THE PASTOR IN THE PARISH
A DIFFICULT BUT ALL-IMPORTANT WORK

By Canon H. N. Baker.

Most of us will agree that Pastoral Work is the Cinderella among the tasks of the clergy. Perhaps it is better described as being their paradox, in that it is acknowledged at once to be the most important of their responsibilities—and the most neglected.

Pastoral work lies at the foundation of all parochial success. It is not the eloquent preacher who is assured of a solid congregation as the years roll on, but the steady visitor who maintains personal contact with the homes of his people.

The reason for this is not far to seek. A personal relation between clergy and people has a twofold result: First it keeps open the minds and hearts of the people to the influence and messages of the clergy; second, it exercises a constant and cumulative educative effect upon the clergy, ever training them to be more efficient in the sacred art of ministering the manifold grace of God to infinitely varied personalities, living under vastly varied circumstances. It will, for instance, keep preaching fresh and vital, and prevent that insidious decay that tends to sap the life out of a lengthy incumbency, because it entails constant renewal of the minister's affections, mind, and spirit both from God and man. Furthermore it builds up parochial organisations.

These are truths that are known to us all; and yet who is there among us whose conscience is not burdened by a sense of very much pastoral work left unattempted in the parish?

The Extraordinary Difficulty of Pastoral Work.

The explanation of this paradox is to be found in the tremendous difficulties that surround pastoral work. Clergy are more frequently blamed for defects in this department of their responsibilities than in any other. But persons who never have had the charge of a parish cannot have any conception of these difficulties.

Let us look at the matter in this way. The standard of pastoral work which clergy are under authority to make their own, is to be found explicitly or implicitly in the Prayer Book. It has often been said that the rector who works his parish according to this standard cannot be unsuccessful, but is this possible in the majority of modern parishes? When the Prayer Book was being compiled, parishes consisted of small and stable populations. The majority of men and women lived and died in the locality in which they were born. They were easily accessible to the clergy who had abundance of leisure to be pastors to every one of their parishioners — if they cared to do so. Furthermore the teachings of Christianity were universally accepted as true even by those who disbelieved them.

In contrast with these simple conditions, every week of the lives of our clergy is now so crowded with varied calls and duties that he is at a loss how to fulfil them. Besides they have to minister in big parishes to large populations, of a more or less floating character, whose habits of life take them away from their homes and flats during the hours which clergy can devote to visitation. Furthermore the minds of the people are not formed by the Scriptures, but by those features of modern life which most closely bear upon them. Under these conditions it is impossible for a rector, or a rector with his curate, personally to understand more than a fraction of the pastoral work that the parish requires to be done.

A strong temptation then arises to let the whole business slide, or else to confine visitation to the homes of regular worshippers.

But this is a fatal policy. Whatever the difficulties may be, pastoral work still remains the foundation of parochial success.

Regular worshippers require pastoral ministrations, because what they hear in sermons will not supply all their spiritual needs, and they have the first call upon the clergy. But out and beyond them are the multitudes of Christ's "other sheep" to whom the clergy are also "sent" by the Chief Shepherd. If these are neglected, there can be no expansion of the Kingdom of God in the locality and no increase in the congregation. Somehow they must be reached.

Overcoming the Physical Obstacles.

In the vast majority of parishes the clergy do endeavour to reach out to these "outsiders," by following up any contacts with them afforded by the children taught in the schools, by trouble and sickness, and by baptisms, marriages and funerals. These provide valuable opportunities, but they too often end in blind alleys, and also leave large numbers untouched. In order to reach the latter, the clergy make use of lay workers, both male and female; but in order to be efficient this lay ministry requires to be thoroughly organised and constantly directed by the clergy, and therefore itself is a demand upon their time and energy. The following are the conditions of success:—(1) The workers need to be given a sense of...
The Australian Church Record

October 6, 1949

HULA

ST. MATTHEW'S GOSPEL
SYDNEY, 1949.

Hula is a language spoken by about 3000 people living at Hood Peninsula and en-

vocacy, as a supreme honour and re-

duced. The presence of a real church to-day is a promise of the coming of Christ.

Now the Church of England, facing a world of crisis and change, whether or not she has been previously in contact with the Church. Some will respond and receive instruc-

tion and confirmation. But it is advisable to associate this with a well-conceived plan.

(4) A conscientious following up by the clergy of reports made by the visit-

ors as to any homes where a clerical visit might be fruitful.

This appears to be the only method by which the spiritual obstacles can be surmounted. But it has a tremendous value in itself in creating a laying min-

istry. On the other hand this value can be brought out only by most thorough and
detailed organisation by the clergy.

Surmounting Immaterial Obstacles.

But when contact has been achieved with non-worshippers, the task of sur-

mounting them has only begun. There re-

main those immense immaterial bar-

riers that separate people from the faith—barriers of a mental, moral, social and spiritual nature. In the majority of cases these require the great patience, wisdom and prayer for their removal. Often the chance to real in winning the interest, trust and friend-

ship of these people. The point of contact will vary for each individual, but the universal approach must be through a sincere desire to be of some service to these people, and to show practical friendship in one way or another. If possible, controversy must not be used in the first work it is vitally necessary to avoid being drawn into it, and to guard the feelings of animosity and faction. The Christian weapons are faith, love and hope. If they fail nothing is lost. Every rector will always have a great opportunity to set an example of the Spirit of Christ.

I may add: I regard it as an honour to be asked by the "Church Record" to write about pastoral work; but I would not have it undertaken by some authority upon the subject, or particu-

larly successful in its practice. What I venture to suggest here is a kind of ideal that has taken shape in my mind through the years—an ideal, alas! too little realised in my ministry. But even the ideal itself is not original, as it has largely been inspired by what clergy have done in other parishes—and still do.

Proper Psalms and Lessons

October 9. 17th Sunday after Trinity.

Ms. Jer. xvi 5-14; Luke xi 29 or i-1. 4, 11, 23; Psalms 92, 93, 94.

Mr. Jer. xvii 1-7 or xxii, 19; John viii 32; Eph. vii 10; Psalms 100, 101, 102.

October 16. 18th Sunday after Trinity.

Ms. Jer. xvi 34 or 1; Matthew xviii 21-35; Psalms 102, 103.

P. Jer. xxi 1-5; 10-27 or xxvi, 1. 20; Psalms 18, 19; 121, 122, 123.

P. Jer. xii i-11. 11. Psalm 107.

October 23. 19th Sunday after Trinity.

Ms. Jer. xxii 33-37; Luke xii 35 or 15; John xii 11-7; Psalms 111, 112, 113.

Mr. Jer. xxxvi or xxxvii; Luke xvii 11; John iv 12; Psalms 120, 121, 122.

C. Jer. xxi 1-9; 10-27 or xxvi, 1. 20; Psalms 4. 5, 6, 7, 8, 9, 10, 11.

Telephone: MA 2975.

The Australian Church Record

NOTES AND COMMENTS

The conditions of life in the wide world may change and the Church of England may find herself in the midst of thinking men some con-

v началов на жизнь и любовь на земле. Персональные и общественные проблемы, а также вопросы, которые волнуют современное общество, будут обсуждаться на мероприятии.

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The Australian Church Record

October 6, 1949

A. J. TYNBBEE

THE PROPHET HISTORIAN

(33)By the Bishop of Goulburn)

Arnold Joseph Toynbee was born in Lon-333333333333333333

don on April 14, 1856. He came from a family which must have made its mark on 19th century Britain. His grandfather was a surgeon, his father was a social worker, and he was, most important of all, his mother a historian, "who first turned his thoughts towards his-333333333333333333

ory." He tells us that he "feels a great concern to see and express the point of view of non-Western peoples." His linguistic equipment is admirable. He is said to "speak five languages fluently and think as almost as a native." His ideas are of great interest to us.

Toynbee set out on his historical quest equipped with a thorough training in Ancient History. It is from this standpoint that he views modern Western history. He thus attains to a high degree of objectivity. He tells us that he "feels a great concern to see and express the point of view of non-Western peoples." His linguistic equipment is admirable. He is said to "speak five languages fluently and think as almost as a native." His ideas are of great interest to us.

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thought as it moves with the years is no small matter. To many it is the same old story. Is it then this line of thought? Well, first of all, for Toynbee a "civilisation" is not the end product of a historical process. There are, of course, limits to the scope of human experience, but the limits set by nature are more and more being transcendend and the history of any European nation we find it in cultivation of its harbours and States or nations. If we follow the process to this point, we shall see that the World, or Western Christendom, which includes Australia and New Zealand, is a different world from the "new world" that Toynbee gives to us. We look at the rest of the world we find four regions: India, and China, and Japan, and the Orthodox Christian, of which Russia is the most important. "We look at the Far Eastern. These five civilisations are the most prominent and aggressive, and their progress today illustrates the present conflict and convulsive historical situation. About sixteen civilisations, now dead, preceded these five on the stage of history. The whole intriguing story has been working itself out during the past 6000 years.

When we ask how it happened that primitive man was enabled to pass "from the incorporation of custom to the differentiation of society" we are told that the answer is not to be found in race or in climate, but in responding to a shock. It was probably a shock of some kind, and the response was taking place in the middle of what I was calling the struggle for life. If we look at the world we find four regions: India, and China, and Japan, and the Orthodox Christian, of which Russia is the most important. "We look at the Far Eastern. These five civilisations are the most prominent and aggressive, and their progress today illustrates the present conflict and convulsive historical situation. About sixteen civilisations, now dead, preceded these five on the stage of history. The whole intriguing story has been working itself out during the past 6000 years.

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The New Testament warns the Christian in many places against "the world." Our repeat this warning, when the children are taught in the Catechism to "renounce the pomps and vanities of this world." 

What is "The World?"

The New Testament draws a sharp distinction between the Church and the world. Our Lord said to His disciples, "I have chosen you out of the world." This raises important questions. And these questions closely affect us all.

Our church repeats this warning, when the children are taught in the 12th Article, "the whole world hateth you."

The Christian who sees this is preeminently a friend of the Church. 

A Striking Contrast.

Our Lord says of the Holy Spirit: "He abideth with you and shall be in you." And the Apostle Paul writing to the Corinthians: "Christ in you the hope of glory." 

On the other hand the Apostle Paul, writing to the Ephesians, reiterates the lesson of the Christmas Incarnation: "Christ is become the Prince of peace." 

And the Apostle John seems to have these two opposing spiritual powers in view, when he writes, "greater is he that is in you than he that is in the world." 

Opposite Manifestations.

The Holy Spirit manifests His life through the body of Christ in works and organised activities that are healthful and helpful to man in body, soul and spirit. This is seen at home and abroad. 

The evil one also manifests his life through the world that he organised and planned forms. The liquor trade and gambling are conspicuous instances. 

This will also help us to understand prophesy as it forecasts the future. 

The New Testament draws a sharp distinction between the Church and the world. 

A Bitter Struggle.

We are all challenged in burning words to join in this spiritual conflict. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not with flesh and blood, but against the principalities and powers of this world. 

Notice the compound word "world" which is used in this context. It is the super natural world of the 'angels' of the Possessed.' 

Christ was hated, despised and rejected by the world. His Day, He was set at nought. This expression literally means he was accounted as a cipher, that is socially and politically negligible. 

We are exhorted by the world of His day, to renounce the pomps and vanities of this world. 

As "prince of this world" derive? It inheres in the nature of the human heart. Without grace if we are to keep the world under our feet and obey the apostolic injunction, "Love not the world neither the things that are in the world."
B.C.A. MISSIONER LEAVES FOR ENGLAND.

On Wednesday, September 21st, the Rev. Thomas Jones, B.A., left for Great Britain on a twelve months' depu-
tation tour. The Missioner, at the Convening service, the Rev. E. Cameron, paid tribute to the work Mr. Jones has been enabled to do. In the course of his address he told how the people of this district had answered the call to be an evangelist and how many were the prospects to become interested preacher, living entirely in the faith that God would help them. That same week the new B.C.A. Church had been opened and that same week it had encouraged him to walk 80 miles in 25 years ago to meet the Rt. Rev. G. A.

Council. Enquiries to—

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From CLERGY, CATECHISTS,

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PERSONAL

The marriage of the Rev. G. Fuller, Bellman, to Miss Gladys Sickl, of Albury, took place on September 22nd, at St. John's Church, Sydney, on Saturday, September 19th. The bishop is the Rev. G. H. Shore, and the Rev. B. M. Gardiner, the Dean of Sydney, the Principal of Moore College, and the Provost, Rev. C. M. New.

The engagement of Mr. J. A. S. Shaw, of Picton, N.S.W., and Miss E. M. Colvin, of Moore College, was announced on September 22nd. The Rev. A. T. H. Hart, who is the principal of Moore College, Sydney, for his theological training. The engagement of Mr. and Mrs. R. A. Shaw, of Moore College, Sydney, is for his theological training. The engagement of Mr. and Mrs. J. A. S. Shaw, of Moore College, Sydney, is for his theological training. The engagement of Mr. and Mrs. J. A. S. Shaw, of Moore College, Sydney, is for his theological training. The engagement of Mr. and Mrs. J. A. S. Shaw, of Moore College, Sydney, is for his theological training. The engagement of Mr. and Mrs. J. A. S. Shaw, of Moore College, Sydney, is for his theological training. The engagement of Mr. and Mrs. J. A. S. Shaw, of Moore College, Sydney, is for his theological training. The engagement of Mr. and Mrs. J. A. S. Shaw, of Moore College, Sydney, is for his theological training. The engagement of Mr. and Mrs. J. A. 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SYDNEY YOUTH NEWS

AUSTRALIAN CHURCH NEWS

REPORT ON YOUTH WEEK.

The Church of England Youth Department in conjunction with the Young Adult Ministry Council organized a Youth Week in Sydney from the 14th to 20th September. The theme of the Week was "The Church and the World Today." The week-long program was designed to provide opportunities for discussion and reflection on the role of the Church in contemporary society.

NEW SOUTH WALES.

DIOCESAN CAMPUS.

The Diocesan Campus is a new program aimed at providing opportunities for young people to explore their faith in a supportive and inclusive environment. It is held at the Diocesan Camp in the Blue Mountains.

SUNDAY SCHOOL CAMP.

The Sunday School Camp is an annual event in which children from across the diocese come together to participate in worship, study, and fellowship. It is a time for children to deepen their understanding of their faith and to make lasting friendships.

YOUTH RALLY.

The Youth Rally is a gathering of young people from around the diocese, designed to inspire and equip them for ministry. It includes worship, Bible study, and workshops focused on spiritual growth and leadership.

8th N.S.W. Christian Endeavour Convention.

The 8th N.S.W. Christian Endeavour Convention is an annual event that brings together young people from across New South Wales for worship, study, and fellowship. It is a time for young people to deepen their understanding of their faith and to make lasting friendships.

MINISTRY FOR YOUTH.

The Ministry for Youth is committed to providing opportunities for young people to explore their faith in a supportive and inclusive environment. It includes a range of programs and events, such as the Diocesan Campus and the Sunday School Camp, designed to inspire and equip young people for ministry.

BISHOPS OF THE PROVINCE.

On October 6, 1949, the Bishops of the Province met in the Sydney Town Hall. The purpose of the meeting was to discuss the future direction of the diocese and to address any issues or concerns that might be affecting the spiritual well-being of the community.

THE KING'S SCHOOL.

PARRAMATTA

Founded 1831

Chairman of the Council

THE MOST REVEREND THE LORD ARCHBISHOP OF SYDNEY

Headmaster: H. D. HAKE, M.A.

First Term, 1950, begins 8th February

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MAKE UP A PARTY FROM YOUR C.E. SOCIETY AND COME EACH NIGHT

For the special provision made for the shows of the Clergy and for further particulars, apply to the Headmaster.
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DIOCeses OF BALLARAT.

OVERWORKED CLERGY.

In the last month the Bishop has received depositions from two different parishes each deploring the condition of their incumbents. In one case the Vicar was being seriously overworked. On this matter the Bishop has issued the following statement: "I was greatly pleased and encouraged, to find three men who came to see me. I wish I had more letters like them. It is most encouraging that the clergy are showing a greater interest in the welfare of the congregation. No parish has any reason to believe that the ministry because he wants a life of ease or luxury. The true priest is in the ministry because God called him to it. The faithful laity of the Church know this and realize that it is their responsibility to see that the numbers of the clergy and their families are adequately provided for. Recently I had the opportunity of making it known to these columns that in certain instances members of the clergy were experiencing grave financial difficulties. Since then I have received letters telling me that a number of parishes the Vicar's stipend has been raised. In regard to the clergy being overworked there are two things that I want to say. First, it is a fact that a number of our priests are being seriously overworked. The major cause of this is the shortage of clergy created by the war. Secondly, a bishop cannot solve this problem by magic alone. The only way in which this problem can be solved is by our homes and parishes providing young men ready to offer their lives for the service of God in the ministry, and by the laity providing the funds needed for the training of such men and for their stipends after they are trained. If we had the men and the funds I could at once place ten curates in parishes where at present vacant dioceses are existing to cope with the work which is far beyond the strength and capacity of one man. This, my dear friends, is one of the major problems of the Church today. It can and will be solved by putting men men answer our Lord's call and when the laity give them adequate support."

TASMANIA.

PACKED MISIONARY RALLY.

The Hobart Town Hall was packed on Monday night, 18th September, for an Anglican Church Rally under the auspices of a number of the Church's Committees. The speakers were the Rev. Canon M. C. Warren, London C.M.S. and Archdeacon C. S. Robertson, Chairman of the A.D.M. The Bishop of Tasmania, the Rev. G. F. Cranwick, was the chair. Other speakers were His Excellency, the Lord Mayor, Sir Hugh Binney and Lady Binney, the Lord Archdeacon, Mr. H. L. C. Saul, and representatives of various organisations.

The Days of Hobart also saw the Very Rev. H. P. Rawr, introduced Archdeacon C. S. Robertson, who then addressed the meeting. He said that people today were watching the Church of England. They are not merely looking for spiritual satisfaction to the hearts of men. The only thing that can bring peace in this world is the religion of Jesus Christ. The Christian religion is the one thing that can change the world. It is not the systems that are strong, but the men behind the systems. Until you can lift men up and give them a vision and make them realise they are here for the good of others, no one can help them. Fifty years ago in New Guinea MacLaren and 'the good Tasmanians. They had been there and they had brought a message from the Archbishop of Canterbury. The Archbishop of Hobart introduced the Rev. Canon Warren. Dr. Warren's message from the Archdeacon of Canterbury. He said he was writing to the people of Hobart and he was asking them to visit the Church of England. The Archdeacon of Canterbury, said Dr. Warren, will be the most widely travelled of the Archbishops, which symbolises the weakness of the Anglican Communion. How is it that the Anglican Communion has spread? (1) Through immigration, (2) through the Missionary work of the Church. God inspired men with the initiative for those two things, and so shaped history. Whatever the future we will worship the same God who created the world and the history of that world."