

"THE ANGCAN" SUMMARY AND REVIEW OF THE YEAR 1965

History is unlikely to pass a favourable judgement on the year 1965: it was a year in which mankind lost many of the gains towards mutual understanding, tolerance and world peace which had slowly and laboriously been achieved through the efforts of men like President Kennedy, Mr Harold Macmillan and Lord Avon, and not forgetting Chou En Lai, Khrushchev and even Molotov (to whose helpfulness at the Geneva Conference of 1954 Sir Anthony Eden paid such generous tribute), in preceding years.

Instead of devoting an increasing amount of time, money, energy and intellectual power to such pressing problems as over-population, poverty, malnutrition and its other scourges, mankind managed as a whole, by the end of last year, to spend considerably more on bloodier and more diabolical ways of killing itself.

Expenditure on armaments — all in "self-defence" of course — increased relatively more than expenditure on means of satisfying the common necessities of all mankind. The detente in international relations which, despite the simmering instability of Viet Nam, had shored in the year, was replaced by the year's end with an atmosphere of mutual hostility and suspicion between East and West which now begins to reach the level we have known during the Korean War.

There have of course been some bright spots. Over all, they serve mainly to emphasise the bitter fact that mankind has moved during 1965 — backwards.

The brightest spot — for Christians — was the annual meeting of the World Council of Churches at the end of the thousand year rift between Rome and Orthodoxy, which marked the beginning of what promises to be a new era of Christian unity within the Roman Catholic Church.

It is of course only a beginning. Notwithstanding the universal acclaim decisions of the Council on such great matters as the East and West, the assembly failed signally to grapple with the increasing problem of over-population, the most alarming problem presently confronting mankind.

World trade — always a significant indicator — has also risen relatively in growth during 1965 and seems likely to make little recovery this year. At least, of the factors underlying this is the increasing proportion of gross national products being devoted to wasteful armaments.

For Anglicans throughout the world, the year has been little of the response that had been expected, hoped and prayed for. In almost all areas of responsibility and Inter-Dependence.

FALLEN FLAG

On the North American continent, in the United States and Canada, M.R.I. has caught on. It has done so to almost the same degree in New Zealand. In the United Kingdom, Australia and most other parts of the Anglican Communion, the idea has fallen far from the heights. The Australian Church as a whole there have been some signs of an awakening, several outstanding achievements at parish and diocesan levels, but the picture overall, in national terms, is far from what might be expected to derive.

The Church of England in Australia, as a national entity, mattered less in the life of the nation than was true in the past, for, at the end of the year, that it was at the beginning.

One of the most dramatic evidence of this was afforded not merely by the failure of the idea of Responsibility and Inter-Dependence, but by the plight of the two great mission organisations at the year's end. Not even the visit of the Archbishop of Canterbury seems to have stirred Australian Anglican interest, for the Anglican Commission for Australia, as expressed by Bishop Birgmann many years ago, that it declined numerically in the community, and effective work was scarcely seen, at the beginning

of 1966 a long way from fulfilment.

Bright sides of the life of the Church there certainly are; but we need more.

As with the Church, so with Australia. In concrete terms, 1965 will surely go down in history for its series of financial debacles, the ripple of which will continue expanding through 1966.

The effects of drought are even now not fully appreciated by those, the majority, who live in the great cities; they will feel them before this year is out.

Politically, it has been a sleeper, more apathetic year than ever, with the country government in an ageing government whose leadership becomes less energetic each month, and an opposition increasingly remarkable for everything save its capacity to oppose.

EDUCATION

It is not surprising that education, in these circumstances, has come to matter less and less to government and governed alike — except to the extent that it can be used for party political ends.

The new schools and universities which were planned and started during the year, the largest in the history of the country, was spent in all sectors of education during the period, leave education in Australia in a better state now than at the beginning of 1965.

We still spend only a fraction of the amount, in proportion to population and resources, spent by the United States, Russia, China and ten other countries, on education in all forms. It is enough for all with several edges of the needs of our local educational systems, let

alone any widespread will to improve them.

The Commonwealth Government, with the facts about these needs at its command, has made no effort to publicise them. Only a small group of educationalists and public servants realise how desperate the position is become, and what priority any sane community in our position would give immediately to education — the most important of all forms of long term capital investment.

Month by month, the year unfolded as follows.

JANUARY

Usually a time in which the Australian Church slumbers serenely, January provided a surprising amount of news. We were duly grateful, because few things are harder than filling a newspaper with a feature article.

Our first edition for the year contained an account of the diocesan conference in Melbourne which "retired" with effect from December 31, to live in Sydney. Just how nominal this "retirement" was, became apparent very soon.

Only now, a year later, have the Press, radio and TV people stopped saying "The Right Reverend J. M. Joyce, former Bishop of Armidale." Today the more descriptive "Bishop M. Joyce" is enough for all with any current interest in Church and State. To a less generous mind, or one with less sense of humour than the present Bishop of Armidale, the Right Reverend R. C. Kerle, it could have been anything. As it was, the Bishop of Armidale found himself in the happy position that, if he were to be mentioned in the Press or otherwise, no

(Continued on page 7)



After the consecration of the Right Reverend Griffiths as Bishop of the new Diocese of Morogoro, Tanzania, on November 30: Left to right the Right Reverend T. Madzira, Archbishop of East Africa, the Most Reverend J. J. Beecher, Bishop Chaima, the Registrar of the Church of the Province of East Africa; the Right Reverend Alfred Nyanusu (Tanganika); the Reverend Simon Chawanga; and the Right Reverend M. L. Wiggins (Victoria Nyandarua).

BRITISH GOVERNMENT'S VIET NAM DOCUMENTS CREATE STIR

FROM OUR OWN CORRESPONDENT

London, January 3

The Government has published a Blue Book, "Documents relating to British Involvement in the Indo-China conflict, 1945-1965", which has aroused widespread public interest.

Unlike the U.S. White Paper on Viet Nam published earlier this year, entitled "Aggression from the North", or the mimeographed document produced by the Australian Department of External Affairs, the British Blue Book (Cmd. 2834) is a comprehensive, objective document.

It contains no expressions of opinion.

The Documents in it speak for themselves.

The Times makes what appears to your correspondent to be the only valid major criticism of the Blue Book: that it is weak in documentation of the vital period from 1946 to 1958.

It will doubtless shock innocent Australians to learn that the Times in a review of the Blue Book by a famous international figure writing under the modest pseudonym "A Student of Asia", publishes the full statement that the late Mr Ngo Dien was "an American nominee selected by the Central Intelligence Agency".

The special article in The Times says that "Both the history and the documents quoted to support it

confirm that the British part in these tragic developments has been at all times well-meaning but that the successful initiative of Mr Anthony Eden (now Lord Avon) at Geneva in 1954 subsequently petered out, squeezed between the French desire to escape the responsibilities of Viet Nam as soon as possible and the American determination to retain influence, at all costs, in the American dominated parallel.

It often objected that British responsibility nevertheless survives in the duties of one of the co-chairmen of the Geneva Conference.

CO-CHAIRMANSHIP

"The Blue Book protests that no such duties have been laid down, but explains how the mistake has arisen.

The co-chairmanship arose simply because Mr Eden and Mr Malenkov, the original signatories, undertook the chairmanship of the conference in Geneva.

The partnership survived only to settle the financial issues incurred by the international Commission. For an alternative channel the co-chairmen undertook to circulate the reports of the commission and thus found themselves addressed in lieu of all nine members of the conference when the commission met with non-compliance with the agreement.

Though these documents concentrate on the British role, they reveal how the indecision of the Geneva conference caused the subsequent trouble. It has since often been objected that the Final Declaration of the conference which specifies elections, being unsigned, in some way represented facts to which no one could be held accountable.

That, Mr Eden has explained, it was unsigned

because the Americans refused to sign it and Mr Molotov was with difficulty persuaded to accept it with all participating countries listed at the top of the document.

"The other stumbling block was the final granting of independence to Viet Nam towards the end of the conference, the day before Mr. Mendes France took office.

It was this point that the Prime Minister, Prince Bui Loc, resigned and the Emperor Bao Dai, in Cannes, appointed Mr Ngo Dien Diem, as we have since learnt, an American nominee selected by the Central Intelligence Agency.

"It was this government of Diem's that sent its delegation to the closing days of the conference, refusing to sign the agreement and refusing to consider the elections evoked.

"The documents printed here show the gradual change of attitude in this dubious commitment of responsibility through elections.

"It is worth recalling Mr Eden's own sentiments during the conference.

AGREEMENT

"He was anxious to reach some agreement while the weak bargaining factor of the French armies could still be used. I felt that the Chinese might yet be constrained to come to an arrangement which would spare their enemy humiliation and allow us to see to some part of Viet Nam."

"Was the demarcation line then a permanent?" In Eden eyes it was, as among Mr Dulles's objections to Viet Nam was one that the final agreement "should not contain the provisions which would risk loss of the retained areas to communist domination."

"Was the election on 70% then a Chinese ploy?"

The Right Reverend Griffiths and Mrs Chaima after the consecration service in Holy Trinity Church, Morogoro, Tanzania, on November 30.

CHAPEL ON ROTNEST RE-DEDICATED NOW IN USE FOR ALL AFTER SIXTY YEARS

FROM OUR OWN CORRESPONDENT

Perth, January 3

A chapel built and used by convicts a hundred years ago, and later, for fifty years used as a cold room for storing beer, was re-dedicated by the Archbishop of Perth, the Most Reverend George Appleton, last month.

The island of Rotneest, which lies to the west of Fremantle, has within recent years been developed as a holiday resort. A fair amount of building of many happy happenings has tended to draw attention on the need for a general clean-up of the island which possesses great natural potentialities.

As far back as 1678 the Dutch explorer Samuel Volckers and an expedition of his men on the island sailed away, but the intrepid despoiled men constructed a canoe and eventually reached Java at the beginning of the century.

On December 30, 1696 another Dutchman, Willem de Vlaming, came to search for the abandoned men, and not finding them, sailed away after naming the island Rotneest, thinking that the affliction which abandoned on the island, were rats.

DESCENDANT

Miss E. Pearce, a great-granddaughter of the island's first settler in 1831, was present at the ceremony of re-dedication of the century-old chapel held last month.

More than a hundred holiday makers in holiday attire (some in motor cars) attended the ceremony.

Those inside the building sat in pews which had been used by last-century convicts. The

original doors, rescued from a junk heap are back in place. The roof beams are held in place without nails, there is an interesting arched porch. The service was aided by an amplifying system to those who could not obtain admission to the overcrowded building.

On arrival at the door of the chapel, preceded by his chaplain, Archbishop Appleton was greeted by a guard-of-honour composed of the Junior Choir Cross.

The archbishop said the chapel had not been used for church services since the beginning of this century. It had served various purposes since then.

Holy Communion was celebrated there the next morning at 7.30 a.m., an intercommunal service was held at a later hour, and a service of the first one this century—9 to be solemnized in the re-dedicated chapel at the near future.

MISS ROPER SPEAKS ON THE FEMINE BRAIN DRAIN

FROM OUR OWN CORRESPONDENT

Melbourne, January 3

"If a woman wants to succeed in Australia, she has to be, not merely just as good as her male counterparts, but a good deal better," members of the Kanyana Club at S. Silas', North Balwyn, were told by Miss Myra Roper on December 7.

The Kanyana Club is for younger women, most of them married. Seventy members were present at a Christmas dinner, when Miss Roper, a well-known social worker, spoke on "The FEMINE BRAIN DRAIN."

Miss Roper claimed that women are losing a tremendous amount. The men are losers, as well as the women.

"There are interesting changes—a woman Q.C. in Victoria, and a woman judge in S.A., but the need for women to play a more active part receives much more lip service than actual recognition."

Miss Roper supported this view by mentioning so many fields in which there are no women representatives. This is in contrast to the U.S.A., where there are 240

children from S. Mary's Mission, Alice Springs, arriving at Lamington Airport on December 11.

A Lamington "Tasmanian" truck.

Children from S. Mary's Mission, Alice Springs, arriving at Lamington Airport on December 11.

Children from ALICE SPRINGS

FROM A CORRESPONDENT

Lamington, January 3

Homes (and hearts) were open for children on Saturday, December 11, when twenty-five children from S. Mary's Anglican Mission to Part Aborigines, Alice Springs, arrived at Lamington Airport. The children are spending their Christmas vacation in Tasmania under a project organised by the Reverend R. Ezy, Rector of S. Mary's, Hagley—a Tasmanian parish.

During their stay the children will be accommodated in the houses of parishioners in various parts of the diocese, actually becoming part of their host family; sharing and doing things together.

"For some it is their first visit anywhere beyond the dist and heat of the Centre."

The Superintendent of S. Mary's Mission, the Venerable A. H. Bots, says of the project: "It is definitely something that the children receive in Tasmania which is not to be found anywhere else."

"We think it is genuine love and affection and brings made to feel they are wanted on an equal footing with other children."

S. Martin's Hospital, Brisbane, is conducted by the Sisters of the Society of the Sacred Advent (an Australian Anglican Order), not the Society of the Sacred Heart, as printed in our issue of December 10, page five.

CORRECTION

On December 12, after Evening, a modern nativity play was presented by thirty-six young people, aged from four to seventeen years, was presented in the sanctuary of Holy Trinity Cathedral, Wangaratta.

The play was entitled "The Light of a Star" and was written by an Englishman, John Haddon.

Our cathedral choir supplied carols during the play with the Reverend Ian Lipson supplying the background organ music during the Litanies.

Agnes, the cost producer by Mrs. R. G. Beal, wife of the Dean of Wangaratta.

New Year's Eve will be the Wangaratta Arts Festival in April, followed by the Elder's Conservatorium Woodwind Quintet will present a concert in Holy Trinity Cathedral, and a Passion Play for Holy Week will be staged at that time on the steps of the cathedral.

BUNBURY ORDINATION

FOUR DEACONS

FROM OUR OWN CORRESPONDENT

Bunbury, January 3

A great crowd filled S. Boniface's Cathedral for the ordination of four men to the diaconate on Sunday morning, December 12.

Among the ordinands was a retired bank manager who was ordained by the Bishop of Perth, the Most Reverend J. A. Arant.

He is the Reverend Ray Goodridge, who will serve in his voluntary capacity in his home town of Albany, where the rector of the Rectory is T. Arant.

Mr. Goodridge is very well known in many towns in W.A., where he served in the Bank of New South Wales, finishing his career in the bank as manager in Albany.

The other ordinands were Mr. John Forsyth, a graduate of the University of Melbourne who has done his theological training at S. Michael's House, Craters, and will serve immediately in the parish of Basselton, where the rector is Canon R. C. Cook.

FARMER

Mr. Brian Newing, who has completed two years at the Wollaston College, Perth, and will now serve his diaconate during vacations in Cathedral Parish, Bunbury, will return for his final year at Wollaston College. Formerly, Mr. Newing was a farmer in the parish of Tambellup-Cranbrook, in B'n's Diocese.

Mr. George Harvey, who is still in the verger at the cathedral, will serve in the supplementary ministry of deacon, while studying part time in the bishop's examining chapel, in preparation for a theological training later.

The ordination retreat was conducted at Wilson Conference and Retreat House, by the Warden of Wollaston College, Canon A. A. Pearce. Canon Pearce also preached at the ordination service.

The candidates were presented to the bishop by the Archbishop of Perth, the Venerable J. B. Albany. The Gospeller was the Reverend J. Forsyth.

BISHOP'S ELECTION

The Administration of the Diocese of Riverina, the Venerable V. E. Twigg, has convened a Special Synod to meet its first fifth on January 25 to elect a Bishop to succeed the Right Reverend Hector Gordon Robinson, who died in Melbourne on December 9.

A Synod Evening will be held at the Synod House, to meet at 9 p.m. to receive nominations.

On the following morning, there will be a Special Synod at 7 a.m. and Synod will assemble in the afternoon to proceed with the election.

Any nominations must be proposed by one of the clergy and seconded by a layman. A two-thirds majority in both houses is required for any person to be elected.

STATEMENT ON VIET NAM

The Australian Council of Churches has forwarded to the Prime Minister, Sir Robert Menzies, a statement on the Viet Nam conflict agreed by the Anglican and U.S. churches meeting in Bangkok early this month.

The nine-point statement appeared in THE ANGLICAN of December 12.

It urges "a restraint in military operations" and requests the U.S. to call for a halt to the bombing of North Viet Nam and to view removing a barrier and creating better conditions for negotiation."

The statement has also been sent to the Minister for External Affairs, Mr. Paul Hasluck, and the Leader of the Opposition, Mr. G. C. Calverley.

The Executive Committee of the Council of Churches has discussed the statement at length, "welcomed the statement in Bangkok committee as a magnificent contribution to the continuing discussion on the Viet Nam conflict, representing as it does the common vision of Christians in many countries."

NEW BUILDINGS DEDICATED AT CHERSMIDE

FROM A CORRESPONDENT

Brisbane, January 3

The Archbishop of Brisbane, the Most Reverend Philip Strong, on December 4 dedicated two new buildings, a church and a vicarage, in the parish of All Saints', Chersmide, one of the most rapidly expanding districts in the Brisbane metropolitan area. The parish has six centres.

The new Church of S. Zilleme replaces an old and small wooden structure which had become inadequate.

It is of brick and steel framework and the most notable feature is the low cost—£10,000 for the completed church which seats 250 people. This cost includes the essential heating and floor coverings.

The sanctuary has a free-standing altar, a baptismal font, simply but pleasingly set off by a retables of the same stone.

will become a separate parochial district early in 1966. Consequently, the people of this area have provided a new church of S. Paul, Aspley.

Agnes, the cost producer, kept low, in this case by the purchase of two adjoining houses on a nearby street.

These were moved onto new foundations and completely decorated and re-tiled.

The combination of the two houses has provided a vicarage with four bedrooms, a down-stair study and a room with garage space for two cars.

NATIVITY PLAY IN CATHEDRAL

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The Bishop of Bunbury, the Right Reverend R. G. Hawkins, killing, J. Forsyth, R. Goodridge and G. Harvey and the Bishop. (See story above.)

Book "Wholeness Times" section.

"THE ANGLICAN" SUMMARY AND REVIEW OF THE YEAR 1965

(Continued from page 1)

having would attach to him in the public mind — not, in fact, that he did so with an opportunity perhaps missed.

The same edition contained a review of a series of news stories about the mysterious circumstances in which S. Andrew's Cathedral in Melbourne found itself casting about for a new organist.

There was a lot of quite unnecessary skullduggery and backbiting business about all this. Life is far too short, and there is far too many important things for a serious newspaper to spend its scant resources of time and money on such differences in policy between incumbents of parishes and their organists, or differences between cathedral chapters and cathedral organists. As pretty well every parish and organist in Australia knows, a row of this kind pops up every other week, and someone always seems to be always informed.

Having received the facts, we simply docket them away at the back of the collective editorial mind, and nothing happens in years. In what should I most care? In the ordinary way, the only story which would make our front page at the *Anglican* would be a story of partnership between organist and parson that really would be a story!

The case of S. Andrew's Cathedral, however, has different overtones in these days. First, Mr. J. Byers has written us anything to us about it, and so did the Chapter. Second, Mr. Byers seemed to give the unanimous opinion that he dismissed all these allegations on balance, as sheer fantasy and added to the footnotes, views in support from some forty authoritative, mostly scholarly, Western authorities.

Usually, in the past, our editors, in coming and related themes have brought forth nothing of a public and, in a way, on this occasion, there was not a single person who was not ready to take the footnotes. The only reactions were those of approving.

Looking back on that Leading Article, precisely a year later, we note that it seems to require modification or change. In particular, it is true today as it was a year ago that the Australian public and, more culpably, Australian politicians, are shamelessly ignorant of even the most elementary facts about China. This ignorance makes the public, and the politicians, easy prey for the most grotesque and distorted propaganda ever written about China.

What is to be done about this? There is little more that I can do small weekly like *The Anglican* can do. The British and Chinese on many later occasions during the year. There is some vigour in the Church, and in the bishops, who later in the year made some impression on Church people and the general public. On the whole, however, the sad, bitter fact is that what has been said in our first edition of the year.

Mr. Mitchell's article denoted anti-Christian "welfare" in the Soviet Union, reminded me that Christianity was originally a revolutionary, disruptive doctrine, and asked whether it was not more

far more in common with Marxist orthodoxy than many Russians seemed to realise. It is a pity that the *Anglican* did not have an opportunity for Russian communists to identify themselves with "Western imperialism", especially when the Chinese Communist Party of the Church in matters of social reform, for example, was taken into account.

As far as we know, no account of the trial of the late Archbishop appeared elsewhere in the Australian Press. It carried an important article in the *Anglican* in Russia during the year.

Our second issue of the year was an account of discussion in the diocese when Bishop Freewill's successor was appointed. I. S. Elliot did early in the month few laymen have ever read, and which is of religious thinking of Western Christendom.

CHINA

On January 14, we published a long Leading Article, with a footnote, on China.

It was a long article, with the accusations, then becoming current in some political circles, that the Chinese were "expansionist", "militaristic" and "aggressive". It dismissed all these allegations, on balance, as sheer fantasy and added to the footnotes, views in support from some forty authoritative, mostly scholarly, Western authorities.

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to be read by Chinese Anglicans from Chungking to Shanghai, from Canton to Mukden.

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BRITISH BLUE BOOK

(Continued from page 1)

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WHERE THE DAY BEGINS AND ENDS

By the Right Reverend R. S. Dean, Executive Officer of the Anglican Communion

in the most comfortable sacrament of Our Saviour's Body and Blood an unforgettable memory.

In the day (at 7.30 a.m.) I had celebrated and preached at St. Luke's, Launceston, an astounding gathering, mostly Indian, under the leadership of the very most astonishing Dr. George Hemmings, a former medical missionary, priest and doctor, who runs not only the parish but the residential P. Bayley Clinic (which is always packed with patients) and for whom (practically nothing) as well as organising food distribution, family adoption, an unemployment scheme, a low-cost housing project and a private school as well!

We talked a lot about professional men as priests and there could hardly be a better day with the theological students at St. John's College, Suva, where a dozen or so men — Forbes, Fijians, Samoans, etc. — quizzed me keenly. I was naturally obliged to see the Reverend Ralph McKim on the way to the college, to actually assist in his work and to con-

gratulate him on a charmingly progressive situation and a culture which is a far cry from Hamilton, Canada.

Bishop in Polynesia — a friendly and dynamic giant indeed — is determined and S. John's must rejoice his heart. And everyone must meet the Archbishop, soon to retire. The Ven. Mr. W. Whimborn, Aston has served 35 years in the South Pacific and must surely be the only man who has served from virtually end to end of this vast area, as well as in others in the South Pacific.

CLAIMS THE MOON

He has written several little books in one of which he only half-laughingly claims the moon as part of the Diocese of Polynesia and must one day write a famous apocryphal, realistic information, but it is a mine of fascinating, but a little unorthodox, go by the good ship Blue Lagoon on a two-hour run to Levuka. Beke Eros served here years ago and the Church is dear to the people.

It is full of the happiest memories for me, but I must not stay for them, but men-

tion one significant social and therefore evangelising project which has done much of the attention and energy of the diocese.

It concerns the descendants of the indentured on the Solomon Islands of two generations ago, who were "black-birded" and sent on to the large cane plantations which are totally eradicated in the Fiji Islands. They have no land and therefore cannot grow crops, and are dependent on the State.

Thanks to the help of Inter-Church Aid and some of the results of M.R.I., the diocese has acquired a wonderful property of some 465 acres which will allow the building of houses for at least thirty families who will have ten acres each and full-time schooling, a church, and a community hall as well.

It holds marvelous promise and it needs help. Meanwhile, the Church has bought a piece of rocky land on the Frazar Canyon in Caribou, where the Solomon Islanders are being retrained in agriculture.

I climbed up the way to this village of Wallalla, was signally honoured by the village laity, and ate a feast which was a triumph over rain in rainy weather (for there are no telephones here) in a masterpiece of culinary art — even if I wasn't sure what I was eating.

The whole thing is the Gospel in action indeed. Anyone would be proud to have a share in it.

My year has gone. Last night in the little village of Bambarang near Labasa, at an evening service for Indian people (who have already provided the food for the priesthood) held in the open air and just before sunset, a smiling little Indian girl garlanded me with a jasmine wreath.

So does the fragrance of Polynesia fill it needs more than fragrance. What are we waiting for? Happy New Year!

The Right Reverend R. S. Dean

It is almost unbelievable that each and every day should begin and end in the same diocese — the Diocese of Polynesia where I am I write. Yet, it is true. Perhaps it becomes more credible when you realise that the diocese straddles the International Date Line and that it covers an area of eleven million square miles, even if, as has been often said, most of it is wind and water. Anglican worship begins its world-wide devotion each day in the lovely Holy Redeemer Church on the fabulous island of Levuka, beloved of Rody King, and Anglican worship is brought to a close each day in Aputu in Western Samoa.

So all the rest of us are created each and every day by the prayers of the people of this tremendous diocese. It is an intriguing thought. As I write, I am about to leave for Maléna and in the week I could spare here I have naturally seen on the direct fraction of Polynesia — visiting the main islands of the Fijian Group — where the capital Suva is Levuka, which was the original capital, and Vanua Levu, the second largest Fijian island.

"Polynesia" means "many lands" and therefore many peoples. It is the first thing that strikes a visitor. Jolly, hospitable Fijians, Indians (who considerably outnumber the Fijians), paler brown Tongans and Samoans, darker-skinned Solomon Islanders, the descendants of the "black-birded" Islanders of a generation or two ago, Chinese, Japanese, the descendants of the "Mutini on the Bounty" episode, Europeans, Australians and New Zealanders all are to be found here.

VERBAL SNAPSHOTS

It is utterly impossible to give an adequate picture in an article — that must wait for my book at the end of my period of service — so I can offer only a few verbal snapshots from the bewildering assessment that fills my mind. There are so many people who shall have to omit that I can only hope that my friends in Polynesia will forgive me. Somehow I feel sure they will for they are gentle, loving and understandable people. One snapshot is of the magnificently-unfinished cathedral in Suva, heard far to my mind just because of its ugly unfinished condition.

Of course, there are plans for its completion, but M.R.I. and the Congress have changed all that. The finishing of the cathedral here is far down on the agenda.

Reluctantly I wished that this attitude were more common than it is. This is no time for vast cathedrals anywhere, and if that makes some of my friends angry, then I must express sorrow but not persistence. A lovely sung Eucharist, an incredibly multi-racial communion, the elements prepared by two little girls — one Australian and one Indian, the wheatscrum singing of the Hallel, and a noblely-accented folk Mass, the sense of oneness

The Bishop in Polynesia, the Right Reverend J. C. Vacker, conferring an Indian girl at St. Matthew's, Samabula, Suva, Fiji. The Reverend Edward Subramani (right) presented the candidate.

"CHRISTMAS IN THE ARCADE"
FROM OUR DEPT. CORRESPONDENT
ANNUAL, JANUARY 3
An unusual Christmas programme was presented in Tamworth by the Ministers' Fraternal on December 20, 22 and 24.

"Christmas in the Arcade" actually took place in the Tamworth Arcade in Peel Street, where the Chamber of Commerce sent their arcade office of the disposal of the players.

The well-known producer of religious dramas, Mr. Alan Murphy, assembled a cast of players from the Anglican, Roman Catholic, Presbyterian, Methodist, Baptist, Churches of Christ, and Salvation Army organizations.

The idea was to present the Christmas story briefly and attractively so that the "window shopper" and passer-by should be drawn to the actual place "among the people" in order to give an authentic "crowd" touch to the presentation.

BISHOP STANWAY HERE FOR SIX WEEKS

The Bishop of Central Tanganyika, the Right Reverend Alfred Stanway, arrived on December 21 to spend six weeks in this country, during which time he will undertake visits to all States.

Bishop Stanway, born in Melbourne and a missionary of the Church Missionary Society of Australia, has been Bishop of the Diocese of Central Tanganyika (in Tanzania) since 1951; before that he served as a missionary in Kenya for fourteen years.

Since Bishop Stanway assumed his responsibilities for the past fourteen years ago, great changes have taken place at both political and Church levels.

At the political level, the country and Tanganyika has attained independence and has joined with Zanzibar to become a United Republic.

EDUCATION

Under its progressive president, the Government of Tanganyika has moved forward in every sphere, especially in the realm of education. More than 100,000 diocesan (along with others) has done much to assist in the educational progress of the country by providing increased facilities for teaching staff.

At the Church level, the Diocese of Central Tanganyika has gathered with others in Tanzania and Kenya, have formed the Province of East Africa, a self-governing member of the Anglican Communion.

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MARRIAGE AND RE-MARRIAGE

By The Reverend Norman Crawford

The image of God made created He, man, and female... The man, made in the image of God, was created to remain till death...

table was spread, on it as well as the viands retired the ring in display... The man who is married is the best of all men...

inconcourse with an unmarried woman is not repaired by the O.F. as an adulterer... The married man who is married is the best of all men...

standing Paul's argument is that Christ broke the tyranny of the Law... Paul's argument is that Christ broke the tyranny of the Law...

Christ's man concern is duty of matrimony and so see with great care... The Church's ministry is disturbed by the poignant situations met in daily life...

It might be that the Church should instigate Church courts to advise troubled couples and see, as far as may be...

IDEAL AND ACTUAL

Man's history, in his fallen state, is a mixture of gold and bronze... Despite the pedagogical nature of the Law he stumbled...

The Church, through the centuries, has had to balance failures and to temper the word to shorn lambs... There has been a wrestling match between the ideal and the actual...

A legal separation may break the marriage such a thing cannot break a marriage where there are no children...

There is little virtue in pretending to love and lead to suffering... Children can be cured not by adultery but by marriage maintained only by bonds of Law or economic convenience...

The Law, again we say is another unpardonable sin... The Jewry Law, and the adulterous the forms of marriage which in that law still binds the wife...

It is our duty to guard well the doors of matrimony and so see with great care... The Church's ministry is disturbed by the poignant situations met in daily life...

Some would say never other than it can die. If so, what is broken? What constitutes a broken Marriage contract... There must be a legal tie. There is also a spiritual tie...

In Paradise this latter self yet for the Law had not yet come. The only Paradisaical Law was that forbidding the fruit which eat, our first parents were made free by the serpent would make them "as gods"

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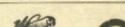


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