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## BRISBANE CONSECRATION FOR TWO DIOCESES

### BISHOPS FOR NEW GUINEA AND CARPENTARIA

FROM OUR OWN CORRESPONDENT

Brisbane, October 31

A momentous occasion for the Church in the Province of Queensland and for the whole Church of England in Australia was the consecration of two new Bishops in the Church of God for two missionary dioceses, on the Feast of S. Simon and S. Jude.

A Papuan and a New Zealander were raised to the episcopate in the apostolic succession in S. John's Cathedral, Brisbane, in the presence of nine bishops, clergy and laity from New Guinea and the Torres Strait Islands, and a congregation of over one thousand.

*The Right Reverend Seering John Matthews is to become Bishop of Carpentaria, and the Right Reverend George Ambo is to be Assistant Bishop of New Guinea.*

The consecrating bishop was the Metropolitan of Queensland, the Most Reverend R. C. Halse. The Primate of Australia, the Most Reverend H. R. Gough, preached the occasional sermon.

Assisting in the act of consecration were the Bishop of New Guinea and his Assistant Bishop, the former Bishop of Carpentaria, the Bishops of North Queensland, Rockhampton, Polynesia, Melanesia, Newcastle, and the Bishop Coadjutor of Brisbane.

The First Evensong of the Feast of S. Simon and S. Jude marked the beginning of the all-night vigil in the cathedral before the altar in the Chapel of the Blessed Sacrament, in preparation for the consecration.

The Bishop of New Guinea, the Right Reverend P. N. W. Strong, gave a devotional address before Evensong, and during the night many came and joined in the vigil for a time.

At 6 a.m. on the day itself, Australians, Papuans and Torres Strait Islanders attended the first Eucharist, and before 8 a.m. the congregation began filling the cathedral for the consecration service.

The bishops-designate had made a retreat at Bishopsbourne,

Brisbane, and at 8.30 a.m. the processions of choir and chapter, and clergy, arrived at the cathedral.

The sons of the two bishops-designate, Tom Matthews and Oliver Ambo, carried the Primate's train in the procession.

The two priests were duly presented to Archbishop Halse, the oaths and certificates read and signed and then followed the Litany, the examination, the robing, and finally the moment of consecration.

The priests knelt before the Metropolitan surrounded by the Australian bishops, and, with the vast congregation kneeling in silence, the Metropolitan intoned the opening words of the "Veni, Creator Spiritus."

Eleven hands were laid on the head of Seering John Matthews, and then he was presented with the Bible, ring, mitre and staff.

Twelve hands were placed upon George Ambo, as Bishop Matthews joined the ranks of the bishops for his first episcopal act.

When all was complete, the Metropolitan led the two new bishops to the high altar.

They stood on either side of him, and behind them three deacons and three sub-deacons, and the Solemn Eucharist proceeded. The two new bishops adminis-

tered the sacrament to their families, who were brought forward as the Communion hymn reached the verse "And then for those our dearest and our best."

The Metropolitan and the new bishops gave the final blessing together, and then the Metropolitan led them from the sanctuary, presented them to the people, and outside they received the greetings of their fellow bishops, the clergy, their relatives and the congregation.

#### RELATIVES

Mrs Ambo and her sister, and the new bishop's elder son came from Papua, and also the bishop's brother, the Reverend Simon Peter Awoda, Priest-in-charge of the Kokoda district, and his wife.

Their parents were heathen and they have four sisters married to mission teachers.

His wife, Jennifer, made her name in wartime during the exile of her people in the jungle by keeping the Christian women together and by fighting for the maintenance of their faith, worship and moral standards.

Ten Papuan boys and two girls were also present.

Mrs Matthews came from Thursday Island, with the Reverend Seriba Sagigi and the Reverend Sargi Ambar and two young boys, Eccles and Brian.

Kipling Uiri, one of the Papuan boys, is doing sub-junior at All Souls' School, Charters Towers.

He is a nephew of Bishop George, and Kipling's father is a strong leader and teacher at the Buna Mission.

With him were Jefferson, and William Paninge, who won scholarships from the Martyrs' School, and Denzil Dobunaba, of Wamira.

From S. Barnabas' School, Ravenshoe, came William Warren, of Samarai, who brought with him a report from his headmaster of excellent intellectual progress; Edward Guise, grandson and namesake of mission boat skipper of many years service and a son of John Guise.

Mr Guise was also with the party, having represented the laity of the Diocese of New Guinea at General Synod and the South Pacific Conference.

From the Camberwell Grammar School, Melbourne, came Columba Paisawa, grandson of the saintly the Reverend Amos Paisawa and son of the teacher, Fabian Paisawa.

From S. Gabriel's, Waverley, Sydney, came Dorothy Guise, who is doing third year in the secondary school. She is a niece of John Guise.



Picture by courtesy of "The Courier-Mail," Brisbane.  
The Metropolitan of Queensland, the Most Reverend R. C. Halse (centre), leads the new bishops, the Right Reverend G. Ambo and the Right Reverend S. J. Matthews, from S. John's Cathedral, Brisbane, after their consecration.

Anne Izikini was the second girl. She lives at the Holy Name Sisters' Hostel in Goulburn.

From the Diocese of Carpentaria came an Aboriginal student, Christopher Geoffrey, originally from the Lockhart River Mission.

He is doing the co-operative course at the A.B.M. Co-operative Training School at Tranby in Sydney.

At the Second Evensong of the feast, the two new bishops were given a liturgical reception

in S. John's Cathedral.

The service also marked the golden jubilee of the consecration of the cathedral by Archbishop St Clair Donaldson in 1910.

Present for the reception were representatives of nearly forty parishes in the metropolitan area, as well as many parishioners from country centres.

Instead of a sermon, the two bishops spoke briefly to the congregation.

On Saturday afternoon, Octo-

ber 29, nearly one thousand people attended the missionary garden party at Bishopsbourne at the invitation of Archbishop Halse.

During the afternoon, the two boys from the Torres Strait Islands demonstrated native dances on the lawns.

Bishop Ambo preached at the cathedral's jubilee Eucharist on Sunday, and Bishop Matthews was preacher at the official jubilee service of Matins at 11 a.m.

## DEAN HARDIE ELECTED AS BALLARAT'S NEXT BISHOP

The Board of Electors of the Synod of the Diocese of Ballarat has elected the Dean of Newcastle, the Very Reverend William Auchterlonie Hardie, to be Bishop of Ballarat.

The election was confirmed this week by the bishops of the Province of Victoria.

Dean Hardie, who is fifty-five, has been Dean of Newcastle since 1950.

He has been known within that diocese and beyond for his teaching and pastoral gifts for many years.

After graduating with first-class honours in Mental and Moral Philosophy from the University of Queensland in 1928, he studied at S. Francis' College, Brisbane, gaining the degree of Bachelor of Divinity from Melbourne.

The Right Reverend F. de Witt Batty, at that time Bishop Coadjutor of Brisbane, ordained him to the diaconate in 1930, and to the priesthood in 1931.

He was later to become Dean of Newcastle while Bishop Batty was the diocesan.

Dean Hardie served as curate at Holy Trinity, Fortitude Valley, Brisbane, from 1930 to 1933, and chaplain at The Southport School from 1933 to 1937.

He became Rector of Holy Trinity, Woolloongabba, Brisbane, in 1937, and held the cure

of that parish until 1946, with four years away as chaplain with the R.A.A.F., and was in New Guinea during the Japanese invasion.

In 1946 he became Warden of S. John's College within the University of Queensland.

During his time at S. John's, he gave lectures at S. Francis' College, and was appointed Examining Chaplain to the archbishop in 1947.



The Dean of Newcastle.

He became a Canon of S. John's Cathedral, Brisbane, in 1947, and in 1948 Archdeacon of Moreton.

The dean was among the first to support the World Council of Churches in Brisbane.

For the past few years he has been a lecturer at S. John's College, Morpeth, in Church History and Doctrine, and is at present training several deacons in the diocese in pastoralia and homiletics.

The dean has conducted numerous "Schools of Religion" in the cathedral parish and other centres in the diocese, and has given seasonal courses of sermons. The annual Advent Octave of Prayer has become a tradition in the cathedral parish under his direction.

Children's Homes, the Old People's Home, and the church schools of the diocese have all been assisted by his work.

He has conducted rallies on social issues in both Brisbane and Newcastle, and organised several for missionary purposes.

The dean has this year initiated a campaign throughout the diocese for family prayers, gaining support from almost every parish.



Picture by courtesy of "The Courier-Mail," Brisbane.

The Governor of Queensland, Sir Henry Abel Smith, gives his good wishes to the first Papuan bishop, the Right Reverend G. Ambo, after the consecration on October 28.

## COLLEGE FOR GRADUATES

### NEW COURSES IN THEOLOGY

#### C.A.G.T.M. PLANS EXPERIMENT

ANGLICAN NEWS SERVICE  
London, October 31

The Central Advisory Council for the Training of the Ministry has prepared plans for a graduate theological college for the Church of England with places for 120 students.

The proposals are to be presented to the November session of the Church Assembly.

The new college, with a staff of eight or ten teachers, would be free from the requirements of the General Ordination Examination.

This will enable it to experiment with new methods of teaching.

Plans are that the college be situated in a modern university, with a theological faculty, where students could have easy access to the departments of sociology, psychology and education.

They would also profit from the proximity of the city's hospitals, schools and social welfare agencies.

Three main groups of students would be catered for:—

- Men with a university degree in theology, who would spend two years at the college after the three years at a university;

- Men with a degree in some other subject. For them a three year course would be provided — two years to read for a theological degree, and one year for personal and pastoral training;

- And research students who, either before or after ordination, would pursue studies in "applied theology."

### CHURCHES ACT ON NEW BILL

#### CAUTION URGED IN S. RHODESIA

ANGLICAN NEWS SERVICE  
London, October 31

The heads of five of Southern Rhodesia's churches — Anglican, Methodist, Presbyterian, Baptist and Congregational — have signed a letter addressed to every member of the Southern Rhodesia Parliament protesting against the provisions of the Law and Order (Maintenance) Bill.

The bill is designed to enable the Government to deal with subversive elements in the state, in particular to control public processions and meetings.

It will also have greater powers over publications if the bill becomes law.

The letter from the Church leaders said that the consequences of the bill to the country and to the very existence of the Rhodesian Federation were so grave that "we believe it right to appeal to you to adjourn the debate in order that both you and the public generally may have time and opportunity to consider its effects upon the rights of individuals and the powers of the courts".

#### ACTIVE DISAPPROVAL SHOWN IN WALES

THE "LIVING CHURCH" SERVICE  
New York, October 31

The Church of Wales decided this month to dispose of the £30,000 worth of South African Government stock it holds.

The reason for the move is that the synod believes no Church should hold investments in the funds of a persecuting government.

## DISUSE OF CHURCHES

### COUNTRY AREAS AFFECTED

ANGLICAN NEWS SERVICE  
London, October 31

Some interesting statistics of the extent of present and future church redundancy in the various dioceses of the Church of England are given in the report of the Archbishops' Commission on Redundant Churches (S.P.C.K.), published on Wednesday, October 26.

Of the Church of England's 18,000 parish churches and other buildings licensed for services, some 370 are at present redundant, in the sense that they will not be required regularly for public worship in the foreseeable future, and a further 420 are expected to become redundant in the next fifteen or twenty years.

Though the redundancy figures are not quoted for each diocese separately, the dioceses are divided in an appendix into three groups — mainly rural, mainly urban and mixed. In the eight mainly rural dioceses (Bath and Wells, Ely, Gloucester, Hereford, Norwich, St. Edmundsbury and Ipswich, Salisbury and Truro) the redundancy is proportionately heaviest.

#### MEASURES

In these dioceses, 121 churches are at present redundant and 157 are expected to become so in the next fifteen or twenty years.

Of this total of 278 there are 212 churches with a high degree of special historic or architectural interest, and eighteen with similar interest in a lesser degree.

The commission's principal recommendations are that there should be a new procedure for determining which redundant churches have good claims for preservation on historic and architectural grounds; that an authoritative Advisory Board should be set up to advise the Church Commissioners on these matters; and that a Redundant Churches' Fund should be established to take the responsibility for maintaining a redundant church which is considered worthy of preservation because of its historic or architectural interest.

#### RETREAT HOUSE FOR COVENTRY

ANGLICAN NEWS SERVICE  
London, October 31

A gift of £20,000 has been made to the Diocese of Coventry by two brothers and a sister — Mr Henry L. Johnson, Mr Herbert Johnson and Mrs Elizabeth Hume, all of Offchurch, near Leamington Spa — for the purchase of the Old Vicarage at Offchurch and its adaptation as a diocesan retreat and conference house.

The donors are making the gift as a memorial to their late parents.

It is hoped that work will begin on the Old Vicarage at an early date, so that it may be ready for use by the diocese next year.

#### CHILDREN HELPED BY PURSE GIFTS

ANGLICAN NEWS SERVICE  
London, October 31

Nearly 1,800 children and adults will travel to London to present purses at the annual Founders' Day Festival of the Church of England Children's Society (formerly "Waifs and Strays") at the Royal Albert Hall on November 2.

Princess Royal will attend the festival and receive the purses.

The organisers hope that this ceremony will help to relieve the present financial strain on the Church of England Children's Society.

This voluntary society helped about 5,000 children last year.

## RIGHTS FOR ORTHODOX

### GREEK ISSUES DISCUSSED

ECUMENICAL PRESS SERVICE  
Geneva, October 31

The Greek Orthodox Church and the Greek government are reported to have reached accord on several points of difference in revision of the Church's constitution.

A major agreement reached, following recent talks between government and Church officials, deals with the transfer of metropolitans from one diocese to another.

The question had been raised particularly with reference to the larger dioceses.

The government is now reported prepared to accept an amendment to the constitution which would permit such transfers in seven or eight of the major dioceses when there is a vacancy.

Earlier, the government had suggested that there be no transfers except in the Diocese of Salonika, Patras and Ioannina. The Church's hierarchy had strongly opposed permanent assignment and asked the retention of the right to fill vacancies by transfer of bishops from one diocese to another.

Other points on which agreement is reported include the qualifications for candidates for the office of Archbishop of Athens and All Greece, and on provisions for the increase of the pay of parish clergy.

Several other major issues are still pending solution.

### THE BISHOP OF GUILDFORD

ANGLICAN NEWS SERVICE  
London, October 31

The Bishop of Guildford, the Right Reverend I. S. Watkins, died on October 24 at the age of sixty-three while on holiday to recuperate from heart-trouble.

He had been Bishop of Guildford since 1956, following ten years as Suffragan Bishop of Malmesbury.

He had been an enthusiastic worker for the ecumenical movement, being chairman of the Council for Ecumenical Co-operation of the Church Assembly, and a member of the central committee of the World Council of Churches.

He was for some years warden of the Guild of S. Raphael, for spiritual healing.

Bishop Watkins had given encouragement to those responsible for the new Guildford Cathedral, and had planned its consecration in the presence of the Queen in 1961.

#### ASSISTANT BISHOP ON THE NIGER CHOSEN

ANGLICAN NEWS SERVICE  
London, October 31

The Archbishop of West Africa has confirmed the appointment of the Venerable M. Uzodike, Archdeacon of Jos, Nigeria, since 1958, to be Assistant Bishop to the Bishop on the Niger.

The archdeacon was trained as a schoolmaster at the Church Missionary Society's college at Awka, and was at one time headmaster of Onitsha Central School.

He was ordained by the Bishop of Oxford in 1945 after taking a course at Wycliffe Hall.

#### ULTIMATUM GIVEN TO AFRICAN SCHOOL

ANGLICAN NEWS SERVICE  
London, October 31

South Africa's only Anglican preparatory training school for African clergy, run by the Society of the Sacred Mission at Modderpoort, has been ordered by the Government either to close or to move forty miles to the borders of the Orange Free State African reserve.

## PARISH LIFE DISCUSSED

### ENERGY TO BE CONCENTRATED

ANGLICAN NEWS SERVICE  
London, October 31

The "dead wood" of a multiplicity of parish organisations in many of the older English parishes must be cut out and a new start made, the Bishop of Chelmsford, the Right Reverend S. F. Allison, said last week.

He was speaking at his diocesan conference on "The Mission and Unity of the Church".

Using the Mothers' Union as an example, the bishop said that in some places membership had come to be equated with attendance at meetings.

"This tendency has to some extent obscured the true purpose of the Mothers' Union, and blunted its impact on Church and society.

"The new policy is to lay the emphasis on the parish church rather than the parish hall as the focal point of Mothers' Union life in a parish," Dr Allison said.

Both the Mothers' Union and the Church of England Men's Society were organisations capable of making a great impact on the life of the Church, he said.

He said he attached the highest importance to the Church's witness in the industrial life of the country.

But he challenged the assumption that it was in the factory or the place where men did their daily work that the Church's mission really lay.

"The home is and must ever remain the primary unit of society and the basis of all true community life," Dr Allison said.

He stressed the importance of pastoral visits by clergy and laity to the homes of parishioners.

### ENGLISH BISHOP GOES ON TOUR

ANGLICAN NEWS SERVICE  
London, October 31

A two months' tour, beginning on December 9 and ending in the first week of February, is to take the Bishop of Taunton, the Right Reverend Mark Hodson, and his wife right round the world.

They begin in Fiji, and hope to visit more than one island in the Diocese of Polynesia, seeing various sides of the missionary work there.

Then comes a ten days' stay in Adelaide with the Bishop's brother and his family; and after Christmas they will spend three days in Perth, nearly three weeks in Borneo (where the bishop hopes to take retreats in Sarawak and North Borneo), and finally a week in Ceylon before returning to England.

One of the bishop's old curates — Lakshman Wickremesinghe — is chaplain of Ceylon's new University of Peradeniya, and both the bishop and his wife expect to do some speaking there.

### CHURCH UPHOLDS LIBERTIES

ECUMENICAL PRESS SERVICE  
Geneva, October 31

The executive committee, of the National Christian Council of Ceylon this month urged the Prime Minister and cabinet of the nation to appoint an independent Press commission to study and report on the conduct of all newspapers in Ceylon.

It asks that the government await such a survey before taking any steps to change the structure of the Press.

The committee also suggested establishment of group representatives of both the Christian and non-Christian communities to study the government's proposal for a study of "the history and place of the Press in democracies, both in the West and in Asia and Africa."

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## MANY TOPICS DEBATED AT MELBOURNE SYNOD

### A NEW CHRISTIAN EDUCATION DEPARTMENT FORMED

FROM OUR OWN CORRESPONDENT

Melbourne, October 31

There is always the possibility of the unexpected at the Melbourne Diocesan Synod and this last session gave members the thrill of a division, the first for forty-two years, despite some lively debates in the past.

Synod began with Evensong in S. Paul's Cathedral on Monday evening, October 24, and ended (with a thinning House) at 10.45 p.m. on Thursday.

The afternoons and evenings in between saw a succession of legislation, reports, motions, elections, a certain amount of humour, much useful discussion, and, of course a Bishops' Garden Party, held, contrary to common experience, in glorious sunshine.

Following the impressive opening on Monday evening (reported in last week's issue), Tuesday afternoon saw the beginning of the presentation of the many reports which give a picture of the variety of directions taken by diocesan activities.

Members followed Mr H. W. Buckley closely whilst he moved the reception of the diocesan accounts.

His easy mastery of the figures, and clear summary of each account made it possible for all to realise the financial position of the diocese; and the balance being maintained between increasing income and heavier expenditure.

Similarly, Archdeacon Williams' report on Home Missions helped Synod realise the vital role of H.M.F. in the present expansion, and the maintenance of a ministry under difficult circumstances.

The recently appointed Migration Officer, the Reverend R. H. Pethybridge, drew attention to the need for a concerted effort to solve the housing problem for migrants from Britain, as this was the major difficulty, and the chief cause for discontent amongst newcomers, sentiments that were echoed by other speakers.

A highlight was the reception of the report of the Archbishop's Committee for Ecumenical Affairs, which was formally moved, and then spoken to (by permission of Synod) by the Assistant Secretary of the Australian Council of Churches.

He emphasised that the Ecumenical Movement is bigger than the W.C.C., for it is a world movement of the Holy Spirit.

The W.C.C. programme for the re-settlement of refugees, and Inter-Church Aid are both good, but the fact remains that divisions are a real hindrance to the fulfilment of Our Lord's will.

Other reports received included those for Homes for Elderly People, the C.E.B.S., Missions to Seamen, and the S. John's Homes for Boys and Girls.

The Reverend A. J. Bamford received support for a request to the Commonwealth Government to make some provision for the post-war legacy of children of Australian-Japanese parentage.

#### PRESENTATION

Business was suspended on Tuesday evening, in order to make a presentation to the Venerable R. H. B. Williams, Archdeacon of Melbourne, who begins three months leave of absence prior to his retirement at the end of January.

Archdeacon Britten, on behalf of the clergy, referred to the approaching retirement as the end of an era, since the archdeacon was the one remaining priest on the active list who had been trained at the former diocesan S. John's Theological College.

Mr H. Buckley took the meaning of "Venerable" as

worthy of honour and respect, and was warmly applauded when he suggested that no one was more deserving of such a title.

Bishop Redding spoke of the archdeacon's long association with the Community of the Holy Name, as Warden of the Diocesan Mission to Streets and Lanes. Other speakers from the House, clerical and lay, added their tribute, and then the archbishop presented the archdeacon with a cheque for £750, subscribed from his many friends in the diocese.

In a characteristically brief and witty speech, Archdeacon Williams thanked the archbishop and members.

Two Bills then occupied the attention of the House, but both were brief, demanded little explanation, and were passed without amendment.

A third Bill, providing for the establishment of the Department of Christian Education was postponed until the following evening, when the second reading was taken, and the Bill was considered and amended in committee.

Its third reading came on Thursday evening, and brought an unusual upset to familiar routine. With most Synod legislation, this stage is a formality, but a question led to the recommitment of the Bill, and the addition of an amendment.

The presentation of the report from the Stipends Committee was listened to with interest, and appreciation from the clergy who welcomed its recommendation that the minimum stipend become £1,100, exclusive of house and travelling or other allowances.

Inflation then became the concern of the house, and two motions, one concerned with land speculation, and the other with the hardship it brings to those least able to defend themselves economically evoked much discussion, leading to an amendment asking the Government to appoint a Royal Commission to investigate the question of land speculation. There were only two dissentients to this.

#### BIBLE SOCIETY

Wednesday afternoon opened quietly with the report of the Social Questions Committee, presented by Canon Falkingham.

By leave of Synod, Mr Russell Baker, Victorian Secretary of the B.F.B.S., then addressed the House, to draw attention to the coincidence next year of the 350th anniversary of the Authorised Version and the publication of the new English Version. He also outlined the five point programme of the Society to highlight these events.

The next motion introduced a change into the calm of Synod. The Reverend J. P. Stevenson (whose correspondence is well known to readers of THE ANGLICAN and the Melbourne "Age") moved "That Synod reasserts the 1958 Lambeth Conference's recommendation that Australia's immigration policy be modified as soon as possible in order to allow for the controlled entry of members of any race or nation."

A vigorous debate followed, and when the Reverend N. Hill moved an amendment adding a clause to refer the matter to the S.Q.C. to consider, and prepare

a report for the next meeting of Synod, the House literally split into two camps.

Vociferous and full-throated "Aye" and "No," followed by inconclusive shows of hands, could not decide the issue, and a division was called for.

Except for those of very long standing as members of Synod, this was a first experience of moving to the right or left of the table, and all appeared to enjoy being counted. The amendment was carried by 98 votes to 84.

(Continued on page 12)

## ST ARNAUD GARDEN PARTY



At the Diocese of St Arnaud Synod Garden Party at Maryborough on October 24 (left to right): The Advocate, Mr F. A. Worland; Mrs A. E. Winter; the bishop, the Right Reverend A. E. Winter; the Venerable P. R. Monie; Mrs B. Thornhill; Mrs P. R. Monie; and the Mayor of Maryborough, Councillor B. Thornhill.

## WOMEN MAY NOW BE ELECTED TO VESTRIES IN ST ARNAUD

FROM A CORRESPONDENT

St Arnaud, October 31

The Synod of the Diocese of St Arnaud took place at Maryborough from October 24 to 26 during the centennial celebrations of Christ Church parish.

Synod passed two bills. It amended the Trustees and Vestries Act of 1954 to make women eligible for election to vestries. The other bill made it compulsory for all clerks to be covered by a Sickness and Accident policy.

Synod also passed the following motions:

1. Thanking the Walter and Eliza Hall Trust for their financial assistance over the years;
2. That the additional financial budget be adopted for the

diocese and that all quotas be put together in one whole to the parishes and be paid quarterly;

3. That through Provincial Synod, an investigation be made regarding the diocesan boundaries, with a view to alteration;
4. That "all future diocesan investments be proportionately made in either Government or semi-Government securities";
5. That "Synod communicate with the Archbishop of Cape Town, assuring him of our

prayerful support and sympathy, in condemnation of the South African Government's apartheid policy, as a direct abnegation of the Christian principle of the oneness of all men in Christ";

6. That a committee be appointed to enquire into parish boundaries within the diocese; and

7. That Standing Committee investigate the possibility of appointing a full-time Director of Youth and Religious Education and of Promotion.

## C.E.M.S. SERVICE IN NEWCASTLE

FROM OUR OWN CORRESPONDENT

Newcastle, October 31

The Bishop of Bendigo, the Right Reverend R. E. Richards, will arrive in Newcastle on Thursday, November 3, for a six-day visit to the diocese.

Bishop Richards, who is the National President of the Church of England Men's Society, will speak at a special men's service at Christ Church Cathedral, Newcastle, on Thursday night.

The Bishop of Newcastle, the Right Reverend J. A. G. Housden, and several laymen will be admitted to the C.E.M.S. at the service, which will start at 7.30 p.m.

## ORTHODOX LINKS TO BE MADE

FROM A CORRESPONDENT

On behalf of the bishops of the Church of England in Australia, the Primate has asked the Rector of S. James' Church, King Street, Sydney, Dr W. J. Edwards, to act as liaison between the Anglican Church and the Eastern Orthodox Churches which are established in Australia.

Dr Edwards was formerly chief of the United Nations' Mission to Greece and Italy.

## A.B.M. OFFICER FOR MELANESIAN POST

FROM A CORRESPONDENT

Melbourne, October 31

The Victorian secretary of the Australian Board of Missions, the Reverend C. E. Wood, has been appointed Rector of Honiara, in the Diocese of Melanesia.

His resignation from his present work will be effective from January 31, 1961.

## BOYS' CHURCH SCHOOL FOR BRISBANE PROGRESSES

FROM A CORRESPONDENT

Brisbane, October 31

A plaque and memorial to mark the foundation of S. Paul's School, Bald Hills, Brisbane, will be unveiled in the school grounds on November 5 by the Governor of Queensland, Sir Henry Abel Smith.

Many boys have already enrolled for the Sub Junior form to commence in 1961, but there are still some vacancies.

The first classroom block, being built at a cost of £42,663, is well advanced and will be

ready for occupation when the school begins.

The wooden dwelling on the property has been altered and renovated to serve as the administrative building.

It will include the office of the headmaster, Mr P. A. B. Krebs, the library, masters' common room, and a tutorial room.

Work has commenced on a residence for the headmaster on the 120 acre property, a tender has been accepted for the sewerage of present and future buildings, and dressing sheds are to be built near the sports oval and tennis courts.

Modern fixtures and equipment are being installed in the science laboratory, and the classrooms will have single desks and chairs.

The total cost of the property, buildings and equipment will be £125,000 by the beginning of 1961.

The school colours of bottle green and red will be displayed on the tie, and the badge shows a bishop's mitre above a red shield on which appears crossed swords and a martyr's crown. The motto, "Fide et Literis," is also the motto of S. Paul's School, London, founded in 1509 by Dean Colet.

The Archbishop of Brisbane, a former pupil of that school, secured permission to use the motto of his school for the Diocese of Brisbane's foundation.

## GROWTH IN TOLERANCE

### ARCHBISHOP'S IMPRESSIONS

FROM OUR OWN CORRESPONDENT

Perth, October 31

Writing his impressions of General Synod in his letter to the Diocese of Perth, the archbishop, the Most Reverend R. W. H. Moline, says that the ecclesiastical climate was becoming more tolerant than it was.

Archbishop Moline believed, and he thanked God for it, that the fears and prejudices which used to embitter our differences were disappearing.

"We were still faithful to our particular traditions and points of view, and that was all to the good; but we were learning to respect and trust each other, even though we did not agree in every detail."

#### CO-OPERATION

Archbishop Moline rejoiced to note, for example, the close and cordial co-operation in which the Chairman of A.B.M. and the Federal Secretary of C.M.S. were working for the common cause.

Perhaps the most noticeable feature of the discussions was the prominence given, again and again, to the need for more vocations to missionary service, both clerical and lay.

The responsibility for finding men to fill vacancies and to engage in new work at home rested heavily upon every diocesan bishop in Australia.

It was the duty of every priest to face the challenge of the mission field. Archbishop Moline would hold no one back who felt he was truly called.

## MISSIONARIES FROM IRAN

FROM OUR OWN CORRESPONDENT

Perth, October 31

The Reverend H. C. and Mrs Gurney, missionaries in Iran, spent a week in Perth en route to Adelaide on furlough. They travelled by air from Teheran.

Mr Gurney, whose home is in Perth, was formerly chaplain to the oil companies at Abadan.

Mrs Gurney went to Persia in 1936. She teaches at a girls' finishing school in Teheran where her husband founded the Church of England centre of S. Paul's.

The school is attended by mixed races and comes under the control of the Church Mission to the Jews. Mr and Mrs Gurney are home for six months.

# THE ANGLICAN

FRIDAY NOVEMBER 4 1960

## THE REVOLUTION OF OUR TIMES

The monthly C.M.S. Newsletter of CANON M. A. C. WARREN, at once balanced and sober, yet stimulating, ranks high in any list of contemporary Anglican literature. It is a happy coincidence that the sage Canon is visiting Australia at this time, for his November Newsletter, mentioned elsewhere in this issue, touches upon a matter of some importance to all Australian Anglicans — including not a few most highly placed in the counsels of the Church.

"The year 1960," CANON WARREN writes, "with all its alarms and excursions, ought not to be allowed to pass away without some of us Christians dedicating ourselves afresh to the task of understanding communism, engaging our minds and spirits with the problems it raises, preparing to meet communists.

"Perhaps our first task will be to refuse the assent of our minds to the semi-hysterical pseudo-religious anti-communist propaganda which is so widely prevalent to-day. The chief menace of this propaganda is that it focuses attention on communism and fails to shew that the revolution of our time is far bigger than communism. Communism is capitalising on the revolution, but it is not itself the revolution."

Not infrequently, for some eight years past, this newspaper has alarmed some even of its best friends, and rejoiced its ill-wishers, by saying much the same thing in much the same language. The alarm of our friends springs from the fact that Australia — if one can judge from such straws as the utter childishness and frivolity of her sundry methods of literary censorship, for example — provides an uncongenial climate for truly liberal thought and expression, and a savagely hostile climate for thought of any kind which leads to views in any way out of the "ordinary." It appears to us that the Australian approach to the challenge of communism has for too long been marked by that half-hysterical, pseudo-religious attitude which CANON WARREN specifically condemns. There are not lacking leaders in the Church who have resisted the brain-washing pressures of their own native land (two such perhaps did more than any other two men to bring about the rejection of the Communist Party Dissolution Bill), but they are in a pronounced minority. Too many Anglicans, and particularly prominent Anglicans, have drifted along with MR MENZIES and the mob in an emotional haze about communism, instead of tackling it on the intellectual plane at which alone it can be defeated.

His personal eminence, and the fact that he is a guest, will secure CANON WARREN against the kind of public attack for his views which would undoubtedly come his way were he an Australian. This is unfortunate. What he writes will not only not be discussed, as it should be, in a civilised community. It will fade quickly from sight and mind as we drift deeper into our comfortable haze: the same haze which so effectively blotted out reality that, as recently as three months ago, the Federal Cabinet still spoke of even the most limited form of self-government in New Guinea as something which might crop up three decades hence!

What CANON WARREN says about understanding communism applies with the greatest possible relevance to China, as far as Australians are concerned. Chinese communism, irrespective of whether it is deviationist, empirical, opportunist or the purest form of Marxism, has shewn itself a successful export to countries as far away as West Africa which are emerging from colonial status. Every country to our north, as far as China herself, is an ex-colonial territory. The conclusion, and the precautions it should point, are obvious. The way and the degree in which the future of Australia is linked with that of Asia are governed by ineluctable geographical fact. Yet there are those, highest in the counsels of Church and Nation, who, so deep in the haze are they, still start as though from a mallet on the patella reflex at the memory of the late ARCHBISHOP MOWLI's last visit to China. Among these, invincibly ignorant in their hysterical pseudo-religious "anti-communism," are those who are emotionally determined never to try understand the phenomenon of Chinese communism, or even to invite fellow Chinese Christians to visit Australia, on the ground that "the time is not yet ripe" — nor, they mean but fail to add, ever will be!

The true danger is not communism, or the revolution of our time from which communism is making capital. Our true enemies are among us, in those among whom zeal for Christ is asleep, to whom Christianity is "nothing more than a mild aesthetic experience once a week."



"Everything which touches the life of the nation is the concern of the Christian."  
—The Archbishop of Canterbury

### Western World Awaits U.S.A.'s Choice

Religion in its controversial, rather than its unifying, aspect is expected to play an important, perhaps even a decisive, part in the United States presidential election next Tuesday.

That's a great pity. I do not believe that religion should not be taken into account in judging a politician, as some contend. Christian men are wanted in politics—Christian men who will act on their profession of faith.

For that reason I believe the United States electors are fortunate in having the choice between Quaker Richard Nixon and Roman Catholic John Kennedy. Both are active, not merely nominal, Christians.

If the candidates were atheists or agnostics there would be real cause for concern.

At this distance it is hard to see much difference between the two candidates. Both are unusually young (Nixon 47, Kennedy 43); both have vigour and vision. As far as the Western world is concerned, either would be acceptable to step into the shoes of Dwight Eisenhower as one of the Big Four on whom the hopes for world peace will centre when another summit conference can be arranged.

The best result for the West would be that the United States chooses one man with a majority so convincing that he may enter on his great leadership task with the maximum of confidence.

Whoever is chosen, may joy be the consequence!

### Where Aisles Are Packed With Prams

One of the most challenging tasks for the Church in Australian cities to-day is to keep pace with the development of new housing areas.

Because it is often difficult to raise in those areas the funds to erect even temporary church buildings, some parishes in long-settled suburbs are giving financial aid.

But there are practical deci-

sions to be made apart from money in establishing churches in these new suburbs. Perhaps the most important one is making contact with the families and encouraging them to join in regular worship.

This problem is being tackled, too, in some of the new satellite towns that are springing up outside London and other large English cities.

Some useful thoughts on this question were offered in the London "Spectator" recently by Monica Furlong, who writes frequently on social questions and who is an Anglican with a most stimulating mind.

Writing about the new town of Harlow, Miss Furlong said: "The churches have been intelligent about meeting people's social needs and have entirely re-organised the usual patterns of religious worship to suit young and semi-literate congregations. The result is that they fill their churches in some parts of the town with people who have no tradition of religion.

"Their success is due partly to a willingness to experiment (aisles packed with prams are now a regular feature of some church services) and partly to assiduous friendliness on the part of the clergy and other Christians. Lonely people may be glad to see a clergyman, even when they have never been glad to see one before."

### The Bishop Missed His Cricket

The affinity between clergy and cricket has been noted in this column from time to time, a notice that not so long ago the Archbishop of Melbourne, Dr Frank Woods, took part in a cricket match. Now a newer bishop, an Australian in New Zealand, is showing similar enthusiasm for this form of relaxation. He is the Right Reverend E. A. Gowing, who was consecrated Bishop of Auckland only this week.

Bishop Gowing was until recently an archdeacon in Christchurch in the South Island of

New Zealand. When he first arrived there from Australia he was disappointed to find that the clergy were not active cricketers, so he organised a mid-week match in his archdeaconry.

"We found we couldn't play cricket on Saturdays like other people, because there are too many weddings that day," he said.

Bishop Gowing has arrived in Auckland at an important stage in the history of that diocese—a new cathedral is arising in the hill-top suburb of Parnell to replace the nearby wooden building which for many years has been used as a pro-cathedral.

It will be a year or two yet, probably, before the Cathedral of the Holy Trinity is completed.

But it will not be necessary to wait that long before Bishop Gowing makes one innovation in the diocese—a mid-week clergy cricket competition.

### Salacious Film Advertising

The Archbishop of Sydney, Dr H. R. Gough, has been considerably criticised for suggesting censorship of unclean and obscene literature to stop the spread of moral disease.

In my opinion not only such "literature" needs censoring. Some forms of advertising also require checking.

As an example, I saw a huge advertisement over a picture theatre in George Street, Sydney, last week. It invited attention to "Two Sex Sizzlers." One featured an actress with a reputation for appearances in such films—"a woman with passionate desire," according to the advertisement. The ingredients of the other film were set out as: "Juvenile passion. Teenage temptation. Some of the hottest love scenes ever on the screen."

Perhaps for most people advertising of that type carries its own condemnation. But one could scarcely argue that it contributes anything to the moral tone of the community. And on some immature minds it could have most damaging effects.

### —THE MAN IN THE STREET.

## CANON WARREN FOR SINGAPORE

FROM OUR OWN CORRESPONDENT Singapore, October 31

The Vicar-General has announced the visit of the General Secretary of the Church Missionary Society, Canon M. A. C. Warren, to our diocese during the week of November 28 to December 3.

"I feel sure," he says, "all of us would like to give him a warm personal welcome, and to meet one who is a leader of the Anglican communion and authority on missionary service. Unfortunately, his stay is too short."

In view of his many engagements here Canon Warren will be attending only two open meetings. One will take place at S. Mary's Church in Kuala Lumpur, and the other at Cathedral House in Singapore, on December 1 and 3 respectively.

Canon Warren will not deliver any formal address; instead, he will give impromptu talks as replies to questions put forward by those present.

"In this way, we believe, it will help him to learn of our needs and problems as much as we will learn from him from his rich and wide experience." Bishop Koh said.

## CHURCH CALENDAR

November 6: The Twenty-first Sunday after Trinity. S. Leonard, Confessor.

November 11: S. Martin, Bishop and Confessor.

## ONE MINUTE SERMON

### FAMILY BONDS TESTED

GENESIS 43.

But the famine continued and the food from Egypt soon was consumed. "Go again," said Jacob. "We can't," said Judah, the next brother after Reuben, Simeon and Levi, and the strong man of the family. "It's no use. The Man" told us we should not see his face and that means no attention, unless Benjamin be with us. It is no good blaming us. He questioned us cleverly and thoroughly, and found out all about us. We had no idea where the questioning would lead.

"Now will you send the lad with me, you can trust me and I'll do my best to return him safely. But for this delay we'd have been to Egypt and back again."

So Jacob gives in—provides presents of such fruits as they have, myrrh, spices, nuts, almonds and double money in case it was overlooked before. "And take Benjamin, and God shew mercy to him."

So they stood before Joseph who ordered them to be taken to his house and all made ready for them to dine with him. How full of fear they were—for there is nothing like a guilty conscience to inspire fear. Quietly they approach the steward and offer him the money they had found in their sacks. They must do all they can to avoid slavery. "Peace be unto you," he says, "I had your money."

Then Joseph comes and speaks kindly to them, asking after Jacob and welcoming Benjamin as they make obeisance all of them as the dreams foretold, and give the presents Jacob had sent. Joseph rushes away to hide his tears. He is not ready yet to reveal himself to them.

Will they sell Benjamin as they sold him if pressure be put upon them? The test still remained to be tried.

Meanwhile he entertains them, seated by himself separate from them as his status and position demand, and their racial differences, too. To them he sends from the dainties prescribed for him—to Benjamin more than to them all, while all the time they wonder and puzzle in their minds at the strange turn affairs have taken.

Has God forgiven them? Are his fears groundless, will their project go forward without let or hindrance, and they make their journey safely home? But Joseph is not yet sure. He has had many years to ponder.

## CLERGY NEWS

CONSTABLE, The Reverend E. V., Vicar of S. John's, Footscray, Diocese of Melbourne, has been appointed to the charge of S. Andrew's, Rosanna, to be inducted in February, 1961.

CRAIGIE, The Reverend J. R., formerly Assistant Curate of Holy Trinity, Fortitude Valley, Diocese of Brisbane, has been appointed Priest-in-charge of Christ Church, Killarney, in the same diocese.

GRISDALE, The Reverend K. N., at present Rector of Seven Hills, Diocese of Sydney, has been appointed Rector of Corralim, in the same diocese, to commence duties in November.

JAMES, The Reverend N. S., Rector of Jamstown, Diocese of Willochra, is returning to England to take up a Migration Chaplaincy.

LEUDERS, The Reverend C., has been appointed Director of Youth Work in the Diocese of Willochra and Rural Dean of the Southern Areas.

RICHARDS-PUGH, The Reverend D. A., has been appointed Rural Dean of the Northern Areas, Diocese of Willochra.

SHAW, The Reverend G. P., formerly Assistant Curate in the Parish of Lonze, Diocese of Rockhampton, has been appointed Vicar of S. Hugh's, Inala, Diocese of Brisbane.

WIEDEMAN, Canon W. G., formerly Rector of Seymour, Diocese of Wangarata, has been appointed diocesan Commissioner for Promotion in that diocese.

WOOD, The Reverend C. E. B., Victorian secretary of the Australian Board of Missions, to be Rector of Honiara, Diocese of Melanesia.

## RELIGIOUS BROADCASTS

(Sessions which are conducted by Anglicans are marked with an asterisk)

SUNDAY, NOVEMBER 6:

RADIO SERVICE: 9.30 a.m. A.E.T., 9 a.m. W.A.T.

From S. Aidan's Presbyterian Church, North Balwyn, Victoria. Preacher: The Reverend L. O. C. White.

RELIGION SPEAKS: 3.45 p.m., A.E.T., W.A.T.

"Frontier" — A Christian monthly review.

PRELUDE: 7.15 p.m. A.E.T., W.A.T. The Dorian Singers, Melbourne.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T., W.A.T.

\*Canon Max Warren.

THE EPILOGUE: 10.48 p.m. A.E.T., S.A.T., 10.50 p.m. W.A.T.

For the Twenty-first Sunday after Trinity.

MONDAY, NOVEMBER 7:

FACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

The Reverend S. Weeks.

MONDAY, NOVEMBER 7 - FRIDAY, NOVEMBER 11:

READINGS FROM THE BIBLE: 7 a.m. A.E.T., 7.40 a.m. S.A.T., 8.10 a.m. A.E.T., W.A.T., 8.25 a.m. S.A.T., 8.45 a.m. W.A.T.

The Reverend M. Holly.

MONDAY, NOVEMBER 7 - SATURDAY, NOVEMBER 12:

DAILY DEVOTIONAL: 10.03 a.m. A.E.T.

November 7: Mother Yvonne Swift.

\*November 8: The Right Reverend J. Booth.

November 9: School Service — "Stories from the New Testament" — "Jesus' friends prepare themselves to carry on."

November 10: The Reverend A. P. Campbell.

November 11: Dr F. W. R. Nichol.

\*November 12: The Reverend J. N. Bannan.

WEDNESDAY, NOVEMBER 9:

RELIGION IN LIFE: 10 p.m. A.E.T., 9.40 p.m. S.A.T., 10.40 p.m. W.A.T.

"The Church in Contemporary Society."

The Reverend E. H. Robertson.

FRIDAY, NOVEMBER 11:

EVENSONG: 4.30 p.m. A.E.T., W.A.T. S. Peter's Cathedral, Adelaide.

MONDAY, NOVEMBER 7 - SATURDAY, NOVEMBER 12:

EVENING MEDITATION: 11.23 p.m., A.E.T. (11.53 p.m. Saturday), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

The Very Reverend Michael Webber.

TELEVISION:

SUNDAY, NOVEMBER 6:

ABN 2, SYDNEY:

5.15 p.m.: "Sunday Special" — "Seeing and Believing." The Rev. E. Sandars.

10.10 p.m.: "The Man Who Looked for Happiness" — S. Augustine of Hippo. The Reverend B. Kennedy.

ABY 2, MELBOURNE:

11 a.m.: Divine Service from the Essendon Presbyterian Church, Victoria. Preacher: The Reverend J. E. Smith.

5.15 p.m.: "Sunday Special" — "The Farmer". Brother Columban.

\*10 p.m.: "The Flying Angel." A feature on the Missions to Seamen.

ABQ 2, BRISBANE:

5.15 p.m.: "Sunday Special" — "Firemen". Brother Columban.

10 p.m.: "Out of This World." A Carmelite Convent.

ABS 2, ADELAIDE:

11 a.m.: Divine Service from the Sacred Heart Monastery, Crofton, Victoria.

5.15 p.m.: "Sunday Special" — "Swimming and Flying". The Reverend H. Girvan.

\*10 p.m.: "Into All the World." Canon Max Warren.

ABW 2, PERTH:

11 a.m.: Divine Service from S. John's, Dee Why, Sydney. Preacher: The Reverend N. Chynoweth.

5.45 p.m.: "Sunday Special" — "Soldiers". Brother Desmond.

\*10 p.m.: "On Being a Bishop." The Bishop of Armidale, the Right Reverend J. S. Moyes.

ART 2, HOBART:

11 a.m.: Divine Service from S. Giles' Cathedral, Edinburgh. Preacher: The Assistant Bishop of Lahore, the Right Reverend Chandu Ray.

5.45 p.m.: "Sunday Special" — "Empty Hands". The Reverend V. Roberts.

10 p.m.: "Old Churches in a New Land." A feature on the Orthodox Churches — (Part 1).

## LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters. Letters should, if possible, be typed, and must be double spaced, brief and to the point.

Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

### CAMPAIGN FOR ABORIGINES

#### THE CHALLENGE IN CARPENTARIA

TO THE EDITOR OF THE ANGLICAN

Sir,—The very good report by your correspondent, headed "New Life for Lockhart River Mission" (October 21), serves to underline the frustration and difficulty that has characterised all the Church's work among Aborigines.

In 1951 when Mr John Warby became Superintendent of Lockhart River Mission, he found an extremely poor standard of housing; a dilapidated store which issued rations, but had no cash sales; no church; no local industry; a poor water supply; no welfare work among mothers and children. The staff at the time consisted of a schoolteacher, nursing sister, chaplain and superintendent.

Mr Warby brought "new life" to Lockhart River and with tremendous energy and imagination built up a great establishment during his eight years as superintendent. Gradually the staff increased till, in 1955/56, the peak period, in addition to those already mentioned, there was a book-keeper, a kindergarten teacher, two mechanics, a Torres Strait Island carpenter, an agriculturist and a cattle manager.

A new village was built; a lovely bark church; a new store with a cash purchase system, where the people, not only received rations, but could buy a wide range of useful and attractive articles; a good water supply was established; a very fine Children's Welfare Centre was formed; and the Lockhart River Co-operative, working trochus shell, had been formed.

For various reasons staff found it necessary to resign, and no replacements were forthcoming, with the result that it is four years since a mechanic was among the mission staff. That is why the water supply is in the parlous condition reported by your correspondent. Trochus shell has lost its value and, consequently, the Co-operative is having a difficult time seeking to establish another industry that will bring economic stability.

Due to the isolation, and the very exacting work among Aborigines, very few staff stay longer than six years, while many stay only one term of three years. If the Australian Church is to really meet the task of Christian evangelism and humanitarian work among Aborigines, it must be ready to (1) give a constant stream of trained Christian staff for work in Carpentaria, and

(2) give a much greater financial contribution to the Church so that it may step up its programme of education, establish industries, and give the missionaries better living conditions.

The Australian Board of Missions has launched a "one-year campaign" for new missionaries and new money for Carpentaria. The needs at present are two teachers, one nurse, one priest, four tradesmen (carpenter/mechanic), two book-keepers, and about £18,000 per year new money.

Your article must lay squarely on the shoulders of our Church (all its clergy and all its laity) the responsibility for taking positive and permanent action to

meet these two great requirements of our Aboriginal missions.

Yours faithfully,  
(The Reverend),  
N. J. ELEY,  
N.S.W. Secretary,  
Australian Board of Missions,  
14 Spring Street,  
Sydney.

### "REV. WHOISIT"

TO THE EDITOR OF THE ANGLICAN  
Sir,—One of the impressions gained from the recent Synod of the Diocese of Melbourne is the sad realisation that the appalling ignorance of correct forms of address concerning the clergy is apparently as widespread within the Church as without.

A number of lay representatives and clergy alike referred to clerical members of Synod as "Reverend Whoisit."

This slipshod practice may be popular, and possess the sanction of American usage, but its grammar is not English, and its crudity is offensive.

Since "Reverend" is an adjective (Webster's Dictionary), and not a title, it should qualify name (The Reverend William Whoisit), initials (The Reverend W. F. Whoisit), or title (The Reverend Mr. Whoisit, The Reverend Sir William Whoisit), in exactly the same way as "Honourable" or "Right Honourable" cannot be used with surname alone.

Care in this respect may even lead to an effort to avoid the even more popular, but equally incorrect, reference to "The Rev. and Mrs W. F. Whoisit," instead of the correct, and equally easy to say, "The Rev. W. F. and Mrs Whoisit." It is true that man and wife are one flesh, but they also remain two persons.

Yours etc.,  
(The Reverend)  
A. W. SINGLETON,  
Wattle Park, Vic.

### CATHOLIC, NOT PROTESTANT

TO THE EDITOR OF THE ANGLICAN  
Sir,—It was most refreshing to read the Reverend L. G. Kerdel's "apologia" (THE ANGLICAN, October 21).

Amid a veritable spate of Protestant propaganda appearing in various Church publications from time to time, accounts of "combined services," at which dissenting ministers occupy Anglican pulpits and presume "to pronounce the Benediction," it is good to read of one voice at least raised in defence of the Anglican Church's place in Catholic Christendom.

It is a great mystery how any Anglican, priest or layman, can recite the Creeds (which, without any qualifications) affirm belief in "the Holy Catholic Church," and, at the same time, unblushingly call themselves "Protestants."

Or do they recite this clause of the Creeds with their tongue in their cheek and with mental reservations?

Yours sincerely,  
W. J. C. McIVER,  
Windsor,  
Victoria.

### BISHOP BAYNE

TO THE EDITOR OF THE ANGLICAN  
Sir,—Mr Robinson's letter printed in your edition of October 26 seems to be making a mountain out of a molehill.

Bishop Bayne's position is that he is the Executive Officer of the Advisory Council on Missionary Strategy, a body which was set up to co-ordinate the missionary activities of various churches in the Anglican communion when there was danger of overlapping or unnecessary duplication of effort.

A notable example was the case of Japan, where until quite recently the following branches of the Anglican communion were engaged in missionary work of one form or the other: The Church of England, the Church of England in Australia, the Church of Canada, the Protestant Episcopal Church of America and the Japanese Church.

It was to deal with this kind of situation, where there was a lack of common purpose and direction, that the missionary council, through its Executive Officer, might prove a useful adjunct to the Anglican communion.

I agree with Mr Robinson that the setting up of any kind of Anglican "curia" would be both undesirable and probably illegal. But this does not mean to say that there is not a real place for commonsense committees that can work for the common good of our Anglican communion as a whole. Mr Robinson's view, if pushed to its logical extreme, would condemn us to a narrow parochialism that is contrary to the true nature of the Church.

I remember hearing him say in Synod some years ago, when the Constitution was being debated, that he could not in conscience be in communion with the Protestant Episcopal Church of U.S.A. If he still holds this view, would it include any support given by the Diocese of Sydney, through its diocesan, unless authorised by a vote of Synod? It would appear to me that his scruples would make the participation of this, the largest diocese in Australia, in any extraneous affairs, almost impossible.

Yours faithfully,  
(The Reverend)  
JAMES TRAINER,  
Sydney.

## CANON WARREN SHOWS SIGNPOSTS TOWARDS THE FUTURE OF AFRICA

Canon M. A. C. Warren, in his current "Newsletter," has some penetrating things to say about the dangers of shunning Communism without trying to understand its place in the world revolution of to-day.

He says the first task is "to refuse the assent of our minds to the semi-hysterical, pseudo-religious, anti-Communist propaganda which is so widely prevalent to-day."

"The chief menace of this propaganda is that it focuses attention on Communism and fails to show that the revolution of our time is far bigger than Communism."

"Communism is capitalising on the revolution, but it is not itself the revolution," he points out.

Canon Warren says that Chinese Christians had been given no preparation to deal with the Communist invasion. We must not let this happen in other countries.

"The year 1960, with all its alarms and excursions, ought not to be allowed to pass away without some of us Christians dedicating ourselves afresh to the task of understanding Communism, engaging our minds and spirits with the problems it raises, preparing to meet Communists."

He suggests that for an initial understanding of the world situation one should read John Lawrence's "A History of Russia," or "Common Sense About Russia," by Robert Conquest.

"With that perspective clear, I would go on to urge the importance of two books about China: 'Common Sense About China,' by Guy Wint, and 'The Economic Development of Communist China, 1949-1958,' by T. J. Hughes and D. E. T. Luard."

Canon Warren promises that his next suggestion will provide exciting reading. It is "Christianity, Communism and History," by William Hordern.

"The author," he says, "argues convincingly for treating Communism as a religion, demonstrates no less convincingly the many parallels between the assumptions of Communism and the thinking of 'left-wing' Christian sects, and, while clear that Communism and Christianity are fundamentally opposed to one another, suggests that the 'sects' have a great deal to offer to the Christian Church in its encounter with Communism."

"If he is right, then this

## I'D LIKE TO KNOW . . .

A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE REVEREND A. V. MADDICK, CHAPLAIN OF MENTONE GRAMMAR SCHOOL, VICTORIA.

I've heard it said more than once that we must not only forgive; we must forget. Is this really possible? Can we, should we, forget the diabolic crimes of the last war?

To forgive does not mean that we have forgotten. At times, as we all know, the memory of forgiven things trickles back.

The important thing is that these things return, but they arouse no resentment. Having put the wrong behind us, we find that the very act of forgiveness has taken the sting out of the returning memory.

Some of those who endured shocking things at the hands of their captors during the last world war can never forget; never. Their body may constantly remind them.

Yet, through the grace of God, the deep wound has been cauterised and the poison removed.

Sylvia Salvesson, a devout Norwegian woman, who was horribly maltreated at the grim concentration camp for women, held out her hand to the chief

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor. Questions marked "not for publication" will be answered by post if a stamped and addressed envelope is enclosed.

tormentor as she left. But in her book, she did not advise us to forget.

To read either of Lord Russell's books or Leon Poliakov's "Harvest of Hate" is to realise what can happen if we become concerned only with ourselves. But while we must not forget these things, we must forgive; generously giving to the repentant that forgiveness extended to us by Christ Himself.

I don't know whether my correspondent had it in mind, but the hardest things to forget are things that affect our pride.

It may be quite a small thing, even an imaginary thing, but it stabs us into constant awareness because we nurse it.

We must not only put ourselves into the attitude of forgiving love; we must learn to laugh at ourselves and not treat ourselves quite so seriously.

Only in such a way can the mind be so healthy that when, and if, these things return to

our consciousness, they come impotent and unable to stir us to wrath and displeasure.

A correspondent wants to know my views on a news item entitled "Debate on Baptism" which was published in "The Anglican" on August 19.

Discussion took place at the Faith and Order Commission of the World Council of Churches' meeting in St Andrews, Scotland.

The Anglican News Service reported that Dr Gunther Jakob of East Germany said that for some decades the secularised German had continued to mark the significance of birth, leaving school, marriage and death by traditional Christian ceremonies.

Now when such action might be penalised by the denial of promotion, and the Communist name-giving ceremony was the approved action, a new situation had arisen.

"We should welcome the fact that there is now an alternative ceremony. It means that those who hitherto have misinterpreted infant baptism, and have only wanted it as a decorative ceremony, or other invalid reasons, are now absolved from having to have their children baptised."

This is, naturally, only a fragment of his speech, and undue importance might be given to it.

He is saying, however, that infant baptism has become in Germany an empty formality for so many. Children are baptised for a conventional reason. There are no deep religious motives behind it.

### SIGNIFICANCE

As one of the churches practising infant baptism, and yet continually inquiring about the usage of it, we are interested in his observations.

We are reminded by the catholicism that Baptism is a sacrament "generally necessary for salvation." That is, it is normally necessary.

Salvation is possible without baptism, but it is the usual practice for a person to be baptised. To glibly set it aside, as of little significance is as perilous as it is unwise.

Many Anglicans neither understand, nor seek to understand the significance of baptism. We must not just accept that.

It is our responsibility to try to create a better climate of opinion. More, we must be ever prepared to accept the desire for baptism, even if it is little removed from convention or superstition.

Rather must we endeavour to encourage the practice of the instruction of parents and godparents, both before and during the service.

If this is done more widely, the figures quoted by the Bishop of Ely some years ago will be negated.

He said that of every hundred children born in England, sixty-seven were baptised in the Church of England; twenty-six of this number being confirmed; seventeen of them lapsed after confirmation and only nine continued as Easter communicants.

is another point at which the leaders of the Ecumenical Movement of our time may have to encourage a great deal of quite new thinking.

He recommends for the serious reader Charles West's "Communism and the Theologians—Study of an Encounter."

"In its pages," says Canon Warren, "will be found the inner springs of the Christian encounter with Communism, behind the Iron Curtain—the place of real encounter, where life is far too stark to be defined in terms of conflicting ideologies."

"Here is the real encounter,

where you stand under the Gospel or you do not stand at all."

He says that passage after passage in this book "speaks straight into the situation in much of Africa to-day."

"In Africa, as elsewhere, the revolution of our times is far bigger than Communism . . . there is no reason whatever why Communism should ride the storm in Africa, but it will almost certainly do so unless Europeans in Africa come to terms with the real revolution, and come quickly."

Canon Warren quotes Guy Wint as saying that China's hatred for the West to-day is the result of our policy last century, when we "lived with maximum arrogance amidst a decaying society."

"Communism," he says, "capitalised on this Western contempt for the Chinese."

In the same way to-day Africans are demanding what Mr Nehru calls the "Fourth Freedom: Freedom from Contempt".

"Just at the moment," says Canon Warren, "Africa is satisfied with nationalism. But what happens after independence? What happens when there is nobody against whom you can be 'anti'? At that point people need a Gospel."

"Contemporary nationalism in Africa is essentially a negative protest, necessary, no doubt, but ephemeral. Communism offers a gospel. So does Islam. So could the Christian Church. Are we thinking far enough ahead?"

### CANON POTTER MEMORIAL

#### A MEDALLION DEDICATED

FROM A CORRESPONDENT

Melbourne, October 31  
A memorial which is in itself a thing of great beauty was added to the Reading Chapel of S. Paul's Cathedral, Melbourne, on Friday last, the feast of St. Simon and St. Jude, and second anniversary of the death of a former Canon, Harry Robert Potter, of All Saints', Geelong.

Mounted on a slab of rich green marble is a bronze medallion depicting the Deposition of Christ in the Tomb.

Sculptured by the Hungarian artist, Andor Meszaros, it is a replica of one of a set he is creating for Canterbury Cathedral.

Number one of the set, Christ before Pilate, is also in S. Paul's, in the Ascension Chapel opposite.

Under the medallion is a small tablet, reading "In Memoriam, Harry Robert Potter, M.A., Th.L., a Canon of this Cathedral 1952 until his death 28th Oct., 1958. A grandson of Canon Robert Potter."

The memorial was dedicated by the Archbishop of Melbourne, the Most Reverend Frank Woods, at the conclusion of the early Eucharist.

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## ANGLICAN OF THE WEEK



Our Anglican of the Week is a priest who has taken up the important position of Organising Secretary for the Home Mission Fund Committee in the Diocese of Brisbane.

He is the Reverend David Shand who has been Rector of S. John's, Nambour, in that diocese since 1955.

Mr Shand began work with the Bank of New South Wales, served in the Second A.I.F., and after the war, entered S. Francis' College, Brisbane.

He obtained his Arts degree in 1952 with honours in Philosophy.

While at Nambour he introduced many new ideas into its parish life.

S. John's was the first parish in the diocese to have its own Promotion scheme, resulting in

### HEADMASTER FOR ADELAIDE SCHOOL

ANGLICAN NEWS SERVICE

—London, October 31

The Reverend J. S. C. Miller, Rector of S. Helen's, Bishopsgate, London, has been appointed Headmaster of S. Peter's College, Adelaide.

Mr Miller has also been general secretary of the Student Christian Movement in Schools since 1953.

He is forty-four years old.

## GIFTS FROM AUSTRALIA ALLOCATED TO REFUGEES

FROM A CORRESPONDENT

Melbourne, October 31

The Australia-wide appeal for World Refugee Year, which aimed at raising £500,000, has exceeded this sum by £204,202.

The Churches, which had pledged themselves to raise £50,000, have now contributed £99,210.

The figures were released last week by the national secretary of the Australian Commission for Inter-Church Aid and Service to Refugees, the Reverend F. F. Byatt.

The contributions by the Churches will be used in their ongoing refugee programmes.

Mr Byatt said that the national committee for World Refugee Year had, with the approval of the United Nations High Commissioner for Refugees, allocated the money received to eleven different projects.

To assist in the clearance of refugee camps in Germany and Austria, £97,770 has been allotted; £150,000 will help refugees not in camps in Germany, Austria, Greece and Italy.

In Hong Kong, two projects will be supported: £100,000 will be spent on the housing and resettlement of Chinese refu-

a new church, a new hall, and an improved rectory.

With others from Brisbane diocese, Mr Shand has attended "laboratories" in Melbourne to study the newest methods in the field of Adult Christian Education.

The Home Mission Fund work will indeed be a change but a challenge that the diocese feels the new Organising Secretary will meet with confidence.

Mr Shand is married with three daughters and a son.

## COLOUR BAR MUST GO, SYNOD TOLD

### BISHOP'S WARNING ON RACE PROBLEM

FROM A CORRESPONDENT

Maryborough, Vic., October 31

"I believe that the issue of race-relationships is, apart from nuclear weapons, the most important issue facing the generation in which we live," said the Bishop of St Arnaud, the Right Reverend A. E. Winter, on October 24.

He was delivering his pastoral address to the St Arnaud diocesan synod meeting here last week.

The apartheid policy of the South African government is contrary to the Christian conception of the "household of God," he said, because it does not allow black and white to meet at any level except that of master and servant.

This policy denies to the African for ever the ultimate freedom of self-determination: his value is only slave-value.

Bishop Winter said that Christian people everywhere should raise their voices against this, because in the African mind the policy was implemented by people professedly Christian.

The bishop said that the only piece of legislation to come before synod was the admission of women to be eligible for election to vestries.

He thought that it would be advantageous to permit this and did not think it likely that women would "try to swamp our vestries."

He discounted fears that this would be the thin edge of the wedge: women might then seek ordination to the priesthood!

The bishop reminded synod of the missionary outlook to-day.

He stressed the significance of the consecration of a Papuan bishop as "no one can tell just how long the door of missionary opportunity will be open in many of the fields where the Church is working to-day."

He asked synodsmen to in-

crease their missionary giving and to remember the great opportunities for churchpeople to work in the new fields opening up in New Guinea.

The bishop asked for prayers and support for the training of candidates for the Sacred Ministry.

"We shall need at least to double our giving for this purpose, nay treble it," he said.

"The time has come when parishes should place this as a normal item in their budget."

### BOOK REVIEW

#### NEW DEVOTIONAL BOOK

UNDER THE WINGS OF THEIR PRAYERS. Margaret L. Lisney. Macmillan. Pp. 29. 7s. 6d.

A new devotional book for use at a 1662 Eucharist, with a stiff cover and 29 pages all told, does not at first sight seem an attractive proposition! But this book is a most useful exception.

The compiler has set out the 1662 Service with most of the normal legally-accepted deviations, and has added in appropriate places some really splendid prayers for private use taken from Eastern Orthodox sources, and four pages of notes thereon.

Miss Lisney acknowledges her indebtedness to the Fellowship of S. Alban and S. Sergius, with its important work of developing contacts and sharing of Eucharistic worship, both Anglican and Orthodox. The book is commended by Nicolas Zernov —A.F.L.

## ARCHBISHOP DEDICATES TWO NEW CHURCHES IN BROTHERHOOD AREA

FROM A CORRESPONDENT

Cunnamulla, Q., October 31

A local grazier, Mr Jack Pike, flew the Archbishop of Brisbane, the Most Reverend R. C. Halse, from Cunnamulla to Thargomindah on October 21 to dedicate two new churches, S. Edmund's, Thargomindah, and S. Aidan's, Wyandra.

Both centres are part of the Bush Brotherhood District of Cunnamulla. A number of bush brothers from the surrounding districts were present.

At Thargomindah, the new church was crowded by families, many of whom had travelled very long distances to be present.

The church is graceful in appearance, light and airy within, and should be cool in the hot summers, and free of draughts in the cold winters.

Incorporated in the font is a block of stone from the ruins of the Abbey of S. Edmundsbury, Suffolk, England, which was sent out from England by the Mayor of Bury St Edmunds, Councillor F. G. Banks, as a link between the Church of S. Edmund, Thargomindah, and the Cathedral Church, Bury St Edmunds.

### FREE OF DEBT

The church, costing £6,000, is also a war memorial to those who fell in the wars 1914-1918 and 1939-1945, and was opened free of debt, due to a magnificent response by the people of the district in the past two and a half years.

High tribute was paid to the sub-warden and synodsmen, Mr G. F. Gooch, himself originally from Bury St Edmunds, for his untiring work and organisation which made the building possible.

At a dinner after the dedication, the archbishop was formally welcomed by the Shire Chairman, Councillor George Ker.

In responding His Grace remarked that he considered it important that the people of the outback should be visited by Church leaders as frequently as

possible, in view of the difficulties of isolation.

After celebrating the Holy Communion in the new church the next morning, the archbishop left for Wyandra where the dedication was followed by the Confirmation of four children.

A feature of both churches is the provision of accommodation for the Bush Brother-in-charge, the Reverend B. R. Hunter, which is a great help owing to the distance of these towns from the main centre.

After the dedication, afternoon tea was served and again His Grace was welcomed, by Mr C. Nantes of "Ludston" this time, supported by Mr C. Cooper and the local Brother.

The archbishop then delighted the people present by getting into an ancient T Model Ford and driving it himself along the town's main street.

His Grace showed that he had not forgotten his early Bush Brotherhood days in Queensland, where he was the first minister of religion to have a motor car, and once again drove in the streets of Wyandra, through which he had driven (in T Ford) over 35 years before on a journey to Adelaide.

The archbishop stayed the night at "Rosevale" and celebrated the Holy Communion in the new church at 6 a.m., before again boarding a Cessna 'plane, this time owned and piloted by another local grazier, Mr Jack Schmidt, and flying off to Roma for his next engagement.

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## LONDON STORES

Opp. G.P.O. BOURKE ST., MELBOURNE and at CHAPEL ST., PRAMRAN

# THE YOUTH PAGE

## QUESTIONS WE MUST FACE

**Do Our Lord's teachings about worldly possessions mean that Christians should give them up entirely if they wish to follow Him truly?**

Nothing that Our Lord said about the surrendering of private possessions can be interpreted as a general rule for all Christians.

His teaching on the duty of almsgiving implies that some Christians at least possess private property out of which to give alms.

Our Lord did say to the Rich Young Ruler: "Sell all that thou hast and give to the poor, and come follow Me." But this was a demand to one particular person, to test whether his impulse to follow Christ was genuine or not.

He and His immediate disciples did accept voluntary poverty in order, we may presume, that they might be free

to preach the Gospel without the necessity of working for money and accumulating possessions.

But these are obviously special situations, and not meant to be the invariable rule for all Christians.

The common possession of property which we read of in the Book of the Acts was not universal in the Apostolic Church.

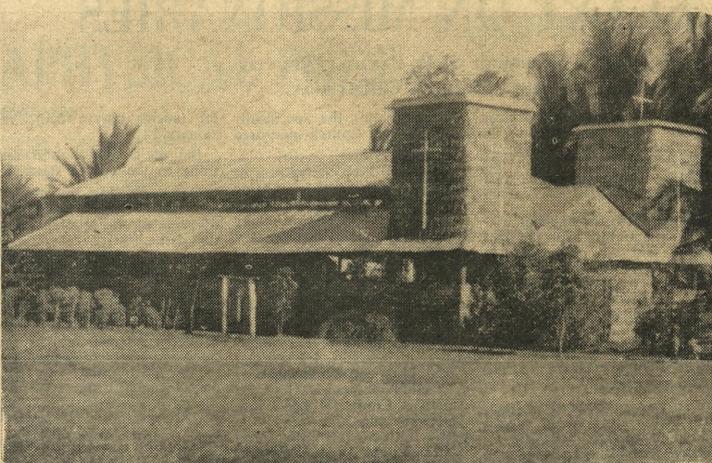
Our Lord made two points that we must take notice of in this regard.

The first is, that possessions are a great responsibility, to be used, not only for the benefit of the owner, but for others also. We are stewards of possessions only, accountable to God for their right use.

Secondly, the possession of material goods provides great temptations against which the owners must be on guard. Remember the camel and the eye of the needle? We are taught that once we allow ourselves to become attached to this world's goods our spiritual growth will be hampered.

There are members of the Church whom God calls to give up all private property, in order that they may be free for the special service of the Religious life. So monks and nuns take the vow of poverty.

For those who are called to live in the world, Christ has taught the duty of stewardship.



All Saints' Church, Manau, in the Diocese of New Guinea, recently completed with help from Young Anglicans, and dedicated.

## PAPUAN CHURCH HELPED BY PARISH YOUTH GROUP

FROM A CORRESPONDENT

Manau, Papua, October 31

The Church of All Saints, Manau, in the Diocese of New Guinea, completed last year as a result of a gift from Young Anglicans in the Diocese of Gippsland, was dedicated on July 5.

The Young Anglicans in the Parish of Bainsdale contributed £130 to the fund, which was started by the people of the Manau district themselves.

The church, with its new iron roof is now a semi-permanent building, and normally holds 400 people.

However, on the day of the

dedication, 600 crowded into All Saints, and 200 had to remain outside for the ceremony.

The church at Manau is the head church in the Mamba district, which was pioneered by the Reverend Copeland King in 1899, who opened a station at Ave, about fifty miles up the river.

## HERALDS GROUP FOR DARWIN

FROM A CORRESPONDENT

Darwin, October 31

The first Anglican group for girls of school age was recently formed in the Parish of Christ Church, Darwin, with the purposes of fellowship and instruction.

Eighteen girls have now joined the group, which is a branch of the missionary club, the Heralds of the King.

Although Darwin is already closely in contact with the missionary work among the Aborigines, the new group is showing a great deal of enthusiasm in learning more about the work and about missionary efforts in the Pacific area.

Mrs M. Boye, wife of an R.A.A.F. sergeant, has taken the responsibility of leadership, assisted by Miss Ruth Egge, a teacher at the Darwin Infants' School.

The Heralds of the King is the junior youth auxiliary of the Australian Board of Missions.

## A PRAYER FOR ALL TIMES

*O God, whose days are without end, and whose mercies cannot be numbered; make us, we beseech Thee, deeply sensible of the shortness and uncertainty of human life; and let Thy Holy Spirit lead us in holiness and righteousness all our days: that, when we have served Thee in our generation, we may be gathered to our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with Thee Our God, and in perfect charity with the world. All which we ask through Jesus Christ Our Lord. Amen.*

## PERHAPS YOU CAN HELP?

Here is a chance for you to do some missionary work without going outside your parish!

An isolated outpost mission in the Diocese of Carpentaria is facing a grim situation unless someone down south takes action immediately.

The only nurse at the Edward River Mission, on the Gulf of Carpentaria, is on the point of leaving to come south with her husband, who has been chaplain to the mission. And in December the wet season will cut off the mission from physical contact with the outside world—for as long as six months.

So far, no nurse has offered to go as a replacement, and the Aborigines on the station may find themselves without medical assistance for the duration of the Wet.

Is there a nurse in your parish who could go? Will you

parishes, I felt I must go and touch some part of the human family in the East," he said.

He worked for the three months without salary at the Presbyterian Case Work Centre, Kowloon, where over 2,400 refugee families from China are given advice and material help.

Many of these families live in lean-tos built on the pavements, made of canvas, packing cases — anything they can scrounge.

These dwellings are often not three feet high, so one enters one's home on hands and knees, and remains prostrate all

the time one is inside.

Here parents bring up families, possibly six children, in the direst poverty and threatened continually with starvation. T.B. spreads like a fire through these dwellings.

One can imagine how far parents could progress with the spiritual training of their children in such conditions.

Several denominational and inter-denominational agencies are at work in Hong Kong, ministering to these refugees with money provided by churches in the United States of America, New Zealand and Australia.

He said that from his experience it was an important part of the education of a Christian that he should see for himself how urgent is the social work the Churches are undertaking in Asia.

He hopes on his return to gather an inter-denominational group of young New Zealanders to visit the cities of the Far East.

## N.Z. VISITOR TELLS OF CHRISTIAN HELP GIVEN TO HONG KONG'S POOR

Over 50,000 children who are not receiving any schooling roam the streets, of Hong Kong every day, a New Zealand visitor to Sydney said last week-end.

The Reverend C. R. Sprackett, a Presbyterian minister returning to his home in Christchurch, has spent the last three months in Hong Kong as a fraternal worker, sponsored by the National Council of Churches in New Zealand.

Mr Sprackett said that Australian young people should make every effort to go and see for themselves the appalling conditions in which millions are obliged to live in the cities of Asia.

"After seventeen years in charge of New Zealand

care in times of sickness. In her care for every aspect of man's life, the Church has provided in our Book of Common Prayer for his care during times of sickness.

The order for the Visitation of the Sick, and the provision for the Communion of the Sick, show that the Church has the same concern for the sick that Christ and His disciples had in their numerous acts of healing.

The Church holds and exercises that same power of healing that Christ Himself committed to the apostles, but you cannot be put in the way of receiving this grace unless your parish priest is asked to come and minister to you.

The parish priest is authorised to pray with the sick person, to help him to conform his will with the will of God, and to prepare him for death in repentance and in faith in God's mercies. He also prays for healing according to God's will.

In her concern for the restoration of the sick to health of body, mind and spirit, the Church makes a powerful stand against those sects which passively accept the evil of sickness.

In the eyes of the Church, all pain and suffering are contrary to the will of God.

God does not make us suffer — just as He does not make us

## CARE IN TIMES OF SICKNESS

In her care for every aspect of man's life, the Church has provided in our Book of Common Prayer for his care during times of sickness.

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# A NEW SLANT ON MISSIONARIES

BY THE RIGHT REVEREND S. F. BAYNE, EXECUTIVE OFFICER OF THE ANGLICAN COMMUNION.

IT IS always something of an embarrassment of riches for me, when the time comes to write my little monthly column.

The life of our churches flows on with such astonishing variety — it is like a spring freshet bringing every kind of unexpected gift, and fragment of tragedy, and new richness, and heaven knows what — and I want to write about a thousand things I am learning.

But I think I want, at the moment, to finish what I began last month, my thoughts about interchange of persons within our communion.

The difficulties I wrote about are clear enough, but they are mainly quite practical ones, which will yield in due course to patient and concerned study.

The real question is why we should wish for such interchange. Why bother about what are difficult problems?

There are quite sensible, clear, practical answers to this, I think.

The clearest of all, doubtless, is the enormous disparity in manpower between one part of our Communion and another.

While it is true that no Anglican church has as many trained priests and laypeople as it could use, it is also true that some churches are vastly better able to cope with their mission and their needs than others.

I have mentioned an instance of this before, in the fact that the Church in the United States has, at least temporarily, more volunteers for overseas missions than can presently be put to work.

No doubt this is a temporary condition, arising from the fact that, for the moment, the overseas horizon of the American Church is not wide enough in comparison to their resources.

Nevertheless it exists, and, for the moment, that church has a relatively favourable position with regard to clerical manpower.

And so our communion goes — with an uneven distribution of trained manpower, and a consequent need for wise distribution of our resources.

But it is not merely a question of numbers — it is also a question of skills and abilities.

One church may be relatively well off in terms of the priesthood, while another has a pool of trained teachers or physicians or rural workers or whatever.

Here we need not only to count noses, but also to examine skills, and become far more familiar with areas of special need than we now are.

## STRATEGY

The question, in many parts of our frontier, is not how many we have or how many we need, but rather *whom* we have and what kind of manpower we need.

These questions are more complicated than those of mere numbers, and they point the way to a still deeper truth — that interchange requires, and gives, immensely greater attention to questions of strategy.

I know that the word "strategy" bothers a good many of us — it smacks of military or secular usage — it sounds as if we thought we were the masters of Christ's mission, instead of its servants.

Yet it is a word which has its uses, for it reminds us, as Our Lord did, that it is a poor general who does not know his strength before he starts his battle.

All too often we have started our fights, in the missionary

frontier, without any very clear idea of what we needed to win, or what we were fighting to accomplish, or even — to our shame — that it was a real battle at all.

If we get in the habit of asking such questions as to the fight ahead, and how we mean to win it, and what we mean to win, then we shall also ask the right questions about what we need to fight it, in terms of men and women.

But these, in the last analysis, are the easy answers to my question.

Far over and beyond the practical matters of areas of special need and areas of available resources, are far deeper matters, measured in such simple propositions as these: that the Anglican communion is far more a single family than it is a federation of churches; that we need one another; that we all gain by serving one another; that one of the most aching needs, within our Anglican household, is to discover the unity God has given us across our national boundaries.

Interchange of persons is a prime necessity if we are to fulfil these truths about ourselves.

The sharpening nationalism of our times, for example — particularly in the rapidly-developing continents — creates unprecedented difficulties in mankind's endless task of finding our created unity.

All unity, in the end, is person-to-person, and the Church's task is to pioneer in that mutual discovery.

But often we lag far behind the secular mind in this — one can almost count on the fingers

of one's hands the specifically Christian or Church-sponsored programmes.

What will keep the witness of our separate churches from being narrow and provincial and short-sighted, unless it be continually checked and informed by the wisdom of others, who see the world and life differently from ourselves?

I am acutely aware of this (if I may speak personally).

I am a sample of the "interchange of persons": I know that I can speak and do speak only as a child of America and the American Church; I know that Americans do not have the whole truth anymore than anybody else does; I know that part of my usefulness is in speaking for our partial truth among others who also have partial truth; I know that, in the end, my English, or African, or Japanese, or whatever colleagues and I can make a clearer witness because we have known one another, and heard, and disagreed, and found a new depth in dialogue.

## WIDEN CONCEPT

These are instances of what I mean by the fulfillment of our unity.

It is essentially a job to be done by persons.

It is a primary responsibility for the Church.

It is why "missionary" is one of the fantastically important words for us.

I grant that the word is old-fashioned and offensive to many, and that it has unhappy overtones of condescension, empty pietism, and all the rest.

"Interchange of persons" is a

lot fancier phrase than "missionary"!

But it comes to the same thing in the end, I think.

Our world does not need the sentimentalism or romanticism of some of the missionaries of the past.

The faults of the earlier missionaries may have been legion.

They may have been shallow, too content with the status quo, blind to the cardinal need of primitive people for brotherhood above all things, insensitive to the stirring that was going on all about them.

I do not say these things are true; they may have been.

But what the missionary of the past also gave — of understanding, strength, a wider comradeship — are imperative necessities to-day.

Our task is to purify the missionary concept, and to widen it.

It is no longer to be a case of rich and comfortable churches at home sending such as they could gather to overseas fields.

England and America need missionaries from Africa and Asia, quite as much as the other way around.

Hence, it is probably sensible to do what I do — to speak of "interchange of persons," in order to avoid the implication of earlier relationships.

But what I am really talking about are missionaries, and nothing less.

The only thing is that we, in the old and established countries and churches, need to learn not to be surprised when the African or the Malayan or the South American comes to talk to us, for a change.

## ARCHBISHOP CALLS DIOCESE TO A THREE YEAR SPIRITUAL CAMPAIGN

FROM A CORRESPONDENT

Melbourne, October 31  
A three year plan of spiritual advance in the Diocese of Melbourne was outlined by the Archbishop, the Most Reverend F. Woods, in his sermon at the diocesan Synod service in S. Paul's Cathedral on October 24.

Dr Woods also announced his intention of conducting an Episcopal Visitation of the diocese, to begin next year.

The three year plan is to occupy the Church from Whitson to Advent each year in an intensive programme of doctrinal study, study of moral problems, and of efforts to deepen its worship.

The archbishop said that he would shortly be appointing a director of the programme who will, in consultation with other church leaders, prepare outlines of reading, study and discussion.

He said he hoped that a school for the clergy and a school for the laity would be held in each of the three terms, and urged every communicant to join a study group or class.

## A CONGRESS

He will ask every organisation and group in the diocese to draw up a plan of study and of educational projects, and at the end of the three years a diocesan congress is envisaged where church people will pray together and survey the results of their study.

"I call you all to a deepening of your faith," the archbishop said.

"I call the clergy to a renewed determination to make prayer

the first call upon their time, and to study to become more

## WE MAY "MISS THE BUS"

FROM A CORRESPONDENT

Melbourne, October 31

"The Church of England is suffering from an overdose of the sleeping tablets called 'Wait and See,'" comments the Melbourne "Messenger" in its current issue.

It is referring to the unity negotiations proceeding between the Presbyterian, Methodist and Congregational Churches.

"Methodists in their essential and historical character have more affinity with Anglicans than Presbyterians.

"They were the last of the major denominations to splinter off from the Church of England, and they could well be the first to come together in organic union.

"The Messenger" does not agree with the Primate's remarks to General Synod that "these three other branches of the Christian Church must settle down together happily before rapprochement with the Church of England can be contemplated."

It thinks that if this happens "Anglicanism will have once again missed the bus."

proficient in the exercise of their ministry.

"I call the readers to a renewed dedication of their gifts of preaching and teaching, and to a deeper grasp of the Faith which they preach.

"I call school teachers to a renewed attempt to solve the problem of the imparting of religious knowledge, and to the teaching of every subject as part of the truth that is in God alone," he said.

"I call the housewife in her home and the worker at his bench, the director at his board meeting and the manager at his desk, the politician as he governs and the lawyer as he passes judgement — I call clergy and laity alike to a whole-hearted voyage to discover what S. Paul meant when he prayed that we might know 'the length, the breadth and depth and height,'" the archbishop said.

## VISITATION

The Episcopal Visitation is planned to complement the survey of the material resources of the diocese made a year ago.

Dr Woods will send a questionnaire to all parishes, and then discuss with clergy and laity their answers and possible developments.

## "PSEUDO-FAITH" CONDEMNED

### "CHURCH SUPPORTS PRIVILEGE"

ECUMENICAL PRESS SERVICE

Geneva, October 31

Alan Paton, South African novelist and a prominent Anglican, this month told a New York audience that "pseudo-Christianity," rather than communism or Islam, was the real enemy of Christian progress in awakening Africa.

Too often, he said, the Church becomes identified with those intent upon preservation of the status quo and is made to appear as an institution "impeding progress toward better human life."

"Pseudo-Christianity always prefers stability to change, elevates the law above justice and serves expediency rather than love.

"We must face the fact that at least in southern and eastern Africa many people have come to identify the Church as a sort of protector of the privileged, and they may, therefore, turn away from it when they are liberated," Mr Paton said.

Mr Paton, author of "Cry the Beloved Country," and "Too Late the Phalarope," was in New York to receive the 1960 award given by Freedom House, a private organisation in the United States of America.

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ANGLICAN MEN OF LETTERS . . . 10

# JOHN DONNE: METAPHYSICAL POET

BY THE REVEREND EDWARD HUNT

THE alliance between poetry and Puritanism was short-lived. It cannot be traced in Shakespeare, and, as the poet abandoned Puritanism, so the Puritan looked askance on poetry.

It is a curious fact that all the literature of piety came from the pens of Royalist churchmen, and not from the pens of Puritan dissenters.

At a time when a great part of England was absorbed in the problems of predestination and "no taxation without representation", the true English light-hearted love of nature and joy in living was expressed in delightful and permanent form by such Anglican poets as Wotton, Quarles, Herrick, Lovelace, Waller and Suckling.

Their lives were not easy: Richard Lovelace, the brilliant, handsome Cavalier poet, lost his entire fortune, and was condemned to a miserable death by Puritan rancour at the age of forty; Suckling committed suicide in 1642 at just over thirty; Waller only escaped death because he was a relative of Oliver Cromwell, and so lived on to re-introduce simple language in poetry, his *Divine Poems* (1685) being especially noteworthy.

It seems fair to assume that their sincere Anglican faith sustained and inspired them amid their many trials and adversities.

One of the most interesting Anglican men of letters of this period, however, was Donne, a convert from Romanism, whose varied career ended in his saintly tenure of the deanery of S. Paul's.

He was influenced by the new metaphysical style of poetry, and was hailed by Carew as the poet of "the universal monarchy of wit".

John Donne was born in London in 1573 and educated at Oxford and Cambridge.

In 1592 he entered Lincoln's Inn and became an Anglican.

After extensive travels in Europe he became private secretary to Sir Thomas Egerton, the Lord Keeper, and in 1615 was ordained, becoming in succession Curate at Paddington, Royal Chaplain, Vicar of Key-ston, Hunts., Rector of Seven-oaks, reader in divinity at Lincoln's Inn, Dean of S. Paul's, 1621, and Vicar of S. Dunstan's in the West.

He died on March 31, 1631, and was buried in S. Paul's Cathedral.

In spite of his genius and contemporary fame, most of Donne's poems written after 1593 were only circulated in manuscript, and were first published two years after his death in a pirated form.

## EARLY SATIRES

The brilliant but bitter "Satires", written between 1593 and 1597, belong to his youth, and represent one of the earliest groups of English compositions of this class.

Although charged with being difficult to understand, his lyrical verse shows high originality in a time when English Renaissance poetry was at its best.

His brilliant thoughts produced poems of the most varied nature and form, always subtle, but at times verging on the fantastic.

If "John Donne the Dean differs from Jack the libertine" in his writings, we may say that both his early verse and maturer work are excellent in their class.

"The Divine Poems," written some time after 1608, being genuinely spiritual and theological.

The last great Elizabethan preacher, Donne was attentive to patristic precedents, and his sermons held great congregations spellbound.

His theology was liberal and reasoned, and his pulpit oratory has seldom been excelled. Indeed, his sermons, often reprinted, mark an important step in the history of English prose,

1610, a reply to Bellarmine's defence of the Popish recusants.

Of recent years many books have appeared paying tribute to this great Anglican man of letters.

Like Shakespeare, Donne grasped the inter-relatedness of spiritual and material.

Trained in theology, metaphysics, law and science, his mind worked by analogy, perceiving the underlying unity in seeming diversity.

For him the daring paradox is an expression of human experience.

Man is always the microcosm, and only a profound intuition could have brought the first and last things into the context of human life and love, the eternal apprehended at every point in time.

Without the unity of love "the whole world is reduced to two Chaoses".

After the death of his wife, Donne wrote only devotional poetry, the same subtle intellect playing on the theme of sin and salvation, winning slowly to

as does the "Pseudo-Martyr", the assurance of God's mercy and forgiveness.

"So, in his purple wrapp'd receive mee Lord, by these his thornes, give me his other crowne . . . be this my Text, my Sermon to mine owne, therefore that he may raise, the Lord throws downe."

Donne is sometimes called a sceptic, but "it is on earth we live in ignorance and doubt: in heaven we shall see all things despoyl'd of fallacies".

As Sir Herbert Grierson says, "It was of science that he doubted, not of religion".

## CREATIVE

And Courthope, though he makes much of Donne's Roman Catholic upbringing, admits that "as a close friend of George Herbert and other Anglican divines, his poetry helped to swell the volume of Anglican ascetic thought, which under the direction of Laud formed the counterbalancing force to iconoclastic Puritanism".

And an interesting Anglican Donne remains to the student of church history and litera-

ture, for in his subtle analysis and refined paradoxes can be found much that helps to throw light on the contradictions of human nature.

"If not an accomplished poetical artist, Donne has the rare gift of being an inspired poetical creator." These words of Professor Saintsbury most admirably sum up the poet's claim to fame.

And it can be said of him that he was a lively champion of the ancient Anglican faith in an age when its traditions met in full encounter the forces of a new philosophy, a collision whose shock is still far from having spent its full effect, even in our own day.

Esteemed by King James as "a learned divine" and praised by such bishops as Corbet of Oxford and King of Chichester, we too may be justly proud of this great Anglican man of letters, whose religious faith is well expressed in his own words, "I am to be judged by a merciful God who is not willing to see what I have done amiss".

## NEW STAFF ARRIVES FOR MITCHELL RIVER MISSION

FROM OUR OWN CORRESPONDENT

Thursday Island, October 31

The desperate position of the Mitchell River Mission, Diocese of Carpentaria, earlier this year, was relieved this month when several new members of the mission staff were licensed on October 16.

Earlier this year it was considered a probability that Mitchell River Mission, with its five hundred Aborigines, would have to be abandoned by the Church.

There was a temporary superintendent, a temporary and uncertificated nurse, and one lady schoolteacher who was due to go on leave.

The chaplain, after six years at Mitchell River Mission, was going on leave, and then taking another appointment.

The position has miraculously altered with the arrival in October of a new staff, who were greeted at the mission by a cheering and singing crowd of adults and children.

At Evensong on Sunday, October 16, the priest-director of the Torres Strait Island, then the Reverend S. J. Matthews, presented licenses to the newcomers to the diocese.

They are Mr Lyle Williams, superintendent; Miss Jean Thompson, nursing sister; Mr Brian Fitzgerald, teacher; Mr Norman Weeks, builder; Mr Noel Gill, agriculturalist; Mr Jack Trewick, manager; Mr Hugh Burr, manager for the Lockhart River Mission; and Mr John Kaines, dairy farmer.

The new chaplain, the Reverend Michael Martin, will arrive shortly.

Seven of these new workers have attended a training course together at the House of the Epiphany, run by the Australian Board of Missions in Sydney.

The Reverend Tom Lawrence, who arrived with the party, went straight on to Edward River Mission.

## WELFARE WORKER

The required staff is almost complete, but a welfare worker for the children's centre will be needed next year.

There is still no storeman-bookkeeper, and a qualified mechanic who can care for machinery, do electrical work, effect repairs, and teach his Aborigine assistants is also required.

Finance is still an urgent need at the mission, especially for a centre where children can be fed and cared for.

At present, with a rusty tin shack as a kitchen, half a petrol drum as a washing-up bowl, a few battered pots for cooking,

and a rough cupboard made of old packing cases for the plastic plates and mugs, the staff does its best to provide meals for the children.

The Government has just sent in its first consignment of free powdered milk for school children.

The inadequate diet that the mission can supply will be greatly improved when the first agriculturalist ever to join the staff is provided with implements and irrigation machinery, and can commence growing crops of vegetables, bananas, pawpaws and citrus fruit.

## DAIRY HERD

The first dairy farmer for the mission is still waiting for the beginnings of a dairy herd and the necessary equipment.

Improvements in the mission buildings have been made by the arrival of prefabricated staff houses from the Australian Board of Missions.

The Department of Native Affairs has just completed the new fibro-walled hospital to replace the dingy palm-leaf hut which formerly served as hospital, and is supplying paint and some of the equipment.

With a new young staff and improved buildings, the mission looks to the day when the financial position will enable it to care more adequately for its people.

## STONE SET AT NUMURKAH

FROM OUR OWN CORRESPONDENT

Wangarratta, October 31

A large crowd of clergy and parishioners were present at Numurkah on October 22 when the Bishop of Wangarratta, the Right Reverend T. M. Armour, set the foundation stone of the new Church of S. George the Martyr.

The church will be of cream brick, and is expected to be completed in February, 1961.

It was designed by Louis Williams and Partners, of Melbourne.

The architect presented the bishop with a mallet made from a cedar tree—the same tree that was used for the Bishop's Throne and screen in the Townsville Cathedral.

The tree is believed to have been 1,000 years old.

## THREE CHOIRS PRESENT AT PATRONAL FESTIVAL

FROM A CORRESPONDENT

Toowoomba, October 31

A three choirs' festival and two visiting preachers were highlights of the patronal and dedication festival for the Parish of S. Luke, Toowoomba, on October 22 and 23.

More than one hundred newly confirmed children and adults, in company with parents and godparents, made their first communion at the Sunday service.

On Saturday night, three choirs, from S. John's Cathedral, Brisbane, S. Francis' College, and the parish group, joined in the festival.

Items were presented by the choirs separately, and the climax of the evening was the presentation of Vaughan Williams' "Song of Thanksgiving" by the massed choir of ninety.

The celebrant at the Holy Communion on October 23 was the Chaplain of S. Francis' College, Brisbane, the Reverend E. Randall.

Mr Randall spoke at the communion breakfast and also preached at the Family Eucharist.

The Chaplain of the Mental Hospital at Goodna, the Reverend E. L. Bradley, was the preacher at Evensong, when the lessons were read by local doctors.

Doctors, nurses and others engaged in healing work in Toowoomba, attended the service.

Mr Bradley told the congregation of the work being done in hospitals by chaplains in collaboration with doctors and nurses.

He explained that, though healing had always been prac-

tised by the Church, the advent of scientific knowledge had resulted in a blockage to effective work of this kind.

"But," he explained, "recently this work has been revived, largely through the pioneering work of the Diocese of Melbourne, and now in many of the hospitals there, chaplains are working full time with doctors and nurses in the work of healing."

The festival concluded, at the close of Evensong, with the singing of the Te Deum.

## YOUTH CAMP HELD IN NEWCASTLE

FROM OUR OWN CORRESPONDENT  
Newcastle, October 24

Members of the Young Anglican Fellowship from the parishes of Williamtown, Stockton and Raymond Terrace, Diocese of Newcastle, held a conference at Nelson Bay last weekend.

The theme of the conference was "The Mission of the Church; within the Parish, the Diocese and the World".

The Rector of Williamtown, the Reverend C. J. N. Gundry, who is Y.A.F. chairman in Newcastle, was chairman of the conference.

He was assisted by the senior vice-chairman, the Reverend R. V. Hanington, and the regional representative of the A.B.M., Mr R. Kenny.

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## SOME CONCLUSIONS: PART 2

BY THE REVEREND ARTHUR LLOYD

THE two main areas of change here have been in the Prefaces and Tables for finding Feasts and Easter, 1928 and Irish alone retain the traditional Prefaces, and add their own new one.

Canada prints the "historical" prefaces at the end of the book, and has a revised form of its 1918 to begin with.

South Africa has but a very brief new one. Scottish uses only its Canons xliii and xlv. U.S.A. has but its own and an article, "Concerning the Services of the Church."

Each book sets out tables for the use of psalms and lessons for the year — U.S.A. is perhaps the clearest. Scottish lessons for Sundays follow a three-year course.

All books have their own Kalendar — with varying details. Most add many national saints.

U.S.A. retains only the Feasts based on Scriptural events and people. Canada omits all the various rules for Easter, and gives simply a list of the major fast days, days of abstinence and solemn prayer and a table of actual dates for major festivals to 2000 A.D.

### SUMMARY

India also omits formulae and tables for Easter, giving a chart of the major dates each year to 1975 A.D.

The chief areas of change deal with the Penitential Introduction, alternative Canticles, and Occasional Prayers.

1928, South Africa and India allow for the omission of the Introduction on week-days, while others allow for varying reductions in Matins when followed immediately by Holy Communion or Litany.

All (except South Africa) introduce additional opening

sentences, and most group at least some of them under appropriate seasonal headings.

Canada and Scotland alone do not follow the general practice of providing simpler, alternative, Exhortation. And with the Irish, do not provide alternative Confession or Absolution.

U.S.A. allows but an alternative Absolution at Evensong. South Africa, Scottish and Irish omit the first Lord's Prayer. South Africa, Canada, U.S.A. throughout their books substitute "Who" for "Which" in the Lord's Prayer (as do also West Indies and South India in what they have published to date).

### ALTERNATIVES

Invitatories to precede the *Vente* are provided in 1928, Canada, U.S.A. and South Africa. 1928 allows the *Vente* to be omitted on week-days. U.S.A. reduces it to 7 verses and adds Psalm xvi, 9-13 to it.

South Africa, Irish, India add the *Urbs Fortitudinis* (Isaiah xxvi, 1) as a second alternative to the *Te Deum*.

U.S.A. prefers the *Benedictus es, Domine*, and Canada prints no alternative but allows the *Benedictio* during Advent, Lent, Ember and Rogation days, as well as allowing for the third section of the *Te Deum* to be omitted.

1928 permits Psalm ii as the second alternative. South Africa has no alternative to the *Benedictus*.

U.S.A. permits "He went into the place of departed spirits" in place of "He descended into hell" in the Apostles' Creed; the Nicene to be substituted for the Apostles' Creed; and reduces the number of versicles following the Lord's Prayer.

At Evensong, U.S.A. allows the *Gloria in Excelsis* to replace

the *Gloria Patri* at the end of the Psalms.

U.S.A. adds Psalm xcii as a further alternative to *Magnificat*, and Psalm ciii as a further alternative to the *Nunc Dimittis*. India, Canada, Scottish and South Africa stipulate no alternatives to either canticle, although Canada prints the *Benedicite, Cantate Domino* (Isaiah xliii, 10) and *Surge, Illuminare* (Isaiah ix, 1) under separate heading, to be used instead of any of the regular canticles.

All books give much wider scope in the selection of Occasional Prayers for use after the Third Collect — but only India and Canada stipulate the preaching of a sermon!

Canada, South Africa, 1928 and India include a form of *Compline*, and 1928 also *Prime*. A number of amendments occur in various petitions in the Litany.

U.S.A. and South Africa, instead of having the congregation repeat each of the opening petitions, divide them, so that while the minister says the first half of each, the reply in each case is "Have mercy upon us."

India provides an alternative, shorter Litany; and Scottish provides two forms of alternative shorter Litanies. U.S.A. omits the Athanasian Creed.

India, South Africa and Canada follow the revised translation of 1928. All books vary in their directions for days upon which it is to be used. Canada permits its substitution for the Apostles' Creed for Matins on any day of the year.

## WITHIN THE VICARAGE WALLS

THIS last week I have again been battling with old Father Time, as Little Bertha and I have endeavoured to foster our mutual attraction by running up and down the seams of children's clothes.

Trying to beg, borrow or steal a little more than is normally allotted to me in a twenty-four hour span inevitably results in Father Time nodding his silly old head triumphantly, whilst I console myself as best I may with a resigned sigh, and say with Scarlet O'Hara, "There is always to-morrow."

Some misguided person, who, fortunately remains anonymous, had this to say, "Spare Time — Everyone has at least four hours of it a day. The whole of it is not needed for play and relaxation. Half of it is enough. And the other half should be spent in preparation for the future."

Wouldn't I like to chew his ear, for, of course, it's a he! The first bit of explaining he would need to do concerns the "at least" bit. Such arrogance has the effect of raising my blood pressure several degrees.

Next, I would demand to be enlightened on what he considers "play and relaxation" to be, in terms of EVERY DAY. I thought that was something one spent fifty weeks in every year, dreaming about.

Thank goodness "the Future" never does come or I, for one, would automatically be disqualified at the starting post! Can't you see Old Man Time simply splitting his sides?

My dictionary has a much saner appreciation of Time, more calculated to earn my respect. It is defined as—"The general relation of sequence, or continuous or successive existence; duration

or continuous existence regarded as divisible into portions or periods; a portion of time allotted to one, or to a specific purpose; the time available or at one's disposal."

It goes on and on for a whole column, giving the entire history of the Times family, but NOWHERE at all has it the effrontery to declare that time can be SPARE! That entirely puts everything back into perspective again.

I AM most intrigued to hear that Mrs Beeton is staging a comeback in a completely new and up-to-date edition of her famous book on "Cookery and Household Management."

When Father and I returned from our honeymoon fourteen ago, our first week was shared with a visiting deaconess who, upon leaving, presented us with a copy of Mrs Beeton's "All About Cookery," which has resided with us ever since. Thank goodness Mrs Beeton-in-the-flesh has not!

The instructions on household management have always fascinated me, such as, "It is the cook's duty to rise very early, clean the kitchen, passages and kitchen stairs before the mistress rings for her to bring in the breakfast, as the housemaid by this time will have gone upstairs to 'do' the bedrooms."

The day progresses with cooky reigning supreme in the kitchen, dabbling in this and that to her heart's content. (Oh, Mrs Beeton—I DO understand what an art cookery COULD BE unencumbered by other duties!)

When dinner time arrives cook takes charge of the soup, fish and poultry (I'd love some

of each, thank you), whilst the kitchen maid takes care of the vegetables, sauces and gravies, and the scullery maid waits on and assists the cook. (My husband is good at that.)

All this sounds completely foreign to yours truly, who cannot conceive herself in the rôle of "Mistress," although it is rather a good subject upon which to speculate. The chapter on "The Housewife" promises familiarity at first sight at least. Mrs Beeton claims, "Everything hinges upon good management. (I'll grant her that.)"

"A good housewife will know the time it takes to scrub a floor, sweep a room, etc.; and will reckon up the weekly work of the house and divide it as well as she can, so that all can be got through without hurry or fuss."

"Should it be found in this reckoning of time against labour that they will not balance, and there is more than her help or helpers can accomplish unaided, let her assign to herself certain duties (still Mrs B.), and carefully and REGULARLY perform them, thus setting a good example."

In every day's work, allow a margin of time for delay caused by interruptions or accidents, and remember that servants need, and should have, a little time to call their own. Now THAT, Mrs B., is the cruelest cut of all!

With the management of servants is stressed the importance of a well-ordered household, and we learn that it is better to dismiss a bad servant after a fair trial than to suffer any discomfort in the household. It is to Father's credit that he has still retained ME after fourteen years!

### NEW BOOK ON MISSIONS

ANGLICAN NEWS SERVICE

London, October 31

In a generation, writes Bishop Stephen F. Bayne, in his foreword to "God's World," Anglicans all over the world "have learnt that missionary work is not something we do to somebody else but rather a profound brotherhood among people the world around."

"God's World," published for the Church Assembly Overseas Council by the S.P.C.K., is the Overseas Council's official missionary handbook.

It is designed to teach the nature of the Church's mission in its modern environment.

After sections entitled "What are Men Doing with God's World?" and "The Church in the World" the book discusses many missionary organisations and ends by re-emphasising its central theme that it is from the parish that God's work is performed and it is from the contributions made by the parish that the work reaches out to the world as a whole.

### CHAPEL BELOW THE ICE CAP

THE "LIVING CHURCH" SERVICE

New York, October 31

The first services were held this month in the small chapel which was hand mined in the Ice Tunnel at Camp Tuto, Greenland, seventy feet below the surface of the Greenland ice cap.

The ice at this level is estimated to be 2,000 years old.

Religious services and pastoral care for the men at the base are provided by the United States Army chaplains, who travel by helicopter and sled to make regular visits to outlying posts.

During the summer, services can be held above ice, but during winter it is necessary to go below.

### USE OF GREEK ENCOURAGED

THE "LIVING CHURCH" SERVICE

New York, October 31

Use of the Greek language to foster the spiritual and cultural traditions of the Greek Orthodox Archdiocese of North and South America has been emphasised by the Archbishop of that Church, Archbishop Iakovos.

In a report to the Church's biennial conference, he warned the delegates against any temptation to compromise the Greek language and the Church.

"We preach Orthodoxy and Greece—the Mother of Christianity and of culture and civilisation," he told the five hundred clergy and lay delegates.

"And we preach also Christianity in the language in which it was first preached — the Greek language."

A "feeling of unity" and a sense of "belonging to a particular ethnic group" must be maintained, he said, or the Greek Church would become "just another church without particular characteristics".

### MEMBERSHIP FEE CONSIDERED

THE "LIVING CHURCH" SERVICE

New York, October 31

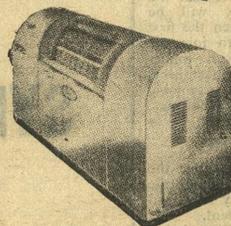
The Diocese of Milwaukee, at its annual council meeting this month, decided to establish a commission to study a method of raising diocesan funds by a communicant and membership fee.

The system could replace the unjust parish assessment on the basis of a percentage of amounts spent on parish expenses.

Results of the study are to be presented to all clergy, vestries and bishop's committees before the next council meeting.

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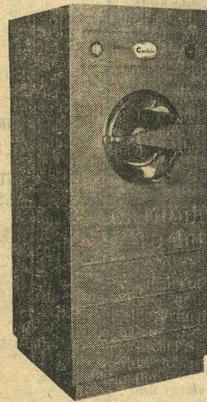
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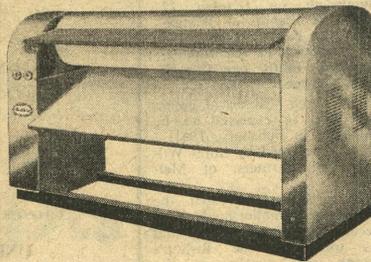
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# EVERYTHING WITH A REASON

**T**HE GROWTH and development of the modern liturgical movement has, among other things, focussed attention on the difficulties which some Christians experience on the question of set forms of worship.

I will try to make plain the basic concepts which underlie liturgical worship, writing as an Anglican, and suffering from all those defects and limitations which are an inevitable concomitant of life in a divided Church.

The word "liturgy" is derived from two Greek words, the word *laos* meaning "people" and the word *ergon* meaning "work."

Together they help to form the word *leitourgia* which is used in classical Greek to denote a public duty or office performed for the benefit of the community.

With this meaning, it is easy to understand how naturally the Christian Church was able to transfer the term to the Eucharist, which became the Liturgy — the public duty of the Christian community.

From this restricted usage, the term has come to be used of any set forms of prayer for public worship.

## CORPORATE PRAYER

In essence, liturgical prayer is not the private prayer of an individual, nor even of a collection of individuals. It is the worship of the Church-at-prayer.

It is therefore, of necessity, corporate prayer. It is something done "in common" (cf. The Book of Common Prayer; The Book of Common Order).

This corporate prayer reflects the corporate nature of the Church of God as the visible, external Body of Christ.

It is, ideally, the utterance of those who are "very members incorporate" in Christ, and, therefore "members one of another."

The view of the Church which underlies liturgical thought and prayer has been well summed up by Archbishop Frederick Temple who said: "The Church is a divine forethought, not a human afterthought."

The divine society is a part of the great drama of redemption and, as John Knox (the American, not the reformer) has reminded us, it is caught up on the total Event of Jesus Christ.

This Holy People of God is set in the world to be the redeeming and reconciling society. It is called apart to worship and then sent out to serve.

We do not "go to church." We are the Church, and therefore we come to worship which is "our bounden duty and service."

## GOD FIRST

The Church is most characteristically the Church when it is at worship, for there, after the pattern of the Lord's Prayer, God is put first.

Liturgical worship offers to God what is worthy of Him ("worship" = "worship") and it does so as its first and supreme purpose.

Once we grasp the nature of the worshipping Church and see God as the first object of its praise and adoration, then we will be unlikely to be numbered with those who complain that they "get nothing out of" a service.

We do not go to get: we go to give, to offer. To ignore this will deliver us into self-centred individualism.

In the Prefaces to the Book of Common Prayer, the aims of liturgical worship have been well stated.

Three elements stand out: order, uniformity, and edification. Let us look at each of these in turn.

This article, by the Bishop Coadjutor of Adelaide, the Right Reverend J. C. Voekler, appeared originally in "The Australian Intercollegian," the journal of the Australian Student Christian Movement. It is reprinted with the permission of the editor.

The order of liturgical worship is achieved by the use of words and ceremonies which are more or less fixed.

It is from this orderliness that the beauty, dignity and comprehensiveness of liturgical worship are largely derived.

The regular round of the liturgical year means that all the acts of redemption are commemorated in turn, and the principal points of Christian belief and conduct covered.

The lectionary guarantees a regular recital of the Psalter and a reading of the Scriptures which is coherent and chosen according to plan.

Above all, the services which are liturgical are comprehensive in their approach to worship, every main element of prayer having its place.

At each of these levels we are saved by the liturgy from individualism, and we are preserved from the favourite thoughts of the officiant.

For such order, external forms are a necessity — but more than that, they provide for the community of the faithful a social expression of its common life and common concerns.

By being recognisably the same wherever we are, the liturgy is raised above the level of personal fancy, and its character as the Church's prayer is safeguarded.

## TIMELESSNESS

The proper emphasis here is not so much on "sameness" in a way which suggests lack of variety (for after all, the seasonal variations give that), but on timelessness.

In the prayers of the liturgy we are caught up into the stream of historic Christianity in which at the same time we gladly accept our heritage from the past and also join with "angels and archangels and all the company of heaven."

A liturgy which is vernacular, scriptural, and inclusive of all the main elements of worship, will edify those who use it, even though this may not be its principal purpose.

The participation of the congregation in the liturgical actions and words leads to an ever-deepening understanding of the mystery of worship.

The language of liturgy, which is so often ideal (e.g. "the burden of our sins is intolerable") lifts us above the level of how "I" feel and puts upon our life the true aspirations of devotion and love in worship.

The rôle given to the officiant is impersonal — and those of us who are accustomed to liturgical worship would think that this is as it should be.

He is a leader of the people at worship — he is representative in his priestly function of the whole priestly body.

We are not concerned to hear his words, but rather to let the priest and people together be the means of expressing the Church's adoration, praise, penitence and hope.

Liturgical worship, as we have said, is in essence corporate.

As such, it liberates each of us from stifling self-conscious-

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ness, and as we "do" the liturgy together, our "togetherness" is objectified, set out before the world and ourselves, by the external forms.

We are lifted out of our personal concerns and our membership in the body is made clear.

Of course, liturgy is not a substitute for private devotion. Both are necessary.

Each supplements, enriches and informs the other.

There are, too, occasions for a more free worship together.

But liturgy is the characteristic public prayer of the Church.

Participation in it opens for us the splendour of heaven, and reveals by contrast our own unworthiness.

## SOLID BASIS

It sets before us the great drama of redemption as an activity of God into which we are caught up.

It preserves *now* our sense of the past, and points us towards that which is yet to be.

It delivers us from a devotion hampered by our own weakness and sin and weariness, and sets us free in a richer and nobler liberty.

It has been for so many of us the means used by Almighty God to unfold the mysteries of our holy religion.

It provides for us that solid basis upon which our life in the holy family is built up and by which it is enriched.

## DIOCESAN NEWS

### GRAFTON

#### DORRIGO PARISH

Three hundred and fifty parishioners of Dorrigo attended a parish evening in the Dorrigo show-ground on October 13 as part of the current stewardship programme. Four musical artists were included in the evening's programme, and a review was given of parish development.

On October 16, the parish church was crowded for the annual service for members of the medical profession. The local doctor and nursing sisters were present, and the speaker was a bush nurse, Sister Irene Grimes.

### MELBOURNE

#### DANDENONG INTER-CHURCH COUNCIL

To assist the cause of unity at the local level "The Dandenong and District Inter-Church Council" has been established. It is to consist of all the clergy of the city, all the full-time workers, and two lay delegates from each denomination.

#### C.M.S. RALLY

At a Church Missionary Society rally at S. Peter's, Brighton Beach, last Sunday, two Tanganyikan girls who have been studying at the Emily McPherson College of Domestic Economy were farewelled. They have left to return to East Africa. The Bishop of Central Tanganyika, the Right Reverend A. Stanway, addressed the rally.

### NEWCASTLE

#### LAY READERS

Nineteen lay readers from many parts of the diocese attended the

first week-end conference of the Newcastle Diocesan Lay Helpers' Association at Morpeth last week-end. The conference was conducted by the Assistant Bishop of Newcastle and Warden of St. John's College, Morpeth, the Right Reverend R. E. Davies.

#### V.A.F. CONCERTS

The Young Anglican Fellowship in Newcastle held the first night of its annual competitive concert last Friday night. Fellowships from the cathedral, Kotara, Raymond Terrace and Mayfield West presented items, which were limited in length to 20 minutes.

On November 4, the concert will conclude with items by Waratah, Lambton, Singleton, Merewether and Georgetown. Last year's concert was won by Waratah branch, with Merewether second and West Wallsend third.

### SYDNEY

#### GREEK BISHOP TO ADDRESS CLERGY

Bishop Dionysios of Nazianzos will speak on the Greek Orthodox liturgy at the annual meeting of the Junior Clerical Society to be held at S. James' Church, King Street, Sydney, on November 14. The meeting will be preceded by the Holy Communion at noon. The bishop will illustrate his address with film strips. All Sydney clergy are invited to attend.

#### ANNIVERSARY SERVICE

A service to mark the ninety-third anniversary of S. Peter's Church, East Sydney, will be held on November 13 at 11 a.m. The Governor-General and Lady Dunrossil will be present, and the lessons will be read by the Governor-General and Sir Hugh Poate.

On November 16, a banquet

in the parish hall and a festival of church music will celebrate the occasion. Members of the N.S.W. Council of Churches, of which the rector, the Reverend B. G. Judd, is secretary, will be present.

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# CHURCH ASSEMBLY TO MEET THIS MONTH

## MEMBERS TO DISCUSS PLAN FOR CHURCH ENQUIRY CENTRE

ANGLICAN NEWS SERVICE

London, November 1

Plans for the re-establishment of an enquiry centre based on Church House, Westminster, as part of the Church Information Office, will be discussed at this month's meeting of the Church Assembly.

The centre will be one of five new divisions of the Church Information Office which are being set up at the direction of the Standing Committee — the policy-making body of the Church Assembly.

Other divisions will be responsible for Press, publications, radio and television, and photography.

The re-organisation is expected to take at least twelve months.

### CONSECRATION DATE FOR MASASI FIXED

ANGLICAN NEWS SERVICE

London, October 31

The consecration of Father Trevor Huddleston, C.R., as Bishop of Masasi, East Africa, will take place on S. Andrew's Day, November 30.

It was postponed from S. Luke's Day because of an epidemic of meningitis.

The consecration will take place in Masasi Cathedral if the epidemic has subsided sufficiently; if not, it will be in S. Nicholas' Church, Dar-es-Salaam.

The enquiry centre will handle the many personal enquiries needing pastoral guidance.

A suitable priest-director for the centre is now being sought.

Other matters to come before the Church Assembly include the new pensions' measure.

Last week the Church Commissioners announced the release of new money to enable pensions for the clergy to be raised.

The means test for the award of pensions will probably be eased.

The Assembly will be asked to support a request to the Government to take action to relieve the world's hunger problems.

The motion will urge the government to make surplus food stocks available to deprived people, to set aside at least one per cent. of national income for the technical development of under-developed countries, and give substantial grants to organisations responsible for the alleviation of famine.

The House of Clergy will be asked to press the Assembly to appoint a committee to consider the present method of appointing bishops.



Picture by courtesy of "The Courier-Mail," Brisbane.

At the hymn "Come, Holy Ghost, our souls inspire," the bishops-designate, the Reverend G. Ambo and the Reverend S. J. Matthews, kneel to await their consecration, in S. John's Cathedral, Brisbane, on October 28.

## SINGAPORE AND MALAYA TO HAVE A NEW BISHOP

FROM OUR OWN CORRESPONDENT

Singapore, October 31

The Archbishop of Canterbury has appointed Canon C. K. Sansbury to be Bishop of the Diocese of Singapore and Malaya in succession to the Right Reverend H. W. Baines, now Bishop of Wellington, New Zealand.

Canon Sansbury is at present Warden of S. Augustine's College, Canterbury, the central college of the Anglican communion.

This long-awaited official announcement of the appointment of a new bishop to this diocese was made simultaneously in England and in Singapore and Malaya on Thursday, October 27.

"The archbishop," the announcement said, "has also appointed Canon Sansbury to assist him in an advisory capacity in the special responsibilities which he bears as Metropolitan in the dioceses under his jurisdiction in South East Asia and Korea."

"In order to fulfil his wider responsibilities in South East Asia, the bishop-designate, with full approval of the Archbishop of Canterbury, proposes to

grant Bishop Roland Koh, the assistant bishop, extended commission in the Diocese of Singapore and Malaya, giving him a greater share of episcopal responsibility," the announcement said.

"The scope and nature of this will be determined as soon as possible after the arrival of the new bishop."

Canon Sansbury was for some years before the war a missionary in Japan. From 1945 he was Warden of Lincoln Theological College, as well as the Examining Chaplain to the

Bishop of Lincoln, until 1952.

He has held the position of Warden of S. Augustine's College, Canterbury, since 1952. In 1953 he was made honorary Canon of Canterbury Cathedral.

The Warden of S. Peter's Theological College in Singapore, Canon Sverre Holth, spoke of the appointment of Canon Sansbury as "fortunate" for this diocese.

Canon Sansbury will be consecrated on the Feast of the Epiphany, January 6, next year, at Canterbury Cathedral. He is expected to leave for Singapore soon afterwards.

## MELBOURNE SYNOD MEETS

(Continued from page 3)

First business on Wednesday evening was a motion of condolence, expressed by Archdeacon Williams, referring to members and former members of Synod, and other church people who had died since the previous Synod.

The Victorian Secretaries of A.B.M. and C.M.S. then moved for the adoption of the report of the Missionary Committee, and by leave of Synod, it was spoken to by the Right Reverend A. Stanway, Bishop of Central Tanganyika.

Members listened intently to a thrilling word picture of a synod in Central Tanganyika, whose outstanding feature was the very real concern of Africans for advance, not merely in the opening up of new areas, but in the contribution of Christian lay people towards stability and development in a rapidly changing situation.

This highlighted the immediate need for £30,000 (sterling) for urgent capital expenditure, and pinpointed the challenge to Melbourne to contribute worthily to it.

The enthusiastic applause that followed Bishop Stanway's address was matched by the sincerity of the thanks expressed by the Reverend H. Hall, of S. John's, Flinders.

Synod then settled down to the formal business of the evening,

the second reading of the Bill to replace the present Department of Youth and Religious Education with a Department of Christian Education, a move made necessary by the unwieldy constitution of the present department.

Synod has learned to expect rain on the Thursday of Synod Week, but this year was the exception, and conditions were ideal for the Garden Party given by the Archbishop and Mrs Woods in the spacious grounds of Bishops Court.

Some 1,500 guests included members of Synod and their spouses, leaders in Church and State, representatives of the City, and Services, and a wide circle of interests.

As might be expected, a motion on Thursday evening on Church Schools produced a lively debate, even though the teeth of the original motion were drawn by a change in wording. The opportune moving that the question be now put cut short what seemed to be developing into a protracted and profitless debate.

An excellent speech by Mr F. Patrick dealt with the proposed amendments to the Crimes Act, and led to Synod's endorsement of his plea for the Government to give careful consideration to the principles involved in the possible threats to rights of individuals.

### CLASSIFIED ADVERTISEMENTS

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### CHURCH NOTICES

CHRIST CHURCH, Maryborough, Victoria. Centenary Celebrations — Friday, 18th November: 6.30 a.m. Corporate Communion; 7.30 p.m. Festival Evensong; Preacher, Bishop Donald Redding. Sunday, 20th November: 8 a.m. Holy Communion; 9.45 a.m. Family Eucharist; 7 p.m. Evensong; Preacher, the Bishop of Bathurst.

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Other motions and reports were dealt with briefly, as no one wanted to meet next day, and it proved possible to complete the business of Synod by 10.45 p.m.

Voting for a long list of elections took place during Thursday, but it will be some time before all final results are known.

On Tuesday and Wednesday evenings, many members met for dinner at the "Victoria," where clergy were the guests of lay members of Synod, traditional hospitality which is much appreciated.

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7.30 p.m. — General Meeting. Chairman — The Reverend R. C. Weir. Speaker — Bishop Marcus Loane.

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