

THE ANGLICAN

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M.R.I. PROGRAMME READY FOR ALL DIOCESES 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 Godfrey Samwell.

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

Two dioceses, Banbury and Gippinsland, have already accepted actual projects.

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

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

Parishes will not allow a project to reduce the missionary giving which the overseas Church receives.

The Diocese of Banbury has accepted responsibility for the training of the first Deacons in Singapore.

The Diocese of Gippsland has accepted responsibility for £1,000 for building costs at The Martyrs' School, New Guinea, and 100,000 rupees for secondary schools in Ceylon.

Before response can come however, the M.R.I. Committee emphasises the two first aims of the programme — repentance and三农.

The material which will be available to all parishes during Lent will be the first of the first really unified effort of the Church of England in study and action.

The Primatial Secretary, says Bishop Samwell, has seen its task as "to bring the Christian Church 'to begin at once a radical study of its own effectiveness and to see what should be the study of its structures, its theology of mission, and its ministry.'

"In other words we are seeking to bring the Australian Church to participate in a three-fold pattern of preparation, renewal and response."

The members of the committee add:

The Primate, the Right Reverend G. R. Dulphy, the Venables, the Right Reverend Sir George of the Ecclesiastical Affairs Committee of General Synod, the Vicar-General, Hon. Reginald de la Croix, of the Diocese of Canterbury and Gold Coast; Canon A. J. Lapidge, Organist and Secretary of the Diocese of Brisbane; Mr F. A. Timms, Registrar of the Diocese of Newcastle; Canon A. J. Bain, C.M.S. Federal Secretary; Canon W. H. C. Smith, A.B.M. Chairman, and Mr V. K. Brown, Director of the Royal Naval Religious Department.

The handbook "Parish Action," has been prepared to be used as the basis of the study programme this Lent.

T. S. ELIOT DIES : GREAT POET AND INFLUENTIAL ANGLICAN LAYMAN

ANGLICAN NEWS SERVICE

Mr T. S. Eliot, O.M., who died at his Kensington home here on January 4 at the age of 76, was not only the most influential English poet of his time but one of the Church of England's greatest laymen.

Much of his work reflected the Christian faith, particularly the doctrine of the Resurrection but it was not to the church authorities that he addressed his work but to the wider audience of the one who understood him best.

In that sense he was an evangelist, a prophet of the福音 before the organised Church recognised this mission whether it was in the theatre, the Parish Church or the Churches, the Press or the pulpit. The Parish has One Ministry and the Parish Dies to Live.

His life, though it contains many methods of carrying out each study as well as a great amount of resource material printed in full.

The national programme hopes that the study will be carried out by the missionary-minded or study-minded people in the parishes, the decision-makers, that is churchwardens, vestrymen, parish councils and office-holders will all

Self-examination

This is a programme of self-examination to be carried out under the following headings: Theology, the Liturgy, the Parish Church to Listen, the Parish Church and the Churches, the Press, the Pulpit. The Parish has One Ministry and the Parish Dies to Live.

The study course contains each method of carrying out each study as well as a great amount of resource material printed in full.

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to the study course.

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THE PERIL OF IGNORANCE

There is no effective informed opinion about China to-day in our Government, Press, Church, or among the public generally. We are as dangerously ignorant about the most elementary facts of the Chinese People's Republic as was the Middle Kingdom itself about Europe when Lord Macartney reached Peking. Our ignorance to-day, as China's, there is no question, is determined ignorance, not assumptions of superiority based on little but prejudice.

Chill irony lurks latent here! Is the march of events to shatter our fantasies as it did China's? Her disillusionment was brutal, savage, humiliating. By ignoring the facts, we risk the same fate. Our countrymen have the structure in one century¹ of a whole distinctive civilization full two thousand years old? The impact of Europe's thought and practices brought final death to Chinese culture; no further cycle of dynastic or national regeneration within that mass culture is remotely conceivable after the collapse of which we are ignorant.

If we are as ignorant and arrogant about China as she was of Europe, and if for this future is to resemble hers, then will our decline cover anything like the same period of a century?

Our aim should be to establish facts. Not to be propagandists, nor fanatics, nor communists, the Liberal Party, the A.L.P., or anything else; but to establish facts and, where that is impossible, at least diligently to seek the truth, all prejudice and emotion jettisoned.

Is the first set of facts not these? The communist form of Government re-created the black chaos in 1949 when she stood as an infant, an infantile state, within a truly sovereign state for the first time in a century, owed nothing to help from either Russia or the West. Our most penetrating minds, true, had seen the fear of the communists as inevitable.² Our most generous spirits had applauded it. The tiny proportion of Anglicans throughout the island were unworried: the Chung Hua Sheng Kung Hui was soundly indigenous in organisation and leadership.

Is this not the second set of facts? U.S. policy towards China flicked from white to black overnight. At the end of the Korean War in 1953, it was clear that the U.S. accepted that conditions in China "could best be handled by a benevolent despot or military dictator, whether Communist or Kuomintang."³ By 1947, President Truman could say without qualification that the Chinese people clearly preferred communism to U.S. policy, however, he based on it fact, but false, assumption that any Chinese government would find it essential to secure U.S. support, together with the conditions necessarily attached thereto. But Mao Tse-tung shewed this tacit assumption to be false, and triggered the reversal of U.S. policy, in his 1949 October declaration that in foreign policy the world would henceforth "lean to one side" — the Russian side.

This, coinciding with U.S.-Russian friction in Korea, and the flight of the Kuomintang rump to Formosa, made the change near-permanent. For the U.S. was less interested in law than in strategy, and insisted on controlling Formosa.

Is not this the third set of facts? Most of the West — notably France and the United Kingdom — opposed U.S. policy. They still do. As lately as 1958 the "Sydney Morning Herald" for example, continued editorially to deplore the U.S. on grounds of expedient and injustice alike. To render U.S. policy towards China less distasteful to its allies, the U.S. has propagated, not without some success, three myths. First, that China aims to crush all freedom in all forms within and without; second, that the regime is militarily aggressive and expansionist; third, that the latest, their development of nuclear fission weapons. China is doubly dangerous, placing her in a position to carry out her aims.

As to the first charge, it is enough here to note if has some truth, if only where freedom of travel is concerned. However, no country which denies entrance to a Professor Ollifford or to an Orthodox Bishopric, or refuses a permit to enter the Reson or one of the Anglican parishes, is in a sound position to criticize another country which refuses to receive a Lord Lindsay of Birker. As to the third count, we defer comment for a time, save to state that all nuclear explosions under any circumstances are abominations in the eyes of God.

What of the other two charges of Chinese aggression? Korea? Tibet? Formosa? Malaya? Burma? Pakistan? Siberia? India?

Enquiry into the hard facts about alleged Chinese "aggression" in each of these cases induces uncomfortable feelings in most of us who have so long suffered through laziness or prejucide, grapple with them, and consider the implications. They can too easily be checked and feed into anyone prepared to make an effort instead of averting his eyes.

Australia must have a policy towards China. The question is whether that policy is to be based upon fiction, or fact. If the latter, then the sooner we all start delving, the better.

CHURCH AND NATION

"Everything which touches the life of the nation is the concern of the Christian."

—Dr Geoffrey Fisher

Holiday: Do Not Disturb

Only a month after a Senate election which the Government fought primarily on the issue of Australia's role in South-East Asian developments in South-East Asia, it has been disturbing to find that the Australian Nation walks out of the United Nations and fears grow about developments over Malaysia.

No one begrides the Prime Minister, Sir Robert Menzies, his desire to keep Australia safe. One would not expect the shop to be left almost unattended.

The Prime Minister, Mr McEwen, did make a perfunctory comment, expressing his desire that Australia's action a week after it had been announced. But the Minister responsible for the UN, Mr. Gorton, at that time was apparently still on holiday in Western Australia, and the news from Formosa, home to him, shows signs of packing his bag to go.

All must hope that this unusual reaction to mounting tension is between Indonesia and Malaysia is not a sign of weakness. But the Prime Minister's decision to withdraw from the UN also seems to treat the matter as though it were of little importance.

It is the first set of facts?

Or the second?

Or the third?

Or the fourth?

Or the fifth?

Or the sixth?

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Or the nineteenth?

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Or the fifteen-

thousand-twenty-

two-hundred-and-

first?

Or the fifteen-

thousand-twenty-

three-hundred-and-

first?

Or the fifteen-

thousand-twenty-

FOOTNOTES

(Continued from Page 6)
for example, that "it might be argued that if there was any agreement at Geneva, it was by the Chinese Communists at the expense of Mu Ho Chi-minh, who had to accept a less favourable settlement than he wanted". In reality, he had a right to expect.

The myth that the government of North Vietnam bears sole responsibility for the failure since 1954 to implement the peace for the whole country agreed upon at the Geneva Conference is dispelled by Mr. S. J. Stirling in 1955-56, where it is recorded (p. 272) that "It was however no secret that the Government of South Vietnam was unwilling for the elections to take place and its rejected approach from the French was the result".

(e) For further, see above.
(f) That the communist rebels in Malaya who involved British forces in so long a war were really sent for the most part by Mao Chieh-tung, who had received moral support from Pekin, seems beyond question. There is also evidence that Chinese armed forces or arms, were at any stage sent to Malaya.

(g) Burma stood in much the same position as China in respect of its occupation by Britain in the last century, as Indo-China. The Encyclopedia Britannica, 1960, 10th Edition, is here again a sound reference source.

The *China Year Book International Affairs*, 1954, gives p. 298 an interesting account of the conflict in South China, which culminated in Burma of a Kuomintang army numbering upwards of 10,000 men, who had been supplied with arms by the U.S. The preview of this army, on the border of the Chin Provinces, caused many problems which the Governments of China and Burma approached with commendable statesmanship. The intricacies of the boundary between the two countries were resolved upon the signing of the Sino-Burma Boundary Agreement of October 1, 1960. The text of the Treaty was published in *Pekin Review*, No. 40 December 1960.

A further reference work is D. Woodburn's *Makings of Burma*.

(h) There is no substance whatever in allegations of Chinese "aggression" against Pakistan. The two countries have a common frontier bordering on Kashmir. The most recent and authoritative account of the final settlement of the dispute between the two States is given by Alan Lamb in *Australian Outlook*, the Journal of the Australian Institute of International Affairs, Vol. 18 No. 1, December 1964. The Sino-Pakistan Boundary Agreement of March 2, 1963, is published in *Pekin Review*, No. 11, March 1963.

The article is essential reading.

(i) The course of Sino-Russian differences over Siberia and Mongolia has already been mentioned. It may best be seen in any good historical atlas, which shows the dates of the Russian conquests in the middle of the last century. Russian claims were made effective. It is difficult to understand why Russian encroachments upon the territories of proto-Chinese were considered to be justified. The Chinese Government has raised this matter at intervals since 1952.

(j) Mr. Alan Lamb, in his article, "Malaya" cited above throws much light on the non-Indian border areas of the Republic. This should be made to THE TIMES Atlas of the World, Mid-Century Edition, 1960, which shows the extent of the disputed border areas of the Himalayan Kingdoms are clearly indicated. The "frontier" territory by the learned cartographer responsible, Mr. Lamb's analysis, makes it plain that there is little, if any, similarity in nomenclature of the areas, nor is it commonly accepted about the Chinese attitude in her border disputes.

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

New York, January 11
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.

Churches proposed to the N.C.C.C. policy-making Ecumenical Board said the Mississippi Delta Ministry, which had already been conducting five pilot projects from its headquarters in Greenville, Mississippi,

projects now under way or getting started, deal with voter registration, community centres.

The programme, which is budgeted at \$18,000 dollars over a three-year period is receiving financial support from the World Council of Churches and other foundations.

The programme is a memorandum issued by the World Council of Churches on the facts about race conditions in Mississippi, a hard-core segregationist area, in which Negroes constitute 40 per cent. of the total population of 2,178,000.

• • •
In 1960 Negroes in the State had an average annual income of 600 dollars as compared with 2,100 dollars for whites. One-third of the Negro population is employed in agriculture. Of homes in rural areas more than one per cent. have no piped water.

• • •
The chance that a Negro boy will graduate from high school within the first year of life is at best twice that of a white baby.

FEW VOTERS

• • • Only 6.7 per cent. of the population of voting age is registered to vote, the smallest percentage of any State in the Union. Negroes in the State, not one Negro was registered to vote in July, 1963, in 26 others were registered.

• • • Education. A sum of \$20,000 dollars is being spent for primary and secondary education, particularly in those areas where "brothers kill brothers" and Christian schools are still existing.

• • • Literacy programme. A sum of \$20,000 dollars is being spent for primary and secondary education, particularly in those areas where "brothers kill brothers" and Christian schools are still existing.

• • • World Peace PLEA BY POPE

ANGLICAN NEWS SERVICE

Rome, January 11
The Pope, on January 1, 1965, has issued a special peace plea, particularly in those areas where "brothers kill brothers" and Christian schools are still existing.

• • • Religious freedom and war are still believed to be the instruments of order and peace.

Addressing the world's Year Day crowd of some 40,000 people gathered in the St. Peter's Square, the Pope wished for progress in the promotion of a free and open society in Mississippi and the like, least possible harm to the people involved.

Christian everywhere, he said, to concern themselves with the welfare of their brethren, both black and white, who are held captive by the products of hate, fear and ignorance", it said.

ADULT GROUPS

ANGLICAN NEWS SERVICE

Rome, January 11
The Archdeacon of the Yerushalayim, the Venerable Josiah Merle, has been appointed to the Diocese of African Suffragan Bishop in Malawi (formerly Northern Rhodesia).

He was born on Likoma Island in Lake Nyasa sixty years ago, was taught in a number of schools, including the Malosa School which is now one of the leading secondary schools in Malawi.

He was, for a number of years, a teacher in Malosa School which is now one of the leading secondary schools in Malawi.

He was ordained priest in 1979 and has lately been working in the Diocese of Western Tanganyika.

ARCHBISHOP BACKS M.U. BUT BLAME FROM VICAR

ANGLICAN NEWS SERVICE

London, January 11
The Archbishop of York, the Most Reverend Dr. R. D. Coggan, denied on December 30, that he had said the Mother's Union was "a bunch of old ladies".

He issued a statement from Bishopsgate Palace, York, after receiving a letter from the Reverend L. Rousse Francis, had said that the Mother's Union and similar organisations influence the Church, and had claimed the archbishop was an "old man".

A spokesman said on the archbishop's behalf that the Church organises its activities in such a way that the members of a family are members separately, men by themselves, women by themselves, and where it would be better to meet together in parish fellowship, learning from age and vice versa.

"Archbishop, of course, is a member of the Mother's Union should be abolished — far from it," he said.

Mr. Francis sent a memorandum on his views to the archbishop. He said that in his reply the archbishop had said:

FAMILIES

• • • That often commented that the Church organisation speaks so much about the unity of the family, in its activities does much to unite these families one from another.

• • • The organisations which have grown up over the years in the family, the men, women and children, and we are defeating our purpose.

• • • To the points which you make I would add this: that study groups, which bring us together join together and in which the young contribute as well as the old, and that the spirit of the faith is to be understood and proclaimed with confidence.

• • • The archbishop's point about splitting the Church's strength the organisations were indirectly responsible for the break-up of family life.

He said that the Church of England Men's Society is one of the oldest and that it was cluttering up the Church's life and wasting time, and that it was a hindrance to the Church's mission.

He said that since he became archbishop local branches of the M.U. and the Church of England Men's Society the number of families worshipping together has risen from none to forty.

TREND TOWARDS ADULT GROUPS

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ADULT GROUPS

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"THE FORM OF A SERVANT . . . IN THE LIKENESS OF MAN"

Philippians 2: 5-7. Let this mind be in you which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God; but made Himself of no reputation and took upon Himself the form of a servant, being made in the likeness of man.

This is the text of the sermon preached at St John's Cathedral, Brisbane, at Evensong on the Second Sunday after Christmas, January 3, by Canon D. L. Thawley.

It is by the great souls who have followed this path, but, at the same time, when this attitude may not be the best attitude for regard for the things of this world, it becomes deeply one-dimensional.

Christians who try to follow this path are like those who climb to the top of the mountain of the Transfiguration and refuse to come down.

One of its extreme forms is that attitude leads to that extreme which taught that we should aim at complete passivity of will and that nothing we do alone might act in us. Even the vocal prayer was wrong.

Even the most heroic acts of moral worth was regarded as an imperfection rather than a virtue.

In its extreme and most fanatical form this doctrine led people to believe that they must give themselves crucified by their girl companions in the year 1823 and that the world would at last might follow the complete self-sacrifice of Our Lord.

It is the other extreme and less noble manner this attitude causes the Christian to withdraw from the world in which they live, whenever they can, leaving their families, their friends from the world in which they live, whenever they can, leaving just an affair between the soul and God.

DANGER

W. H. Auden in one of his poems imagines that he hears arising from cathedrals, "Liturgy in the dead cathedral walls of stone, there now remains no trace of him, the form of a servant and being made in the image of man, comes into death and his exaltation above every name so that at the name of Jesus every knee should bow and every tongue should confess that Jesus Christ is Lord; that all this may be but just an explosion of lyrical fervour on the part of the Platonic author, the expression of the belief of a large group of early Christians that they could together reasonably join this great song."

This is how Christians from perhaps the earliest times understood the meaning of Our Lord's message of the Kingdom of God. And this continues to be the way in which we must understand it.

But it is not just a question of what we should believe about Our Lord and His teaching, what we ourselves should be and how we should live.

So it is, it were, takes the words of this hymn, and says, "This is what you sing about Our Lord and His teaching, also the pattern of your life in Christ." Let this mind be in you, which was also in Christ Jesus. What is that? Is it so distinctive of the way of Christ?

OTHER WAYS

To understand that we might well need to look at other ways that men have followed all down the ages. The first is the way of shallow materialism, in which great souls have followed and which still possesses great attraction.

It is the way followed by some of the great religions of the world. The material world is a world of illusion from which one can only seek to escape.

It is the way of some of the great non-Christian mystics, such as Plotinus, who sought the life of Gods and of divine and blessed man – a flight of the spirit into the Absolute.

The soul must escape from the shackles of this material world and soul must be freed from the material world and a flight of the spirit into the Absolute.

We should not belittle the truths that have been imparted

We have a moral obligation to say ourselves so that as least as high a sum as is spent on military preparedness is spent on poverty and disease.

Again these are those of our parents, sons and granddaughters, too, should be allowed to spend possibly to shelter tourists in Malaya or Borneo, be allowed to convert some of their service in relief work over famine areas, or on agricultural projects, or in any kind of public works, or in the building of bridges, in countries where people are living below subsistence level.

They should be allowed to do this for less material reward in return than we receive in arms.

I think that they are mainly right to do this at the price of whatever risk and danger there is involved in the work that they were following in this way.

A billion rusted automobiles, a pile of scrap metal, a million tons of iron from the ruins of Manhattan to the moon?

It is the way of the mind of Christ; he would have taken upon Him the form of a mighty King, but instead he became a meekness, or an impeccably democratic executive.

There was a way in which the material could become the vehicle of the spiritual, only if the spiritual could become the expression of the very being of God, only one way could it be done, and that could be united.

"Let me be in you, who are being in the form of God, that it not robbery to be in you, but that we might paraphrase these words and come closer to the meaning of the incarnation, that God did not think his equality with God an occasion for glory, but took upon Him the form of a servant, of a slave, and was made manifest in us."

This is the mind of Christ, this is the pattern of the Incarnation, this is the pattern of the life of Christ, this is the pattern of our material world and our material lives can be filled with the mind of Christ. This is the way of Christ.

If this had been the mind of Christ before he came, God would never have been sufficiently concerned for our salvation to lay upon him the form of a servant.

The other way that many have followed is the way of the flesh, the ego, is the complete opposite of the first. It is the expression of the flesh.

It is the way of Alexander the Great and Julius Caesar and the way of Napoleon Bonaparte. It is the way of materialism.

One uses all the material forces of the world, the might, economic power, scientific invention, etc., very often to do good, but always to do evil, but always to achieve mastery, to dominate, to rule, to possess, to dominate, economic imperialism. But it is not only the way of the great and powerful, it is the way of the small and the weak, of us so far as we try to force life to give us what we want, to force others to give us what we want, and our knowledge to make ourselves secure and comfortable, enlightened or unenlightened selfishness. T. S. Eliot has spoken

of "the weariness of men who turn from God, the weariness of their bodies, the gloom of your action, To arts and inventions and dangers."

To schemes of human greatness throughlessly discarded, Through earth and water, your services,

Explaining the seas and developing Engaged in devising the perfect refrigerator,

Playing with happiness and flinging empty bottles, Turning from your vacancy to For nature or race or what you call humanity.

We have recently heard that a proportion of the young men of this country are to be converted into soldiers, sailors and airmen. Many people who witnessed this last year, expressed a right and proper step to have been taken.

It is last facing up to her obligations and is no longer pursuing a path of self-indulgence.

There is obviously much truth in that, but as to the rightness of the policy, I do not wish to speak.

But there is this to be said, that the vast majority of material prosperity and natural wealth set in a portion of the world, and that the vast majority of nutrition and disease have assumed enormous proportions than that of providing forces for armed service.

We have a moral obligation to say ourselves so that as least as high a sum as is spent on military preparedness is spent on poverty and disease.

Again these are those of our parents, sons and granddaughters, too, should be allowed to spend possibly to shelter tourists in Malaya or Borneo, be allowed to convert some of their service in relief work over famine areas, or on agricultural projects, or in any kind of public works, or in the building of bridges, in countries where people are living below subsistence level.

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THE BIBLE STUDENT

BY WINIFRED M. MERRITT
THE EPISTLE TO THE OLD HEBREWS

STUDY NO. 2 — The Old Testament Prophets.

Amos, the first of the writing prophets, was from the southern kingdom, but his mission was to the northern kingdom of Israel, and he was a simple shepherd-farmer of Tekoa in the hill country to the south.

He received his call direct from God, being as he seemed, neither a professional prophet nor a man of the world.

Leaving his farm immediately to warn the northern kingdom of God's judgment, he proclaimed the blight social and moral evils of the nation, but his message was rejected.

He told them to go to the northern kingdom. To him through personal experience of an unfaithful God, he was revealed who had given his love for his erring wife had led him to his deathbed, to which he had descended, and restore her, and God's love, to his people.

Isaiah was a highly educated prophet. He took an active part in public affairs and politics in Jerusalem, and was a member of four kings. Through a vision of God granted to him in his youth, he announced the holiness of God.

Of Micah's call we have no record, but he was sent to address our neighbours who settled on the "little men", the poor, the slaves, the poor and the priests, and pronounced doom on both kingdoms, but particularly on Judah.

Jeremiah, receiving his appointment to the ranks of the prophets reluctantly, was sent to the people who still follow Our Lord in Babylon. He was sent to the people of Nineveh, who were in a state of spiritual and physical hardship, by persecution and imprisonment. He saw Jeremiah, receiving his appointment to the ranks of the prophets reluctantly, was sent to the people who still follow Our Lord in Babylon. He was sent to the people of Nineveh, who were in a state of spiritual and physical hardship, by persecution and imprisonment. He saw

Freon some it is asked that they should follow Our Lord in Babylon. He was sent to the people of Nineveh, who were in a state of spiritual and physical hardship, by persecution and imprisonment. He saw

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QUESTION ABOUT THE CONGO

FROM OUR OWN CORRESPONDENT

Gambetta, January 11

Reference by churchmen regarding the situation in the current issue of *S. John's Young, Gambetta, the author, the Reverend S. W. Holmes.*

He was asked during one of his question box sessions where he had been called in his mission to the Congo?

"Probably here in Australia," said the reverend man, "Who takes the trouble to read the missionary publications to work in the Congo? Who cares?"

How many give sacrificially to enable the Gospel to be preached more effectively? Who takes the trouble to work in the Congo, or anywhere else?"

"If you did it all, was it a vague, patronising sentimental thought spurred by the poor and really informed upholding of the real needs of the area?" Dr. Denis Grace.

"Does the Church in the spot is misguided at times, in particular at other times, but at least these people out of both their work, God's work, is its responsibility as much as it is theirs."

"If you ask us questions about the Congo, we have supported them, before we ask where they have failed. Where have they failed?"

ANGLO-AMERICAN EXCHANGES

ANGLICAN NEWS SERVICE

Details of three parish exchanges between clergymen of the Church of England and the Protestant Episcopal Church in the United States have been announced.

The changes, which are sponsored by what is known as the Water-Sheppard programme, began on January 1st for a two-year period commencing from the summer of 1965. They are designed to improve the understanding between members of the two churches.

STAINED GLASS

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Vol. No. 3874

MISSION AND STRUCTURE

THE mission is God's will for the world to reconcile it to Himself, summing up all that He has done. The people called the "lions", the people of God, to be the agent and witness of His mission. The fullness of His mission is revealed in Christ, and the Church, the Body, is called to obedience to it.

As Christ was sent into the world, so the church set in the context of the world and history. Its structures arise partly from the needs of man through the conditioning processes of the culture in which it is set. It is also formed partly under the Holy Spirit and partly by the experience of man in the community in which the mission is operative.

For us to consider the existing structures of the church for their adequacy for mission we must survey contemporary culture. It has been seen that the God whom mission is set to Lord over the course of history, and the "world" consists 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 into a world of people of different social relationships of people were experienced within a territorial frame.

GROUP BROKEN

It forces the people to move into industrial centres which became large cities and broke up the settled rural group which had lived, worked and played within the one social frame.

It herded men together as members of industrial corporations, of mechanical inventions and began the era of urbanisation.

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

To-day there are almost one hundred such cities and some of them have populations of over one billion people in number. This process is occurring in Australia.

And here we find people who have never seen a dairy, a tobacco farm or where field and factory produce their commodities. In these huge communities men and women become ciphers, lost in the humanity, living an impersonal existence.

St. Neill sees this as the breaking up of "the traditional unity of man's being". He points out that "the modern world is most primitive to the most complex, was expressed in a culture which was the basic to its formation."

Up to the end of the nineteenth century religious convictions of man helped to shape his culture. This was possible because man had little body, social and needs, could be realised within the unity of his social life.

LIMITATIONS

The urbanisation of man has shattered this basic unity and associated with the result that "religious has become dead" and as a consequence become anaemic. Culture has declined and man has lost his religious pat and has therefore, become dead". Two fields stand out.

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

In government and industry economic and statistical design make these largely disregard the personal element to be disposed of in the economic interest. Such a concept of man again de-humanises him.

In the industrial development the class structures in society were changed. The working classes, the people of God, gradually developed working class organisations which became centres of their life interests.

These new social structures determined the conditions of the general welfare of the individual and the family.

From the beginning the working class, in England at any rate, had little close contact with the universities and the Church. In Universities, the Church is regarded as a superstitious amateur, a conservative, anti-new educational and intellectual structures.

At the beginning of the eighteenth century the structure of the ruling class was a combination of some churchmen, nobility and gentry, and the landed gentry.

Moreover, because the structure of the eighteenth and nineteenth centuries was based on a territorial basis it failed to appreciate the significance and more often than not, responded to working class movement by the forces of reaction and the employer.

The Church failed to adapt itself to the changing situation and the working class still looks to the Church for guidance to their life, its hopes, aspirations and vital concern.

The middle class was, and remained more firmly in the Church. In members became more numerous than the working class in economic and social interests. General Church influence was drawn from it, and though it may have been important in the twentieth century, with the extension of education and the growth of the middle class society generally, this class is moving out of the sphere of influence of the Church.

NEW STRUCTURE

If the speed of the fragmentation and de-humanising of life in the urban situation has become more mobile and therefore, less territorially centred. It structures itself in the same conditions as that of the working class.

These new bases have become increasingly identified and enmeshed within society. The middle class, professional associations, health centres, industrial arbitration and other agencies have joined them together in a pyramidal structure with its base of economic organisation.

This structure has de-personalised society as the humanised and corporative have diminished the industrial structure.

Consequently, along with technological man, the "organisational man" who finds himself a member of a mass of unpersonal societies, many of them unrelated within the pyramidal structure of society.

His cultural pattern is no longer shaped by his religious principles and powers which make their decisions goals independently of any influence of the institutional.

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

The crucial factor in the situation is the discovering of new knowledge in the field of science. Man's knowledge of his universe, including man himself and his place in it, has now demanded a re-evaluation of religious assumptions.

The structure of the Church has been to sweep it from its framework of thought in defence of its inherited theological cate-

This is the second of three papers given by the Reverend Ron Border of Allbury, the Venerable Rural Border, at a conference of clerics of the Diocese of Canberra and Goulburn held last year as part of the follow-up to the Toronto Conference. The third paper will appear next week.

An illustration is, in the attitude of some churches, to the theory of evolution. Consequently, as increasing numbers of people leave the Church and Universities, the Church is regarded as a superstitious amateur, a conservative, anti-new educational and intellectual structures.

From the beginning of the eighteenth century the structure of the ruling class was a combination of some churchmen, nobility and gentry, and the landed gentry.

People lived, worked and found their leisure in the one community and social communication was largely within the community.

Urbanisation has destroyed the community.

Church society is pluralistic within the geographic area and these have no necessary inter-relatedness.

Man lives in one place, works in another and finds his leisure time elsewhere.

Often his life is centred around the place of work where he makes his home and his wife and his social life. There are segregations for his private and public life.

The parish congregational system in the medieval period, with its church as the central centre of man's life because they were one, did not allow for the separation of life and increasingly alienated from it and irrelevant to his particular needs.

The Church structures have not adapted themselves readily to the changes of the twentieth century. The medieval church was able to express the needs of the people of the time. We have seen the purpose of the mission of God within this context. To-day this is questionable.

The congregation structure has changed from the rural agricultural community so that it is adequate to life in the modern city.

Thus at first Christians met under conditions determined by the circumstances of their environment. They were baptised into Christ who was a member of a community as opportunity allowed. Some were in Caesar's army, others in a private house, some were in a cave, others, people who worked together; some were in the community, others, working wherever opportunity arose.

From the reign of Constantine the church structure greatly changed. The structure of the geographic parish was adopted and the church, which began to build towards the world, moved towards its internal organisation rather than to the categories of the world. Christ failed to deal with the complex and specialised interests of man outside the church. He failed to enter into dialogue with him in the situation most significant to him.

This partly explains why there is very little theological emphasis upon the nature of mission, upon the various forms of the ecclesiastical structure of the church.

The priest and the square, the archbishop and the bishops, the archdeacon and the deacons were the corresponding centres of the community, the parish and the village, the diocese, the archdiocese, the province and the nation.

The Church's hierarchy with its parishes and diocesan structures each community in the world, with its parish priest, appeared.

The parish structure is about 1,000 years old and emerged to meet a particular social situation.

The change from the medieval structure of society has raised the question of the adequacy of the congregation as a structure for mission.

The Church cannot influence either the social or political

power structures of the nation, nor bring any significant influence to bear upon them.

When Hooker thought of God as the Body of Christ he thought of them as two sides of the coin in which the State and the church were identical. To belong to the Nation was to belong to the church. The church was responsible for all people within the community. Consequently, the church was for "public worship" which the State could approve by law.

Urbanisation has destroyed the community. The church has become a "religious" institution within a secular world, and the church is community as one among many communities in a pluralistic society.

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It concerns itself with saving its members, maintaining its structure upon its own self-preservation.

Their intercession and purpose has been diverted to the preservation of its existing structure.

More and more of its life is becoming separated from, and irrelevant to, the world in which it exists. The world in which it exists is fashioning the image of itself.

Even as these changes are taking place, the mobility of people, the geographic parish continues to be sufficiently flexible to make contact with the industrial new social centre which is the new town.

Its structure restricts it from contacting and influencing more people, more people in the city millions, even among the large rural cities, and then their personal and family life.

Such a situation is geographically, geologically, geographically based parish structure is the primary structure in the Christian church.

OUTMODED

The post-war structure of the medieval church, particularly of the middle of the nineteenth century, compensated reasonably with the new structures of the twentieth century. The priest and the square, the archbishop and the bishops, the archdeacon and the deacons were the corresponding centres of the community, the parish and the village, the diocese, the archdiocese, the province and the nation.

The Church's hierarchy with its parishes and diocesan structures each community in the world, with its parish priest, appeared.

Such things as the parochial system, the tithe, the tithe barn, anointing the king symbolically proclaiming the relationship.

As the community of the Holy Spirit, the church which best expresses its obedience to God's mission and indeed this is what it requires of it.

A more realistic definition of

the congregation that pre-

viously cited is that the congregation is the people of God set among human societies in the world, facing the frontiers where God's mission and creation of all men, society and creation in unity with Himself and with one another.

It is the Body of the Crucified Christ involved in the mission, extending the love of the world and displaying the victory of the Resurrection in its love of man in the world.

The congregation is created, not made, but God can, and can come into being when men find themselves to be members of one another in Christ, in the world, in a place of true community. Each member is a "person" a "peculiar being". It exists for the sake of all human societies and witness to it is possible under God to them.

At the same time, the congregation, in the sense of free members to share in the communities of the world, and not absorb them and dominate them, is the structure of the congregation itself.

This freedom comes principally from its relationship to Christ, its head, through its worshippers, its members, in which God's rescuing, reconciling and redeeming activity is at work, creating and revitalising the congregation.

As Christ freed men, so the congregation is freed from the same shackles to minister to the world.

The structure of the modern congregation tends to withdraw from the world, to withdraw from the world, to withdraw from the world.

Today it is certainly not the centre of the social, intellectual, spiritual and moral life of the community. It is the centre of the residential community.

It is becoming increasingly self-centred and at the same time more and more strongly differentiating between the clergy who "work for the church" and the laity who "work for the church".

It is becoming increasingly specialised for the care of its members as it seeks to save its own life.

NATURE OF MISSION

The increasing irrelevance of the congregation springs from this introverted structure.

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Theological conception of incarnation God created the

(Continued on Page 11)

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MISSION AND STRUCTURE

(Continued from Page 18)

world and is present in it, regardless of where it moves through history.

The way in which God is active is the way in which the Church must move if it is to be basic to all structures; the concept of the whole *Church* engaged in continual unremitting mission is the pervasiveness of the *whole of life*.

It is called to command the people of God, to command God for the unity of all men in Him, and its own structure must communicate this.

A structure which does not provide a continuous impact for unity in the world, for the educational and social structures of the culture in which it is set, is not the structure of the people of God communicating His Will, in terms which speak with reality to the world.

This was the burden of the "Honest to God" publication by the Bishop of Woolwich's Unit Group.

As the present structure of the parish ministry is not adequate only for small rural towns and if it is to be dynamic for mission in the world, for the world community, it must take on a variety of forms, none of which are necessarily permanent.

UNIT STRUCTURE

The congregation should be transforming into different "unit groups" more closely identified with their sociological needs. This will mean setting up a "house church" or a chapel on a campus.

In this, the gathering together of Christians in their sociological context so that they are able to think and assess from within, and therefore, to discover what God is saying to them in their sociological situation.

They will be concerned with personal, family and residential matters, with economic, wider concerns of industry, politics, and total culture.

The centre of these groups is located in their "ministry of the laity", as the people of God, and this is the basic unit of structure that this ministry will assume.

The "unit structure" of people with the same vocational, institutional, political or cultural affinities, the Christians can conduct effective dialogue in and with the world.

In this, it can exercise an impact upon men who make decisions but who are outside the parish or congregational centre.

The men who are already in these groups will be invited to actuate the church in the world and release it from the restrictions of size of its institutional structure.

As God's plan and purpose is reconciliation, groups can be attempted, where tensions actually exist.

The tension within a trade union, for example, is completely outside the orbit of the present parish structure, and therefore, irrelevant to the structure of the Church.

However, the "unit groups" must be able to unify and reconciliation as between themselves in their relation to the larger unit, or as pieces of an organization rather than as pieces of a jigsaw puzzle.

THE LAYMAN

This unity and relationship becomes real when it will happen that the laymen offer the world of their experience to Christ as sharers of His priesthood. Then the "unit groups" are free to minister in and to the world because of their broader base.

Here they experience the reality of the community of Christ in which they may not merely "technical" men, dehumanised and deadened, but the pulse of the living God.

It may be asked why, if the layman is already functioning in the world, does he not make his sort of impact now?

The answer is in a variety of reasons. First, the church assumes an understanding of the faith, and of the role of the church in the world which often does not have much.

Frequently teaching about the meaning of God and the meaning of man has little attention.

He has received little relevant interpretation of the Faith in its meaning and intent, and has been trained to see events in the world as God sees them.

He has been concerned with a "religious" understanding of the Gospel when a more "secular" one is more needed. A secular interpretation centres Christian obedience to the law, and the social changes in society, the raw material through which God is seeking to work.

What applies to congregations applies to the diocese. In the Australian Constitution the fundamental structure is directed towards diocesan self-government.

The new discoveries of the social growth of the church and the changes in culture are the raw material upon the episcopacy of the Church could be devised that.

It shows how institutionalised the church has become, how complicated and complex is the procedure for obedience to be rethought on a basis of reason.

There is a way through this to strengthen the parish. The strengthening of the provinces, as associations of the dioceses concern the church to speak to the modern, political and industrial power structures.

It would approximate to the situation that the national state Groups speak to groups within the modern sociological context.

Specialised Agencies:

It would be seen that in some cases the church has a specialised structure involving specialised agencies whose purpose would be to study the problems of the national and the special situations in particular. This is not merely the conventional structure.

The Church's educational structure has been based upon the static rural community concept and has been concerned largely with discovering the particular ways in which the Gospel in the *Church in the religious situation* in its own life.

The training required to meet the new world structures is vastly different from that of the past. The problem is not so much that the training is much more largely with discovering the particular ways in which the Gospel in the world.

"Its essence is the wresting from men in the same secular situation of the insights of the light of common basic insights deduced from their faith."

LIGHT OF FAITH

This requires specialised agencies, the *secular situation*. Wickham goes on to say that we assume too much in from the mere machinery of training. It is too complex, slow and unwieldy in its decision-making and largely with discovering the particular ways in which the Gospel in the world.

The "unit structure" development is that of the ordained ministry which is the basic unit of the diocese, with its diocesan bishop, is the basic unit.

It is not a simple conformation of parishes but an organic conformation which the bishop acts together with projects of mutual interdependence and concern.

The diocese has both a pastoral and a missionary intention and the bishop is theoretically the chief pastor of the entire head of mission.

Biblically the bishop's role is essentially pastoral. His efficacy depends upon the quality and nature of his contact with his flock.

Distances and the size of districts are limiting factors, but the size of the diocese and of the modern bishop with his clergy is small.

These contacts are purely administrative, and the bishop, as the chief executive of the diocese, is increasingly concerned with administration.

It is in the servant structure that the further aspect of the congregational structure which deserves attention.

The concept of the Church and its patterns were defined by Christ when He said that He was the Way, the Truth and the Life.

This means that the present congregational structure, simply the church as a servant of God, does not serve the needs of the people where they are or it is structured so that power serves.

The medieval bishops and their priests served the church until the World War I moved among his priests and people

seeking an adequate otherwise mission if a structure like the energies, aspirations and activities of the congregation in upon itself is egocentric and narrow.

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leisure in teaching in schools, Conferencing classes and preaching less after hours.

This structure needs overhauling. The solution is partly heretical.

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curriculum and procedure for another of the same type. I have referred to the possibility of the "unit structure" and the need for specialised ministry in this regard.

What precise change in structure should the ordained ministry to adjust itself to this is a matter of experimentation, and the best way to do this is the training of the clergy, or the re-orientation of the clergy, in the training of the clergy requires a re-orientation towards the new concepts of the world and the secular concepts on the one hand, and a new interpretation of the Body of Christ on the other.

INTRUSION

Possibly the day of denominational colleges is over and the modern world needs men trained in the skills of the modern world. Training could be the way through the break through from intercession.

In the meantime, the diocese should consider seriously the creation of lay training centres for the ministry of the Word. The *New Testament*, meant creating new *buildings* for vocational groups, or orientation groups, or for the relevance of the Gospel for their situation. And these should be experimental.

The Anglican Church in particular, will become increasingly involved in the movement of the people of God unless it deliberately reaches out to the ecclesiastical field.

The separation of the ordained ministry from the laity is exaggerated by the present system.

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Unless there is freedom-giving in the structure of the church, there will be no room for the development of the ministry of the Church as the agent of mission, and related them in relevant concepts, we are compelled to substituting one internal-directed

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