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RADICAL CHANGES NEEDED FOR TODAY'S MISSION

BISHOP REED TELLS SYNOD OF CONGRESS DISCUSSIONS

"The organisation of the Church of England became stereotyped centuries ago and we undertake the Mission of the Church under conditions for which our modes of administration and communication are inadequate," said the Bishop of Adelaide, the Right Reverend T. T. Reed, last Monday evening.

Bishop Reed, who returned this month from the Anglican Congress at Toronto, was giving his pastoral address to synod in St. Peter's Cathedral. He was speaking on the general theme of the congress, the Mission of the Church to the World.

The Church must continue to proclaim the good news of the Kingdom of God—a state of being in the human soul, in society, or in the angelic order, where God is perfectly obeyed.

"Where the will of God is done, there is the Kingdom of God," said the Bishop.

"Therefore, the Church, in fulfilling its mission by proclaiming the Kingdom and seeking to bring it into being here and now, is seeking to bring men into obedience to God and the laws of God."

Religion must be turned outwards towards the world so that many things have changed in the last fifty years that "much of our machinery is obsolete, much of our thought and method is unexamined and in effectual."

The bishop instanced industrial progress, two world wars, the birth of many new nations, the renaissance of African religion and urbanisation.

The modern city is not a unit like the small town, but is a conglomerate, not concentrated, it is associated with the "organisation man" and the growth of automation.

In this atmosphere athletic communion, humanitarianism, secularism flourish and abound. Conditions in countries to which we send missionaries have also radically changed.

ANCIENT FAITHS

"In many places where national independence has replaced colonial government, the Christian religion is regarded, if not with enmity, at least with suspicion as being the faith of the former oppressor or overlord."

Ancient religions, such as the religions of Mahomedism and Buddha, have in many cases received the backing of their governments and have developed a missionary outlook.

"What we could once have done with comparative ease, had we grasped the opportunities presented to us, we must now do in the face of opposition of difficult and opposition," said the bishop.

All these conditions point to

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"a stage in our history when we must consider both our Mission and our capacity to discharge it."

"We must ask if 'our energies' (are) devoted primarily to self-preservation or if Mission is in the forefront of our thought, prayer and work."

"We have," he said, "become so immersed in the salvation of our own souls and the perpetuation of our own ecclesiastical organisation that we have, in many instances, treated the Mission of the Church as an optional occupation—almost a work of supererogation."

PRIORITIES

Out of the Anglican Congress' realisation of the failure of the Church to set its priorities right, will go to all parts of the commonwealth for a deeper sense of mutual responsibility and interdependence.

"The time before us is one in which every national and regional Church in our common mission must be aware."

The bishop said this would involve a change of urgency to extend the Kingdom of God through the world.

It would make great demands on everyone "in prayer, in wor-

ship, in study, in work, in social living and in a living witness which will demand one of the hardest things of all—being different from those amongst whom we live that they may know we belong to Christ and that we seek in love to bring all mankind into that priestly of all shaveria wherein alone is perfect freedom—the Kingdom of God."

TEN PER CENT INCREASE IN GIVING TO MISSIONS

Giving to the Australian Board of Missions had increased by ten per cent, over the last eight months, it was reported at last week's meeting of the Standing Committee.

The chairman of the A.B.M., Canon F. W. Coaldrake, said that this effort was "a significant step towards the 'One Quarter More' asked from the Church in 1963."

The amounts received from January to August this year were as follows:

London, £10,238; Armidale, £2,475; Bathurst, £5,754; Canberra and Goulburn, £5,167; Grafton, £2,428; Newcastle, £5,115; Riverina, £1,597; Melbourne, £12,991; Ballarat, £4,719;

Bendigo, £1,706; Gippsland, £1,961; St. Armand, £1,678; Wangaratta, £1,599; Brisbane, £14,609; Canberra, 654; New Guinea, 246; North Queensland, 12,963; Rockhampton, £1,490; Adelaide, 17,354; Willechra, £176; Tasmania, £1,136; Western Australia, 14,687.

Canon Coaldrake explained that as the missionary dioceses have been receiving their usual grant plus the "One Quarter More" monthly since January 1963, the board's deficit stood now at £45,000.

While this is a daunting figure everyone concerned would be proud that a 10 per cent increase had been achieved in the year and to note that the "One Quarter More" would be reached.

That would represent a 25 per cent increase instead of the 10 per cent already achieved.

The Standing Committee at this meeting voted £2,500 (additional to the normal grant to the diocese which this year is around

the £23,000) to the Bishop of Carpentaria for buildings in the Torres Strait Islands.

That 32 new missionaries will shortly be commissioned and sent out to the missionary dioceses by the Primate is great news.

These thirty-two have been studying at the missionary college, the House of the Epiphany, Sydney, which has been more than full for the last two years. The commissioning service will take place in St. Andrew's Cathedral, Sydney, on Wednesday, October 30.

The missionaries will be presented by Canon Coaldrake and the sermon preached by the Archbishop of Brisbane, the Most Reverend Philip Strong.

It is hoped that at this service the new missionaries may be led out of the cathedral by the two Melanesian bishops—the Reverend Leonard Auldrup and the Reverend Dudley Tuti, who will be passing through Sydney.

ECUMENICAL SCHOOL OF PASTORAL CARE

FROM A CORRESPONDENT

Melbourne, September 23

An Ecumenical School of Pastoral Care, under the patronage of the Diocese of Melbourne, and arranged by the archbishop's chaplains, was held in the Presbyterian Church hall, Toorak, from September 3 to 6.

It replaced the usual Anglican Provincial Clergy School. A wider group of clergy and lay people and leaders from Methodist, Presbyterian, Baptist, Churches of Christ, Congregational and Lutheran Churches and the Salvation Army attended.

The members of the school were welcomed by the Vicar-General, the Right Reverend G. T. Sunbelle, and Dr. A. C. Watson, minister of the church.

The two leaders of the school were the Reverend General Westberg, Associate Professor of Religion and Medicine in the University of Toronto, and the Right Reverend Stephen Nash (Anglican).

Bishop Nash gave three lectures under the general heading of "The Gospel for the Whole

Man," in which he dealt with Man as a Thinking Being, a Willing Being, and a Feeling Being.

Dr. Westberg took up the theme of Pastoral Conversion and Counselling and Grief Work, and attempted to relate theological aspects of pastoral care with those of the social sciences, particularly social work and psychology.

WORKSHOPS

Carefully planned workshops under trained leaders enabled a large degree of inter-faith pastoral problems.

Sessions on inter-personal co-operation and pre-marital counselling were attended by social workers and marriage guidance counsellors.

Although the school was non-residential, the unity of the conference was maintained by buffet

BISHOP OMARI'S DEATH

The Assistant Bishop of Central Tanganyika, the Right Reverend Yohana Omari, died on September 13.

He was the first African bishop appointed in the diocese which is one of the nine in the Province of East Africa.

Bishop Omari was 57 years of age. He leaves a widow and a large family.

Yohana Omari was born into a Muslim home in the Western area of Tanganyika. He was converted to the Christian faith as a result of reading a stolen copy of the New Testament, and later, as a layman, undertook pioneer missionary work in the western area of the Diocese of Central Tanganyika.

He was ordained in 1955 and consecrated bishop in 1958.

Bishop Omari spent six months in Australia in 1959.

The Church in Australia has special links with the Diocese of Central Tanganyika through the Church Missionary Society of Australia which, in 1927, agreed to give priority to the then newly formed diocese; today, this society still sends a large proportion of its missionaries to Tanganyika.

Bishop Omari's death leaves a serious gap in the Church's African leadership.

meals catered for by a senior theological student, with hotel training—supported by paid and honorary workers on behalf of the Church Missionary Society.

The school concluded with questions to the two speakers acting as a panel. Some of the questions asked were:

Is there any difference between emotions and feelings in pastoral care theory? What is the significance of each?

Where does the influence of the devil enter into our consideration of pastoral care?

How do I initiate co-operative pastoral care with my local doctors?

Who is to minister to the minister?

What Augustine and Aquinas approve of what we are doing and thinking in this school?

