

INDONESIAN CHURCH TEAM FOR VISIT FRANK APPRAISAL GIVEN

A.C.C. SERVICE

One of Australia's most remarkable ecumenical ventures, the month-long visit by 24 Indonesian church representatives, ended on April 7 when the team left Sydney by air for Djakarta.

The team had travelled an estimated 35,000 miles within Australia by aircraft, train, bus and car; addressed more than 1,000 meetings in capital cities and country areas and met many thousands of Australian Christians and community leaders.

The visiting team included men and women pastors as well as lay men and women and represented both the National Council of the Churches in Indonesia and the Roman Catholic Church there.

It came to Australia as the guests of the Australian Council of Churches and the Roman Catholic Pastoral Mission Aid Societies.

Each of Australia's six States received a visit from some members of the team.

The tour followed goodwill visits from Australian churches to Indonesia in 1962 and 1964. It was the first time a team of church representatives had visited Australia for such a long period.

It was especially noteworthy as it took place at a time of mounting political tensions between Australia and Indonesia.

A message from the president of the Indonesian Council of Churches, J. E. Ahrens, de-Prasetyo, was forwarded by members of the team in Sydney said:

"We often say that we ought to know more about one another so that understanding and fellowship will be increased. One of all our problems and differences. For the churches of Australia and New Zealand and Indonesia this is really necessary, for we have to know one another much better.

"From the time we won our struggle for independence you have been working to help us build a Church that can meet the challenge of building a nation. We have been learning of your understanding in the various fields of life such as training of our young people, ministry to our students, building of our colleges etc.

NOT LEAST

"Not the least of the ways in which understanding and fellowship has been deepened has been the visit of our ministers and laymen who have been to Indonesia to live with us and share our problems in a true sense of fellowship."

"This delegation came to you to share in your life for a few weeks to remind us that our fellowship is deep and genuine and to reaffirm that ties between our churches are not shaken by the storms that affect the nations, and that our churches are called to be in this world, to work and pray earnestly towards peace among all nations."

Speaking for the team the Reverend Simon Marantika, National Secretary of the Indonesian Council of Churches, said that all members had been excited by the strong hospitality wherever they had travelled and appreciated the warmth of their welcome and the interest shown in the Indonesian Church.

"We have started along a road of mutual partnership which all our churches hope will continue. Both you in Australia and we in Indonesia know that partnership is not always easy. It

requires great reserves of understanding and sympathy.

"Nonetheless, as Christians we committed to a common cause and to a common destiny and mission as the Church of Jesus Christ. Together strengthened by the Holy Spirit, our churches have a vital commitment to make to our nations and all peoples on the earth."

In one of the closing meetings of the visit the team was asked by the A.C.C. to make a frank appraisal of Australian church life as they had seen it.

SHORT TIME

The team noted the shortness of the time available for preparation for any such commitment, but agreed to share their impressions, in the hope that they might be of some value:

"Australian churches are so busy that the relationship between members and congregations do not develop as much as they should.

"The presence in many areas of a large number of different denominations has puzzled and disturbed all our people.

"Christians were very alert to social weaknesses but somewhat less aware of themselves on national and political matters.

"The Bible did not appear to have a central and important place in family and church life as in Indonesia. Members were surprised that in some churches

laymen were not interested in Bible study.

"Financial offerings by Australian churches appeared to be considerably below the level of giving in Indonesian churches in spite of the fact that the higher standard of living in Australia.

"The standard of theological education in Australia was considerably lower than in Indonesia where the minimum training for a pastor is a full-time five-year course, covering a much wider range of theological and pastoral training than Australian clergy receive.

"Young people and, especially, women seem to play a less active part in church life. (Continued on Page 12)

ARCHDEACON ON PRIME MINISTER'S REBUKE

"It was interested, but not surprised, in the Prime Minister's stinging reply to the letter from thirteen Anglican Bishops concerning the American intervention in South Vietnam," writes the Venerable V. E. Twigg in this month's "Crescendo", the parish paper of St. Alban's, Griffith, Diocese of Riverina.

"I had been invited to sign the letter, but did not consider that it was necessary for me to do so in the absence of the other archdeacons. The signature of one archdeacon in such a case is company would have looked odd."

"I agreed with the sentiments in the letter, which were in line with those of the A.C.C. and outside both the U.S.A. and outside the Anglican Church, and it was restrained and moderate.

P.M. SEES RED

"It was signed by only nine bishops, and four retired bishops, so it did not of necessity represent a majority opinion, but it did not merit the scathing rebuke handed out by Sir Robert Menzies."

"Apparently, he sees 'red' in more ways than one, in the presence of Anglican bishops when there is a general feeling amongst his subjects that he doesn't like

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BISHOP HARDIE ON TWO VERY IMPORTANT TOPICS

The Bishop of Ballarat, the Right Reverend W. A. Hardie, refers to two subjects about which the Archbishop of Canterbury spoke during his Australian visit, in his latest issue of the Ballarat "Church Chronicle".

"They are the prospects of Reunion, and the traditional basis of Christian morality. I was quite firm in his insistence on the Christian duty of doing everything possible to further the course of Reunion.

"He was, however, at the same time, equally insistent that the Christian world has still a long way to go before the time is possible.

"I mention this in view of the recent statement by some Church leaders to set a 'deadline' for Reunion negotiations to begin. I view this with some apprehension.

"If we are sincere in our belief that unity comes only from God, and that the Holy Spirit is not only the impetus of the desire for Reunion, but also must be its enabling power, any talk of dates and times and programmes is to say the least, risky and presumptuous. We cannot set a deadline for everything, only for our programme of God's purposes.

"If a true Reunion comes it will be because the Holy Spirit has caused His people to grow together in love as well as in heart and desire.

"Anything short of that will mean increased tensions which will produce further divisions. We try to fix dates for the process of Reunion reduces the whole ecumenical effort to the level of a political negotiation, and will provoke many who are well-disposed, but cautious, into determined reaction."

Bishop Hardie then refers to the new affirmation given by the Archbishop of belief in the traditional basis of Christian morality.

NEW MORALITY...

"The New Morality that many of us have heard so much about is, in my opinion, based on belief in an objective standard of moral judgment and moral conduct.

"Concretely, it throws scorn on the idea of a man's 'law' such as is claimed to be endorsed, for example, in the Ten Commandments.

"No one in his proper mind can envisage such a suggestion as being a practical basis for Christian moral conduct.

"His Grace hit the nail on the head when he pointed out that resistance to law is the way the Christian expresses his love.

"In view of the moral weakness which afflicts us all to hold is no other way of expressing Christian love in the broad context of the moral life than by voluntary acceptance of moral standards which can only be expressed in terms of law, or if you like, of rules and regulations."

WARNING SIGNS

The bishop says that controversies among Church leaders over questions of morality raise the warning signs of a struggle that is increasingly likely to divide the Christian community with disruption deeper than denominational divisions.

"It is a struggle between those who believe in God, however dimly and dumbly, and those who do not believe in God in any sense that is ascertainably Christian."

AWARD FOR NEGRO EFFORTS

ECUMENICAL SERVICE FUND

Geneva, April 19 (AP)—The Reverend Ed King, white Protestant chaplain of the Southern Christian Leadership Conference, Negro institution in Tougaloo, Mississippi, has received the John F. Kennedy Freedom Award of the Roman Catholic Council on Civil Liberties.

Mr. King was cited for his efforts for racial justice and for seeking to "make Mississippi part of the American dream." The United Church of Christ, which was the first to name Mr. King as its first man of Roman Catholic selected for the annual award.



The Archbishop of Sydney (centre) with his former Bishop Coadiutor, the Right Reverend R. C. Kerle, now Bishop of Armidale (left) and the new Bishop Coadiutor of Sydney, the Right Reverend A. J. Dain (right) at the luncheon held at the C.E.N.F. Memorial Centre following the consecration service in St. Andrew's Cathedral on April 20.

BISHOP DAIN CONSECrated COADIUTOR FOR SYDNEY

The Federal Secretary of the Church Information Society, Canon A. J. Dain, was consecrated as the Bishop Coadiutor of Sydney in St. Andrew's Cathedral last Tuesday morning, April 20.

He succeeds the Right Reverend R. C. Kerle, now Bishop of Armidale, as Bishop Coadiutor.

He is the ninth bishop to hold this office in the Diocese of Sydney.

The Right Reverend M. L. Loane, who has been Bishop Coadiutor since 1958, preached the sermon.

PRESENTING BISHOPS

Canon Dain was presented for installation to the Archbishop of Sydney by the Archbishop of Melbourne and the Bishop of Adelaide.

The other bishops taking part in the consecration were the Bishops of Grafton, Newcastle, Ballarat, Canberra and Goulburn, the Right Reverend J. S. Moyes, the Right Reverend L. Stibbard and the Right Reverend F. A. Haines-Miner.

The new bishop has been C.M.S. Federal Secretary since 1959. He will continue to act this in a part-time capacity until July 31.

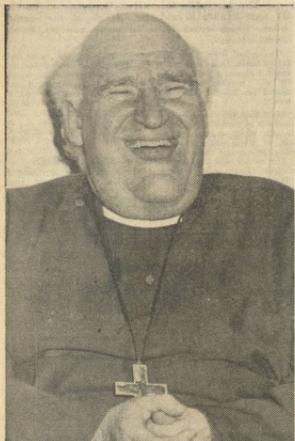
The new Federal Secretary, the Reverend E. D. Cameron, will take up duty on July 1, overlapping with Bishop Dain for one month.

DEAN BADDELEY ON WAY HOME

FROM OUR OWN CORRESPONDENT
Brisbane, April 19 (AP)—The Dean of Brisbane, the Very Reverend William Baddeley, will take up duty on July 1. He was in England after home leave on Monday, April 17.

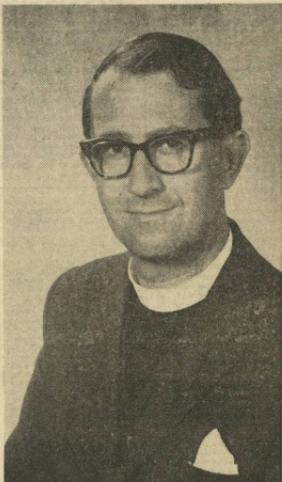
Most of April will be spent in England, with visits to the Dean and his family will also visit Florence and Rome. He was in Australia on "Macaroni" from Naples on May 4.

NEWS IN PICTURES: AT HOME AND OVERSEAS



Left: The Archbishop of Canterbury in a happy mood with Press reporters on his arrival at Perth Airport this month to begin his tour of the Province of Western Australia.

Above: The Race Appeal Day Poster issued by the Protestant Episcopal Church in the U.S.A. for May 2 (see story, Page 8). Right: The new Federal Secretary of the Church Missionary Society of Australia, the Reverend E. D. Cameron, at present Rector of S. Stephen's Church, Bellevue Hill, Sydney.



Above: St. Peter's Cathedral, Adelaide, with the Archbishop of Canterbury preaching from the pulpit during the Sung Eucharist on March 28. Above Right: The Archbishop of Canterbury, preceded by his chaplain with the Primatial Cross, moving through the guard of honour of members of the Church of England Boys' Society in Adelaide, on Sunday morning, March 28. Right: Last summer many students in the U.S. were trained by the Commission on Religion and Race of the Protestant Episcopal Church in the U.S.A. to serve on projects in Mississippi. Here are a few of the 700 students trained in Oxford, Ohio, and in subsequent briefings in Memphis and Jackson. Some 300 clergymen and lay people served as Commission volunteers, mostly as counselors to the students, or as workers on community centres and voter registration projects. (See story, Page 8.)



MISSIONS IN SINGAPORE

By A. Coxon

The present Diocese of Singapore and Malaya comprises, in addition to the State of Singapore and the Federation of Malaya States, the following five countries:

Indonesia: The Chaplain is the Reverend F. W. Calley.

Thailand: The Reverend John Ironsides is President of the Diocese. Vietnam, Laos, and Cambodia: The Reverend Theodore Evans has spiritual oversight over all this, the Mekong Delta.

The Bishop of the Diocese, the Right Reverend Kenneth Sandbury, who sees himself as a missionary priest in Japan, and more lately was Visitor of St. Augustine's College, Cebu, has had, until recently, the Right Reverend Walter Koh, Bishop in Kuala Lumpur, to assist him in his episcopal office.

Throughout them, they should be heavy burdens of traveling to maintain contact with the various countries under their jurisdiction.

And with the Confrontation Policy of the Indonesian Government, there has been increasing difficulty maintaining supervision of the Indonesian Chaplaincy from Singapore, and the presence of only one Bishop, from Malaysia could be an embarrassment to the church, churchpeople, and so it has been arranged that the national leaders of the Anglican Churches in Indonesia will, for the time being, oversee under the control of the Bishop of the Philippine Episcopate.

Bishop Koh writes, "This arrangement has the blessing and the consent of the Archbishop of Canterbury and the Presiding Bishop of the American Episcopal Church. It is truly one of the beautiful expressions of the concept of 'Mutual Responsibility and Interdependence in the Body of Christ'."

But political and military developments in Vietnam are making the Mekong Delta an area under a storm center than Indonesia. And so the Reverend Theodore Evans, who is seconded to the Diocese by the Overseas Department of the National Council of P.E.U.S.A., is deserving of our work.

The main concentration of workers in the diocese is undoubtedly in Singapore and in Malaya. There has been a progressive spirit in past years, with the establishment of churches, schools and hospitals.

SCHOOLS

But the schools and hospitals have been founded rather more by the initiative of wealthy individuals and individual clergy than by any sense of a uniform diocesan policy. At present, the Diocese since has largely lost its control of its schools and hospitals, and the major financial contribution made by the State or Federal Governments.

While no hospital of Anglican foundation remains today under complete Church control, there are several schools at least under nominal Church authority.

To the best of my knowledge, there is only one Anglican school in the diocese which is entirely "private." One of the pupils' fees in private schools are much higher than they are in government or grant-aided schools.

In Singapore, there are four grant-aided secondary schools and four primary schools which teach the Tagalog and English and teach in the English medium.

There are two schools which teach at the secondary level in the Mandarin tongue. In Federated States, there is only one of our schools which teaches the Tagalog and English and but one in the Mandarin tongue.

All the other schools teach in

English, and of these, there are 100 in the primary and seven secondary schools.

In addition, in Penang, the Diocese has the charge of the Nicholas Residential school for boys.

In most cases, the one building houses a "morning school" and a "afternoon school." Where this has happened, it has resulted in two schools.

While the numbers indicated a healthy interest by the Church in education, it must be remembered that it is only a very small number of the children that attends an Anglican school—and in most cases it is only those from formal religious policy in the school programme, and those from formal religious class instruction built into the weekly teaching timetable.

And the fear has been expressed that such lessons and school chapel, witnessed at school time are a vaccination against adult participation in church worship and interest in Christian stewardship in the years ahead.

MULTILINGUAL

It will have been noted that the diocese is, literally, a multi-lingual society. And so, the presence of only one speaking, some are Mandarin, others of Tamil or Malakal (Indian dialects), while yet other congregations follow Focchow, Chinese, Sinhala or Hokkien language media of worship and instruction.

Not all the clergy are bilingual, but many of the older vicars, especially those who emigrated from the grip of Communist China, are fluent in Mandarin.

Many who come to the field, or return to it, are, of course, well versed in English, though, yield to the necessity of learning the local language, studying written and oral Mandarin.

Most without exception, the Indian and Chinese clergy speak their own languages in the service, although, a few, especially the younger generation and those in English medium schools, have no linguistic command of their own languages.

But the policy of the government is now to train all school children in English medium English, so that the future generation will more and more be efficient tri-linguals.

But this situation not obtaining, when the bishop shifts a priest from one congregation to another, he must make the tongue of the proposed vicar, with that of his future people. This problem adds to the difficulty of the bishop in arranging for a limited supply of available priests.

Soon after the overthrow of the present government in Singapore, an agreement between the Anglican, Presbyterian and English Bishops of the Diocese was established. Trinity College in Singapore, a future independent clergy would be trained by the Anglican, Presbyterian and English churches. This year, the Lutheran Church has joined in the agreement.

The Anglican ordinands are a modern structure composed of dormitories, halls, refectory and a chapel, the co-operative system. It has been found to work admirably.

The Anglican student strength at the present time is small. In total, of about twelve students, and about 20 and two are usually on summer training in England. This training schedule yields a diocesan each year.

In addition to this small trickle of students, there is a steady flow of expatriate clergy into the diocese. The present clergy consists of 100, with 100 more being trained in England, Australia, and to a lesser extent, U.S.A. and New Zealand.

One unhappy feature of the diocese is the almost total reliance on overseas finances to keep the diocese afloat.

While some personal arrive from the United States, C.M.S. or S.P.G., a larger number come and remain under the auspices of the jurisdiction of O.M.F. In fact, some twenty-six of the clergy are serving in or attached to the diocese in connection with the Overseas Missionary Fellowship.

The diocese has reached its peak in the matter of clergy, slowly, originally coming from the jurisdiction of the Bishop of Cebu.

At that stage, especially in Singapore, the Church consisted of three separate communities: the Chinese, the Indian, and the English, and each had its own board of management.

It is only within the last twenty years that the diocese has been united with a synodical form of government, with the Bishop responsible to the Archbishop of Canterbury.

The independent boards survived, and reluctantly, powers slowly retained in an advisory capacity. There are, however, some new facilities of the recent Bishops' Conference, which are of interest and factors into an understandable and sympathetic attitude.

The diocese is today experiencing a rapid and varied building programme has recently been completed.

Bishop Koh states, "St. Mary's school in Kuala Lumpur has 25,000 U.S. dollars. St. Matthew's school in Singapore has been built for 70,000 U.S. dollars. The diocese in Kuala Lumpur, at present, has 100,000 U.S. dollars. A new building has been built at St. Andrew's Church in Singapore for 100,000 U.S. dollars."

It is, however, to be noted, we go far, knowing that, which we count on your prayers.

DIJAKARTA

Again, quoting Bishop Koh, "At the present time, three other church halls and parsonages are under construction. Although the diocese has very limited resources and membership, the building projects give encouragement to progress."

It is interesting to note that Bishop Koh has been appointed Archbishop of Borneo, and is to follow Bishop Wong to the See of Jesselton, in Borneo. This is a very important new See of Indonesia's Confession, if that policy continues, it will also find a diocese more obtain in the future in Singapore and Kuala Lumpur.

It is interesting to note that what is to be preferred, Bishop Koh has been invited to the side of the Confrontation Body, or the Reverend F. W. Calley, engaged in policy concerning that life there is certainly exciting and interesting.

He refers to three foot high crosses erected in one of the diocesan parishes, and the DAN CONFRONTASI INGGERIS ANHILAM INGERIK, which has been interested in "Asia for the Asians." Chase the "Asian" out of the country.

The Reverend F. W. Calley writes, "The English remain in the diocese, but in Indonesia, even though the diocese is being closed, we are determined to achieve that restoration."

He reports that last year, all the main roads were around

the church were closed for three months when thousands of workmen were engaged in repairs. Many moved in to die every day.

Drains were laid, the roads widened and so the church community was able to get going. Consequently, the planting of the church was begun.

Consequently, on certain Sundays, in addition to the congregations, there were thousands of stones, rubble and debris piled up in front of the church, awaiting the path to turn to pools of water, or slushy mud.

But staff were at the door of the church with a bucket of water, and a brush to wipe the folk a clean up before entering the church.

There are, within three large diocesan territories outside Singapore and Malaya, that is, Indonesia, Thailand, and the Mekong District feel their own way.

For example, if the diocese organizes a youth camp, distance provides no problem for these territories from attending. Christian workers, who are living in a non-anglican country, but even among the Christians, the Anglicans are but a minority.

BANKOK

For example, in Indonesia, the Roman Catholic Church commands a flourishing local church organization, numbering about thirty bishops to start with, and a very strong following, having its origin with the Dutch, who were the first to evangelize.

An impression gained in Bangkok is that the Roman was synonymous, to the local folk, with "Roman Catholicism." The Roman Catholicism, and resources of the Roman Catholic Church in East Asia, can be felt in the diocese, in addition to the land on which, anyway, Church institutions were built, the Roman Church was fair share of the island of Singapore.

Further to this enterprise, as the diocese grows, the Roman churches are freely and fully patronized.

On one occasion, I went searching for St. Peter's Church at Serangoon Garden Estate, in Singapore. Eventually, I found it, and found it containing a more handicraft than I had been told.

But in locating it, I had been directed to a congregation, then, around the rise. But one glance at all the folk, arriving for the service, and I knew that I was looking for another, if not a more interesting, one, is accompanied by others, whom I had been directed to the services of the Anglican (Anglican).

But, the Roman Church had the funds for communal acts of charity, but it also has the resources to support the people who love being organized.

In at least one Roman parish, each week after one of the Sunday services, the priest of St. Vincent de Paul distributed to the poor, and invited them to receive it. The Anglican Church in Singapore also distributes to the poor, but on a much more limited scale.

One Roman Church in Singapore is almost a legend. Someone has been told that it is lucky to have prayed in the church, and that the church of the Redeemptorist Fathers, before one dies. Perhaps, the priest, who is always, clergy approach to the Chinese.

Anyways, every Saturday, in the late afternoon to early evening, people flock from all parts of Bangkok to the Roman Church in Thompson Road, and flock to the service. There is a scarcely walking room on the streets and the traffic of police cars and other vehicles in the vicinity of the church.

On one occasion, I had the good fortune to visit a grade school, where I saw the Roman Church in Thompson Road, and I met them individually, they all were very kind, and their kindness and efficiency of the "Redemptorist."

This school was attached to a parish which has been functioning for just over one hundred years and some 25 per cent of the pupils were sons of Roman parents.

While all the pupils were of the Roman faith, they were many boys from Buddhist homes who were of their own accord to take the Catholicism, and members of the Roman Church.

I would like to see something of this awareness at the Anglican school where I was teaching. I could have said something of this awareness at the Anglican school where I was teaching.

The largest Protestant institution operating in Malaya and Singapore would be the Methodist Church, which runs a large number of primary and secondary schools. The largest Protestant institution operating in Malaya and Singapore would be the Methodist Church, which runs a large number of primary and secondary schools.

While the Methodist Church is the largest Protestant institution operating in Malaya and Singapore, it is not the only one. There are many other Protestant institutions operating in the region, including the Baptist, Presbyterian, and Lutheran churches.

At the beginning of each school year, there were many boys from Buddhist homes who were of their own accord to take the Catholicism, and members of the Roman Church.

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