

THURSDAY JANUARY 7 1965

111 Regent Street, Sydney, N.S.W.  
Telephone 222 2222

# M.R.I. READY FOR ALL CEASES IN LENT PROJECT LIST OF £150,000 ANNOUNCED

Projects have been selected from the world lists to be made available to parishes or dioceses when they are ready to respond, reports the Director of the Australian Committee on M.R.I., the Right Reverend Geoffrey Sambell.

They are from the main areas of work of the Church Mission Society and the Australian Board of Missions; and also from the Church of South India and the Inter-Church Aid, Inc.

Two dioceses, *Bathurst* and *Episcopal*, have already accepted actual projects.

The selected project list for the whole Australian Church amounts to £150,000.

It is stressed that this is only above the fulfillment of the present and on-going budget of the missionary organisations.

Parishes and dioceses must not be prepared to reduce the missionary giving which the overseas Church is already using.

The Diocese of Bathurst has accepted responsibility for the training of a priest in the Diocese of Singapore.

The Diocese of Gippsland has accepted responsibility for £1,000 for building costs at The Marston School, New Guinea, and £1,000 to support six secondary students in Ceylon.

Before response can come, however, the M.R.I. Committee emphasises the two first aims of the programme — repentance and

the material which will be available to all its parishes during Lent could result in the first ready-made effort of the Church of England in study and prayer.

The Prime's Committee, says Bishop Wilton, has seen its task as encouraging the Australians to "be at the beginning of a radical study of its own obedience to mission, included in this should be the study of its structures, its theology of mission, and its priorities of defence."

In other words we are seeking to bring the Australian Church to participate in a three-fold programme of repentance, renewal and mission.

The members of the committee are:

The Prime: the Right Reverend G. Sambell; the Venerable G. D. Delbridge, Secretary of the Eccumenical Affairs Committee of General Synod; the Venerable A. W. Harris, Registrar of the Diocese of Canberra; Canon C. G. G. Lupton, Organising Secretary of the Diocese of Brisbane; Mr F. A. Timbary, Registrar of the Diocese of Newcastle; Canon A. G. C. Timbary, Registrar of the Diocese of Sydney; Canon F. W. Colvill, Registrar of the Diocese of Melbourne; Canon M. V. Brown, Director of the General Board of Christian Education. The handbook, "Parish Action" has been prepared to be used as the basis of the study programme this Lent.

## SELF-EXAMINATION

This is a programme of self-examination to be carried out under the following headings: The Parish Looks at Itself, the Parish Looks at the World, the Parish Church and the Churches, the Parish Looks at the World, the Parish Church and the Churches, the Parish Looks at the World, the Parish Church and the Churches.

The national committee hopes that the study will merely be a start, and that the missionary-minded or study-minded members of the parish will be the mission makers, that is church workers, and that the church workers will be the church workers, and that the church workers will be the church workers.

share in this examination of the parish of God's will for it.

Already eighteen dioceses have ordered nearly 20,000 of these parish study books.

A clergy handbook has also been prepared containing sermon material for use on the Sundays before Lent, help for the clergy in carrying out their Parish Action programme, special prayers which can be used, and other relevant material and information for the clergy.

A copy of this handbook will be available free to every clergyman on an active list of the dioceses throughout Australia. With the study programme Prayer Leaflets will also be available for use during Lent, and again the Committee is hoping the whole Church in Australia will be praying as well as studying together.

## NO APPEAL

Some fifteen dioceses have already accepted the £100,000 Lent could result in the first ready-made effort of the Church of England in study and prayer.

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The fulfillment of the programme is through liaison officers appointed in the various dioceses, and any enquiries should be made through the liaison officer, who is a direct appointment of the diocese.

The director, as part of his programme, has visited by invitation twelve dioceses in five States, talking to clergy and clergy-lay groups.

He says: "There is no doubt that there is a real movement in the Holy Spirit and of the Church. For the first time a large proportion of that Church will be studying and praying together next Lent."

# DEPUTY APPOINTED FOR BISHOP DEAN

The Reverend W. Ernest Jackson of Toronto has been appointed Deputy Executive Officer of the Anglican Communion, it was announced in London last Friday.

The Executive Officer is the Bishop of Cariboo, the Right Reverend Ralph S. Dean, who arrived from Canada late last week to succeed the Right Reverend Stephen Byrnes.

In his new post, effective from February 1, Dr Jackson will have a share in the duties and responsibilities of Bishop Dean.

The work involves the co-ordination and extension of missionary strategy and developing the resources of the Church, and the projects are available as soon as the parish or diocese is disturbed into response.

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The Bishop of North West Australia, the Right Reverend John Frewer, who has resigned as from April 9, next, will have completed thirty-six years as bishop of the diocese.

prising the world-wide Anglican communal movement.

But just as the fragmentation of Christianity covered centuries of theological controversy, he believes complete Christian unity will not be attained for years to come.

The new Deputy Executive Officer, an eloquent preacher and able administrator, is a gentile Irishman, born in Londonderry 58 years ago. He has spent most of his life in Canada.

At the conclusion of the big assembly he became Executive Assistant to the Secretary of Anglican World Mission for the Canadian Church of South India.

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# NORTH WEST AUSTRALIA

## BISHOP FREWER RESIGNS

The Bishop of North West Australia, the Right Reverend John Frewer, has tendered his resignation to the Metropolitan of Western Australia, the Right Reverend G. Appleton, to take effect from April 9, next, on which date he will have completed 36 years as Bishop of Geraldton, the Very Reverend L. R. Wilson, as Administrator of the Diocese.

Dean Wilson will make preparatory arrangements so that the Synod of the Diocese of the North West can meet to elect a new bishop soon after Bishop Frewer's resignation takes effect.

Bishop Frewer came to Australia as Priest-in-charge of Yarrul in 1912 and joined the Diocese of North West Australia, in 1916, serving as its Vicar from 1916 to 1921, in which year he was appointed Bishop of North West Australia by Archbishop Fisher.

## MANY PROBLEMS

Since his appointment he has travelled throughout the vast area of country, ministering to small communities and lonely people.

Throughout his episcopate he has been troubled by the shortage of men and money.

He celebrated his 81 birthday on all Saints' Day November 11, and has probably flown more miles by air than any other living bishop in the world.

He was awarded the C.B.E. in 1954 for his services to North West Australia.

## A.B.C. INTERVIEWS

A series of interviews with leading churchmen overseas will be broadcast by the A.B.C. on five Wednesday evenings, commencing January 11.

Those selected for interview are all holding positions of importance in the Anglican Communion, and will be interviewed by the A.B.C. Foreign Super-visor, Reverend Bernard Leeming.

The views they express in the interviews will be the greatest single need of the Church today to cover a wide range of subjects.

In this series the speakers are: the Right Reverend G. Appleton, Bishop of North West Australia; the Right Reverend Bernard Leeming, Professor of Theology at Heythrop College, (February 7).

The Reverend Meredith Handspiker, Assistant Secretary of the Faith and Order Commission of the World Council of Churches, (February 14).

The Reverend Paul Verghese, Associate General Secretary of the World Council of Churches, (February 21).

The Reverend K. S. Reid, Professor of Christian Dogmatics at the University of Aberdeen (February 28).

## ORDER OF S. LUKE

The Reverend E. Appleby, from South Africa who held healing missions in several Australian cities, has been appointed Regional Chaplain of the Church of England in the Western area of the U.S.A. and Canada. He will be attached to St Paul's Church, Walla Walla, Washington, D.C.























## FOOTNOTES

(Continued From Page 6)

for example, that "it might be argued that if there was any compensation at Gushki, it was by Mr. Chou En-lai, at the expense of Mr Ho Chi-minh, who would accept a less favourable settlement than, on the military grounds, he had a right to expect."

The myth that the government of the North Vietnamese bears no responsibility for the failure since 1954 to hold the elections for the whole country, as set upon at the Geneva Conference in 1954, is also the myth of the North. It was never secret that the Government of South Vietnam was unwilling to accept the role of a mediator in the talks and had rejected approaches from the North.

(g) For Formosa, see above. (h) That the communist forces in Malaya who involved British forces in so long a war were racialist, for the most part of Han Chinese stock, and that they rejected moral support from Peking, seem beyond question. There is no evidence that Chin in the armed forces, or arms, were at any stage sent to Malaya.

(i) Burma stood in much the same relation with China, until its occupation by Britain in the last century, as Indo-China. The *South Yunnan Province*, 1910 11 Edition, is here again a reference source.

The *Survey of International Affairs* 1954 gives an account of an interesting account of the continued presence in north east Burma of a Khamti army, numbering upwards of 10,000 men, supplied with arms by the U.S. The presence of this army, on the border of the Chinese Province of Szechuan, created problems which the Governments of Britain and Burma approached with commendable calm. The intricacies of the boundary between the two countries were resolved upon the signing of the Sino-Burmese Boundary Treaty of October 1, 1960. The text of this Treaty was published in *Peking Review* No. 46, October 1960.

(j) A useful reference work is D. Woodman: *Making of Burma*.

(l) There is no substance whatever in allegations of Chinese "aggression" against Pakistan. The two countries have a long *de facto* border only in Kashmir. The most recent and authoritative account of the final settlement of the border between the two States is given by Alastair Lamb in *Australian Outlook*, the Journal of the Australian Institute of International Affairs, Vol. 18 No. 3, December, 1964. The text of the Sino-Pakistani Boundary Agreement of March 2, 1963, is published in *Peking Review*, Nos 10 & 11, March 15, 1963.

The article is essential reading.

(m) References over Siberia (Manchuria and Sinkiang) may be seen in any modern historical atlas, which shows the dates upon which, from the end of the last century, Russian claims were made effective, and points here to observe that Russian encroachments upon the territory of prostrate China were considerable, and that the Chinese Government has raised this question at intervals since 1955.

(n) The article by Mr Alastair Lamb cited much more than might be thought on the Sino-Indo-Lanhuat question. Reference may be made to *The Tibet Atlas of the World*, Mid-Century, 1961, 1 & 2. The Tibetan side of the disputed border areas of the Himalayan Kingdoms are indicated as "disputed territory" by the learned cartographer responsible. Mr Lamb's analysis, supported by his references, makes it plain that there is any, by any substance, in accusations commonly made that the Chinese are not so much as genuinely accepting the role of the Chinese attitude in her border dispute with India.

Two wrongs do not make a right but it is worth comparing the policy and actions of China with those of India in relation to Kashmir and Goa, for example.

## MISSISSIPPI DELTA REHABILITATION

## SUPPORT COMING FROM MANY COUNTRIES

ECUMENICAL PRESS SERVICE

Detailed programme plans for a long-range mission of rehabilitation and education in Mississippi, sponsored by the National Council of Churches, were announced last month.

A progress report to the N.A.C.C. policy-making General Board said the Mississippi Delta Rehabilitation Project had been announced earlier. It already is conducting fly pilot projects from its headquarters in Greenville, Mississippi.

Projects now under way of getting started deal with health, education, relief, literacy, voter registration, and community centres.

The programme, which is budgeted at \$100,000 over a three-year period is receiving international church support through the World Council of Churches.

The N.C.C. has appealed for personnel and a total of 207,000 dollars as "a manifestation of the inter-dependence and common responsibility of Christians around the world."

The report to the board here said that the Right Reverend Paul Moore, Suffragan Bishop of the Diocese of Washington, D.C., had announced the formation of a newly-formed 25-member Council of Churches in the Delta Ministry, which will supervise the programme.

The report gave these details about work under way: "The report gave these details about work under way: There have been opened and sites are being sought for others. The ministry is encouraging religious and civic groups outside the Delta Ministry to become active in seeking to organise community centres of the area from among all concerned groups."

Health education. A medical centre is being set up. Public health nurses is on the job. The unit is equipped with audio-visual aids, for hygiene and nutrition classes and can serve as a centre for recreation or ambulance if required.

## THE PROGRAMME

Relief. The programme began with a collection at Thanksgiving time in three northern States of food and clothing. Clothing which will be distributed at Christmas. Special committees are studying specific needs and channels of distribution for later large-scale distribution.

Literacy programme. A sum of \$10,000 is being sought to finance a programmed teaching process being developed by the National Council of Churches research organisation.

Citizenship education. Citizenship education classes and programmes to encourage all eligible citizens to exercise their right to vote have been formed.

Religious education. The N.C.C. Division of Home Missions and Director of the Delta Ministry has elected the first African Suffragan Bishop in the Diocese of Malawi (formerly Nyasaland).

He was born on Likoma Island in Lake Nyasa, Malawi.

He was, for a number of years, a member of the Anglican Church of Malawi, becoming the first headmaster of the leading secondary school in the country.

He was ordained priest in 1979 and has lately been working in the field of education in West Tanzania.

The Bishop of Malawi is the Right Reverend Donald Reid.

New York, January 11 (AP) — The National Council of Churches announced last month that it had selected the Mothers' Union and similar organisations were a divisive influence in the Church, and had claimed the archbishop as an ally.

A spokesman said on the archbishop's behalf: "All too often the Church organises its activities in such a way that the members of a family, or a community, or young people by themselves whereas it would be better to meet together in parish fellowship, youth learning from age and age versa."

The archbishop, of course, did not say that the Mothers' Union should be abolished - far from it.

Mr Francis sent a memorandum on his views to the archbishop on his views to the archbishop had said:

"I have often commented that the Church which speaks so much about the unity of the family, its activities do so much to separate the family from another."

"The organisations which have grown up over the years split the family into men, women and children, and are defeating our own objects."

"To the extent which you make I would add that — that study groups in which men and women meet together at which they young contribute as well as the older, it is not only needed if the faith is to be understood and proclaimed with confidence."

Mr Francis maintains that by splitting the Church's strength into separate groups, it is liable to blame for the break-up of families.

He said that the Mothers' Union had outlived its usefulness and that it was cluttering up the Church's life and wasting time and energy in activities secondary to the Church's mission.

He said that since he abolished local branches of the M.U. and the Church of England's Society for the Promotion of Families worshipping together had risen from time to time.

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## ARCHBISHOP BACKS M.U.

## BUT BLAME FROM VICAR

ANGELIC NEWS SERVICE

London, January 11 (AP) — The Archbishop of York, the Most Reverend P. G. Cogan, died on December 30, that he had said the Mothers' Union should be abolished — far from it.

He issued a statement from Bishopthorpe Palace, York, after the death of the Rev. Dr. Epiphanius Burnmore, the Reverend L. Rose Francis, head of the Mothers' Union and similar organisations were a divisive influence in the Church, and had claimed the archbishop as an ally.

A spokesman said on the archbishop's behalf: "All too often the Church organises its activities in such a way that the members of a family, or a community, or young people by themselves whereas it would be better to meet together in parish fellowship, youth learning from age and age versa."

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# MISSION AND STRUCTURE

THE mission is God's mission to Himself, summing up all things in unity in Christ. He is called the "Iaon," the people of God, to be the agent of His mission in the world. The fullness of His mission is revealed in Christ, and the Church as His Body, is called to obedience to it.

As Christ was sent into the world, so the Church is sent in the context of the world of history. Its structures arise partly from its own nature and partly from the conditioning processes of the culture in which it is set. Thus they have been formed partly under the Holy Spirit and partly by the exigencies and pressures of the community in which the mission is operative.

Before we consider the existing structures of the Church in relation to their adequacy for mission, we need to survey our contemporary culture. It has been seen that the God whose mission it is, is Lord of creation and of history, and the "world" is the object of both. This constitutes the missionary situation.

## THE Social Revolution

The development of the industrial revolution of the eighteenth and nineteenth centuries transformed the settled rural agricultural society where the traditional relationships of people were experienced within a territorial ambit.

## GROUP BROKEN

It forces the people to move into industrial centres and to become large cities and broke up the homogeneity of the group which had lived, worked and played within the one social framework.

It banded men together as members of industrial corporations and commercial institutions and began the process of de-humanisation.

The speed of the fragmentation and de-humanisation of life has accelerated in the twentieth century in the growth of urbanisation. In 1900 A.D. there were only eight cities in the world with a population exceeding one million people.

Today there are almost one hundred cities and some of them are approaching ten million people in number, and the process is occurring in Australia.

Among these are the cities where people who have never seen a dairy, a tobacco farm or wheat field which produce their food commodities. In these huge communities men and women become ciphers, a nameless humanity, living an impersonal existence.

Stephen Neill sees this as the breaking up of the "traditional unity of man's life. He points out that all religions are most primitive to the culture, were expressed in a complex which recognised their basis to its formation.

Up to the end of the nineteenth century the religious convictions of man helped to shape his culture. This was because man's work and life, his body and soul, could be realised within the unity of his social life.

## LIMITATIONS

The urbanisation of man has shattered this basic unity and association with the result that "religion has become instead of religion and as a consequence become anomalous. It has declared its emancipation from religious past and has, therefore, become demoralised." Two fields of life show this.

In education the individual is trained to be a cog in an industrial machine and the "technological education" implies a limitation of study to the requirements of technology divorced from the humanities. It creates "technological man".

In government and industry economics and statistics determine policy, and these largely disregard the personal element. Man becomes an economic unit to be disposed of in the economic engine. Such a concept of man again de-humanises him.

In the industrial development the class structures in society were changed. The working class was created and gradually developed working class organisations which became the basis of social centres for their life interests.

The traditional structures determined the standards of living, conditions of labour, the distribution of the individual and the family.

During the nineteenth century, in England at least, had little close contact with the villages and towns. The separation became more marked as the industrial revolution. The Church as an institution, has not made real contact with it.

Moreover, because the structure of the eighteenth and nineteenth century Church was organised on a territorial basis it failed to appreciate the significance of the industrial movement and more often than not responded to working class movements by identifying itself with the movement of reaction and the employer.

The Church failed to adapt itself to the new situation and the working class still looks to the Church for a message, a philosophy to its hopes, aspirations and fears.

The middle class was, and remained, more firmly in the Church than the working class. Increasingly divided from the working class in economic and social life, the Church's leaders, clergy and laity, were separated from the working class by their impact on society was less.

In the twentieth century, with the extension of education and the growth of the working class generally, this class is becoming more and more the influence of the Church.

## NEW STRUCTURE

It is caught up also in the social changes. It is becoming more mobile and, therefore, less territorially centred. Its structure is being torn apart by the new conditions as that of the past.

These classes have become increasingly identified and are more closely bound together by the growth of trade unions, professional associations, welfare schemes, industrial arbitration processes and so on, have bound them together in a pyramid structure with its wide base of occupational affinity.

This structure has de-personalised the individual and dehumanised the individual structure. This structure has de-personalised the individual and dehumanised the individual structure.

Consequently, although "technological man" the sociological structure has been created, "organismal man" who finds himself a part of the social structure, many of them unrelated to his social and industrial life.

His cultural pattern is no longer shared by the social and industrial structure, which acknowledges the religious and social structure.

These new structures are the "principals and powers" which make their decisions, frame their policies, and act independently of any religious institution or Church.

This technological, urban, de-personalised and de-humanised structure, has brought about a complete new culture from that at the beginning of the industrial revolution.

The change in the missionary situation is the discovery of the requirements of technology divorced from the humanities. It creates "technological man".

The tendency of the Church is to become an economic unit to be disposed of in the economic engine. Such a concept of man again de-humanises him.

This is the second of three papers given by the Rector of Albury, the Venerable Rowan Butler, at a conference of clergy of the Diocese of Canberra and Goulburn held last year at the Anglican Conference. The third paper will appear next week.

An illustration is, in the attitude of some churchmen, to the Church's relationship to the world. Commonly, as increasing numbers of people are leaving the Church and Universities, the Church is regarded as a superstitious anachronism. The movement of the new educational and intellectual society is away from the Church.

At the beginning of the eighteenth century the structure of the Church was a comparatively simple one. The power to govern to Parliament was based on land tenure. All the decision-making bodies were reasonably uncomplex.

The emergence of the industrial revolution changed this. The land owning representatives were replaced by men of industry and commercial power bodies. The decision-making bodies became more complex.

## HUB OF POWER

It became more difficult to pinpoint the hub of power, and with it the centre of decision-making, because of the complexity.

These things, the complete separation of the working classes, the development of new power centres, the growth of the Church's authorities, have been intensified in this century.

The social modern social revolution against which we are struggling, the structure of the Church as the instruments of mission.

The first structure to be examined is the Church's structure, whose growth we shall consider briefly. The New Testament speaks of the Church as a community.

As people were banded into communities as opportunity allowed, some were in "Caesar's household", a gathering of people who would together come some together in a private home, a sort of residential gathering, others met in the catacombs as refugees of political oppression.

Under at first Christians met under conditions determined by the world which brought them together by the pattern of its structure. The Church's apostles were itinerant missionaries wherever opportunity arose.

From the reign of Constantine the Church was accepted and adopted the Church, which began to build a structure to match the world, the domed pattern and officers building.

During the medieval period the Church's structure emerged. The feudal system centred each community in the Church, and the Church's structures soon followed this pattern.

In the ninth century the pattern of modern congregational life was created, and the Church's structure with its parish priest, bishop and the archbishop.

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When Hooker thought of the Church as a community, he thought of them as two sides of the same coin, the Church and the Christian community were identical. To belong to the Nation was to belong to the Church, and the Church was responsible for the welfare of the community. Consequently, the Church was the "public work" for "public worship," which the State could approve.

Urbanisation has destroyed this concept. The Church has become a "religious" institution, a community of men and women, a Christian community as one among many communities in a pluralistic society.

The effect of the Church's structural maladjustment is that the local congregational parish has become an unbalanced institution.

Often his life is centred around the place of work where industry provides for his welfare and his social life. There are separate centres for his private and public life.

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