









# MISSIONARIES FORCED TO LEAVE SUDAN

## PERMITS WITHDRAWN FROM TWO C.M.S. WOMEN

ANGLICAN NEWS SERVICE

London, January 21

The Government of the Sudan is continuing to expel missionaries, regardless of denomination and service to the country.

News of this policy has reached here from several sources. The Mademdominated government appears to be concentrating on the par-Christian, par-pagan southern section of the country which it hopes to "Islamise". As well, five Roman Catholic missionaries in the Sudan have been asked for allowing some of their pupils to attend the mission chapel services. They are now awaiting trial.

Following on the expulsion of several Roman Catholic priests and nuns and two American Presbyterian women missionaries earlier this month, the Church Missionary Society has heard that the permits of two of its women missionaries have been withdrawn.

The women are Miss Philippa Gullebrand, well-known as a Bible translator and Miss Louise Ryder, a secretary in the C.M.S. office in Juba.

Miss Gullebrand first went to the Sudan as a teacher and became headmistress of a school at Yei, in southern Sudan.

Three years ago she left this post to give her full attention to translating the Old Testament into the Bari language.

She had the approval of the Sudanese Minister of Education in doing "useful work". Now the permit has been withdrawn on the ground that the purposes for which it was given no longer exist.

This objection to the translation of the Scriptures into the vernacular is new; until recently the government had shown no opposition.

The same procedure was

**O.G.S. MEETING**

FROM A CORRESPONDENT

Melbourne, January 21

The Oratory of the Good Shepherd in Australia met at the Rotunda House, Cheltenham, Victoria, for a conference and retreat in January 1963.

The retreat was conducted by the Reverend Stan Goldsby of Werribee, a Companion of the Oratory.

Professions were made by two brethren, and two others were admitted to probation, while the remainder renewed professions for a year, and also probation for a similar period.

adopted with the expulsion of the Roman Catholic and Presbyterian missionaries.

The nuns gained from two Italian members of the Verona Missionary Sisters and three Sudanese Sisters.

All were serving on the staff of a girls' school at Mogoi, a former Roman Catholic mission school, which has been nationalised.

Four of the Roman Catholic priests who were expelled reported on reaching Nairobi, Kenya, that a total of 53 clergymen had been forced to leave the Sudan.

They said African clergymen were imprudent.

Observers think this is because the Sudanese Government wants to institute Arabic as the national language and Islam as the country's main religion.

**ASSISTANT BISHOPS**

The Church Missionary Society has four missionaries in the south of the country and twelve in the north.

Most of the Anglican population in the Sudan lives in the south, where the two archdioceses are staffed entirely by Sudanese priests.

The only ordained missionaries, apart from the bishop, the Right Reverend Oliver Alford, are working at the Bishop Gwynne College at Mandaka.

The Church in southern Sudan has shown remarkable growth. 8,000 students are placed every year.

Two Sudanese assistant bishops have just been appointed.

The C.M.S. Africa secretary, the Reverend John Taylor, says things are made as difficult as possible for the Church.

In education, where it has made an outstanding contribution to the country, it is severely handicapped because the national

rest day is Friday and Sunday is an ordinary working day.

Since the Sudan was independent in 1956 the government has allowed no missionaries to enter the Sudan and in 1957 nationalised all mission schools.

Early last year it decreed the Missionary Societies Act, a law which prohibits all proselytising and provides the legal basis for the expulsion of missionaries.

It has also been decreed that no one under 18 years of age can be baptised.

### OBITUARY

**A. G. MOYES**

We record with regret the death on January 18, of Mr. A. G. Moyses, Sydney, of M.B.E. C.M.S., well-known cricket commentator and President of the Church of England Men's Club, New South Wales. He was 70.

Mr. Moyses was born in Gladstone, South Australia, on January 2, 1893. His father was a member of the school there; his mother was a daughter of Horatio, Viscount Northbrook, of Maryborough, Queensland, in England.

A. G. (or Johnny, as he came to be known, following the schoolboy practice of putting on the name of the eldest brother) was educated at the school of St. Peter's College, Adelaide, and then at the University of Adelaide as a cricketer, his great hobby (6' 3") giving him great skill in batting and bowling and as a slip fieldman. He played for his school and the following year for South Australia. In 1914 he was selected for the Australian team to go to South Africa, but the war intervened.

He had entered the University of Adelaide as a medical student, but when war began he was enlisted and went with reinforcements to the 22nd Battalion. He rose to be a major before the war ended and was recommended for the M.C. He returned to Australia a very sick man but Sister Vera Moyses, prebendary, saved his life by her nursing, and helped her own husband to get his health. He died in 1961. She also had served through the war.

Johnny worked in the Rehabilitation Department in Victoria for some time after he returned to health, never going back to the university. He married Freda Christensen and moved to Sydney, where he took up journalism mainly on the sports side, and as the years went by he turned to writing about cricket, cricketers, and of late years to broadcasting. He played cricket for the late twenties and in Sydney later on, making for Gordon against Northern Suburbs, at Chateauwood Oval, 220 in 83 minutes, in a

### HEAD DEACONESSES

ANGLICAN NEWS SERVICE

London, January 21

Deaconess Dorothy Warwick is to be installed by the Bishop of Guildford, the Right Reverend George Keirle, as Head Deaconess of the General Synod for the Order of Deaconesses, Hindhead, Surrey, this afternoon.

Deaconess Warwick is Eschell Chapman in this office.

name having Macarney and Kellaway as partners.

He had a fine library of books on cricket and became one of the best-read commentators on the game. As the Prime Minister put it: "He's knowledgeable and so fair."

Living in Chateauwood he and his wife associated themselves with S. Stephen's, Willoughby. At one time he organised a team of men to visit every home in the parish and gather the death toll on January 19 of Mr. Roy Algonwyn Payne at St. Vincent's Hospital, Sydney, at the age of 69 years.

Mr. Payne was knocked down by a motorist on January 1 and did not regain consciousness. He suffered considerable brain damage and fractures.

He was a retired detective-sergeant of the N.S.W. Police. He was a member of the First A.I.F., 1st Battalion, 6th P.A.B. He is survived by his wife, who is a patient in the Chesham Home at Chateauwood, and his only child, the Dean of Perth, the Very Reverend J. R. Payne.

He is survived by his wife and two sons, Allan and George. His

brothers are the Bishop of Adelaide and Captain A. H. Moyses, R.A.N., his sister is Mrs. J. Graham.

The funeral on January 21, at St. Stephen's, Willoughby, was conducted by the Bishop of Adelaide, Bishop R. C. Kerle and the rector, Canon A. E. S. Beggs.

**R. A. PAYNE**

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### CHURCH PACKED TO HEAR

DAVID SHEPPARD

FROM OUR OWN CORRESPONDENT

Hobart, January 21

"It is necessary for a person to come to Christ before he can go out into the world and serve Him," the Reverend David Sheppard said in St. John's Church, Launceston, on January 6.

Mr. Sheppard was in Tasmania with the M.C.C. cricketers. Between 1,000 and 1,200 persons attended and additional seating had to be booked into all available space.

Probably never before has the church housed so many people. Many of the children of the church were present, and St. John's could not remember a larger gathering.

Mr. Sheppard, who has now preached at nearly all the main centres in Australia, is a well-known speaker. He said that he believed that no matter what position in life we hold we can bear witness for Christ. Mr. Sheppard held his story with an incident when an East London dockster approached him.

### ALL SERVE

"I envy you your job because you can serve Christ all the time, but I can serve Him only a few hours each week," he told him.

But Mr. Sheppard told the man that we can all serve Christ in every part of life. It is not only the ordained man who can serve. After the service Mr. Sheppard told members of the General Synod, Mr. Brian Booth, Anglican Test player, who has just returned from the same game at Launceston as Mr. Sheppard, preached at the Westbury Methodist Church the same day.

### CANON WARREN RESIGNS

### C.M.S. GENERAL SECRETARY

The General Secretary of the Church Missionary Society, Canon M. A. C. Warren, has resigned his office as from September 3, 1963.

Canon Warren has been general secretary since 1942.

Before that, after a brilliant academic career at Cambridge, he was a missionary in Northern Nigeria and later the Vicar of Holy Trinity Church, Cambridge.

At C.A.S. he became very well known and respected throughout the Anglican communion and beyond as a missionary statesman.

It is known that throughout these years he has refused nomination to many honours.

Dr. Warren has travelled widely in Africa, Asia and Australia, his lectured many times in America and in England, and has a number of books.

His monthly C.M.S. Newsletter is justifiably famous throughout the world for its prophetic vision, missionary knowledge and its expert reading guide.

### NO PLANS

In preparation for the Lambeth Conference of 1958, he wrote the document on "The Missionary Commitments of the Anglican Communion," and a member of the commission on the Commemoration of Saints, and chairman of the group which produced the report entitled "The Family in Contemporary Society."

From 1943 until 1958 Canon Warren was a member of an ad interim committee of the Inter-Communion Study Group, and, for some years, a member of the International Missionary Council and the World Council of Churches.

Canon Warren is 58 and "feels fit and full of life." He has no job. He has made sufficient contribution to "all official of the society" since last week.

He is going to Scandinavia in the summer of 1963, to the annual meeting of the Anglican Communion in Toronto in August.

He has no plans to retire but has no plans for a new post yet.

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The Reverend John Cotter (right) being farewelled in Sydney this month by the Reverend William Nicholson of the Victorian committee of the Australian Board of Missions before he left to serve in New Guinea. Both are sons of St. Andrew's, Aberfeldie, Diocese of Melbourne.



















## UGANDA: A NEW NATION BUILT ON CHRISTIAN FOUNDATIONS

By NORMAN DAY, Editor of the UGANDA CHURCH NEWSPAPER, "NEW DAY."

UGANDA became a sovereign territory in October, 1962, peacefully and almost unopposed. With racial strife in Southern Rhodesia and the United States taking up the headlines, many people would not have noticed the fact that an African State of 6,500,000 people took its independence in an atmosphere of sober joy, courtesy to its visitors, and great goodwill.

That this was possible is largely due to the leaders of Uganda's people — particularly to Prime Minister Apollo Milton Obote, who have nurtured their differences in the last few months to create a climate of stability and unity for the new nation.

Yet Uganda's responsible attitude to freedom, her absence of racial strife and her sense of nationhood after only 90 years of contact with European ideas are equally to be ascribed to the fruits of the Gospel of Jesus Christ. There is probably no other modern State whose creation owes so much to the Christian Church.

### TWO KINGDOMS

The first European explorers reached what is now Uganda in 1862 and found two powerful kingdoms — Buganda and Bunyoro — established in two twin lakes Victoria and Lake Albert, just north of the Equator. Buganda in particular impressed them as having a well-ordered system of government and a king of obvious ability in Kabaka Mwanga.

It was the explorer Stanley — continuing the unfinished journey of the dead Livingstone, who first preached the Gospel to Mwanga, and then urged him through the correspondence columns of the "Daily Telegraph" to send Christian missions to Uganda.

British responded, and in 1877 the first missionaries of the Christian Missionary Society (Anglican) arrived in Uganda. Roman Catholic missionaries of the White Fathers followed two years later.

The missionaries came to preach the Gospel, but it was inevitable that they should introduce at the same time many of the inventions of Europe.

Alexander Mackay and the Reverend P. O'Flaherty, two of the first missionaries, described themselves as "builders, carpenters, smiths, wheelwrights, sanitary engineers, farmers, gardeners, printers, surgeons, and physicians."

The primary task of translating the liturgy into Luganda gave Buganda a written language for the first time. At the same time the kingdom had its first printed books, and many learned to read from the simple sheets of the Luganda New Testament, which came from Mackay's press.

### MODERN CLASSIC

The word "classics" in Luganda will mean both to read and to go to divine service. George Pilkington completed the Bible translation and gave Buganda a Bible which is rated one of the classic translations of modern times.

Mackay also began classes in carpentry, weaving and printing, pioneering the technical education which is only today being fully developed in Uganda.

Organized education began in 1885, when the first seven missionaries arrived and opened schools. Education remained the responsibility of the missions well into the present century.

Not until the 1920s, when the number of pupils had grown to over 10,000, did the Government begin to take an active in-

terest in education, and for a long time its financial assistance was negligible.

Today, when education takes over a quarter of the national budget, the Church still works side by side with the Government, the schools and training colleges.

Mackay has the same story. When the Duches of Goro opened the first 22,500,000 Milago Hospital during the independence celebrations last month, the pioneer of medicine in Uganda, who had accompanied Dr. Albert Cook, who walked the 400-mile journey from the coast.

Dr Cook and his wife Katherine were not only established Uganda's first hospital at Mengo (which today is still a church of Uganda Hospital), but began medical work in many other parts of the country, and opened dangerous hospitals.

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### HOLY COMMUNION

In the moment that was mine,

I looked down at the bread,

I saw the usual hand

and took my daily bread,

after the fashion of the birds

that swoop down on the bread

that is not mine,

neither reap.

Being one of His children,

I took my loaf,

Christians in the Church of life,

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# ARE WE AFRAID OF OUR OWN PRAYERS?

By DR. LUKAS VOSCHER

AROUND the world Christians of different confessions are uniting more and more frequently to pray for the World in Christ.

There is a clear and hopeful sign that there is a growing concern about the division of Christendom.

As Christians we are becoming increasingly aware that our divisions are contrary to the will of Christ, and an obstacle to the saving of the Holy Spirit.

Christ made his followers into one people. He sent them out as witnesses. He therefore wants us to stay all together.

The power of reconciliation can find effective expression only if, with all our differences, we speak as one people.

The Acts of the Apostles says of the first Christian community: "All whose faith had drawn them together held everything in common." Will one mind, one heart, they kept up their daily attendance at the temple, and breaking bread in private houses, shared their meals with unaffected joy." (New English Bible).

There is a close connection between the unity of the church and the work of salvation God needs in the world which is in His hands and which refuses to be separated from Him.

It is not, therefore, a promising step forward if Christians of different confessions today at least join in prayer that the unity given in Christ may become visible among them.

Is it not also encouraging when church leaders, who have hitherto remained closed, have opened to admit Christians of other confessions to their prayer?

## GUIDANCE

Fellowship in prayer, it is true, is not yet that unity which Christ demands of us. But it is a step towards it, and it is preparing to be called to that unity.

It is a sign that they want to stand together in God's truth and guidance. Joint prayer is the way in which Christians of different confessions can show that God has to perform upon us.

There has been a tremendous increase in joint prayer for unity during the last few years, especially during the Week of Prayer for Christian Unity observed January 18-25. (In some countries it is celebrated the week before Whitsun).

The leader published by the Faith and Order Department of the World Council of Churches has pointed its way to many countries and churches, and has found its way into many languages.

Christian churches, which hitherto had no contacts with one another are meeting more and more frequently for common worship, and many reports show that these services have become means of reconciliation and more deep-seated differences.

Have we caused any of our thankfulness for this development?

At the same time, however, one question is bound to arise: Do we really pray for unity, or are we still divided? Why don't we advance more quickly? Why are we still so far from being one people?

Christ said to his disciples, "If you then, but as you are, know how to give your children what they need for them, how much more will the heavenly Father

The research secretary of the Department of Faith and Order of the World Council of Churches and the W.C.C.'s Faith and Order Department of Prayer for Christian Unity which most Christians around the world observe from January 18-25. In Antioch it is observed in the week before Whitsun.

the give the Holy Spirit to those who ask him? (New English Bible).

We do not see that the Holy Spirit is being poured out on us. Are we impatient? Should not confusion and division disappear? Should not the Holy Spirit, as snow melts in the sun? Is it not true that the Holy Spirit has not changed very much. It is true the atmosphere is different.

We are friendlier to one another, but as soon as the various acts of giving visible form in daily life to our unity in Christ, we come up against the old, seemingly insuperable, difficulties and obstacles.

We have only to think of the union discussions between divided Churches now under way in some countries, but making such slow progress.

We have only to recall the difficulty of organising co-operation between the two testaments in the same locality.

Not must we forget that even in the same locality, but in different parts of the world, there is still a strong feeling of being separated from one another.

Perhaps all this talk about unity is only a means to escape from simply deceiving ourselves about the unity given in Christ.

Under the cloak of ecumenical friendship are we not basically opposing each other? Are we at the time of the inter-confessional dialogue, but in fact we are not as interested in each other as we might appear from our prayers?

The contradiction is obvious. We say that we want to escape from it simply to dishonestly unite like much deeper.

We are bound by our confession to stand together in unity in Christ to find fresh expression in the same time we see that the same time we are divided in the same way which divide in seem to be mutually exclusive. How are we to overcome this tension?

Of course unity is desirable. But it is a unity which is the only unity that is worth attaining is that unity which springs from obedience to God and therefore no one must give up what he thinks he must believe in obedience to God.

## OBEEDIENCE

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We do not see the ultimate unity clearly before us, and we do not see the next step clearly before us. We do not see the next step clearly before us. We do not see the next step clearly before us.

We are confronted by the old considerations. We have become afraid of what we ought to have taken action. We are afraid of betraying God's will.

We are afraid of losing something of the tradition entrusted to us and handing over the victory and honour to others. We are afraid of the uncontrollable forces, the risk and strangeness of the situation.

It is not only ourselves the object of other criticism. But fear is a great enemy of the Holy Spirit. It is a great enemy of the Holy Spirit. It is a great enemy of the Holy Spirit.

The theme of the 1962 Week of Prayer was "The Holy Spirit" (Ephesians 2:14). This theme has been chosen for the 1963 Week of Prayer. It is a theme which is to remind us of the Holy Spirit in our midst.

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source from whom unity must spring. It is He who is our peace.

The Week of Prayer seeks to call every one of us, each in his own place, to the Holy Spirit.

The more we are permeated with His peace, the clearer will our attitude in the ecumenical mission be before our eyes. We shall not be afraid of the Holy Spirit, nor shall we refuse to move forward.

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## COMPETITION FOR LAY PEOPLE

The following verses contain at least thirty references. A prize of £1 is offered for the first reply giving, giving the correct references. The books referred to are: St. John's Gospel, Acts, I Corinthians, II Corinthians, Galatians, Philippians, I Thessalonians, II Thessalonians, I Timothy, II Timothy. Entries should reach the Editor of "The Anglican" c/o Rev. Dr. W. B. Sydney, by Jan. 31, 1963.

## CONVERSION OF S. PAUL

- In Tarsus born, a Roman Jew, 1.  
 A taught in the stern law of Jewish, 2.  
 A zealous of the law, and of the Jews, 3.  
 Of blasphemy I was undoubtedly, 6.  
 Repentant now, to nunnish fervour, 7.  
 I was brought to Christ, and to the Jews, 8.  
 Declaring blasphemy the Name, 8.  
 Constrained in front of all society, 9.  
 His journey to Damascus gave, 10.  
 With threats of slaughter, born of hate, 9.  
 I brought me to my repenting, 11.  
 So that I might be to the Jews, 12.  
 And thou art blind, nor canst thou see, 13.  
 That He who blinds the brilliant eye, 14.  
 He alone from all society, 14.  
 Caprice, made fully captive now, 15.  
 Constrained in front of all society, 16.  
 Of loves, blind, yet obedient, thou, 17.  
 Hast seen the vision of His face, 18.  
 Freed from the heavenly light, 19.  
 Thy net-work's calling loudly raised, 20.  
 Redemption's awful sacrifice, 20.  
 Hebrew and Hellenic thought, 21.  
 Communion in the Holy Spirit, 22.  
 A chosen vessel, doubly bound, 23.  
 To the Jews and to the Gentiles, 24.  
 With purpose true, the world to reach, 25.  
 And conquer with merciful speech, 26.  
 Thy cause, thy cause, thy cause, 27.  
 Reveal thy interplay, 28.  
 In Rome at last, the light is won, 29.  
 To the Jews and to the Gentiles, 30.  
 Triumph in thy 'ill of ill', 31.  
 A people, merry, beloved Paul, 32.

—STANLEY GADEN

## TIPS FROM TANGANYIKA

What do the African parishes do?

They pay their own clergy (an average of about £10 a month). They pay £15 a month to support their parishes.

They build and maintain the houses for their own clergy and support their parishes.

They pay all the catechists working in the parishes themselves. They pay the salaries for the clergy travelling expenses.

One-fifth of all collections in the parishes are used to support the assistant African parishes and the training of new clergy.

How is this money raised in the parishes?

The old means was an annual "self-support" contribution varying from 6% to 24% per parish each year, depending on the size of the parish.

Weekly collections in church were given in kind. On a recent Confirmation tour, the bishop was given in kind, on a recent Confirmation tour, the bishop was given in kind, on a recent Confirmation tour, the bishop was given in kind.

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The Right Reverend, Donald Arden, has asked Central Tanganyika how they have found the new system of self-supporting parishes.

They have found the new system of self-supporting parishes to be a very successful one. They have found the new system of self-supporting parishes to be a very successful one.

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The parish priest and his laymen, when they return home, call in their village catechists and laymen, and train them through the parishes.

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## PEACE CORPS TEACHERS

ECUMENICAL PEACE SERVICE.

Washington, January 21. The Peace Corps has said in a statement that some of the volunteers in Africa and Borneo are working in mission schools conducted by the volunteers, but only because there are no other schools in which to teach.

None of the Peace Corps teachers in Africa or Borneo are any permitted to engage in religious activities in mission schools, a Peace Corps spokesman said. The Corps also insisted that the volunteers' assignment to teaching posts without religious training is a personal religious affiliation.

This has resulted in a number of Protestant volunteers serving in Roman Catholic schools in Borneo, the spokesman said, and may result in Roman Catholic or Jewish volunteers teaching in Protestant mission schools in the Congo or other African lands.

The Peace Corps said that the government of the United States is the volunteers and that "it is up to them to decide where they are most needed."

The religious government must take into account the religious preference of the Peace Corps said. "They may be assigned to teach in private schools," which in many areas are the only schools — but they cannot, he said, have any religious affiliation.

But that it does not know how many volunteers are Protestant or Roman Catholic because "no information is available from the forms," he said.

## THE CHURCH IN THE WORLD

B.B.C. SERVICE

The Christian Church in every land throughout the world is being called to a new life. It is being called to a new life. It is being called to a new life.

Various ways in which Churches of all denominations are attempting to reach the people of the world and the community they live in.

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## BRITISH POST

ECUMENICAL PEACE SERVICE

Geneva, January 21.

The British Council of Churches has appointed Robert H. Siler, deputy secretary general of the World Council of Churches, as secretary of its International Department to succeed the Rev. Dr. A. Keighly who has been appointed to take over the Methodist Church in Rome.

Mr Siler is a Congregationalist who has had long contacts with the Taizé community.

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