

FIRST AUSTRALIAN ELECTED ARCHBISHOP OF SYDNEY CLEAR MAJORITY AT BALLOT

A special Session of the thirty-third Synod of the Diocese of Sydney, which assembled in S. Andrew's Cathedral Chapter House on Friday, July 15, elected the Right Reverend Marcus Lawrence Loane to the Archbishop of Sydney in succession to the Right Reverend H. R. Gough, who retired two months ago.

The Archbishop-elect will become automatically Metropolitan of New South Wales, and is eligible for election as Primate of Australia.

The Synod proceeded to elect in the final stage by secret ballot, after four days of protracted debate, shortly before midnight on Wednesday, July 20, when three nominees remained on the Final List. The result of the ballot was declared a little over half an hour after it was taken, soon after midnight.

The three nominees on the Final List were the Professor of Practical Apologetics at the Anglican Theological Seminary, Decatur, Georgia, Dr Stuart Barton Bahagge; Bishop M. L. Loane; and the Principal of Ridley Theological College, Melbourne, Dr L. I. Morris.

Although the diocesan Ordinance regulating the election provided for preferential voting at this stage, it was understood that Bishop Loane was elected by a clear majority over the other nominees, and that it was unnecessary for second preferences to be distributed.

The three nominees, all Evangelical churchmen, are close personal friends. Among the first messages of congratulation from overseas to reach the Archbishop-elect was a cable from Dr Bahagge.

The Archbishop-elect, who was born in Tasmania in 1911, is only the second Australian priest to be appointed to a metropolitan see, and is the first to be appointed to a metropolitan see in Australia.

He was Bishop of New South Wales in 1958, and prior of Sydney in 1958, and prior of Sydney in 1958, and prior of Sydney in 1958.

SISSON CLINIC EXTENSIONS

Extensions to the Donors Wing of the Sisson Clinic at Mount Memorial Village, Church of England Retirement Villages Diocese of Sydney, will be opened by the Minister for Health, the Honourable A. H. Jags, at 3 p.m. on Saturday, July 23.

The building will be dedicated by the Right Reverend Dr H. R. Gough, Dean of Sydney.

The Sisson Clinic is the nursing home associated with Mount Memorial Village.

BISHOP OUTLINES PLANS FOR FUTURE DEVELOPMENT OF CAPE YORK MISSIONS

The Bishop of Carpentaria, the Right Reverend S. J. Matthews, made an important statement about the future of the Cape York Aboriginal Missions in his diocese last Wednesday, July 27.

He said: "The Carpentaria diocese, in 1917, established the Mitchell River Mission, in 1924, developed the Lockhart River Mission and in 1936 the Edward River Mission. It has been and is to present the three Missions as a part of the material and spiritual well-being of more than one thousand Aborigines."

"Since the establishment of these missions the Church has been the mainstay and support of the Cape York Peninsula to adopt the way of life."

"In the intervening period the Church with Government support has developed these Aboriginal Queenslanders in material

and spiritual aspects of living to such a stage that they are now continuing advancement and progressive development are beyond the scope of normal Church activities."

The Church therefore has approached the Queensland Government and negotiations are in progress for the State Administration to assume, progressively, responsibility for the three missions. The Mitchell River, Lockhart River, and Edward River, in structure, it is emphasised, will be a part of the responsibility within the framework of partnership which has existed between the Government and the diocesan authorities over

CHURCH IN CHINA VISIT

In 1956, when he was Principal of Mount Memorial Theological College, Sydney, he was a member of the delegation to the Holy Catholic Church in China by his former diocesan, the late the Most Reverend H. W. K. Mowll.

The Archbishop-elect was appointed to be a bishop of the new diocese which he then had to assume compelled him to resign as Principal of Mount Memorial Village, C. Hammond in 1954.

He remained, however, until earlier this year, a member of the board of diocesan nominations, to which the Synod regularly elected him. This coupled with his experience at Moore College, gave him an invaluable knowledge of the clergy of the diocese.

He told his Bishop Loane's lot to shoulder an increasing share of the burden of diocesan

administration during the episcopate of Bishop Gough, especially after the Right Reverend R. G. Kerle, his colleague as a bishop coadjutor, was elected Bishop of Armidale last year.

For more than six months ago, during the illness of Bishop Gough and the interregnum after his resignation, Bishop Loane has acted as Administrator of the Diocese of Sydney in circumstances sometimes of special difficulty.

He married, in 1937, Patricia, a daughter of the late Canon D. J. Knox, one of the best-known and loved evangelical leaders of the Diocese of Sydney. The Archbishop-elect's brother-in-law is the present Principal of Moore College, Dr D. B. Knox.

The Archbishop-elect and Mrs Loane have four children: two boys and two girls.

Bishop Loane is to be enthroned at the late Canon's (Dr) Sydney, on August 13. [See Leading Article, page 4.]

ARRANGEMENTS FOR GENERAL SYNOD COMPLETED IN SYDNEY

The Standing Committee of the General Synod met in Sydney last Friday, July 22, and cleared much of the necessary ground for the meeting of General Synod to be held on Tuesday, September 20 next.

Members passed three non-controversial motions unanimously before plunging into a turgid agenda.

- of appreciation and thanksgiving for the great contribution to the Australian Church of the late Bishop W. R. Barrett, who played a leading part in framing the Constitution;
- of appreciation for the vigorous and tolerant role of the former Primate, the Right Reverend H. R. Gough; and
- of felicitation and assurance of prayer to the Archbishop-elect of Sydney, the Right Reverend Marcus of Loane.

The major business before the Standing Committee was the future of the Primacy.

The position is now more confused than ever.

At present the Archbishop of Brisbane, the Most Reverend P. N. W. Strong, is acting Primate because he is the senior Metropolitan by date of consecration.

One draft Canon which will come before the General Synod provides that seniority shall be determined, not by date of consecration, but by date of enthronement as a Metropolitan.

This draft Canon requires an alteration of the Constitution and would take some years to come into effect.

If enacted, and subsequently accepted by the dioceses, it would reverse the positions of the Archbishops of Brisbane and Melbourne, as well as those of the Archbishop of Perth and the Archbishop-elect of Sydney, making Archbishop Woods acting Primate and the Archbishop of Sydney, instead to the Archbishop of Perth, instead of senior as at present because he was consecrated first.

Irrespective of the fate of this particular Canon, there are now no fewer than three draft Canons

The two Assistant Bishops in Sydney (whose appointment as Coadjutor Bishops has since been confirmed by the Right Reverend J. J. Dain (left) and the Right Reverend F. G. Hulse-Morris) join in the standing ovation given to the Archbishop-elect, the Right Reverend M. L. Loane, when his election was announced at Sydney Synod at midnight on Wednesday, July 20.

concerning the Primacy that will come before the General Synod. The Primate shall be chosen from among all the Australian bishops at the meeting of M.R.I. representatives in Jerusalem earlier this year. It appeared that the number of M.R.I. projects had been cut back from 1,200 to 100.

The potential giving from the major national churches in 1967 appeared to be: U.S.A. \$2 million; Canada \$246,000; N.Z. \$450,000 over five years; England gave no undertaking; Australia \$25,000 with a second objective of \$50,000.

The Standing Committee resolved to commend the second objective of \$50,000 to the General Synod.

Following its own precedent of "organising" such matters in advance, list rank-and-file members of the General Synod might be resolved that the Honorable Mr Justice Richardson and Mr J. F. Patrick be "invited"

THE PRIMACY

The Standing Committee, not having itself established any clear set of principles upon which a Primate should be chosen, has made no firm recommendation for the guidance of the General Synod.

In the meanwhile, the Diocese of North Queensland, which has gone carefully into the considerations involved, has given notice



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CHURCH CALENDAR
July 31: Trinity 8.
August 1: Lammis Day.
August 6: The Transfiguration.

The British and Foreign Bible Society's special meeting concerning "News of the World Scene" will be held on Monday, August 15, at 7.30 p.m. at Bible House, 95 Bathurst Street.

August 1: Lammis Day.
August 6: The Transformation.

BOOK REVIEWS

"IS THE CHURCH OBSCURE?"

THE CHALLENGE, Edited by Ivan Southall, London: Pines, Pp. 262. Hard. 5.00.

THE "Lauding" of Pines of Melbourne is to be commended on publishing in connection with the Council of Churches, a book of considerable importance for the understanding of the Christian Church in the world of today and tomorrow. The work is edited by the author Ivan Southall.

It was interesting to read in the daily Press a day or so after that Ivan Southall had just been announced as the winner of the annual "Book of the Year" award of the Australian Children's Book Council for his novel, "Ash Road".

Mr. Southall contributes an introduction to the book under review, setting out its purpose.

His thirty-three papers were originally read at the National Strategy Consultation in Sydney last year.

The Editor sees great hope for the Church in that it alive to the modern situation, and promises to become more involved in the future.

Significantly the title of the book is, "The Challenge to the Church Obsolete? An Australian Response to the Challenge of Modern Society."

The contributors' names are worthy ones indeed. Opening the book at random I found Professor C. A. Coulson of Oxford, and our own Dr. J. R. Darling, to mention only two. I was glad to see Jack Horner with his deep concern for the Aborigines.

Of course most of the contributors had the "Reverend" before their names, and among these were some Anglican Canon Coaldrake, Lawrence Styles, F. I. Cattell, and Neil, K. B. Rago.

The Reverend Edwin Robertson, visiting Australia for the Church and Life Movement, is there.

One note, too, that of the 20 ministers of religion among the contributors only two could be described as ministers of a parish or circuit; the rest are directors of this and that.

What of the contents? New scientific discoveries, and new views of nationality, population explosion, the pill, and the White Australia Policy, the city of tomorrow, "a dead heart of lifeless core, going through the painful, meaningless features."

OK can efficient city, designed to exploit the technical possibilities of modern buildings, spaces, and foundations, be welded together, and so I could go through the contents.

Into this chaotic cosmos comes the Church, and now it is beginning to learn what Interdependence is, and the Christian strategy, training for the ministry must undergo radical changes, youth work must

COMPARATIVE RELIGION

WORLD RELIGIONS: A DIALOGUE, Nelson Soren, Pelican Books, Pp. 154. 7s. 6d.

THIS pleasing paperback presents some of the World Religions in the form of an interesting dialogue between "a Christian, a Jew, a Hindu, a Buddhist from Ceylon and a Japanese Buddhist." Although as easy to read as a simple careful study as it deals with themes "many would find simply yet simply complicated," including polytheism and monotheism, rebirth and salvation, nirvana and mysticism, the trinity, incarnation, and the good, indeed a wide range of theology in a small compass.

Hinduism and Buddhism receive chief attention, as Niranjan Hindu University in India is teaching at the Universities of Wales, Yale, London, Birmingham and Wisconsin, and is well-served in Palm and Samir.

Although one aim of this potpourri of world religions

be overhauled; its social work needs re-thinking.

If I were asked to name what I considered the best essays I would list two. One is "The Church and the World," by Young people need the sense of being identified with something bigger than the Blandly Valley Youth Fellowship which members elect on good nights and five when it rains."

Another is "The Church and Death," by the Warden of Ash Road, Sydney, has shown what steps can be taken given, the "death" here is denominational demise.

I would say that the excellence of the book is marred by one or two defects. Firstly, the little credit is given to that faithful and hard-working core of the Church, the parish, with its flock and pastor.

That they may be unaware of the challenge of the future, they may be unaware of the job, witnessing by their lives to the reality of their faith, modest enough to leave the planning and talking to others, but not to be taken for granted.

Most serious is the assumption that if the world does not heed the Church's message it is the Church's fault. Insufficient attention is given to the evil and evil — men loved darkness, and darkness became their deeds were seen."

Again, the book seems so keen to secure the involvement of the Church in the world as to forget the Church's own life. The New Testament in the development of the Church into producing people whose lives could did) transform the age in which they lived.

—C.M.G.

PEAKING TO OTHER RELIGIONS

SERMONS TO MEN OF OTHER FAITHS AND TRADITIONS, Edited by Gerald Aulrich, Albion Press, Pp. 103. 3.6s.

IT would be a truism to say that there can be no unity apart from truth, no unity based on anything other than love.

Yet it must be insisted upon, because the contemporary era for Christian unity is endangered in many ways, not least by those who sentimentalise about it.

It is difficult to see that unity simply going by the name of intellectual "confrontations" or "dialogues," where every one is going to see clearly what he is saying, and dismiss their peculiar errors.

It would be another truism to say that the Church has long had a "mission" before it in the world, and it is the mission of the Church that is the mission of the Church.

The Church is not dead as some contemporary spokesmen are pretending, nor has the been dead for many years.

At the same time, we can see in them or at least in their religions, something that instinctively seems to be a part of the human mind not yet realised in the West.

It is therefore becoming fashionable to talk of some "synthesis" of East and West, some attempt to bridge the gap between the "Christian" elements in the East and the "Christian" elements in the West.

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EDUCATION FORUM

RELIGIOUS EDUCATION 1964-1966, Edited by the National Australian Youth Development Council, Pp. 238. 2.5s.

THROUGH a grant from the Habbitt Trust, the University of London Institute of Education organised a study conference to discuss some of the fundamental problems of Religious Education in 1964.

About one hundred practicing educators, included in the number being four highly accomplished Humanists, listened to ten leading speakers on a wide range of issues which have developed in the twenty years since the Bulletin of Religious Education was founded in 1944.

Included among these papers is a perceptive introduction by the Dean, Professor W. R. N. Kibben, who has long been a fulfilment of the 1944 Act on Religious Education, and two Primary and Secondary schools, the latter Harold Loukes, and an analysis of contemporary movements in theology by Professor Dennis Nineham.

This is a seminal book which warrants the closest reading and deserves a place in the bookshelves of all who are concerned about Religious Education in our schools.

Much that is discussed applies equally to Australia. There are others in the collection and fully recommended.

Says the Bishop of London, (former Moderator of Church Training Colleges). The Agreed Statement of 1964 is effective in satisfying the views of all who are concerned in the religious needs of the children.

Says Professor Niblett, "are we simply fostering the acquisition of the modern skills and techniques, or are we genuinely concerned with the development of the individual, equipped with that knowledge and those skills."

Says Professor Nineham "are our discussion groups but the

exchange of mutual mystification."

Many comment that the opportunities offered the church in 1944 were not met, not the least because there were nowhere really sufficient teachers competent and willing to take on the task.

In fact, the conference has shown that the religious education in British schools is in a very poor state.

Of the aim of Religious Education, Dr. Hilliard says "it should be to teach, to enlighten, rather than to convert."

Professor A. V. Murray is quoted as saying "Religious education in schools has two aspects. It is an education in the faith, and it is preparatory to the fullness of Christian citizenship, the church and corporate."

No wonder, therefore, that Lord Fisher stated that his and Archbishop Temple's concern was "educational rather than religious."

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The Editor concludes with a valuable series of conference recommendations.

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—A.V.M.

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LETTERS TO THE EDITOR

(Continued from page 5)

TH.Q. DIPLOMA

TO THE EDITOR OF THE ANGLICAN: Sir.—In my letter, published in the ANGLICAN of July 21, under the heading "TH.Q. Diploma," a line has been omitted from the third paragraph, thereby partly destroying the meaning of that section.

When the missing line is inserted in the paragraph in question, the text reads:

"It is undoubtedly true, (a) that students should be no lower in standards in Th.L. as an outcome of no more quality than before ordination; and (b) many men ordained before 1960, using Th.L. had themselves unable to complete their studies; the pressure of pressure or work. It is also true."

Trusting that this will clear the point intended to be made in the paragraph concerned.

Yours faithfully,
ERIC LINDSAY.

Tararua, O.

PRAYER BOOK REVISION

TO THE EDITOR OF THE ANGLICAN:

Sir.—In reply to D. C. W. Tudor, (July 14), let me say first, that (unless he can give proof that he is the greatest expert on English Lit.) I cannot accept his opinion of the revision of the "Prayer Book" as final. Other authorities say it is beautiful.

It is quite entitled to criticism. Secondly, his diatribe against the new B. is quite irrelevant. I only quoted one passage.

Thirdly, no-one doubts what the views of the Authorized Version, but it does not copy in the new Book, which is mainly Tudor, though it contains some, ugly constructions.

Fourthly, the new B. is a revision of the 1662 B. (e.g., "for Jesus Christ His Son, who again, what he says is irrelevant."

I give one instance of words changing in meaning—a let me give what is an absolute disaster—to let a priest pray that justice will be administered, yet indefinitely, and quite a few use that word.

The Prayer Book says in the new B. that the language should be "understandable" by simple and uneducated people, and expect everyone to run to the dictionary every now and then.

I quoted myself as not knowing what "God of God" meant. I did not say myself, which is quite different. For instance, we know what "God has always known everything," but volumes could be written on what the phrase implies. Again his distortion is irrelevant as it is the meaning we are discussing, not theology.

Yours faithfully,
EDWIN L. ANDERSON.

North Adelaide, S.A.

ENGLISH BISHOP

TO THE EDITOR OF THE ANGLICAN: Sir.—When I came out to Australia in 1906 I was there at 8 a.m. on the Armidale railway platform by Bishop Cooper, himself a migrant from England some 30 years earlier, acknowledging his greeting, I glanced round for a porter.

What are you looking for?" he queried. I explained: "In this country you must learn to look after yourself. Come with me, and we went to the luggage van." Which is your language? I pointed out the cabin trunk. "Now you take my handle and I'll take the other."

After we were trotted to the exit. After passing the chief collector he took me to his one-horse buggy. Unlithically he drove me to the station. Now you can have a wash and will be clean and fresh and ready to go.

After another day and night in the train I jumped on the Melbourne rail coach for the last 15 miles to my new parish. I was left a few minutes to the imagination of my reader but the lot of a "penny" in those days in those days and leave much to his imagination

and adaptability. Today there is much less of a strain on a newcomer but there is still cause to exercise his ingenuity and resourcefulness.

A newcomer, whether he be a priest or a layman, should be prepared for emergencies and to improvise at a moment's notice. Reading the paragraph on driving a car, I am a longer one.

What I wish to point out is that in the past many of our bishops came from the Old Country and were ready to go to the aid of Australia. On the other hand here in Australia prepared bishops of Perth for the ancient Diocese of Salisbury in the Old Country and prepared, too, for the aid of Perth for the ancient Diocese of Salisbury in the Old Country and prepared, too, for the aid of Perth for the ancient Diocese of Salisbury in the Old Country.

I hope the stress laid upon the securities made by Englishmen when they leave the country and their dearth of common sense and generous nature but to speak of the English people as an insult to a man who loves his work and finds his pleasure in it.

Yours faithfully,
W. J. OWENS.
East Roseville, N.S.W.

DIOCESAN CORRESPONDENTS

The following is the current list of Diocesan Correspondents for "The Anglican":

Adelaide: The Venerable L. W. Reentry, Church Office, 18 North William St.

Armidale: Canon R. F. Smith, 25 St. George's, Tamworth.

Bathurst: The Reverend J. L. Sherlock, St. Barnabas' Rectory, 14 Brindley St., Bathurst 18 years of age, or to, attend me, members of the Anglican Church, and to note.

Bendigo: Mrs H. Hyden, Church Street, Bendigo.

Brisbane: The Reverend R. L. Burdett, 10 St. John's, Brisbane.

Bunbury: The Reverend P. Robinson, The Rectory, Mandurah.

Canberra and Goulburn: The Reverend A. W. Bosser, The Rectory, Ballarat.

Canterbury: The Bishop of Tasmania, Hon. Venerable G. C. Lovgrove, P.O. Box 121, Glenelg.

Grafton: The Bishop, Victoria Street, Grafton.

Kalgoorlie: The Bishop of Kalgoorlie, Bishopshope, Kalgoorlie.

Melbourne: The Reverend A. W. Singleton, The Vicarage, 13 Lonsdale Street, Melbourne.

Newcastle: Department of Christian Education, Pyrrh House, Telford Street, Newcastle.

New Guinea: Canon I. D. Bux, P.O. Box 1015, Boroko, Pania.

North Queensland: The Reverend A. B. Haines, The Rectory, West Mackay.

North West Australia: The Reverend E. W. Donastor, P.O. Box 81, Carnarvon.

Perth: The Reverend D. R. Raby, The Rectory, Kalbar.

Revelina: The Venerable V. G. Reentry, The Rectory, Reentry, P.O. Box 116, Reentry.

Rockhampton: The Bishop of St. Arnaud, Bishopshope, Rockhampton.

Tamworth: Mr R. H. McRae, 45 Prince Street, New Town.

Wangaratta: The Bishop of Launceston, The Rectory, Launceston, P.O. Box 116, Wangaratta.

Wilkes: The Reverend J. R. Burdett, The Rectory, Peterborough.

DIOCESAN NEWS

ADELAIDE

PRIEST FOR TARCOOLA

The Anglican Diocese of Adelaide has accepted the appointment as the Priest for Tarcoola, Mr Carter who is a member of the Anglican Diocese of Tarcoola, Mr Carter who is a member of the Anglican Diocese of Tarcoola, Mr Carter who is a member of the Anglican Diocese of Tarcoola.

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and Sen Weller Memorial, support for an aged persons home and military life in the North.

MELBOURNE

INDUCTION

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The president of the campaign is Mr J. W. Fox, the General Manager of Mr M. Fox, and the Chairman of the Northern Districts Football Club.

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