and in the emendations which have been approved to passages in the Roman liturgy that were offensive to Christians and Jews.

The booklet also contains the text of the 18 and 19 articles of the Council of Trent of 1545-63.

S. CECILIA FESTIVAL

ANGLICAN NEWS SERVICE

London, November 8
The celebration of St. Paul's Cathedral, Canterbury Cathedral, Westminster Abbey, and the Chapel Royal will be conducted by Mr Douglas Goss, organist and master of the chorists at Westminster Abbey, at the annual festival service for St. Cecilia, the patron saint of music, to be held at the Church of the Holy Sepulchre on November 23.

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