

FAREWELL TO BISHOP REDDING

TRIBUTES TO "SOLID" WORTH

FROM OUR OWN CORRESPONDENT

Melbourne, December 20

Almost three hundred people met in the Chapter House, St. Paul's Cathedral, at 5.30 p.m. on Thursday, December 20, to share the official diocesan farewell to the Right Reverend Donald Redding, Bishop Coadjutor, who retires at the end of the month.

The Archbishop of Melbourne was in the chair, and as diocesan, claimed to be the most grateful person present for the services rendered by Bishop Redding, as only a diocesan can know what it means to have the support of a coadjutor with such splendid qualities.

The Chancellor of the Diocese, Sir Edmund Herring, spoke of the Bishop's reputation as an Army Chaplain during the war, and of the help he had given the archbishop since his present appointment.

In charge of meetings, he had always kept to the point, and insisted on others doing the same.

A tribute on behalf of the laymen of the diocese was paid by the advocate, Mr Keith Turner, who spoke of the Bishop's association with the Cathedral Chapter as well as the diocese.

His very real humility had won the hearts of all laymen, and when this was added to a genuine simplicity and complete plainness, it amounted to the warmth that had appealed to all.

A Confirmation service taking place by Bishop Redding was somewhat not to be missed, Mr Turner said.

The spokesman for the clergy was the Reverend J. H. Brown, who mentioned the "Donal Redding Legend" which had grown from when he first heard of him. In his service, and which he found to be "solid truth" (laughter) when he finally met the bishop. He had found him to be a man of vision, a shrewd and wise administrator, with a sense of humour, and a truly dedicated Christian.

SIX NEW PRIESTS FROM BRISBANE

FROM OUR OWN CORRESPONDENT

Brisbane, December 22

At the ordination of six priests by the Bishop Administrator on Thomas' Day, the Select Preacher was the Vicar of Barnabas, Sunnybank, the Reverend Keith Rayner.

Mr Rayner said that these men were the first to be ordained in the Diocese of Brisbane since the Australian Church became an autonomous body within the Anglican communion.

Though the new constitution brought little outward difference, Mr Rayner said, it does represent a significant step in the outwardly which should be the Church might become what it never quite fully has become — a Church speaking Australia in terms that Australians can fully understand.

The priest is by nature a priest, and in the context of our own day and age it is essential that the clergy should be aware of our national issues. "For the Church of England in Australia to assume a truly significant role in the nation's life, the Church must be united within itself, transcending the petty diocesan and party divisions which so weakened it in the past."

It must proclaim the Catholic Faith with Evangelical fervour in order to bring that great and growing nation to Our Lord, Mr Rayner told the ordinands. You must be alive to your country's needs and its trends, so that you can speak with relevance to its people.

Only lately, the preacher said, "expect your priests to be priests." Too often the true function of a priest can be obscured in the worry and turmoil of pastoral tasks.

The whole Church is a priestly people, and the true function of a priest is to be strengthened by the prayers and support of his brethren in the Body of Christ.

He had always been concerned about the importance of the parochial system and the work of a priest.

As an unmarried man, the whole diocese had been his help's family.

The association of Bishop Redding with the Diocese of Brisbane was recalled by the Reverend C. H. Matthews, formerly's archdeacon in that diocese, who said that he had radiated vitality from the very beginning of his work there, had taken a keen interest in the clergy, and been responsible for the first steps towards the building of the new cathedral there.

Archbishop Woods then presented the bishop with a cheque for 6000, and Bishop Redding received a warm welcome when he rose to speak.

He mentioned that S. Thomas' Day was the fortieth anniversary of his ordination as priest, and the strange thing about his ministry had been its diversity, despite his own inclinations.

By coincidence about his first curacy was that it began just past three of those outstanding ministers of about forty years each, in the same town, by the Roman Catholic priest, and the Presbyterian and Lutheran ministers, respectively.

His coming to Melbourne was S. Andrew's, Brighton, had been

most happy, and although reluctant to leave there, he had enjoyed a rich experience as diocesan in Brisbane.

Once again in Melbourne, he had found great happiness at Cambridge, but also great inspiration from his work with the archbishop. Through him, he said, he had experienced the greatest happiness — clergy and laity, and he went into retirement with a sense of a more hopeful time for the Church than the present, with a real spiritual revival taking place.

COIRADES AND MISSIONARIES GET TOGETHER AT BROOKFIELD

FROM A CORRESPONDENT

Brisbane, December 22

S. Christopher's Lodge, Brookfield, was a very happy rendezvous on Sunday afternoon, December 16, when some 120 members of the Order of the Conrades of S. George met together.

They came at the invitation of their Provincial Chaplain, Canon Eric Hawkey, to meet three members of the Order home on furlough from the mission field, and to wish godspeed to those who have now completed their training at the House of Epiphany before going forth during the next few weeks.

A party of Conrades with some members of the Y.A.F. spent all day Saturday on a working-bee, making the Lodge bright and shining for the coming of the visitors on Sunday afternoon.

Some of them were able to remain overnight and so the occasion was able to take place in the full warmth and wholesome fun which is a feature of Conrades' life in community week-ends.

Children were very much in evidence, and there was much parental pride as families were shown off to those who had perhaps not met each other since their marriages.

After afternoon tea the Provincial President, John Thompson, made a presentation of a plaque to the Reverend Douglas Jones towards the building of the

Mission House at Tarakarruru.

This was for £520. It is hoped that the full target of £750 may be reached before the end of the year.

In a reply full of humour but yet most challenging, Mr Jones reminded all of what the Order had meant to the Church in Queensland in the past. He said there was a greater need than ever for help at the front line as the Church faced the changing world order.

Presentations were made to the new missionaries the Reverend Brian and Margaret Lynes; the Reverend Ivan and Dorothy Lehey; Mr and Mrs John Williams; and the two new Conrades David and Sue; Miss Christine Cooper, Miss Eunice Ball and Mr Jeffrey Adkwoth.

It was unfortunate that the Reverend Robert Barnes and Mr Alan White were not in Brisbane, but they were remembered.

Other highlights are the morning Bible Study led by the Reverend Dudley Ford, a series of surveys on the present world situation, and interviews with various candidates about to leave for the field themselves.

Full details can be obtained from G.M.S. House, 23 Balfour Street, Sydney.

The Provincial President of the Conrades of S. George presents a cheque for £520 to the Reverend Douglas Jones, looking on an Canon Eric Hawkey, the Reverend Robert Ball and Miss Thelma Cook, of St. Mary's School, Kilsyth, Brisbane.

NEW COLLEGE BUILDING

FROM OUR CORRESPONDENT

Brisbane, December 22

The Diocese of Brisbane has approved plans and let a contract for the erection of a new 176,000 administration block at St. John's University College.

The building will be of brick, and will be mainly of two storeys, with a central section of three storeys.

It will contain the following facilities:

On the ground floor will be an office, committee room, tutorial room, a suite for the vice-warden, and two suites for tutors.

On the first floor will be students' rooms and two more suites for tutors.

On the second floor of the central section will be provision of a large room for musical activities etc.

Such an accommodation will enable the college to accommodate about twenty more students, and provide improved accommodation for tutors.

The contract work will commence early in the new year. It will be in a commanding position at the front of the present buildings at the college.

When the new building is completed, the total number of students at the college will rise from about 110 to about 130.

The contract has been let to the firm of J. Scott Pty. Ltd., builders. The architects were Messrs A. H. Conrad and F. J. Farget.

ADVENT CAROL SERVICE

FROM A CORRESPONDENT

Melbourne, December 21

A service of Advent hymns and carols was held on December 16 at St. Ann's, St. Mary's Church, North Melbourne.

The service replaced the traditional Christmas nine-song service to enable a greater number of the choir to take part. The theme of the service was "The coming of darkness into light."

The carol service was preceded by a shortened Evensong after which the church was illuminated in darkness and candles were lit, both small candles held by each member of the congregation, and larger candles on the altar, the people, the choir walls, the lecterns, and the pulpit.

The rear of the church remained in darkness until the sanctuary and chancel were brilliantly lit with the candles.

Lessons from East, Zacharias, S. Matthew and S. Luke, comprehended the coming of Our Lord as foretold by the Prophets, and the birth of the infant Jesus.

Hymns were chiefly Advent hymns and included the hymn of Zoltan Kodaly, the hymn of the Benedictus.

Four new missionaries for the Diocese of Carpentaria who attended the reunion in Brisbane last month. They are (l. to r.): Bob Clifford (Diocese of St. Armand), Leskie Ball (Brisbane) and Valerie Jewell (Melbourne), all of whom are going to the Lockhart River Mission, and Michael Langley (Adelaide), who is going to the Mitchell River Mission.

AN ASPECT OF PRAYER BOOK REVISION

By the Reverend A. L. Bolt

THE revision of the forms of Common Prayer for the Church of England in Australia is clearly becoming a lively concern.

Apart from the provision by the General Synod of a Commission to inquire into the subject of Prayer Book Revision, two examples of this concern can be cited from the correspondence columns of *The Anglican* (1) the letter by W. Griffiths (October 25), in which a suggestion for a scholarly liturgical enquiry into "how best the eucharistic action may be done to express the worshipping mind of the contemporary Australian Church";

(2) both these letters warrant consideration: the first, if only to demonstrate that the subject of Morning and Evening Prayer is much deeper than just the provision of a "mangled Matins" (which most of us have already considered) and to provide an attractive Churchmen of Family Service; the second, if only to emphasize what is being done and that the latter situation does not ignore its local demands on our liturgical life.

Davidson M. Peters, in the word "done" is not restricted solely to the physical actions (ceremonial) of the worshipping Body, but is intended to embrace also the form or structure of the worship and the language used to express it (ritual), as well as a recognition of the attention in which the worshippers are able or choose to contribute together to express their corresponsiveness to Christ.

For the Australian scene two factors must be admitted:

(1) We are Anglican Christians, and therefore must maintain the recognizable Anglican ethos of worship that underlies our various Books of Common Prayer, providing it is agreeable to the principles of worshipping civility of the Church of the Apostles' time.

(2) We should not be blinded to the practical situation of Church life as it is in this country—particularly the many large rural parishes and new mining estate parishes which have several worshippers centres and only one priest to minister to them.

Jesus Christ is the same yesterday and today, and forever; and it is unrealistic to expect that our approach to him and coming to him must be identical in situation to that of his disciples in the Upper Room at Iroan, in a Benedictine Community, or in Elizabethan England.

The principle which should underlie our corporate being with him is that we meet together constantly to hear the Word of God, to teach, and to share the common life of thanksgiving and praise. This is the scriptural norm of corporate worship for all Christians, and it is our responsibility to adhere to it as far as we are in the language and manner of Australian Anglican Christians.

At present the Book of Common Prayer we use does not clearly affirm this norm; certainly not in the way we interpret practically its rubrics. The Order of Holy Communion provides it, but the Offices of Morning and Evening Prayer (which derive from the corporate praise daily practice of monastic institutions) and the Litany are set in juxtaposition to it and have, in the past, considerably interfered with its proper expression.

This in turn has led to an unresolvable dichotomy of distinguished Ministry of the Word from the Ministry of the Word, with the latter at the extreme a secular emphasis on either one or the other as the essential of worship where "Words" are equated with the reading and exposition of Scripture ("the pastor's teaching") and "Prayer" with the Communion ("the breaking of bread"). Per-

haps we can see its expression on a wider level in those extraordinary early labels of "Evangelical" and "Catholic" which are recognized: that is, Kyrie where there is a concern of spirit; Agnus Dei, where there is a concern of intellect; Introit, versicles and responses or litany, where there is the concern of the whole state of Christ's Church (though this could well be in error); and 4. The Title: "The Liturgy," which is the title of the present Morning Prayer/Litany/Holy Communion, but does not give undue emphasis on any part of the whole act of fellowship, prayers, teaching or breaking of bread.

Correspondence should not be sacrificed to brevity; if Christians are to make a deliberate regular act of worship together as an obligation the length of time in their formal prayer cannot be allowed to be so short.

6 Where circumstances require it the Liturgy should be presented at an convenient time of the day or night. However the practice of the principle of fasting before Communion may, surely, be very rarely observed.

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of "Holy-Communion-gone" who have no acquaintance with these in public worship at all. Rubricated elements should be recognized: that is, Kyrie where there is a concern of spirit; Agnus Dei, where there is a concern of intellect; Introit, versicles and responses or litany, where there is the concern of the whole state of Christ's Church (though this could well be in error); and 4. The Title: "The Liturgy," which is the title of the present Morning Prayer/Litany/Holy Communion, but does not give undue emphasis on any part of the whole act of fellowship, prayers, teaching or breaking of bread.

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careful balance between the importance of passages selected and their relation to the Church's Year, recognizing our general situation:

- (i) the church where the Liturgy will be observed every day;
- (ii) the church where the Liturgy will be observed every Sunday;
- (iii) the church where the Liturgy will be observed five times a week;
- (iv) the church where the Liturgy will be observed more than five times a week.

Whilst every Christian is able to identify himself privately with the worshipping body of the whole Christian Community, participating in public worship, clearly it there to be a certain exercise of the "apostolic teaching" to any congregation or selection of lessons on which that teaching should be based when it is a fact that in much of the Australian situation a congregation will be assembled only on two or three times a week.

The population of Australia does not participate in the congregation in the prayers of the Liturgy that is the Our Father and Collect for Purity, the Prayer of Humble Access, and the Prayer of Intercession.

To present but eight considerations such as these should be at least included in the subject revision of the forms of Common Prayer in Australia warrants our attention and a query if worship in our Church should be taught and practiced as something very different from our task of advancing "in all things the willings of God."

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WHAT IS OUR AUTHORITY?

By D. W. McNEILS

ANYONE commencing the Christian life is faced sooner or later with the problem of authority. Where or what is the infallible guide to this beloved and precious life?

This question has been debated with fury for nearly two thousand years. It has been source of much division within our own communion. It has been the cause, therefore, wise to let it rest in decent obscurity?

Unfortunately, no, because in the last hundred years the whole of the world has been riddled with peculiar intensity by the Roman Catholic Church, and is undoubtedly going to be a principal point of argument in the current Ecumenical Conference.

The question of authority in current thinking is very much bound up with the person of Mary, the mother of Our Lord, and certain doctrines recently promulgated about her by the Roman Church. There was, for instance, the announcement in 1854 that Mary conceived without fault of original sin, and in 1950 that "when the course of her earthly life was about to be assumed by body and soul to the heavenly glory." The first of these statements is known as the Immaculate Conception, the second as the Bodily Assumption.

Although on the official level the veneration of Mary has stopped at this point, the Virgin is still worshipped with divine honours in Roman Catholic liturgical practice, and a considerable amount of devotion within the Church would agree with evidence, some of which dates from 1854: "We knew certainly that the Virgin, who bore Christ, the human race, together with her son, Jesus Christ Our Lord."

Similar statements come from St. Alfonso de Liguori, founder of the Redemptorist Order, who wrote: "It is morally impossible for those to be saved who do not believe in the deity of the Blessed Virgin." According to tradition, Mary has turned to assist the divine wrath; she holds back Jesus from venturing, recourse may be had to her.

The stage therefore seems to be set for a major change in the Christian mediator system, whereby by Mary is deified virtually to the level of the Trinity. This is as yet only a tendency, and during the past hundred years we have seen Marian doctrine, there have been powerful voices within the Catholic fold who have warned against any such intiation.

There is no trace of Scriptural evidence for either of these Marian doctrines, but this is irrelevant from the Roman Catholic point of view. They base their beliefs on the authority of the Holy Spirit within the Church, and particularly within the Pope, who is the successor of St. Peter, and whose pronouncements are now regarded as infallible.

The question of authority is therefore an explosive issue, one that stems from within the Christian Church, is now threatening to split it irrevocably. For the Marian doctrines are not just pious opinions. They are Protestantism's Achilles' heel, a major breach which threatens the character of our religion, to something very different, and would impose a change from within the Christian Church, is now threatening to split it irrevocably.

It is therefore imperative that we discover the true source of our authority. We can do no better than to follow the advice of the King of Hearts in the "Alice": who said: "Begin at the beginning. Go on till you come to the end, then stop."

So we go back to the Church's beginning, stand as spectators. Peter's first sermon, as reported in "Acts," and which we first modern people.

It is a dramatic moment. A hostile crowd standing silently waiting for the known disciple to utter a crucified plea to speak. You can almost hear his authority: "Why say this fellow speaking in the dark? What is his authority for coming forward to speak?"

And Peter answers them, significantly not by rhetoric, but simply by pointing them to the deeds of the carpenter of Nazareth. Fact after fact comes out. First, the fact of the miracle, as establishing that Jesus was the son of God. Then the fact of the crucifixion, which his audience had participated. Then the fact of the resurrection, and which the disciples were witnesses. Finally, the fact of the ascension to the right hand of God. And when his audience heard these facts they were pricked in their hearts and said: "Brethren, what shall we do?"

Peter knew the value of historical evidence, and established authority. So did the Church. That was why it took care to compile written records of the sayings and doings of Christ, before the eyewitnesses died off. These, collated and edited, constitute the Gospels we know today.

Their importance does not rest on their being the only inspiration. They have value in themselves as documents which tell facts, it is not the documents that is important. It is the facts to which the documents bear witness.

Legitimately we may challenge these facts and subject these documents to every sort of literary and archaeological analysis to see how many of its facts can be cross-checked. Intensive processes have been applied to the Gospels.

What actually happened in Palestine 2,000 years ago? This bastion of fact, however true our faith. It is this that secures our credit with the world, especially in a scientific age which relies exclusively on the analysis of fact.

And credit is important. A purely subjective faith, however comforting to its owner, cannot stand the winds of modernity. Sooner or later, we have to say, "This thing happened. God came into our objective world. We have contemporary records to prove it."

In promulgating fantasies entirely unsupported by Scriptural evidence, the Roman Catholics are cutting the ground away beneath the whole Christian edifice. But the situation is not without its compensations. At least the rest of us have been forced to reconsider the basis of our own authority.

Where does it rest? Clearly, not as a dogma that every word of the Bible is divinely inspired. Legitimate processes of historical criticism have shown this book to be a library, with a certain proportion of legend and fiction. Every one of our objective records can be taken as literally true, or of equal reliability.

Clearly, again, our authority cannot be a Church which claims to be the sole arbiter of word and doctrine to the established hierarchy of the Church, especially during the early creative period of the faith, especially during the early creative period of the faith, especially during the early creative period of the faith.

There is only one Final Authority, Christ, as revealed by the Biblical accounts of apostolic eyewitnesses. Even with the obvious limitations and distortions of that record, the Man that emerged, of real and valid, and commands our eternal allegiance and respect.

THE sun shone merrily over the hills, and the sky was clouded sky. The temperature outside was close to one hundred degrees, the humidity over 90 per cent—typical Calcutta weather before monsoon showers.

As we walked through the wooden doors of our Ampoule Manufacturing Workshop, the blast of heat seemed suffocating. Inside, twenty-five mothers were being scorched by intense blue flames of their gas burners which added to the stifling heat.

All the windows and doors were closed so that no breeze of air should lessen the intensity of the heat.

We moved from woman to woman, checking production, speaking to each one of them of tired limb, sweating faces, and of the heat which would sit in this impossible heat simulating their production, which, even in capacity, could return not more than thirty rupees per month to each worker.

When they left the factory at midday, the second shift of women would leave their homes at four o'clock and sit on the benches already wet with perspiration and mothers who had come back to their homes with hundred dollars sweating heat.

These women had been treated, for a month. He had received no pay for the hours of his concentration, the absence from their children.

"I think that on this particular day that we decided this was our last concentration," could regard them as "in progress" and mothers who had come back to their homes with hundred dollars sweating heat.

The hope of these refugee women lay in ultimate, be-

come working members of the Women's Co-operative Society.

This meant the payment, over a period, of five rupees by each woman, with an immediate down-payment of one rupee advance face and one rupee at the end of each month.

To bring this about for all our trainees we would have to find immediately from somewhere 104 rupees. To women whose husbands were earning on an average 50 rupees per month, this was big money.

How well I recall packing their poor quality products in old soap boxes, being my work.

He took an ampolle from the box, ground it to powder between his fingers, shook his head.

"That should really have been time to leave and try someone else, but all that I could see were the faces of tired, sweating women. Someone had to be made."

"All right," he said with a shrug, "but I shall move this thousand." The deal was closed. He had exactly ten thousand rupees.

more, no less — exactly the amount on which we could place each woman on the official register and to ensure her legal right to profit and earnings in the society.

That one hundred and four rupees was worth ten times its value. It almost seemed a seal upon the efforts and toil of the workers — as if the clouds had parted for a moment and the sun shone through.

Today the factory is slipping up, the workers are still wet and sweating; the four-hour shift is still an experience one rupee profit is still minute; but the hope of hope is shining just a little.

These women, refugee from struggling, struggling to give their little ones clothing and food, must go on earning, must continue until their very lives as surely as the blue flames and the oxygen of the factory and sap the strength of anyone who has to labour there, in order to live.

You who read this can never really understand what this means, any more perhaps than I do. But I shall try to show them this is a golden opportunity to earn, after a month of sweating, what the average middle-aged man would spend in tobacco in a week.

For by these mothers whom you will never see, and who of those who have the privilege of working for them may do so, in patience, courage, and above all, the grace of God.

"Pray that through us something of His virtue may be understood, so that through us the many may have courage and inspiration to toll on — something that moves their great virtues of poverty that daily attempts to engulf both themselves and their children."

Prayer for these mothers whom you will never see, and who of those who have the privilege of working for them may do so, in patience, courage, and above all, the grace of God.

Prayer for these mothers whom you will never see, and who of those who have the privilege of working for them may do so, in patience, courage, and above all, the grace of God.

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