

# ANGELICAN

## DEBBIE LIVES A ROCK CHAMPION

## BRISBANE NOT TO TRANSFER ANY TERRITORY

FROM OUR OWN CORRESPONDENT

Brisbane, June 29

How should the Toronto principle be applied to our own problems within Australia?

This was a matter most keenly debated in a particular instance at the Brisbane Diocesan Synod last week.

The question of helping the Diocese of Rockhampton in its difficulties was under discussion.

This matter was brought to the notice of the synod last year in Archbishop Spragg's first Presidential Address.

The question of how to help was discussed at length during the months in between synods, by an inter-diocesan committee, and then by the Brisbane Diocesan Council.

For Australia as a whole, this debate is surely most relevant, for there are several other country dioceses which experience difficulties similar to those of Rockhampton.

At the centre of the controversy was the question of the ceding of parishes to the Diocese of Rockhampton (Brisbane has 110 and the daughter diocese 19).

A motion of the Registrar, Mr. R. T. St John, and Archdeacon C. Arkell proposed the transfer of any part of the Diocese of Brisbane to Rockhampton for four main reasons:

- that it would not solve present difficulties;
- that historical links and community of interest in the Rural Deaneries of Wide Bay and Burnett would be broken;
- that a transfer would not ensure the future growth of the Diocese of Brisbane to form a

- and the expected economic growth of Central Queensland will strengthen the Diocese of Rockhampton within the next few years.

A second section of the motion suggested that at the moment help should be offered in four other ways:

- financial assistance for such purposes as may be mutually agreed upon by the two dioceses, subject to the necessary funds being available in the Diocese of Brisbane;
- integration of clergy staff, facilitating transfer and interchange of clergy between the two dioceses;
- financial assistance in the training of ordination candidates;
- the provision of specialised services such as advice on tele-vision, radio, television, education, and promotion programmes.

### HOT DEBATE

No one opposed the second section of the motion, but hot debate centred round the question whether the addition of territory would go a great way to solve the permanent problems of Rockhampton.

Surely the question will arise clearly in Australia, where some dioceses do not have great settlements.

At one stage of the debate, the Rector of Bundaberg, the Venable Harold H. Richards, declared that the Extra Meeting of his parish had expressed its willingness to go into the Diocese of Rockhampton if required.

In answer to a question from the Dean of Brisbane, the opinion of the Bishop of Rockhampton, the archbishop, who visited the granting of territory, read out a memorandum he had received from Bishop St. John.

He wrote: "We feel that the bold stroke which would face up

to the provincial needs now of the work of the Church, would mean the transfer of the Rural Deaneries of the Wide Bay and the Burnett. We feel that an absolute minimum would be the inclusion of the Rural Deanery of Bundaberg.

Eventually the motion was amended in such a way as to leave the question open for further debate, declaring that the Board does not approve any transfer of territory "at this time".

In this Presidential Address and Charge, the archbishop had stressed Mutual Responsibility in the Body of Christ as a vital message from Toronto to us, would be the interesting thing about the very lengthy debate on Rockhampton was that, though the motion was passed with a large margin of disagreement, that Brisbane ought to help was almost taken for granted.

Surely this shows us the need for a more general responsibility of the Church's problems, and resources, based on caring and search, to help us in the application of the Toronto principle to our domestic affairs.

### STATE AID

Gratuitous supply of synod was the fact that the motion on State aid for schools was passed without debate, and only one or two "nos". The motion read:

On St. Lawrence's Day, August 10, the foundation day of the New Guinea Church, fourteen men will be made deacons in the Cathedral of St. Peter and St. Paul at Dugura.

This will be the largest ordination ever held in New Guinea, and it will mean that there will be more indigenous clergy than in any other part of the Anglican Church. The men have been having a special course of training by the assistant bishop, the Right Reverend John Chisholm, at Dugura.

The Church in Queensland has undertaken to provide the four teen ordination, with supplies and costs. Their caseworks are being met by the Diocese of Adelaide.

(b) without such grants, many independent schools would find great difficulty in providing the

costly facilities now needed for the teaching of science in accordance with modern requirements; (c) it seems that the form in which aid is to be given will not disturb the existing educational pattern in Queensland any more than the types of State aid already received for many years past by independent schools in Queensland, or than the types of aid approved by this synod in 1961.

That in view of possible future changes in the policy of the Government.

(Continued on page 11)

## GOVERNOR, VICE-CHANCELLOR ADDRESS BRISBANE SYNOD

FROM OUR OWN CORRESPONDENT

Brisbane, June 29

The Governor of Queensland, Sir Henry Hall Smith, visited the Brisbane Diocesan Synod on June 24.

Having led members at the synod, the Governor was formally welcomed by the Archbishop of Brisbane when the evening session resumed.

A motion was moved, expressing the loyalty of synod to Her Majesty The Queen, which was carried by the singing of the National Anthem, and His Excellency was requested to convey the loyal message to The Queen.

In addressing synod, the Governor said that one of the things noticed immediately by those who arrived in Queensland was the happy co-operation between Christian Churches.

However, Sir Henry said, he would not simply to give a eulogy of achievements, but to bring to the notice of synod members of extending the Church's work as it seemed to him in his journeying through the State.

### PRESSING NEEDS

His Excellency then brought to the notice of members, a number of pressing needs, beginning with the Aboriginal people of Queensland, whom he had obviously observed very closely.

Evangelical dwellers should always be visited by the parish priest, so that they might have a real

friend and someone who cared for them.

The general problems of broken homes was also most interestingly dealt with.

The training of the clergy, too, came under His Excellency's scrutiny, as he stated his belief that the Church ought to give longer periods of training to her priests (preferably six years), both in philosophy, theology and sociology.

Perhaps the most controversial suggestion to some people would be that the clergy perhaps spent too much time tending Church affairs and not in the highways and byways of life.

They should be prepared to go to a "pub" and "have one with the men", and even visit a racetrack, especially if it meant that occasionally they might place a small betting hand on one who might need it.

His Excellency stated for the evening, and took a lively interest in proceedings.

These included a talk by Professor Sir Fred Schrenck, Vice-Chancellor of the University of Queensland, who is an educational psychologist whose works are known throughout the world, on the topic "Maladjustment in Children".

Sir Fred said that maladjustment was not an easy matter for it relates to the entire personality, mental, physical and emotional.

The need for attainment or success of some kind, was a very great factor, for we all feel the necessity of a "place in the sun".

The eleven plus system in England, and the recently abolished scholarship in Queensland, were contributory causes in some maladjustment.

The acceptance of the keynote of the rehabilitation of a maladjusted child, and the punitive approach is futile, for deprivation in early life is one of the major reasons for maladjustment.

War-time experience in Britain had shown the harmful effects of removing children from the home environment before the age of ten.

## WOMEN AT SYNOD

### DIOCESAN COUNCIL ELECTION

FROM OUR OWN CORRESPONDENT

Brisbane, June 29.—The first women to serve a motion in Brisbane Diocesan Synod was Mrs. J. S. Bush, who is diocesan president of the Mothers' Union.

However, Mrs. Elliott was first of the new lady synod members to speak to a motion, when she could be obtained on moral and social problems as they arise, and having been seconded by the Dean of Brisbane, it was carried.

The canon to amend the Parishes Regulation Canon was passed at all readings at synod and received the archbishop's assent, which means that women may now be members of parishes councils and the Diocesan Council.

In deed, at this very session of synod, Mrs. Hilda Thompson, Organising Secretary of the Department of Christian Education, became the first woman to be elected on to the Brisbane Diocesan Council.

In discussion at the second reading of the diocesan registrar, Mr. R. T. St. John, said that it was only right for the Church to extend to women the franchise already granted by the State.

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## BISHOP SAMBELL RETURNS

The Right Reverend G. T. Sambell, Bishop Coadjutor of Melbourne, returned to Melbourne on Sunday, June 28, after an extensive study of the Church's mission overseas.

After attending the conference of the Victorian Diocese, he visited a number of countries including India, Pakistan and Tanganyika before going to London. He spoke at the 72nd Bursary Bazaar at Victoria Park, and the Church Missionary Society in the Chapter House of St. Paul's Cathedral on June 30. "The Church at Mission in Asia and East Africa".

## DISMAY IN WILLOCHRA OVER DECISION ON BOUNDARIES

FROM OUR OWN CORRESPONDENT

Gladstone, S.A., June 29

It was thought wisest not to comment immediately on the recent discussion by the Synod of the Diocese of Adelaide on the readjustment of diocesan boundaries in South Australia ("The Anglican", June 4).

However, now that some weeks have passed, comment may be made more dispassionately.

As the Adelaide correspondent has written, the Diocese of Willochra was disappointed, and he alone. Disappointment and dismay were widespread in the diocese.

The disappointment was not because we had hoped to share in the riches of the rest of the State, but because of the serious losses about the fact that many parishes in the Diocese of Adelaide are struggling in like manner to those in Willochra.

It was hoped that with the addition of some thirty parishes, bringing the total number up to about 100, the diocese would be more viable for the transfer of men as they out-grew their work in one place.

Even Holy Orders, men like to feel they can develop in their vocation.

### NOT TORONTO

To a letter in a small, little community endangers the cutting edge of a man's ministry. The Diocese of Adelaide is obviously, many of the synod had not

taken the message of Toronto to heart.

Here, on their doorstep, was the opportunity for an expression of the very thing Toronto was aiming at.

Even if it went down in a verbal statement, irrespective proposal, and downright hypocrisy, including the "red herring" of the possible increase in work in one place, at some stage, future date.

It was ironic that the next day the Diocese of Adelaide and Willochra met in a post-Toronto conference.



















## BOOK REVIEWS

CHRISTIAN CHURCHES  
EXAMINED

REFORMED SYMBOLISM. Wilhelm Niesel. Ofter and Baird. Pp. 276, 28s. 6d.

IN our day and age this must be called an important book. In it a notable Calvin scholar, actively concerned in the ecumenical movement, examines the teaching of the Churches to reach their points of difference and areas of discussion.

Clearly written, using only careful statements of the various positions, and with the author's friendly restraint, the book reads as a series of studies rather than as a polemic. But it is as certain to surprise as to inform almost every reader.

The author begins by explaining what he means by "symbolism". It is, apparently, a term properly at home in Lutheran theology but as it is formed from the word *symbolism*, its meaning is obvious enough, and is the same given to the study of confessions of faith affirmed by Churches before the Church.

The position he writes from is an interesting one demanding our respect. It was built up from what Christians discovered in Germany and surrounding countries during their trials under the Nazi regime.

In prisons and concentration camps it was discovered that the Scriptures came alive. This fact was expressed in the Theses and Barmen Declaration. But though these stress the indispensable nature of the Scriptures and the Word of God, they "do not lend themselves to the Bible as to a paper-book. The word of God was not written in the Scriptures."

The Bible simply bears witness to the Christ as the One Word of God.

From this position Niesel examines Roman Catholicism and Orthodoxy. Quoting from the Scriptures and always letting these bodies speak for themselves, he outlines what they teach and practice.

Niel turns to the Lutheran and Reformed Churches and with great learning compares and contrasts them. In his mind these churches have stimulated one another in such a way that from their differences and emphases a fuller knowledge of the Word of God has been acquired.

His book concludes with a short study of what its author calls the "Anglo-Saxon Churches of the Reformation" and Anglican Congregationalists. By a list of "Testaments and Quakers" He also gives the full text of the Oselwald Theses and the Barmen Declaration.

Throughout this complex study the treatment is serene and lucid but no attempt is made to avoid tender spots. Hence the book deserves very thorough consideration by its readers.

Here we must be chiefly concerned with what is said about ourselves. And it is both salutary and humbling to note what is informed and friendly to our Anglican side as his to what Anglo-Catholicism.

On the whole he is an admirer, though his high regard for our own tradition, formularies, and rather astoundingly to those within the Anglican Church who are accustomed to treat Articles and Prayer Book with scant respect.

Though he knows that his line would be challenged, Niesel, speaking as the Anglo-Catholic, Evangelical, and Modernist, reaches the conclusion that it would be pointless to dissent from these agreed "Anglican" documents.

Unlike the differences between the Anglican and Roman Catholic Churches.

COLPORTERS IN AFRICA. ECONOMIC PRESS SERVICE. Geneva June 29. Twenty-two colporters have been sent to the rural areas in Northern Rhodesia not likely to be reached by the normal channels of distribution. Mr. Herbert Kasser, Bible Society for Northern Rhodesia and Nyasaland, reports.

An estimated 40,000 families live in the area, the vast majority of them at subsistence level. The 22 men, who sometimes must travel up to 50 miles a day to sell only a few Gospels, distributed a total of 4,541 Bibles, Testaments and portions last year.

The Lutheran and Reformed Churches in Northern Rhodesia have the same two sides of a shield, our differences are, he thinks, common contradictions. Our hope must be to live together and to secure these contradictions, in a common search for truth.

He links us with Luther, and with the Calvinists in our attitude to the Reformation. But he is not a Calvinist. He is a member of our Church, more, but in fact he believes, we share their view of their Church, and that the Reformation of the Church was restored to its original form by this Church, not the Church of Rome, was the Catholic Church.

Niesel further argues that those of us who are "reformed" to the point where it does not become protest in the strict sense, that our distinctive attitude to Scripture binds us to the Reformed and Presbyterian Churches. By making apostolic succession in the episcopal office an indispensable condition for any union of Churches we are laying a burden on ourselves, and this burden is not ours alone.

But we are seeing again a renewal of at least one aspect of the original of faith, one that is appealing to sincere Christians in increasing numbers—the realization that the origin of faith is after all, within ourselves, that it is the Ground of our faith and to have faith in him means to have faith in our own authentic existence.

If it had not been for his insight, we could not have had the assumption that there is a total affinity between the subjective and the objective—an assumption that is being thoroughly broken down in the philosophical discussion—Donald Baillie might have been called the modern movement, for many of his insights.

RENEWAL OF THE BACKWOODS

SETTLERS AND CONVICTS. An English Memoir (Alexander Harris, Melbourne University Press, Pp. 245 with 20 plates).

THE labouring population are universally lost to all sense of moral duty and religious obligation. Their view of self-interest is founded on the selfishness and desire for the pleasure of their associates.

From all this it is clear that the labouring population are, apparently, always just one step away from the corner for one kind of crime or another.

This one was an anonymous Australian settler who some one hundred and twenty years ago published his memoir of "sixteen years' labour in the Australian backwoods under the title, 'Settlers and Convicts'.

Redivivous and reprinted in its original form, it is an interesting and possibly important voice out of our colonial past.

Now that a second edition has been issued, it is known about the author, who was a well-known settler and writer, and a number of years who settled finally in Canada; and his views are of interest to his readers.

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FATHIN IN GOLD. D. M. Baillie. New Edition, 1964. Faber and Faber. Pp.

DONALD BAILLIE wrote this book in 1927. When Liberal theology still held the field.

To read some chapters of it is like reading Dickens or Tennyson again and again. It is a feeling one's youthful idealism re-awakened by the intense belief in goodness, the identification of God with the moral perfection of man which was possible in the Victorian age and before the second World War.

Donald Baillie was above all things a prophet of morality—some of his passages in praise of good are moving in their beauty and with its certainties derived from self-knowledge.

If his view of life and the goodness of man was more optimistic than it is fashionable to hold in the disillusioned thirties and sixties, he can at least remind us that, as our insight into the motives deepens, and we become aware of all that may lie behind apparently virtuous actions, we are in danger of falling more than thirty years.

Following him, Barth placed the origin of faith in the Wholly Other, and this insight has held theological sway for more than thirty years.

But now we are seeing again a renewal of at least one aspect of the original of faith, one that is appealing to sincere Christians in increasing numbers—the realization that the origin of faith is after all, within ourselves, that it is the Ground of our faith and to have faith in him means to have faith in our own authentic existence.

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sights are being developed in contemporary controversy.

In particular, his attitude to the notion of Christ is familiar as is his obvious labouring in the spirit to bring to man an indispensable historical function.

We have much to learn from Baillie, particularly in the present crisis in the Christian structure of the Second World War.

LIKE Kierkegaard and the existentialists, he starts from life, and he wants to bring to life, with all its contradictions, and with its certainties derived from self-knowledge.

If his view of life and the goodness of man was more optimistic than it is fashionable to hold in the disillusioned thirties and sixties, he can at least remind us that, as our insight into the motives deepens, and we become aware of all that may lie behind apparently virtuous actions, we are in danger of falling more than thirty years.

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# MENTALLY RETARDED CHILDREN : WHAT HAPPENS WHEN THEY GROW UP

We have been much concerned in our last two issues with the problems of mentally retarded children, but what happens to these children when they grow up?

This question occupies their parents during many sleepless hours of an anxious night. As one mother of a mentally retarded child said to me:

"I just hope I will keep my health and strength to look after this. It is a problem, but I fear what would become of him if anything happened to me."

For many mentally handicapped people a solution may be found, but it is a solution which this State has not yet sufficiently put into practice.

Yet it is a solution that could save thousands of handicapped people from the terrible distress of sitting at home staring at blank walls, or from releasing the destructive impulses which bore down on them.

The solution allows the mentally retarded person the joy and satisfaction of becoming a useful member of society, in an environment with which he can cope.

## WORKSHOPS

The environment of a sheltered workshop puts him to work in his own kind, where he is no longer plagued by feelings of inferiority, and where an understanding supervisor can draw from him the work output of which he is capable.

An estimated 20,000 people need workshop facilities in N.S.W. Only 200 at most are available.

There are two kinds of workshops: the traditional, whose aim is to train handicapped people to the point where they can obtain work outside industry, and the terminal workshops, for those who will probably never be able to work outside.

I visited two Sydney workshops, and was impressed by the atmosphere of cheerful, co-operative effort.

There was a busy him of activity at the S. Vincent de Paul Park Centre, Parramatta, where twenty young people were occupied with a variety of jobs.

Most of these workshops are mentally retarded and two physically handicapped.

A radio plays music while they work, and they can chat to each other comfortably, being an important factor in the therapeutic value of the job.

They have a soft-drink machine, and a room where they make tea.

But the important thing is the job, and they take it seriously in their work.

## INTEREST

They are dealing with three basic areas of the manufacturing process for a well-known chain store, packing cable, once-pipe, and so on.

They are also doing a variety of other jobs, such as making a variety of small items, and dismantling 500 old vacuum tubes.

The telephone job has given a wonderful incentive to the young men, as it is difficult enough to absorb their interest, yet still on their minds.

Some are using pliers and screwdrivers for the first time, and each day eagerly tell up their quota to see if they have done the previous day's work.

The work centre's supervisor, a business executive, Mr. J. V. Maloney, said that another boy is doing the job as well as any normal lad. He has hopes of an outside job for this youth in another year or two.

I spoke to the boy, who immediately offered me his chair, and then he went to the mess.

Miss E. Mercer, made the tea, and was very kind for such things, and for good work.

The supervisor, indicating an intelligent strength from epilepsy, said that a pity that they were not tolerant enough to take epilepsy, who was as capable as any other.

A 19-year-old girl who was paid to make a pair of shoes by the mile and a half miles by the mile to the railway station, and then she was paid to make a pair of shoes by the mile and a half miles by the mile to the railway station.

"Sometimes on my way to work, I will see a man, and I will not mind as long as I can get up and walk again. That's the only thing to take."

Another girl is a daily commutator, and she is a daily commutator.

The staff all wear neat uniforms, and Mr. Vincent de Paul monogram on the pockets. They belong to various religious denominations, in line with the society's rule to help all irrespective of creed or colour.

Most are on invalid pensions, and also receive between £3 and £10 a week for their work at the centre.

They have begun going out together in groups on Saturdays, and have received a film of the beach, and the zoo.

One boy said he liked the beach, and he was told that when there is too much. It is impossible to keep them working, and they do not do jobs so quickly.

They are told to do a lot more if industry would give them a trial.

When some learn it is a sheltered workshop they fight and do not like for their society, and do not like for their society.

"They don't realise our work is for the children, and we couldn't afford to let it go out."

A few of them could very soon go into open employment, and they are told to be tolerant enough to excuse some of the things that they do.

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This is the third and concluding article in a series of special articles exposing the lack of care for the mentally retarded. The first article, by Mrs. E. S. Smith, was published in the Sydney "Catholic Weekly", in which paper they first appeared and through whose kindness we have reproduced them in the Angelic. This study mainly concerns New South Wales.

couldn't do, splicing polyethylene into winding and packing, or sorting out screws, folding, and sewing floor cloths in bags.

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## SUB-CONTRACT

One worker, though loading, might produce more than another less capable worker to maximum capacity, in which case the latter would not work as much as the other.

All work is done under sub-contract and guaranteed to be of the standard of the firm giving the contract.

The mentally retarded show certain talents, for example in the arts, and in some they do jobs so quickly.

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The Lorna Hodgkins Sunshine Home, Gore Hill, had an adult training centre and a residence. Children who had turned 18 continued to live there and work.

The life of a mentally retarded person in a workshop had a purpose, their lives were not empty, and they were not

feeling so significantly the "odd man out".

At thousands of homes people still at all with nothing to do.

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