









## DRUMS AND DANCING WELCOME BISHOP

### ENTHRONEMENT AT THURSDAY ISLAND

FROM A CORRESPONDENT

Thursday Island, May 3

As the morning of Good Shepherd Sunday, April 28, dawned the small cathedral of All Souls and St. Bartholomew, Thursday Island, became a hive of activity as representatives of many island and mainland congregations of the Diocese of Carpentaria began assembling to share in the enthronement of their new Bishop, the Right Reverend Eric Hawkey.

By the time Mattin commenced at seven o'clock, the cathedral was more than filled. When the various distinguished visitors were received by the Sub-Dean at 7.30, the congregation had grown to some 500.

At 7.30, the vested choir of the cathedral was shut and the Sub-Dean, the Venerable A. Bell, Canon Peter Hand, Canon Francis Bowie and members of the Diocesan Council awaited the arrival of the new Bishop.

The Bishop walked from the Bishop's House to the cathedral attended by deacon and sub-deacon, the Reverend A. Morrison and the Reverend E. Babia, and his chaplain, the Reverend R. E. Mills.

When the Bishop had knelt loudly on the closed doors they were opened by the Sub-Dean who asked "Who comes to this House of God?"

In reply, the Bishop answered, "I, Eric, by divine permission Bishop of Carpentaria request you to admit me to my place in this Cathedral Church of All Souls and St. Bartholomew."

After being formally welcomed by the Sub-Dean, the Bishop made the prescribed declarations and the Diocesan Secretary, Mr. Ken Thomas, read the certificate of election and consecration.

#### RING AND STAFF

These preliminaries being completed, the cathedral doors were opened to best in welcome, the bells rang and the Bishop moved in procession to the high altar.

During the solemnity of the occasion became obvious as the welcoming noises gave way to the quiet voice of the Bishop at Prayer.

It was happy and significant that a former Bishop of Carpentaria, the Right Reverend John Hudson, was present to represent the Metropolitan of Queensland and Primate of Australia.

In this capacity he blessed the new Bishop and then the two cathedral canons presented the episcopal ring and pastoral staff.

The Archbishop of Carpentaria led the Bishop to the episcopal throne, which was set before the high altar, and formally installed him.

A significant feature of the presentation of the Bishop to the Diocese was that all the diocesan clergy and some representatives

of the laity came and placed their hands in the Bishop's hands, so promising their loyalty as fellow-workers.

Then followed the Solemn Eucharist which became an act of tremendous joy, helped by the unshakable confidence of the singing of the island hymn, the friendly intimacy and simplicity of the Bishop's address, delivered from the throne, and the fact that all the diocesan priests present were able to face the people from the high altar and to celebrate the Eucharist with the Bishop.

At the end of the Eucharist the great procession moved to the west door where from the cathedral steps the Bishop solemnly blessed the town and diocese, saying, "May the Lord of His great mercy bless you and pour upon you the understanding of His wisdom and Grace; nourish you with the rich food of the Holy Faith, and make you perseverer in all good works, request your steps from wandering, and show you the paths of love and peace."

Luncheon on the enthronement day took the form of a great feast in the cathedral hall. The Bishop, accompanied by his party which included the Right Reverend Bryan Meredith of New Guinea, moved through House to the hall where he and Mrs Hawkey were received by a great crowd.

In the evening there was Solemn Evening in a very packed cathedral and two hours of lively dancing on the cathedral lawn.

(The text of the Enthronement ceremony is on page 7 of this issue.)

#### ABORIGINAL GIRL

FROM A CORRESPONDENT

Candolbin, May 6

For the first time in the history of All Saints, Candolbin, Diocese of Bathurst, two part-Aboriginal girls made their debut at the annual Anglican Ball on May 5.

The Chief Secretary for N.S.W., the Hon. E. A. Willis, officially opened the ball. Mr. Willis is the Minister for the Department that administers the organization's Welfare Board of N.S.W.

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One of the fourteen scenes from the tableau presented in Holy Trinity Cathedral, Wanganorra, on Good Friday night.

## PERTH COLLEGE TO BE A PROVINCIAL SCHOOL

FROM OUR OWN CORRESPONDENT

Perth, May 3

Of the decisions made at the Provincial Synod of Western Australia held in the Burt Hall here from April 22 to 24, the most important would be the acceptance of the offer of the Sisters of the Church for Perth College to become a Provincial Church School.

After lively and stimulating debate both in committee and in synod sessions the canon to acquire the college was unanimously passed on a motion moved by Bishop T. B. Macdonald and seconded by Archbishop W. Basilias. Spontaneous applause accompanied the motion.

### PLOUGH SUNDAY HELD AT RIDDELL'S CREEK

FROM A CORRESPONDENT

Melbourne, May 3

As always the Church of St. John the Evangelist, Ridgell's Creek, in the parish of Gisborne, Diocese of Melbourne, was filled to capacity on April 28 when the Archbishop of Melbourne came for the annual blessing of the plough and of the farming and grazing industry.

Ridgell's Creek was one of the early places settled in Victoria, the original pioneer, John Carr Ridgell, having settled there soon after his arrival from Scotland in 1839.

Members of his family have been in the district ever since, and helped to found the first church in 1864.

In this church the original Bible is still in use, bearing the date of the church's dedication.

In 1949, the Reverend J. Holins Allen, then vicar, established this English custom of blessing the plough and farming, using a plough used in rural England for many years.

Although he is now living in retirement he managed to attend the service this year, being the twenty anniversary of its inception.

Four local farmers shared with the vicar, the Reverend J. O. Were, the conduct of the service. His Grace pronounced the blessing of the plough, and preaching on the many blessings we receive from God in the country areas of Australia.

Over the church were parked a number of heavy farming vehicles and articles of machinery, indicating that the whole farming industry was blessed at this service.

On the day the vicar, the organist of St. Paul's Cathedral, brought members of the cathedral choir with him, to provide appropriate music for the service, and this was most enthusiastically received by those present.

The weather was such that the drought has not been severe, causing considerable hardship to farmers, so it was with great thanksgiving that the overcast skies were observed on the day

of the service, and that rain was received later in the day.

The service took on an economic favour when the Premier minister nearby shortly ended his service so that he and his parishioners could be present at the Anglican service, and to join with their fellow Christians in the afternoon tea which followed.

The district Member of Parliament and the Shire President of two shires, with a number of their councillors, were also present.

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## GOOD FRIDAY TABLEAUX

### WANGARATTA PRESENTATION

FROM A CORRESPONDENT

Wangaratta, May 3

Fourteen scenes were presented in tableau form, based on "The Way of the Cross" in Holy Trinity Cathedral on Good Friday night, at the conclusion of an interdenominational procession of witness through the streets of Wangaratta.

The tableaux included a cast of fourteen, and were presented with organ and choir music including compositions by Palestrina and Dupre.

The organist was the cathedral presenter, the Reverend Paul Harvey, and the cathedral choir took part.

#### MEDITATION

Discussions of the tableaux and prayers were read by Mrs Valerie Beal, wife of the Dean of Wangaratta, who presided over the tableaux.

More than 700 attended the Good Friday service, the largest number of whom expressed their interest in the presentation of this type of presentation which allowed meditation in silence upon the Stations through space, to a play with dialogue.

The tableaux were also presented in Holy Trinity Church, Benalla, and St. Cuniberti's, Yalland, and on Passion and Palm Sundays.

## SPACE SHIPS AT THE CATHEDRAL

FROM OUR OWN CORRESPONDENT

Perth, May 6

Hundreds of youngsters who might one day go to space on holiday on one of our better class holiday packages were in the Cathedral Church of St. George, Perth, on Sunday afternoon.

Many of them were carrying models of space ships filled with the names of the children, and the climax of the Anglican Church of Western Australia's appeal for missions.

During Lent the Sunday school of the Province presented on the week of missions and with the aid of a "Space Chair" they played a game of "Space Ship" with the offering for missions.

Each school had a model capsule as the practical symbol of their work and these capsules filled with the children's offerings were placed on the high altar at the close of the service.

The Reverend Cyril Manuel led the informal service which included some bright choirs singing by the children.

The preacher at the service was the Reverend Bill Hurre who is a teacher in the Carramoon Space Tracking Station and young people in the parish of Carramoon.

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## WEEK OF WITNESS FOR ST LUCIA

FROM A CORRESPONDENT

"Week of Witness" is the title for the mission to be held at Christ Church, St. Lucia, Diocese of Brisbane, from May 26 to June 2.

Leading the mission will be the Dean of Brisbane, the Right Reverend J. E. Menchum, who as Bishop of Kalgoolie for 17 years, had much experience in conducting missions in Western Australia.

He will be assisted by Brother William of the Society of St. Francis, who is well known for his guitar playing and poetry.

Preparation for the Mission has been taking place for almost twelve months, led by an enthusiastic committee representing every aspect of parish life.

A prayer card has been widely circulated, and the Eucharist is offered every Wednesday and Friday with special intention for the Week of Witness.

Now the all-important stage of lay-investiture has begun. For this purpose the parish has been divided into five zones each with its own zone-capitan.

Then each zone-capitan recruited a team of parishioners whose task it will be to visit every known Anglican family three times in order to invite them to the Week of Witness.

The Rector of Christ Church, the Reverend Philip Newell, in a special letter to all parishioners has written:

"Why is this Week of Witness being held? Because we believe that Christ Church has a responsibility to all parishioners in this field than just our regular congregation."

"We believe that the Christian faith is of vital importance to everyone in this parish, and we believe that we must provide an opportunity, like this, of sharing what the Christian faith has to say about life today."

"So we believe that the Week

The newly-consecrated Bishop of Carpentaria, the Right Reverend Eric Hawkey, with Mrs Hawkey, at the garden party given at Bishopscourt, Brisbane, on April 24 by the Archbishop of Brisbane.







## LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect the views of the Editor. The Editor is not responsible for the content of the letters. Letters should be sent to the Editor, 100, Queen's Road, London, W.1. Letters should be sent to the Editor, 100, Queen's Road, London, W.1. Letters should be sent to the Editor, 100, Queen's Road, London, W.1.

## THE NEW THEOLOGY

### MIRACLES AND CREDIBILITY

TO THE EDITOR OF THE ANGLICAN  
Sir, Barbara Thiering has rendered a good service to readers in her interpretation of the thoughts of the "New Theologians". A difficult task very effectively done.

Here are some observations from one who makes no claim to scholarship, but which may help to clear my own mind, and, I hope, stimulate the thought of others.

It would seem that these philosophical speculations from a theological starting-point need to be seen in the light of the fact that a clearer conception of the wonder of Being is required. One wonders what, if any, personal experience of "the grace of God" is, or is possessed by, these gentlemen at the outset (in the case of Bonhoeffer, there is no doubt about this and perhaps the others bear witness to the same) and what has happened to it in the process of their exploration?

Surely the testimony of the millions of men and women who still can say with utter conviction, "I know whom I have believed, and am permitted to say that he is able to keep that which he has promised, and can do so in words of similar purport, can not be swept aside as inconsequential.

Are not some of us, theologians and others, trying to come to terms with the new, promiscuous philosophy of today? and in doing so paying this philosophy a compliment that it has hardly shown itself deserving of as yet? Is the mind itself called for no explanation other than a somewhat mysterious process of "evolution"?

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it's introduction it would seem that there are three possible ways in which we can regard his treatise.

1. After careful investigation he has arrived at a substantially accurate account of the sources of "Hellenism" and some of the things he says.

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3. After careful investigation he has arrived at a substantially accurate account of the sources of "Hellenism" and some of the things he says.

There may conceivably be a further possible view, but I have to doubt in my mind that the first is the most logical interpretation and the one that appeals to me as authentic.

It may well be that our understanding of the mystery of Being is being enlightened by the fact that there is more truth to be discovered than there is than anyone has yet dreamed of.

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2. Is the Lutheran Church "Roman"?

3. Is the Church of England "Roman"?

4. Were the early Christians who called themselves "Hellenists" as far as I am aware, in the first three of these bodies it is accepted practice to chant and to follow the Christian Calendar?

5. The earliest correspondence to know that not all people who call themselves "Hellenists" are as bigoted as to see the beauty and the grandeur and decency of the ancient and Catholic practices of the Christian Church as possessed by Roman "error".

I thank God for such saints as George Herbert and Alexander Mackenzie and those priests in the Diocese of Sydney who safeguard these practices from which to uphold the dignity and beauty of Catholic worship.

Yours sincerely,  
WILLIAM REID.

Stammore, N.S.W.

## PROLONGING OF LIFE

TO THE EDITOR OF THE ANGLICAN  
Sir, The Editor's paragraph headed by the Reverend A. W. Maddick concerning my killing, said that I was a "man of letters" and that I was a "man of letters".

It goes therefore almost without saying that Christians can be humanists. Christians also profess a genuine concern for their fellow-men.

The present Archbishop of Canterbury who delivered a lecture to university students during his visit some three years ago on the subject of "Humanism" is a Christian humanist.

In fact, Christians are the greatest humanists of their time. They are concerned exclusively with a man's soul and with the things that concern his body and his mind.

Perhaps it ought to be said that a Christian humanist is a man who is concerned with the things that concern his body and his mind.

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## I'D LIKE TO KNOW...

A Weekly Question Box on Faith and Morals, conducted by the Reverend A. W. Maddick

My brother who is a universal student is vastly impressed by some of the lecturers who address themselves to the students of Humanists. Could you tell me something about them? Is it true that many of them do not believe there is any life after this? Is their claim that they have done more for people within the last century or so than the Christian Church ever?

Those who call themselves Humanists have a great value of man. The word itself implies that they are concerned with the "human race" and the "human condition".

It goes therefore almost without saying that Christians can be humanists. Christians also profess a genuine concern for their fellow-men.

The present Archbishop of Canterbury who delivered a lecture to university students during his visit some three years ago on the subject of "Humanism" is a Christian humanist.

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that while many Christians call themselves humanists, it does not mean that they are not Christians. It means that they are concerned with the things that concern the human race.

First, however, what does the Humanist believe? I guess the Humanist has a creed and he prefers to avoid dogmatism—it could be that of the Greek sophists, Protogoras, who years before Christ said "Man is the measure of things".

The Humanist is concerned about the things that concern the human race. He is concerned about the things that concern the human race.

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be. If you can't see something, then, for you, it doesn't exist.

Consequently, and as Margaret Knight's quotation shows, the Humanist does not believe in God. He rejects any suggestion of His existence, and thus His active participation in life. He is a humanist.

As a result of this, and his concern for man's temporal welfare, as my correspondence here has shown, he has little time for any conception of after life. Almost uniformly he will deny an after life. Man will bring in the utopia by his own efforts; beyond this life there is nothingness.

There is no absolute in ethics. H. J. Blackman, an English humanist, quotes, "Humanism is the effort of man to think, to feel, to act for themselves and to be helped by the logic of results."

In fact, a new method is suddenly apprehended, tested, and then it is the conclusion of the Humanist.

Authority, habit, orthodoxy are disregarded or defied — "The individual has this new thing a new strength in his faith."

In her "Human Anthology", Margaret Knight says that the humanist is a man who is concerned with the things that concern the human race.

It goes therefore almost without saying that Christians can be humanists. Christians also profess a genuine concern for their fellow-men.

The present Archbishop of Canterbury who delivered a lecture to university students during his visit some three years ago on the subject of "Humanism" is a Christian humanist.

In fact, Christians are the greatest humanists of their time. They are concerned exclusively with a man's soul and with the things that concern his body and his mind.

Perhaps it ought to be said that a Christian humanist is a man who is concerned with the things that concern his body and his mind.

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ASSIST YOUR CHURCH MISSIONS

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# ENTHRONEMENT SERMON

Jesus said, "I am the Good Shepherd; I know my own and my own know me... I lay down my life for the sheep... there shall be one fold, one shepherd." (St. John 10:14-16)

Jesus Christ is the same yesterday, today and for ever. All that the Church does and all that we do, is because of Him, in whom we live, move and have our being.

Because He is the Good Shepherd I come among you today as the instrument through which he calls the rulers of shepherding souls in this Diocese of Carpentaria.

Unlike most of the others who have been called to be your Bishops, I come among you knowing and being known so that through me the Good Shepherd may continue to say: "I know my own and my own know me."

It must be seventeen years ago that I first came here at the invitation of Bishop Hudson to be the Retreat Conductor in this very Cathedral Church, and to spend some weeks among you.

I well remember one evening walking on the waterfront with some of the young deacons who in those days tried to teach me some "language".

I am afraid that I was not very good at it, and there was much laughter.

One thing I remember, and that was "Kuppa Tarte"—"Good Father" which is almost the same as "Good Shepherd". I pray that I may be a "Kuppa Tarte" to you all.

I shall try to learn more language as time goes on, but I doubt if I shall be any better at it than I was then, and you may still laugh at me, or rather better with me, for it will be the laughter of friends—always a good thing.

The second thing that the Good Shepherd says is "I lay down my life for the sheep."

**BELONGING**  
From to-day onward, as long as I am your Bishop, I give my life to you. This ring "given and received" is a token and pledge of that.

It will remind me, and you, that for better or worse, for richer or poorer, in sickness and in health, we belong to each other.

The third thing that the Good Shepherd says is that: "There shall be one fold and one shepherd."

This, unfortunately, is not so yet, but the presence here with us this morning of those brethren of other Christian commun-

This is the text of the Enthronement Sermon given by the Bishop of Carpentaria, the Right Reverend Eric Hawkey, in the Cathedral of All Souls and St. Bartholomew, Thursday Island, on April 26.

ions is to me a great source of joy, and I pledge myself with all that is in me to work for the fulfillment of the Good Shepherd's prayer, "That they may all be one."

This does not mean, God forbid, that I shall be trying to make Presbyterians or Roman Catholics, Anglicans, but that we may all together be growing in that charity which is the bond of our perfection.

The shepherd's crook—the Staff of the Diocese, which has been held in turn by Gilbert White, Henry Newton, Stephen Davies, John Hudson, and more recently, John Matthews, is to remind me and you that the office and work of a Bishop in the Church of God is but an extension and continuation of that work begun by THE Good Shepherd.

But as well as the crook there are also other things about a Bishop as he ministers to his people that remind us of Jesus—the same yesterday, today and for ever.

Under everything else, and almost hidden from view is the

Purple Robe, which is to remind us that true royalty is to know the "yellowness of His sufferings and to be conformed into His death".

The white robes are those which you all share as those "who have washed their robes and made them white in the blood of the Lamb" as we have been "buried with Him in Baptism", sharing the "Power of His Resurrection".

The deacon's dalmatic, or servant's work clothes, are to remind a Bishop that he never ceases to be a deacon—a Servant of the Servants of God, for Jesus has said: "I am among you as he who serves."

## INTERCESSION

The chasuble, or priestly vestment reminds a Bishop that he shares the work of "The Great High Priest who has entered into the heavens" and "who ever lives to make intercession" and so not only as I celebrate the sacred mysteries, but also in my private prayers, I must have you ever held up before God in union with the perpetual inter-

cession of Our Lord for His Church.

The mitre—symbol of "the never fading crown of glory" to be bestowed "when the chief Shepherd shall appear", perhaps weighs more heavily than any other of these symbols, for it reminds us that a Bishop is called to rule, and I think that for me the deepest entering into the Passion will be when I have to "minister discipline".

This See or Bishop's seat into which I have now been installed is not only the throne of the Bishop, but it is also the teacher's chair, and it is above all the Father's place at the head of the family table.

One last thing, during the days when I was making my decision regarding this work to which you, God, have called me, I thought often of Moses, called to the work of leading the children of Israel to the promised land, and of his reluctance for this heavy burden of responsibility; but then I remembered the great promise given by God, "My Presence will go with you."

As we set out on this new stage of the journey, I am sure that you will be with me, and you are called to be a "good people" for you are God's People—called into the "darkness into His marvellous light", and for us all, Bishop and People, his promise stands strong and sure: "My Presence will go with you."

## "THE REBEL" PRODUCED IN THE PERTH CATHEDRAL

FROM A CORRESPONDENT

Perth, May 6

The local Press gave excellent reviews of the Cathedral Drama Department's production of "The Rebel" by Patrick Garland which was given its Australian premiere in the Transept Theatre of St. George's Cathedral on April 22.

The production, by Anthony Howes, was hailed as both "striking" and "bitingly satirical".

The "West Australian" theatre critic said, "It is stimulating and thought-provoking in its content and in its execution" and concluded the critique by saying "the Transept Theatre creates an excellent atmosphere, and is a pleasing setting for such drama as this".

The critic of the "Sunday Times" said of "The Rebel": "In its use of... material to deliver a definite message, namely, that life in a Christian life, may entail rebellion against authorities and forces that hinder the values of that life, it harked

back to the religious drama of the middle ages.

"Though the manner and treatment was uncompromisingly modern, and application to such modern problems as race relations, both in content and in execution, was made quite explicit."

The review called the production "powerful and intriguing".

## DISTURBING

The opening performance was distinguished by the presence of members of the provincial synod of W.A., all the bishops of the province, including His Grace, the Archbishop of Perth.

At the close of the first night the Right Reverend Howell Wint, Bishop of North West Australia,

in thanking the Cathedral Drama Department, said that he supposed that most of the audience, after contemplating the message of "The Rebel", would go home very disturbed.

The production was seen again the following night, and was later formed as the play of W.A. "The Rebel" was produced as a play for the national patronal festival.

Anthony Howes said: "It is a great pity that this play could not be seen throughout Australia, as it is certainly exciting theatre, and contains a positive Christian message which relates—without awkwardness or melodrama—to our needs and desires today; but such a tour would be financially impossible for the Drama Department to take on alone. It is a double pity, as this present cast is excellent."

The Cathedral Drama Department's plans for the rest of this year include two productions on stage musicals, and participation in a television series for the Christian Television Association of W.A.

## CANADIANS LEAVE MINISTRY

ANGLICAN NEWS SERVICE  
Toronto, May 6

There are 157 priests of the Anglican Church of Canada who are no longer on the "Chaucer payroll", the conference of Missionary Bishops were told at their meeting in Winnipeg.

The Director of the General Synod Pension Plan, Captain E. T. C. Orde, also said that the number was growing by about 40 annually.

He said this amounted to about eight per cent. of the total strength of Anglican clergymen in Canada.

Captain Orde said the figure represented a sizeable increase over the past few years.

Asked to estimate how many men were leaving the full-time ministry each year, he said a figure of about two per cent. would be accurate; "that means 40 men each year are moving to other work."

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—Richard Woldersberg presents  
The Three Clowns, Doug Foley, Faith Clayton and Gerry Adkinson, who value to life scenes from the past and today which were performed by the Three Actors, Barry Underwood (who appeared by courtesy of the National Theatre of W.A.), Peter Thompson and Richard Thomas, in "The Rebel" performed in Perth Cathedral in April.



















