

# THE ANGLICAN

The Independent and unofficial newspaper of the Church of England in Australia, and the official organ of the Church of England Information Trust. Incorporating the Church Standard

No. 759

Registered at the G.P.O., Sydney for transmission by post as a newspaper.

THURSDAY FEBRUARY 9 1967

Telephone 61-5473, Cable "Churchpress", Sydney.  
Postal address: "G.P.O. Box 702, Sydney."

PRICE: TEN CENTS (1/-)

## SUP 1967 APPEAL TO READERS

Dear Reader,

Here is a straightforward Lenten Appeal for a total sum of \$12,560.00. We do not expect that it will all be raised before Easter but we are confident that you will help with most of it after you have read why we ask for this sum, and that it will not be very long after Easter before we reach the target.

As you will recall, THE ANGLICAN printed early in 1965 some strong criticisms of the way that the Church as a whole was implementing the decisions of the 1954 Anglican Congress at Toronto about Mutual Responsibility and Inter-Dependence.

It was, and remains, our view that Church people — especially readers of "The Anglican" — will always give money gladly towards any concrete, specific project placed before them, but that they do not respond so readily to vague generalisation.

For that reason, as many of you will remember, we placed our columns in June, 1965, at the disposal of the Primate's Committee on M.R.I. At the same time, we announced that THE ANGLICAN itself would sponsor a series of Appeals in the spirit of M.R.I. which would cost some £18,000, or \$36,000, and that some of these appeals would concern THE ANGLICAN itself.

For Geoffrey Sambell at once sent us a most generous letter, which appeared on June 11, 1965.

We warmly commended our Director of the Primate's M.R.I. Committee, and in particular, we appreciated the view that THE ANGLICAN could play "a most constructive and helpful part" in the whole programme "by bringing to the attention of all parts of Australia and the world."

### APPEAL SERIES

Soon afterwards, we opened a series of Appeals for a number of kinds of things, from a motor car for the Bishop of North West Australia and an aeroplane for the Diocese of Carpentaria, to meeting the cost of sending THE ANGLICAN to clergymen in Polynesia, missionaries in Burma, widows in Australian towns and cities.

The results of these Appeals, as at the end of last December, were:

Carpentaria aeroplane	4,836.00
N.W. Australia car	5,729.00
Perth	297.87
Polynesia	486.25
Polynesia	486.25
New Guinea	526.50
Carpentaria	526.50
Free Fund	2,515.00
Grand Total	12,560.00

TOTAL: \$12,560.00

At the same time, we started a mild circulation drive, which has the effect of increasing our sales by 1,302 copies weekly. Now to the present.

We continue to send THE ANGLICAN air freight each week to those mission stations where we maintain our Free Fund. We have published many special Appeals — concerning cyclone relief for example — which we have not yet directly conducted.

Now, you help, we aim now to continue these good works and, in addition:

● Send all copies by air freight to members of the New Guinea Mission.

● Start a Fund for the Diocese of England Information Trust, from whose premises we operate.

The specific targets we aim at, in detail, are:

● Bishop's Car	380
● Jetcopter	230
● Polynesia	420
● New Guinea	420
● Free Fund	5,000
● Free Fund	6,000
TOTAL:	\$12,560

The first five items in this list cover all but \$3,000 of continuing expenditure.

But last item, the Building Fund, aims to repay a mortgage

of \$3,000 over its premises by the Trust, and to provide additional room because the building is bursting at its seams.

As you would expect, as we have had to decide upon an order of priority in this appeal.

We have a number of further specific appeals for the next few weeks on a major, long-term project, the first of a two-volume History of the Church of England in Australia, on which Mr. Kenneth Cabbie has been working in England for the past year.

Our immediate aim, however, is to keep these copies of THE ANGLICAN going to the three missionary dioceses, then to add New Guinea, and to cover as much as we can of the cost of our Free Fund which, at \$8,000 yearly, imposes a serious burden upon us.

We finally want to alleviate the cramped conditions in which THE ANGLICAN is published, which we first started as THE ANGLICAN, have been working for for our own direct purposes. In that year, we moved to the parish hall of Christ Church in North Sydney, and for the last year, we have been working for for our own direct purposes.

We are today quite frankly so cramped in the premises of the Trust that the quality of our work is being adversely affected. This comes about not only because five people work in one room, but because we face a growing problem of storing books, pictures, book numbers, records of all kinds and books of reference.

All our passageways are so crowded with filing cabinets and other impediments that barely 18 inches remains to walk on. Space for one member in our passages requires the kind of push and shove for which computers for Australian railway stations are famous.

The honorary Architects to the Trust, Messrs Rudolph, Little and Co., have estimated that this particular problem of a relatively uncomplicated plan of re-designing, which involves a minimum of structural alteration and addition.

We could of course finance this by forgetting about our Free Fund, but this would be a reversal of one of the principles on which THE ANGLICAN has been published, and sold, for many years past.

The Free Fund, and the cost of sending copies by air freight to the missionary dioceses, must accordingly come first.

On top of all this, we propose with the support of the Bishop of our Church to embark within the next few weeks on a major campaign to increase our paid circulation, which has scarcely been touched, by the use of the material which has been published. News of this campaign will appear in forthcoming editions.

## CANON TAYLOR WRITES OF A "DIALOGUE IN SHAME"

The dominating sentiment of the peasant people in South East Asia "is a passionate longing to be rid of foreign interference", writes Canon John Taylor, general secretary of the Church Missionary Society, in this month's series.

"It is neither anti-Christian nor pro-communist, but nationalist", he writes.

"I marvel at the tragic request that the people who cannot understand the notion for self-determination always are in the machinery of world communism."

He says that the Buddhist idea of renunciation seen in Burma, Ceylon, Thailand, Cambodia and Viet Nam "preserves in almost everyone a lively suspicion of the materialistic way of life of communism and capitalist powers alike."

The young Buddhist today is moving out along "the perilous path from shelter to the open and potentially barren tracts of modernity."

Modernity includes not only the dangers of modern warfare but the strangeness of technological development.

"Buddhism, Marxism and Christianity are all tackling the same problem — how to lift man out of self-centredness and set him free in a realm of fully personal being," says Canon Taylor.

He says that as an opportunity for "humble and penetrating dialogue", as set out in Thich Nhat-Hanh's book, "Viet Nam: The Lotus in the Sea of Fire". This Buddhist monk and



The Primate, the Most Reverend P. N. W. Strong, shows his skill with a table tennis ball at the Church of England Boys' Society National Camp at Langwarrin, Victoria, in January. He is watched by Douglas Galbraith of Victoria and Lex de Brouwer and Chris Joyce of N.S.W. (See next page 3.)

scholar from Viet Nam suggests that a young Buddhist, "setting forth on life's pilgrimage, may indeed meet Christ in an encounter that has scarcely been conceivable before."

He shows that it is their common suffering, spiritual even more than physical, that is preparing Christians and Buddhists to talk together in this new way.

### VICTIMS OF WAR

Canon Taylor quotes a moving passage from the book which shows "the face of war as the Viet Nam village sees it and as all the simple victims of all wars have seen it" — which is "vaughly different from the way viewed through Western eyes."

"How can one dare to stand up and speak for Christ from one side by the napalm of a Christian? Or Christ from the other by theicide fires of Buddhist priests and nuns professing for their people?" asks Canon Taylor.

He thinks it at least possible that it may have been the hand of God that removed his missionaries from Burma — not because those particular missionaries had failed in any way but

because the western record in South East Asia is such that any white man must perform dubious the Name of Christ more than he commands it.

"There are, perhaps, three kinds of witness for Christians from the West to offer which might still be effective in these lands."

### CREDIT FOR SOUTH AFRICA OPPOSED

ECUMENICAL PRESS SERVICE  
New York, February 6.  
Dr. Arthur Fleming, president of the National Council of Churches, has called on the officials of the United Nations to oppose renewal of a \$40 million revolving credit for the Republic of South Africa.

He sent the appeal to David Rockefeller, president of Chase Manhattan Bank, and Walter R. Wriston, executive vice-president of the bank.

In his letter Dr. Fleming expressed the "deep conviction" that a business transaction of this kind "cannot be separated from its ethical implications."

He said that the policy of apartheid maintained by the South African Government "has been a disaster for the people of the country which contained the most advanced and most independent life of the Christian Church in Germany and in its contribution to the ecumenical movement."

### NEW PROVINCE FOR S.S.F.

#### EAST AFRICA

FROM A SPECIAL CORRESPONDENT  
Port Moresby, February 6.  
An independent Province of the Pacific has been established by the Society of S. Francis.

This is the first new Province to be set up since England. It will take in all Frisian work in Australia, New Guinea and any other parts of the Pacific where the Society may in future develop.

The decision to establish the Province of the Pacific was made — and confirmed from England — following talks between Brother David, Father Minister of the Society, and heads of Franciscan establishments in Australia and New Guinea.

As a result of this decision, the Franciscan's Brisbane house is to become a friary.

Plans are already under way for election of the Pacific Province's first Father Minister and Chapter, or governing body.

Brother David, who will now become the Minister-General of the whole Franciscan network throughout the world, has just returned from the next stage of his tour.

### BISHOP DIBELUS DIES

Dr Otto Dibelus, formerly Bishop of Berlin, died in west Berlin on January 21, at the age of 86.

Dr Dibelus was a former president of the World Council of Churches.

He was imprisoned three times during the Nazi regime for writing anti-Nazi pamphlets.

After the Second World War he founded the All-German Protestant Church Council, uniting those churches for the first time.

He retired as Bishop of Berlin-Brandenburg last year. He was strongly criticised some of the time when he opposed west German rearmament.

He will be remembered for his part in the ecumenical movement.







# PRIMATE VISITS C.E.B.S. CAMP

## 950 LEADERS AND BOYS ATTEND

FROM A CORRESPONDENT

One of the highlights of the Church of England Boys' Society National Camp held at Langwarrin, Victoria, during January, was the visit of the Primate, the Most Reverend P. N. W. Strong. Archbishop Strong, who flew down from Brisbane specially for the occasion, was greeted at the airport by the camp Director, the Right Reverend Clive Kerle, Bishop of Armidale, and C.E.B.S. National Chairman.

Accompanying Bishop Kerle was the Deputy Camp Director, Mr. J. W. Patterson, vice-president, Melbourne Diocese.

Arriving at the camp, the Primate was given a most enthusiastic welcome by the 950 leaders and campers who lined both sides of the main drive.

At the Administration Building, he was introduced to the Chairman of the camp council, the Reverend N. K. Molloy, and other members of the executive staff before having lunch with boys representing each State of the Commonwealth.

During the afternoon the Primate addressed the camp camp and then moved around the camp observing the various activities in which the boys were participating.

These activities were many and varied. Under the guidance of Mr. Colin Crawford, the Director of Activities, a team had had spent some weeks preparing interesting and challenging activities in which the boys could participate.

For those interested in water sports there was swimming, yachting, boating and water skiing.

### WATER SPORTS

Many beautiful yacht clubs made all their facilities available for the camp, while the local boat owners provided speedboats for water skiing.

What the camp itself had were the usual games—cricket, basketball, basketball, basketball, basketball, and although it was midwinter, football and hockey took their place, as adherents of the various codes were not inclined to let their games above others.

Arts and Crafts marquee provided a constant opportunity for boys to use their hands and initiative, as many worked with wood, paint, crayons and many other media of expression.

At many inter-state boys were among those present, tours were arranged to places of scenic and historic interest around Melbourne and nearer country towns.

Feeding such a large number was no easy matter, but under the capable hands of Mr. Dick Prideaux, warden of the permanent camp at Frankston, Victoria, all went smoothly.

With a staff of ten Army cooks, Mr. Prideaux was able to provide interesting and appealing meals at all times.

Although the need to provide an interesting programme was seen to be very important, the sense of the camp recognised that it was essential that in such a camp of this nature the boys' spiritual needs should be well catered for.

### CARING CHRISTIANS

One of Melbourne's Coadjutor Bishops, the Right Reverend Felix Arnold, was appointed as Senior Chaplain, and he, with a team of clergy from the Diocese of Melbourne, spent many hours designing the spiritual programme.

The theme, "Caring Christians," was chosen for the devotional studies.

Six studies were prepared covering the theme for the Stranger in our midst, Care for the Stranger overseas, Care for the Underprivileged, Care for what is right, Care for our fellow Christians, Care for the World.

Each day the Senior Chaplain introduced the theme for the day and it was taken up by the Area Chaplains who helped the boys to see what ought to be the Christian attitude to others.

Tent leaders with the boys then discovered for themselves

how they might practice caring of 27 water pipes, the erection of 20 tents and numerous other things for the various facilities.

The society was greatly assisted by the Department of Army which provided all the tentage and cooking facilities required for the camp.

There were many other who assisted. One Melbourne business man provided all the transport necessary for the Army equipment to the campsite and about the camp was over returned it all to the stores from whence it had come.

Senior nursing sisters gave their services voluntarily to staff the hospital, while trainee teachers from the Toorak Teachers' College freely gave their time.

The task of maintaining effective communication within the camp was ably assisted by several volunteer typists who worked well into the night preparing material for circulation throughout the camp each day.

These books were prepared, often before the camp, and leaders were able to meet together for training sessions and discussions.

Studio Park, the site for the camp, is a trust property 27 miles from Melbourne, and is ideally suited for a camp of this nature, the site however needed much preparation before the campers could move in.

Mr. Fred Kay, the Director of Services, with teams of leaders and boys spent many weeks before the camp making preparations.

### BUILDINGS

Buildings were erected for canteen, banks, post office, administration and food preparation, while a building already on site was adapted for use as the hospital.

Showers and toilet blocks were erected and water and electricity reticulated throughout the area.

Only about 25 delegates in this preparation can fully realise the magnitude of the task undertaken by Mr. Kay.

Included in the preparation was the laying off over a mile

Melbourne, February 6

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A Melbourne accountant, Mr. Allen James, who was in the Church throughout Australia, kept a close watch on the camp finances making sure that the tight budget was not exceeded at any time.

Under the Reverend Andrew Schneider, the Director of Administration, all aspects of the camp were co-ordinated. It is a tribute to his efficiency that while so much was done and so many people were involved, the whole planning and conduct of the camp was carried out without any major hitch.

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## SERVICE FOR TEACHERS IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, February 6

The annual service for schools and State schools will be held in St. Peter's Cathedral on February 20 at 4.45 p.m.

A service for Roman Catholic teachers will be held at the same time in St. Francis Xavier's Cathedral.

The Anglican service will take the form of Evening with special prayers.

The lessons will be read by the Director of Education, the Rev. R. R. Lovell, M.P.

The preacher will be the Reverend Malcolm McKenzie, who is Chaplain of St. Mark's College, Adelaide, and also chaplain to the Anglican School of Theology at Adelaide.

A choir to sing the service is being provided by St. Peter's Cathedral.

### STUDENT CHOIR

The choir will be trained by the Director of Music at the college, Mr. D. J. Merchant.

The cathedral organist, Mr. J. D. Swale, will play the service, which will be conducted by the Dean of Adelaide, the Very Reverend L. E. W. Kenney, and the Chaplain of the Anglican Teacher's Fellowship, the Reverend R. A. Wyndham.

A Quiet Day for Teachers is also arranged by the Anglican Council of Education, and its chairman, Mr. Bob Price of Pulney Grammar School.

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### SOME PAPERS

Other lectures include papers on the theology of sex, the concept of religious experience, theology and education, and the Anglican Diocese will

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Included in the preparation was the laying off over a mile

of 27 water pipes, the erection of 20 tents and numerous other things for the various facilities.

The society was greatly assisted by the Department of Army which provided all the tentage and cooking facilities required for the camp.

There were many other who assisted. One Melbourne business man provided all the transport necessary for the Army equipment to the campsite and about the camp was over returned it all to the stores from whence it had come.

Senior nursing sisters gave their services voluntarily to staff the hospital, while trainee teachers from the Toorak Teachers' College freely gave their time.

The task of maintaining effective communication within the camp was ably assisted by several volunteer typists



## THE YOKE OF CHRIST

**KEYES**, the Reverend R. A., formerly of S. Paul's Cathedral staff, Rockhampton, to be Assistant Priest of S. Barnabas', North Rockhampton.

**MATTHEWS**, the Reverend T., to be Assistant Priest of S. Paul's Cathedral, Rockhampton.

11 a.m.: DIVINE SERVICE—West  
Church, Hobart.  
5.20 p.m.: DAVEY AND GOLIATH  
The Parade.

**MATTHEWS**, the Reverend T., Assistant Priest of S. Paul's Cathedral, Rockhampton.











## WEEK OF PRAYER WAS WIDELY OBSERVED

### SERVICES ROUND THE WORLD

ECUMENICAL PRESS SERVICE

Reports received at the World Council of Churches headquarters here indicated that the Week of Prayer for Christian Unity was observed by growing numbers of people around the world.

Joint services of worship and intercession were held in many cities, using the theme "Called to One House" (Ephesians 4:4).

Internationally the week is sponsored by the World Council of Churches Commission on Faith and Order and the Roman Catholic Association for Christian Unity, Lyon, France.

Next year it is hoped that materials for the observance will be prepared by a small joint committee appointed by the Faith and Order Commission and the Vatican Secretariat for Christian Unity.

Following are some of the highlights:

In Bombay, the first joint service of Orthodox, Protestants and Roman Catholics to be held in a church took place in S. Thomas' Cathedral (Church of India, Pakistan, Burma and Ceylon).

The first Orthodox-Protestant service was held seven years ago in the cathedral; when Roman Catholics joined in the sponsorship, services were held in halls until this year.

Addresses were given by the Very Reverend William Mazzarello, Vice-General of the Archdiocese of Bombay, and the Reverend Arthur Saunders of the Methodist Church.

Approximately 500 people from 10 denominations attended.

#### IN PARIS

In Paris, some 3,000 Catholics, Protestants and Orthodox attending a service at the University of Paris held the first inter-confessional translation in to French of a portion of the Bible, the Epistle of the Romans.

The "ecumenical translation" is being made by the team which prepared the Jerusalem Bible plus a team furnished by the United Bible Societies.

It is hoped to have the entire New Testament completed in five years.

Presiding at the service were Pastor Marc Boegner, honorary President of the French Protestant Federation, and Joseph Marie Cardinal Martin, Archbishop of Rouen.

Elsewhere in France, Philippe Maury, director of the W.C.C. Department of Information, ad-

dressed gatherings at Nice, Poitiers and Bordeaux. Ms Madeleine Barot spoke at Dreux.

In Dublin, President Eamon de Valera of Ireland and other government officials joined Protestant and Catholic church leaders at a meeting where speakers discussed Christian unity.

In London, a procession of Witness from Trafalgar Square to Central Hall, Westminster, preceded a united service organised by the Westminster Christian Council.

#### LONDON

Led by a Salvation Army band, several thousand persons marched down Whitehall with a group of Anglican, Church of Scotland, Roman Catholic, Orthodox and Free Church leaders.

At Central Hall prayers were led by Dr Maurice Barnett, a Methodist, and the preacher was Canon Francis Bartless, a Roman Catholic.

In Manchester, England, John Cardinal Heenan, Archbishop of Westminster, preached to 3,000 people in the Manchester Free Trade Hall. More than 500 churches, convents and Christian organisations in the Greater Manchester area were represented.

In Geneva, an ecumenical worship service was held in the Cathedral of St. Pierre. The officians, drawn from World Council of Churches staff and local clergy, represented a wide variety of ecclesiastical traditions. The Reverend Philip Potter preached.

## BISHOP GOES BY HORSE TO REMOTE N.Z. CHURCH

WHEN he visits the remote W church of the Holy Cross on the shores of Hokitika harbour, in the north of New Zealand, the Bishop of Auckland, the Right Reverend E. A. Gowing today, makes the last four miles of his journey on horseback crossing an area rich in New Zealand's history. The church is otherwise inaccessible except by sea.

This harbour is an inlet on the western coast of the North Auckland peninsula, an area of broad, wind-swept, sandy beaches backed by mud dunes rising in places as high as 570 feet above sea-level.

Many sites here are associated with Maori legend and tradition. Kupe, the legendary discoverer of New Zealand, sailed back from here to

## "PRACTICAL ECUMENISM" TO CONTINUE

ECUMENICAL PRESS SERVICE

Rome, February 6

Representatives of the Roman Catholic Church and the W.C.C.'s Division of Inter-Church Aid, Refugee and World Service have agreed to continue and intensify common efforts in the fields of emergency and development aid.

This was one result of a meeting held from January 21 to 23 in the Vatican Secretariat for Christian Unity and presided over by Mr Jean Kohnen, president of Caritas Internationalis, and the Most Reverend Campbell MacInnes, Archbishop of Jerusalem.

At its first meeting in January, 1966, the Working Party on Emergency Aid and Development Aid agreed to a simultaneous appeal for India.

Those attending the recent meeting were encouraged by reports of considerable practical co-operation in the realm of food production which has taken place in India following the appeal.

They were appreciative of the continuing and intensified efforts being made by AFPRO—Action for Food Production—which involves Roman Catholic bodies, the National Christian Council, the National Christian Council's Committee on Relief and Gift Supplies and voluntary agencies.

Other subjects discussed by the Working Party included relief efforts in Viet Nam and Africa, co-operation between the churches and FAO, and some of the principles underlying the churches' efforts in development aid.

#### VIET NAM

The Working Party agreed to encourage related Christian agencies to consider projects to alleviate suffering in North Viet Nam.

The final session was presided over by Augustine Cardinal Ben, and the group had an audience with the Pope in which he paid tribute to their willingness to undertake "this practical ecumenism".

He described their co-operation on relief projects and de-

velopment aid as desirable and fitting.

Preparatory work for the meeting was done by Father Carlo Bayer, general secretary of Caritas Internationalis, and by A. Dominique Michel, assistant general secretary of the W.C.C. His report on its deliberations will go to the joint W.C.C.-Roman Catholic Working Group, to which it is responsible.

## KIRCHENTAG IN JUNE

ANGLICAN NEWS SERVICE

London, February 6

Christians in England have been invited to the international and ecumenical conference known as Kirchentag, to be held by the German Evangelical Church in Hanover from June 21 to June 25 when the problem of world peace and the question of the survival of mankind will be the theme.

The conference will consist of Bible studies and five work groups on peace, on the special contributions that Germans living in the Federal Republic should expect to offer to other peoples, the relationships between Jews and Christians today, the Bible and Congregation, and the questions, "What is the Church for?" and "What should the Church be?"

At the conference there will be a reception office and ecumenical centre at a place of meeting, debate and hospitality for guests from Britain, where discussion groups will be held in English and French.

## SPECIAL NOTICE

# 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, has been reprinted, and more than half of this second edition is already sold.

## CONTENTS

Report of the Commission

Draft Revised Services:

Morning Prayer	The Catechism
Evening Prayer	Confirmation
The Litany	The Marriage Service
Holy Communion	The Burial Service
Baptism of Infants	Thanksgiving after childbirth
Baptism of older persons	

New Services:

A Modern Liturgy
Baptism and Confirmation of Adults
Ministry to the Sick
A Suggested Order for a Sunday Liturgy
A List of Prayers and Thanksgivings

Parishes and individual readers who require copies are asked please to PLACE THEIR ORDERS QUICKLY.

It is improbable that a further complete edition will be printed for some time.

An announcement about printing the separate, individual new and revised Forms of Service will be made next week.

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Leading the way through the sandhills at Rangit Point and carrying the Bishop of Auckland's travelling bag on her horse is Mrs Theobald Vajdic of Matavera. She is followed by Bishop Gowing and Mrs R. Sworn, wife of the Vicar of Manakato.

## SALISBURY WINDOWS

ANGLICAN NEWS SERVICE

London, February 6

The Dean and Chapter of Salisbury Cathedral have decided that the Victorian glass in six of the windows of the thirteenth century Chapter House will stay.

Two windows now in clear glass are to be designed to be in harmony with them.

The windows are in urgent need of repair and renovation. The cost is estimated to be £1,200 a window.











# U.S. CHURCH ACCUSED OF "BLUNDERS" ALLEGATIONS ON BISHOP PIKE CONTROVERSY

ANGELICAN NEWS SERVICE

New York, February 6

The influential interdenominational weekly, the "Christian Century", published in Chicago, U.S.A., has a pungent Leading Article on "Episcopal Blunders".

It is set against the background of the House of Bishops and the Bishop Pike controversy, which most informed churchpeople see as a much wider issue than the doctrine of the Church.

Many years before the question of heresy arose, Bishop Pike was known to have made many enemies in the Episcopal Church because of his stand over racial issues.

The Leading Article says: "We gladly leave to powers higher than those of the journalist the decision whether malice has in any measure motivated the battle within the Episcopal House of Bishops between James A. Pike and his enemies."

About that delicate matter we have no concrete evidence on which to make even the widest guess — nor do we seek any. But one thing we do know and confidently affirm: the whole affair from its beginning until now has been inflated and given momentum by the incredible bungling of otherwise competent men.

Politically and psychologically the House of Bishops blundered badly at Wheeling. West Virginia, when it assumed that it could evade a heresy trial, pacify Pike's adversaries and silence him by slapping his wrists in public.

## THE TOP

As any well-expecting man would be, Pike was offended by the top thrown to his accusers.

And as honorable men will be demanded that his peers find him guilty or innocent on the basis of hard evidence — after they had heard his defence rather than before.

Bishop Henry I. Luntz of South Florida blundered when, against good advice, the controversy, he persisted in his demand that Pike either leave the Church voluntarily or be tried for heresy.

Three times in the past five years efforts to put Pike on trial for heresy have failed.

These attempts failed not solely because Pike defeated them but also because the bishops know a hornet's nest when they see one.

Now Presiding Bishop John E. Hines admits a major blunder of his in the Pike affair.

It appears that, early last March seven of the Church's eight provincial bishops met with March seven of the Church's eight provincial bishops met with March seven of the Church's eight provincial bishops met with

After a long discussion Bishop agreed to write a letter to all the Church's bishops to explain statements purportedly made by him and quoted in "Look" magazine and to allay the rumour that he had ordered Deaconess Phyllis Edwards expelled. Bishop Hines agreed to dis-

tribute the letter to the other bishops.

Shortly after he returned to Cambridge, Pike sent Hines a six-page, single-spaced letter a promise.

Not until arrived in Wheeling in October did Pike discover that his letter had not been distributed to the bishops.

We are informed that Bishop Hines has now — several months later — distributed Pike's letter to the bishops and explained that last March he thought it proper to send the letter only to the presidents of the Church's eight provinces.

## MISSING LETTER

But such was not the original agreement arrived at in Chicago. It is entirely possible that events at Wheeling could have taken a different turn if the bishops had received Pike's explanatory letter.

It is plain that the Episcopal Church cannot act at many more blunders as easily as these.

## UNITY PROGRESS IN RHODESIA

ECUMENICAL PRESS SERVICE

Salisbury, February 6

No major difficulties lie in the path of church unity in Rhodesia that cannot be overcome, said the Reverend C. G. Thruswell of the Congregational Church, who chaired a two-day conference on the subject at Ranch House College at the end of November.

The meeting was attended by 27 representatives from six churches — the Mashonaland Anglican diocese, the Presbyterian Church of Southern Africa, the British Conference of the Methodist Church, the Dutch Reformed Church, the Roman Catholic Annual Conference of the Methodist Church, the London Missionary Society and the Congregational Union of Southern Africa.

The discussions were a resumption of talks begun last July.

During the week areas of agreement and disagreement were explored," Mr Thruswell said. Discussion centred on doctrine, the sacraments and the ministry.

Delegates were encouraged by the success of union schemes in the world. Mr Thruswell said, and by the minority of churchmen of similar views.

It has resolved to recommend to the churches represented at the conference that another meeting be held in the middle of next year "to carry the conversation forward."

Each church will be invited to send six delegates. Time will be devoted to studying joint proposals of the Anglican and Presbyterian union schemes in South Africa.



The sculpture of St. James the Apostle, erected in St. James' Church, Glen Iris, Diocese of Melbourne, in memory of the late Vicar, the Reverend Alfred Roberts. It was dedicated on December 11 by the Right Reverend F. R. Arnott.

## APARTHEID FOUND HARMFUL FOR EDUCATION

ECUMENICAL PRESS SERVICE

New York, February 6

UNESCO's heavily documented report on the effects of apartheid on education in South Africa can be summed up in one phrase, "separate but drastically unequal."

This report by international scholars and researchers comes at a time when South Africa has long since reached — that the educational policy of apartheid is essentially intended to make the African majority "sheep of wood and drawers of water" while the white minority enjoys more orthodox education.

It raises doubts that this is good for South Africa of any race or for the prosperous South African economy, which will be increasingly need skilled workers.

## DOUBLE SESSIONS

The facts come mostly from official South African sources. They show that the number of Africans going to primary schools is increasing. But the percentage of national

income spent on black schools is decreasing. The expansion is accomplished by crowded double sessions.

Funds spent on the school meals programme dropped from \$1,758,400 in 1954 to only \$38,000 in 1956, according to the UNESCO report.

A 1961 survey showed that between 69% and 70% of the children were malnourished, some 50% needed nursing care and nearly 10% required hospitalization as a result of malnutrition.

The government's expenditure per African pupil shrank from 1708 rand in 1953 to 12.46 rand in 1960-61.

Africans, whose per capita income is one-tenth that of whites, are obliged to finance most of their own schools through special taxation.

## SQUEEZED OUT

Missionary schools have been squeezed out.

Any expansion in African education is expected to be paid for by increased taxation. Africans, themselves, the UNESCO report states.

## POPE LIFTS

BAN

ANGELICAN NEWS SERVICE

Rome, February 6

The Pope has reversed a 25-year Vatican decision banning joint services with other Christians — non-Roman Catholic churches in Rome, Vatican sources said on January 26.

They said that permission for a joint service of prayer for Christian unity, held in the American Episcopal Church of St. Paul in Rome on January 25, was granted by the Vatican's Secretariat of State.

Some 500 American, Roman Catholics, Baptists, and members of the Orthodox Church attended the service.

The week before the Vatican spokesman said that requests for joint prayer services had been turned down because the Vatican did not consider the time opportune.

The decision was taken by the strongly conservative Congregation for the Doctrine of the Faith, which is the Church's guardian of faith and morals.

## BAPTISTS THINK ABOUT CHRISTIAN FESTIVALS

The "Australian Baptists" devoted a Leading Article last month to an article in the "Baptist Times" which "lamented the fact that Nonconformist were notorious for neglecting great festivals in the Christian life."

It gives the historical reasons for this but points to the difference in New Testament priorities.

The Leading Article says: "Australian Baptists who have recently begun to celebrate Whit Sunday, albeit somewhat self-consciously, will be interested to note the comments of the Baptist Times editor."

He says: It is only during the present century that they have begun to observe Christmas and Good Friday with special services.

Advent and Lent are still scarcely regarded by some, and All Saints' Day is almost entirely overlooked.

There are historical reasons for these facts. They reflect the extreme Protestant reaction against the medieval and Roman Catholic proliferation of holy days and festivals, and a downward endeavour to see every day as a day of the Lord.

Fear of appearing to support the Catholic veneration of saints is especially responsible for the Nonconformist coldness towards saints days and to All Saints' Day itself.

One result of this, the Baptist Times editors say, is that we miss an important aspect of the Christian life and faith, namely, the Communion of Saints.

We are apt to forget that whenever we worship it is in the presence of "the cloud of witnesses" and that "with angels and archangels" we laud and magnify God's Holy Name.

The New Testament is not so inhibited. It points to those who have run the race before us as a constant encouragement and inspiration to us.

## REFORMERS

The Reformers were not so squeamish, the eve of All Saints' Day that Luther nailed famous theses to the door of Wittenburg church, knowing that on the raisings of the new day's festivals, crowds of people would be sure to see what he had written.

We invite one another to worship with the words of the Communion of Saints, let us join our friends' abode, and we are not afraid to sing "Hallelujah" for "all the saints who from their labours rest."

How frequently, and how infrequently, we make use of such hymns is another matter.

## LIFE BEYOND

We may no longer describe this present life as "a vale of tears" but something has been gone out of our Christian experience as we have begun to contemplate the glory of the life beyond.

Furthermore, our sense of perspective is at fault if we see our service for God only within the limits of human history.

We may be missing something in the experience of fellowship by allowing ourselves to be cut off from the world beyond and around us.

It is not necessary to yield to the dubious practices or ideas of Spiritualism to maintain a sense of belonging to the whole Church, militant and triumphant, the writer declares.

Without the Resurrection and Ascension of Christ, the Gospel must lead us to us.

It may not be that without the Communion of Saints the Church itself become little more than a human institution.

What do Australian Baptists think about that?



Part of the Australian Council of Churches' Aid to the Indian famine is seen here as an Indian farmer spreads insecticides, purchased with an Australian grant, on a growing rice crop.

## It's FAMOUS Biscuits

There is no Substitute for Quality







# A.C.C. ANNUAL MEETING NEXT WEEK

## ECUMENICAL PROGRESS TO BE STUDIED

A.C.C. SERVICE

A large-scale evaluation of the work of the Churches will take place during its annual meeting in Sydney from February 13 to 16.

About 120 representatives and observers will attend the meeting at Wesley College, University of Sydney.

The Archbishop of Melbourne, the Most Reverend F. Woods, will preside. The federal heads of most Anglican, Orthodox and Protestant churches will be present.

The Anglican delegation of 20 includes three archbishops and four bishops, plus clergy and lay. Most church delegations include at least one woman. Other member churches represented will be the Presbyterian (nine delegates), Methodist (9), Congregational (4), Salvation Army (4), Churches of Christ (4), Greek Orthodox (3), Society of Friends (3), Antiochian Orthodox (1), Serbian Orthodox (1), Armenian Apostolic (1), Special observers from the Roman Catholic, Lutheran and Russian Orthodox churches will attend. The Roman Catholic observers are Dr P. Murphy and Dr K. Walsh.

After a day of formal business and addresses on Monday, February 13, the council will spend most of Tuesday and Wednesday in working groups preparing papers on the Churches' task at home and abroad and on ecumenical structures needed in Australia.

On February 14 the council's newly-elected general secretary, Mr V. K. Brown, will be commissioned at a service in St. Andrew's.

### MELBOURNE ORDINATION

Seven deacons were ordained to the priesthood and five admitted to the diaconate at St. Paul's Cathedral, Melbourne, last Sunday morning, February 5.

Those ordained presbytery the Reverend George Chubb, E. J. G. Gason, Anthony Kenny, Albert McPherson, J. Minchin, A. Sage and Michael Wentzell.

Those made deacon were Richard Appleby, Robert Bentley, Graham Foster, Alan Jones and John Shepherd.

The Reverend James Grant, Domestic Chaplain to the Archbishop of Melbourne, presided at the service.

dr's Cathedral at 11.30 p.m. Policy statements and resolutions on national and international affairs will be debated by the full council meeting on Wednesday evening.

On the final day, February 16, the council will receive the reports of working groups and most major recommendations resulting from the meeting.

Meetings of working groups throughout the day on Tuesday and in the morning and afternoon of Wednesday will be closed to the Press. The reports of these groups will be presented to the full council on Thursday and will be debated at that time.

Among important issues to be discussed are the council's:

● Future relationships between the A.C.C. and the Roman Catholic Church.

● The results of the Church and Life Movement study-action programme held throughout Australia in 1966.

● The implications of recent changes in theological and social thinking within the Churches.

**AID PROGRAMMES**

● The results of council actions in relation to the war in Viet Nam, including both council programmes and special aid programmes.

● The council's role in missionary enterprises within Australia.

The meeting will be the final one attended by the Reverend Harry L. Perkins as general secretary after more than 10 years in the office.

He will present a special report to the opening session of the council on Monday, February 13.

Mr Perkins continues as a secretary of its Division of Inter-Church Aid, Refugee and World Service.

The council will also elect a new president, Archbishop Woods having held the position for the maximum period of two years.

Delegates to the meeting this week received reports covering 168 folio pages, detailing

council actions during the last year and possible future initiatives.

The meeting will start at 1.30 p.m. on Monday, February 13, and continue with morning, afternoon and evening sessions until 9.45 p.m. Thursday, February 16.

The Bishop in Polynesia, the Right Reverend J. C. Voelker (seated), with the four new Tongan priests and two deacons ordained in St. Paul's Church, Nukualofa, Tonga, on January 22. Left to right: The Reverend K. S. Tevi, V. Hala'apua, V. Kaulave, N. Talavava, M. 'Aholava and S. Finafina.

## ORDINATION IN TONGA

FROM OUR OWN CORRESPONDENT

Anglicans in the Kingdom of Tonga rejoiced on January 22 when the Bishop in Polynesia, the Right Reverend J. C. Voelker, ordained four young Tongans to the priesthood, and two respected senior members of the Nuku 'alofa congregation to a permanent diaconate.

These were not the first Tongans to be ordained — in the present Vice of St. Paul's Nukualofa is himself a Tongan — but this was the largest single ordination in Tonga since the 1950s.

As well as the King and Queen and other members of the Royal Family, the presence of the Roman Catholic Bishop of Tonga, and senior representatives of the Free Wesleyan Church and other Christian bodies heightened the significance of this great day.

The men ordained prior to were trained at St. John Baptist Theological College, Suva, and have served a part of their diaconate in the Diocese of Massachusetts in the United States.

Dr K. S. Tevi and Fr. Mataia 'Aholava will serve on the Nukualofa staff visiting also the outer islands; together with the Reverend Nelson Talavava and the Reverend Vilami Kaulave, the two new deacons.

Fr. Vilami Hala'apua will return to his challenging and effective work among the people

of Solomon Island descent in the district of Navava in Fiji.

Fr. Soala Finafina will join the Reverend Latone Vika, a Fijian, to serve under Fr. Edward Subramani, the Indian Vice of St. Matthew's, Samabula, in the suburbs of Suva, a parish with predominantly Indian congregation.

The people of St. Paul's Church had spent many days and weeks in preparation for this great occasion, both in the decoration of the church and the traditional Island feast which followed the service.

The floor of the church was carpeted with layers of fine mats (aga) (bala) cloths, and garlands of flowers decorated the altars and the choir.

No organ is needed by Tongans, who sing on their own, with fervent and most beautiful.

Shortly after the service the whole assembly moved to the hall of St. Andrew's College, the Anglican secondary school.

### FERVENT SINGING

where they sat before models of delicious island food — whole sucking pigs, chickens, crayfish, melon, and other island dishes — which were brought on great stretchers of woven leaves.

The Bishop's next engagement will be another ordination, this being in Western Samoa, when Billy Wilson, himself a Samoan, will be made deacon.

### Suva, February 6

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