

WORLD IS "IMPATIENT OF COMPLACENT CHURCH"

CONFERENCE ON CHURCH AND SOCIETY'S FINDINGS

ECCLESIASTICAL PRESS SERVICE

This century's third ecumenical conference on the Church and social issues which ended here on July 26 could mark the start of a radical re-orientation of the Church's approach to the modern world.

For the 410 participants and observers from 70 nations who met here from July 12 to 26, the 1966 World Conference on Church and Society could be best remembered as a disturbing educational experience, perhaps too disturbing for some.

It presents urgent challenges to action in political, technological, and scientific fields.

"An impatient world challenges a complacent Church," is the way most participants saw the conference.

The previous conference, at Stockholm in 1925 and at Oxford in 1937, were basically Western and church-directed in approach.

At least two-thirds of the members of the Geneva conference were laymen from the fields of science, education, industry and research. Nearly half came from the developing world.

Real encounter between people of nearly every possible cultural, political, ideological and church outlook, therefore, took place.

The message issued at the conference called upon the churches to search for a new strategy by which to bring about the basic changes in society instead of "quiet efforts at social renewal, working in and through the established structures according to their rules."

NEW DIALOGUE

The conference urged the churches to initiate dialogue between theologians, social and political scientists at national and regional levels, develop new ways of responding to "the scientific and technical revolutions of our time" and "more active involvement in the world's social and economic revolutions."

Some of the affirmations of the conference were:

● World Economic Patterns. All nations had the right to develop their own economic priorities and to develop their own political patterns. Developing nations might not be able to follow the same scale of industrialization as the more

developed countries.

The conference advocated two per cent of the gross national income as the minimum amount industrialized nations should give in aid.

● The challenge of Technology. The growth of power must be matched by the growth of responsibility. National economic policies have been increasingly geared to growth with social justice.

"The challenge of the times is to extend this understanding to the whole of society. It would be wrong for every man to have a television set, an electric toothbrush but every Latin American child has no daily basic needs."

NUCLEAR WAR

● Violence and Revolution. This study of special concern to women at the conference allowed the possibility of "Christian resistance as an 'ultimate recourse'."

It was the first duty of governments to "nuclear war is against God's will and the greatest of evils."

● Viet Nam. The conference urged that "all hostilities and military activity should be stopped and conditions created for peaceful settlement" either through the U.N. or recourse to the 1945 Geneva Conference, or by means of other international agencies.

The absence of China from the U.N. was deplored and the view expressed that disarmament negotiations could not be satisfactory until the partici-

pants had agreed to bring about a "just solution."

Rhodesia. It recommended that the entire situation in Rhodesia be referred to the United Nations "since to date the British government by its own will has failed to bring about a just solution."

RADICAL PROPOSAL FOR CHANGE IN DIVORCE LAW

ANGELICA NEWS SERVICE

London, August 1

Proof to the court's satisfaction that a marriage had broken down, rather than a matrimonial offence, should be the ground on which divorce was granted in England, was the unanimous recommendation made by a group appointed by the Archbishop of Canterbury, in a report published on July 29.

The chairman of the group was the Bishop of Exeter, the Right Reverend R. C. Mortimer.

His group's findings are published by S.P.C.K. under the title, "Putting Asunder: A Divorce Law for the Contemporary Society."

It was invited by the Archbishop in January, 1964, to review the law of England concerning divorce and "recognize in the law of England some of the differences in the attitudes of the Church and State towards the further marriage of a divorced person whose former partner is living, to consider, namely the inclusion of any new principle or procedure

in the law of the State would be likely to operate.

"I. More justly and with greater assurance to the stability of marriage and the happiness of all concerned including children than at present."

"2. In such a way as to do nothing to undermine the approach of couples to marriage as a lifelong covenant."

The report stresses that the group had confined its attention exclusively to the law of the State.

At a Press conference earlier in the week Bishop Mortimer said the group had been appointed because the Archbishop of Canterbury was unhappy that

the Church should always appear to take a negative attitude towards divorce-law reform.

He said the group's proposals would not make divorce any easier but they would create a better atmosphere than obtained at present, where the existing laws were in a state of great confusion.

The real reason for this was that the state of the marriage relationship. The matrimonial offence is merely an excuse, a symptom, and the means of bringing it to court for consideration."

The group was against common-law reconciliation, but the parties would have to make some attempt at reconciliation before a judge could decide that a marriage had broken down irretrievably.

"INCREDIBLE"

"The whole idea of the guilty party and the innocent party would be got rid of, for, as there is no completely innocent party, neither is there solely a guilty party, and these terms create much bitterness and re-orientation in divorce cases."

"We would like to see these conducted more like an inquest and less like a criminal trial."

The *Church Times* in a Leading Article declares the recommendations and insists that it could lead to divorce not merely by mutual consent but by unilateral action.

The group consisted of experts in law, sociology, moral theology, philosophy and ethics.

They also consulted experts and evidence was received from parts of the world, such as Belgium and Australia.

LITURGICAL MUSIC

SYDNEY RECITAL

Three choirs will present a recital of liturgical music, selected from three Christian traditions, on Sunday, August 6, at 8.15 p.m.

The choir of St. Gregory's Cathedral, Sydney, on Sunday, August 6, at 8.15 p.m.

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ADELAIDE RECTOR WANTS THE PRIMACY IN SYDNEY

"It is most obvious that the best place for the Primacy is where there is the highest concentration of population, the oldest capital city, the traditional centre for the Primacy (except for one unfortunate period) and the largest built Australian city," writes the Rector of Holy Trinity, Adelaide, the Reverend L. R. Shilton, in his current paper, paper.

"Some may argue that in the Diocese of Sydney there is a preponderance of Anglican churchmanship which is not fully built Australian life, namely the whole Church in Australia, this is quite irrelevant."

The Prime would be above the churchman's noses. This has been proved already in the case of the Anglican Church of Australia, which has been Archbishop of Sydney, and accepted throughout Australia.

"It would be most difficult to find any solid evidence to support the claim that the Anglican Church in Australia has and has authorised the export of the North Viet Nam church."

The government of Canada has given approval for the purchase of Canadian currency to purchase Canadian supplies abroad, and has authorised the export of the North Viet Nam church."

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would be dangerous, because although the Prime would not have a total veto, he would hold a position of moral authority very similar to that which is held by the Queen in the Commonwealth.

"It could easily develop that a Prime separated from the problems of a diocese and of the church generally would make pronouncements as a layman of Anglican Pope."

ANOTHER ASSISTANT

"In any case, the Archbishop of Canterbury and the Bishop of Sydney, but General Synod carry on their diocesan responsibilities as laymen, not as bishops."

"If it is intended to do so, it is certainly not to represent either the Anglo-Catholic or the Evangelical."

"Some argue that the Prime would have no practical responsibility. This, I believe,

Assistant Bishop could be appointed to relieve the diocesan burden."

Mr Shilton rejects the suggestion of Canterbury as the Primacy. "It would certainly be strange to identify the Primacy with the smallest capital city in the Commonwealth. It is difficult to associate a Primacy with a city which is not a Prime Minister, either politically or ecclesiastically."

Of the suggestion that the diocesan bishop who has been consecrated for the longest time should be Prime, he says:

"This, of course, would mean almost invariably the oldest man, and he would not be the best man."

Of the suggestion that the diocesan bishop should alternate from one Archbishop to another, Mr Shilton says: "This would not take account of a variety of other factors, such as accessibility or suitability."

CANADIANS HELP NORTH VIET NAM

ANGELICA NEWS SERVICE

Ottawa, August 1

A Canadian citizens have raised \$10,000 for the relief of civilian suffering in North Viet Nam.

The money was raised by a Vancouver surgeon, Dr Alan Inglis, and six other medical men, and 32,000 letters set out to raise \$20,000 last March by buy drugs and medical supplies from North Viet Nam's citizens.

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to be submitted for consideration by members of the House of Commons, the Forward in Faith Movement, and the expanding growth and influence of St Mark's College Library at Canberra.

DIOCESE OF SPIRITUAL RENEWAL: ARCHBISHOP REPORT TO PERTH SYNOD

FROM OUR OWN CORRESPONDENT

Perth, August 1

"The main need of the diocese, in my estimation, is spiritual renewal. The neglect of the spiritual dimension, the activities in the life of the clergy who seldom gives priority to meditation and study, overemphasis on committee technique, the failure of vestries to be the centres of spiritual leadership in the parishes, are factors in my feeling of disquiet."

These words are from the President's Report, with which the Archbishop of Perth, the Most Reverend George Appleton, opened the business session of the Synod of the Diocese of Perth this week.

Although the Lenten courses, arranged by the M.R.L., the committee on the Priests, the Church and Life Movement, which was just coming to a close, and the annual retreats for clergy had done something to emphasise the need for spiritual renewal, the archbishop was still far from happy about the spiritual state of the diocese.

Both Bishop Macdonald, the coadjutor bishop, and the archbishop were conscious of two needs in their pastoral care which were vital to the clergy in which difficulties and opportunities, personal and parochial, could be discussed in a friendly and leisurely way and, secondly, consultations with the laity.

Those two aims would be strengthened if the suggestions could be put to synod that an additional bishop to work in the central area was accepted.

COUNTRY BISHOP

In the past seven years the archbishop had spent five Sundays in country parishes and this enabled him to see what strength a bishop for the country could be, not only in his pastoral care, but in discovering the needs of ministry in the country areas, and ways of strengthening and supporting the work of the country soil and not just taken over from the city.

With regard to the experience of the synod, the archbishop was reporting considerable progress had been made in the twelve men who had attended the first training week-end held over the weekend of Trinity Sunday, all except one had asked to be included in the planned course of training.

One of the two deacons ordained at Trinity plans to accept full stipend by doing three days' work a week in his profession of accountancy.

The Report next referred to the Redemptive Ministries commission first with S. Barry, tholomew's Centre, East Perth, who had taken over from the Reverend Norman Hall had helped the Centre to recover from the early setbacks.

REHABILITATION

Medical and psychiatric care also had been provided to the alcoholics and other down and out. A further stage in the plan of rehabilitation was to start in co-operation with the Presbyterian Church, who had generously set apart their premises at Brompton for the one stage.

Men from East Perth would move to Brompton, where progress warranted, where they would engage in garden, odd jobs and poultry culture, and be helped to get it to return to normal life and employment.

Under the unrelenting effort and leadership of Archbishop Gies, cure for old people had been started in a somewhat way. But units were required for old people who could not afford to pay the full monetary cost towards the cost. It might possibly be generous individuals and parishes about.

There were, however, two areas of need in which the archbishop hoped the diocese would be able to do something.

The first was among the mentally sick, and there was the offer of a chaplain at Claremont Mental Home and at Heilbrunn, the right place to be considered.

The second was among the young laity at Holy Cross, a reformatory school who needed help in adapting themselves to the discipline of home and society.

Here, also provision was made for a chaplain, if a priest could be found who would accept the vocation of that important task.

Much consideration had gone into the problem of Religious Education in high schools, which bore most acutely on the Anglican Church.

A plan for a pilot syllabus on a classroom basis was put to the leaders of other churches.

Clery had to carry out this work in High Schools under University conditions, which was a very heavy burden. The archbishop was quickly forthcoming, the archbishop feared that more clergy would be asked to do something more manageable than the current one. An alternative was withdrawn, partial approval.

The report next referred to the University by the heads of five diocesan synods, in a decision on the part of the diocese to appoint three chaplains, a Roman Catholic, a Freechurchman and an Anglican.

THREE CHAPLAINS

The University, unfortunately, had been unable to provide salaries and housing allowances, but that had been undertaken by a generous anonymous donor.

The chaplains would be appointed for the 1967 academic year, by the Rev. Canon, Geoffrey Preece, (a member of Synod) in consultation with the diocesan synod. The University has organised a course of study for students, the Royal Hospital, has built a chapel which will be used by several denominations and a Shrine Company has built a shrine which will shortly be followed by another with the churches.

"We believe the pressure of these welcomes on the churches."

DRAMA CONTEST FOR COUNTRY CATHEDRAL

ANGLO-AMERICAN SERVICE

London, August 1

An international playwrighting competition is being organised by the Coventry Cathedral and the University of Valparaiso, Indiana, U.S.A., as part of an "experimental drama year" he held at Coventry from September.

The "year" was being planned as a Carnegie Trust Philps last week, to develop drama in the United States in its broadest sense and to further the role of the theatre and the Church in the life of man."

The competition was being sponsored by the Danforth Foundation in America. Three thousand dollars, for the best plays, drama, comedy and musical play.

to work towards the unity which our Lord wills," says the archbishop.

A fine new church has been completed and consecrated at Merredin and a sanctuary dedicated to St. Christopher's Hostel for boys at Northam. A second home for the aged was (Continued on page 11)

LARGE CROWDS AT SYDNEY CHURCH PATRONAL FESTIVAL

The importance of St. James' Church in the life of the city of Sydney and its influence throughout Australia was emphasised by the Archbishop of Brisbane, the Most Reverend P. N. W. Strong, in his sermons at the patronal festival on July 24 and 25.

The Archbishop took for his text on each occasion, a passage from the collect for the second Sunday after Trinity.

"Lord, of all power and might, who art the Father and giver of all good things."

He stressed the material implications of power in the modern world, which can be used either for harmful purposes or for good. He stressed the spiritual leadership and went on to speak of the greater recognition of spiritual power, through the word and the sacrament.

Large congregations were present at both of the Archbishop's sermons.

The Archbishop began his course of sermons at the Parish and Choral Eucharist on the Sunday, continuing the theme at Evensong on the first Evensong of the Feast of St. James.

The final sermon was preached at the Feast Evensong, which was a special service being followed by a parish dinner in St. James' Hall, which was attended by many city organisations who were invited to share in the service of corporate thanksgiving.

His Excellency, the Lady Casey, was the guest of honour at the Women's Fellowship festival afternoon, held in St. James' Hall, Phillips Street, on Thursday afternoon, July 22.

The other guests welcomed by the president, Mrs. F. L. Cutters, and other members of the fellowship included Mrs. M. L. Laine, wife of the newly elected Archbishop of Sydney; the Lady Mayors, Mrs. John Armstrong, many representatives of women's organisations of Sydney and of several other parishes in the diocese.

The hall was beautifully decorated with candles, glass, oil and other colourful winter flowers.

LADY CASEY
Lady Casey gave a delightful informal talk from the point of view of an Australian woman who is the wife of the Archbishop.

She invited and answered questions on many aspects of her life and work, her experience and her recent visit to New Guinea.

Lady Casey made a point of asking the rector to show her over the historic St. James' Church before she left.

NEWCASTLE PRIEST FOR G.B.R.E.
The Reverend Lady Collins, who has been Director of Christian Education for the Diocese of Newcastle, for the past three years, has been appointed to the senior executive staff of the General Board of Religious Education as Executive Secretary for Adult Work - Training and General Services.

He will take up his new post in Melbourne at the beginning of 1967.

During his time in the Diocese of Newcastle, he has been a member of the Board of Religious Education among clergy and lay people as well as giving assistance to the Anglican Council of other denominations in this country.

WIDE EXPERIENCE AND INTERESTS
He was largely responsible for the production of local materials for M.R.L. and is a member of the Board of Church and Life and is the first president of the Newcastle branch of the Australian Council of Churches.

Mr Collins is the first secretary of the Anglican Women's Movement, and has contributed much to its inauguration, travelling with the president, Mrs. Housden, throughout the diocese.

The Minister for Supply, Senator Henry (left) looks at photographs of Perth Aborigine children shown him by the Reverend R. Eazy, in the centre is the State President of the Catholic Women's League, Mrs. G. Dean.

ALICE SPRINGS TO TASMANIA

FROM A CORRESPONDENT

Each year a party of part Aborigine children from Alice Springs a few weeks in Tasmania over the Christmas vacation period.

The visits commenced after a visit to St. Mary's Mission in 1962, by the Reverend R. A. Eazy, Rector of the parish of St. Mary's, Hagley, in northern Tasmania.

The scheme however has only been able to exist on a year to year basis by gifts from people assisting with billeting, and the welfare department.

Last year the department financed 16 of the children. A public appeal by "The Examiner" raised the fares for the remaining nine children.

Recently the Minister for Supply, Senator Henry, visited the Minister of Territories, Mr. Eazy, and he fully supported and approved the idea of putting the scheme on an official basis.

CLAIM THAT DYKES AND LOCKS BOMBED

ANGLO-AMERICAN SERVICE

Hanoi, D.R.V., August 1

The Ministry of Agricultural Hydraulics has issued a statement claiming that U.S. air raids have been directed recently against sections of the Viet Namese dyke system.

The statement says:

"For several centuries the Viet Namese people worked to strengthen the dykes and hydraulic installations to prevent floods, combat drought, protect the lives of millions of people, and preserve the fruits of their labour."

"In the course of the twenty odd years the Democratic Republic of Viet Nam has been in existence, they have worked at an unprecedented rate to strengthen and expand the network of dykes and hydraulic facilities and safeguard the minds of destruction."

FERTILE LAND

"The statement claims that the Americans, for whom humanity has become an alien feeling, have deliberately attacked these sacred irrigation systems and lists areas in which the dykes have been bombed from February to this month."

A staff correspondent writes:

In the absence of any U.S. statement to the contrary, it must be assumed that damage inflicted upon the Viet irrigation and flood-control system of North Viet Nam during this year has not been deliberate.

It is well known that the entire system could be ruined, possibly upwards of a million people drowned, and a great area of fertile land flooded, by a single air raid of a mere one hundred aircraft.

The effect of a concentrated attack on key sections of the dyke system would be catastrophic for North Viet Nam.

The U.S. Government, sensitive to the American public opinion of an operation which would drown a million peasants, has always denied any intention to make such an attack.

KYOTO DIALOGUE

ECCLESIASTICAL PRESS SERVICE

Rome, August 1
Roman Catholic priests and nuns in Kyoto, Japan, are holding a series of dialogues with monks and nuns in churches and temples, each preceded by a prayer.

A report said their meetings start with meditation which is followed by a lecture for 15 to 20 minutes, followed by a discussion upon the subject of Buddhism, Christianity, and the purpose of meditation are the topics.

LETTER FROM AMERICA

THE chief talking-point among both clergy and laity of the Diocese of California these weeks is the election of a new bishop.

Bishop Pike ceases active duty on Diocese of July 15, but then goes on three months' leave, his resignation taking effect on September 15.

He will join the staff of the Institute of Democratic Studies at Santa Barbara in Southern California, where he will enjoy a salary of some seventeen thousand dollars per annum and unlimited opportunities for study and research.

He will travel from there every week to Berkeley to give lectures at the University of California, and the Graduate Theological Union, so that he will still be very much in and out of the diocese.

ELECTION PROCEDURE

In the meantime, the Suffragan Bishop, the Right Reverend G. Richard Millard, assumes spiritual responsibility for the diocese and the Standing Committee (a separate group from the Diocesan Council) presided over by one of the senior priests of the diocese, arrange the other affairs.

In the business of electing a bishop, the Standing Committee has appointed a Nominating Committee of twenty-three representatives of clergy, laymen and laywomen, and conducted them to come up with at least four names to present to the special election convention on September 13. Nominations can be made from the floor of the convention as well.

The man elected at the Convention must have a two-thirds majority of the clergy and laity voting in separate houses. Ballot after ballot is taken until this is obtained.

The fact that the election will take place on September 13, the day Bishop Pike resigns, two days later, means that his last official act as Diocesan will be to preside at the election of his successor. The rationalisation of this is that he can be one of the only unbiased person in the house.

The flavour of American politics generally comes into bishop-elect elections. It is astonishing to see the "politicising" going on in carefully planned articles in the newspapers about various candidates, quiet meetings in various parts of the diocese to gather delegate support for particular men, etc.

The momentum is not too great just yet, as the election is still two months away, and the "summer slump" is upon us.

LIKELY NAMES

So far the prominent names are the Suffragan Bishop; the Dean of the Episcopal Theological School, Cambridge, Massachusetts, the Very Reverend John Colburn; the Reverend John Wyatt, Rector of Holy Trinity, Menlo Park; and the Reverend Lesley Walker, Rector of St. Matthew's in San Mateo, both in this diocese are being discussed. Bishop Stephen Bayne was also mentioned, but he withdrew his name.

LABOR UNIONS FOR CLERGY

This was the heading of an article in a recent issue of "The Living Church," written by two young priests of this diocese, the Reverend Lane Kinsolving and the Reverend Lester Kinsolving.

These two men have been the leaders in forming an "Association of Episcopal Clergy," which they should not be an AFL-CIO labor union, but should more closely approximate the Bar Association or American Association of University Professors. Unlike those associations, however, this clerical organisation also includes the wives of clergymen.

The purposes of this organisation are stated to include: "the mutual encouragement,

assistance and defense of clergy in any kind of trouble; the maintenance and development of standards of the Christian ministry; the encouragement of better relationships among clergy and laity as well as between the Church and the community as a whole; the strengthening of pastoral concern of the Episcopate; the disclosure, alleviation and correction of any injustice which may eventuate in relations between church boards or congregations and bishops or other clergy; the establishment of an effective clergy placement system within the Episcopal Church (including non-spending clergy); the development of a standard form contract between clergy and their employers; the action regarding the clergy salary scale; and such other forms of concern as may be designated by membership."

An answer to the original outline, and a general criticism of the idea of the Association has been printed in a subsequent issue of "The Living Church."

This is by Canon Francis Foote, who acts as Director of Vocations in this diocese. His article begins with a pious "proof" of the Revised Ordinal necessary and if the Church achieves a unionised clergy, thus.

Bishop: Will you be diligent in Prayer, and in reading the Holy Scriptures...

Answer: I will endeavour so to do, as long as I may spend time examining the total assets of the various churches, and helping to devise a clergy unemployment insurance plan.

Bishop: Will you be diligent to frame and fashion your own self and your families...

Answer: I will apply myself thereto, particularly in the matter of drawing up contracts between myself and the very thing which would enable me to bring suit for defamation of character.

Bishop: Will you reverently obey your Bishop, and other church ministers...

Answer: Yes, what I should say isn't it perfectly obvious that the bishop may seek to inflict me for patently unjust reasons? I have more important work to do, like picking the offending church where I will be underpaid, and making sure that I have the backing of a strong national organization to back me up. I than the Body of Christ. Only the very bishop who is also my judge and employer, why that's out of date in this secular age.

Canon Foote points out that every man in authority, be he priest, bishop, warden, or presiding bishop, judges, and rules by rules and laws and canons and pressures in our society.

There is more so the fact in the U.S.A. than in Australia. He then makes a fine plea for unity, rather than "Unions."

The Church and its hierarchy are not a monster to be fought but a body to be served, each in his own office.

And in this body, a man may go in one lifetime from his first role as layman to that of a priest, and even to serve as bishop and still be part of the same "we."

There are no "foreigners" in Christ's Rock, and one of the hardest things to accomplish is for the priest to be loved by his people so that the diocese and the bishop, and even the national church are not some body "they" but all part of "us."

Surely we dare not flame this decade by adding another dimension of conflict, building machinery for dividing priest from people and priest from bishop?

Et sic omnia! All best wishes and GORDIAN GRIFTH 2833 Charnock Blvd. Berkeley, California, U.S.A.

THE ENTHRONEMENT OF

THE MOST REVEREND

MARCUS LAWRENCE LOANE,

M.A., D.D., Th.D.,

AS

LORD ARCHBISHOP OF SYDNEY

AND METROPOLITAN OF NEW SOUTH WALES

S. ANDREW'S CATHEDRAL

GEORGE STREET, SYDNEY

11 a.m., AUGUST 13, 1966

Preacher: His Grace the Archbishop

GAP IN CHURCHES' THINKING

SHOWN AT W.C.C. CONFERENCE

ECUMENICAL PRESS SERVICE

Geneva, August 1

The gap between the thinking of the churches of the developing nations and those of the West had been revealed in the World Conference on Church and Society, the conference's organising secretary said on July 19.

The Reverend Paul Abrecht, speaking to a press conference here about the progress of the conference to date, said many participants from Western countries had been shocked at the challenge to Western ideologies and structures made by speakers from the developing world.

"The churches of the West have been ignorant, even complacent," about this gap," the World Council of Churches staff member said. "Now the illusion has been swept away: there has been plain speaking: we are moving to a more constructive stage."

The World Conference on Church and Society is the first international ecumenical meeting in nearly 30 years to study the Church's role in relation to world social issues.

Its 410 participants include politicians, economists, business leaders, sociologists, educators, churchmen and theologians

from some 80 countries. About half are laymen. It started on July 12 and ended on July 26. Mr Abrecht said more than half those attending had never previously attended a world conference or international ecumenical meeting. This was, he said, the impact of the conference should be very great.

The conference chairman, Mr M. M. Thomas of Bangalore, India, said the conference was facing the question: "What is the implication of love in terms of structures?"

RIGHT STRUCTURES?

"We are not here to say that we should love one another. I hope we would not need a meeting to say that. We are here to find what structures are needed to express love of our neighbour in the world today: what sort of economic and political structures are needed, both nationally and internationally."

In the first days of the conference the developing nations' participants had justified their nationalism and strongly criticised the West, but Western participants "have not been hitting back," This would not long continue, he thought.

Mr Abrecht named the confrontation between the points of view of Western and developing nations as one of the conference's real achievements so far.

Out of it the churches could learn to be more modest about the possibility of their actions and words. They could, however, "help to bring about a freer atmosphere and real dialogue" between the developing and the industrialised worlds and perhaps direct particular attention to some of the more important questions.

It was inevitable that most of the issues from their national perspectives. In the conference these perspectives were being held up for self-examination and to the criticism of a wider group.

TELEVISION

SATURDAY, AUGUST 13, 1966

11.00 a.m.: Direct Telecast ABN-TV, Channel 2, Sydney, and ALL ABC-TV Channels in N.S.W., Queensland, Victoria and Australian Capital Territory.

SUNDAY, AUGUST 14, 1966

10.15 a.m.: TCN Channel 9 (Full Service).

10.30 a.m.: ATN Channel 7 (Full Service).

10.45 p.m.: TEN Channel 10 (Full Service)

SUNDAY, AUGUST 21, 1966

11.00 a.m.: ALL ABC-TV Channels in South Australia, Western Australia and Tasmania. (Full Service).

RADIO

SATURDAY, AUGUST 13, 1966

11.00 a.m.: Direct Broadcast 2FC, 2NA, 2CY

SUNDAY, AUGUST 14, 1966

11.00 a.m.: 2BL and ALL second field network stations in N.S.W. (Full Service).

11.00 a.m.: 2CH (Full Service).

The Reverend Paul Abrecht, Executive Secretary of the Department on Church and Society in the World Council of Churches, speaking at the conference stressed with social questions held in Geneva from July 12 to 26.

PERTH SYND

(Continued from page 3)

built at Mount Lawley and named Marjorie Appleton House.

Once again the archbishop mentioned his conviction about the inadequacy provision for the clergy in connection with the building and retirement of the Diocesan Council could be seen in those two needs should have high priority.

It was, however, pointed out that in the near future it would be possible to build a block of flats for elderly clergy and their dependents. Meanwhile, the Marjorie Appleton House was being built for a retired priest and his wife by gift from Mr. and Mrs. M. Fyfe, another at Kalunduna.

Concerning the staffing of the diocese, four men were ordained to the priesthood and four to the diaconate.

Four priests returned to the service of the diocese of whom two returned from the other dioceses in the province, one from the mission field and one from England.

Three priests left the service of the diocese and there were two new arrivals, and four priests resigned from active service.

Canon K. B. Halley, on reaching the clergy retiring age of 70, has resigned the cure of Goodenville and his memory is in the cathedral.

The archbishop has requested him to remain priest in charge of his parish for another year and to retain the title of Canon.

The gratitude and affection of synod and of the archbishop were expressed to Canon Halley.

RETIREMENTS

The retirement of Mr. F. White Godfrey from the Diocesan Trustees was the culmination of many years faithful service to the diocese in a number of capacities. He has shown a steady readiness to help and to help whenever required.

Mr. Broad, Diocesan Secretary, felt it necessary to tender his resignation after nine full years in the service of the diocese.

Another notable piece of work comes to a new stage in the retirement of Mr. J. Robertson from the post of Immigration Officer to the Province.

He and his wife have done a wonderful piece of service and there will be many new friends in Western Australia who will remember with gratitude the friendliness and helpfulness of Mr. and Mrs. Robertson.

Mr. L. Evensen retired from the post of Sunday School Organiser after seventeen years' service. She is, however, continuing her work with the Sunday School by Post.

RICA RESTORATION

ECUMENICAL PRESS SERVICE, Geneva, August 3.—The Church of St. Peter in Riga, Latvia, which dates from the thirteenth century and was partly destroyed during World War II, is to be restored to its original form in accordance with plans and documents available.

However, it will not be used for religious purposes; it will house the "museum of architecture and reconstruction" of Riga.

CHURCH PAPERS CO-OPERATE

ECUMENICAL PRESS SERVICE, New York, August 3.—The National Catholic Reporter, a weekly newspaper edited and published by S.A. Laymen, has elected Dr. Martin J. Marty, a Lutheran theologian from Missouri to its board of directors.

Dr. Marty, an associate editor of the "Christian Century," has been writing a column, "The Protestant World," for the "Reporter."

LETTERS TO THE EDITOR

T.H.C. COURSE

TO THE EDITOR OF THE ANGLICAN

Sir,—I have read with interest the thoughtful letter to the Editor, Eric Lumsden, stating that there is need for a theological qualification at a level similar to that of the T.H.C. but not requiring Greek as a pre-requisite.

Mr. Lindsay may like to know the T.H.C. Certificate in Theology is administered by the Committee for External Studies of Moore Theological College, Sydney. It is of a similar nature and standard to the course in Theology at the T.H.C. I must emphasise that this course is not intended as a qualification for clergy, but that the T.H.C. of the A.C.T. is considered the minimum academic requirement; the course is provided primarily for those who are seeking ordination and who are desirous of obtaining a basic theological education, though it may be that it would go part of the way towards meeting the situation about which Mr. Lindsay is concerned.

During the current term more than two thousand laymen and women have completed the T.H.C. Course, including missionaries, students, university students, wives of clergy, and some clergy themselves, who are doing it as a "refresher course."

The curriculum for the T.H.C. covers the entire Bible (some books in two parts), an introduction to the whole field of Christian Theology, Prayer Book I. In addition the candidate is required to pass an examination and in practical work in two of Christian Ethics, Christian Missions, New Testament Greek I, the Epistle to the Romans, and the Creed. Preaching and Sermon Construction, Principles and Methods of Exegesis, Religious Education and Youth Group Leadership, and also a philosophical and Comparative Doctrine, New Testament Greek II, Gospel of St. Matthew, and the Epistle to the Romans.

Full printed study notes, plus detailed text book references, are provided for every subject. The full course is divided into eighteen units normally, taken at the rate of three per year (i.e., over six years) but which may be completed in two years by competent students. Examinations are held at the end of each term, and may be taken anywhere in Australia.

Exemption may be obtained for a pass in the Bible in an equivalent subject. There are no other small courses, but the set standard for the T.H.C. is awarded if the required to be reached before level.

The cost of the course is \$8 per year in the early years, rising to \$10 per year in the final years, and this includes the cost of the text books. Individual study may be made in study groups, but the minimum attendance rate applies to study groups, and this is a time students and missionaries.

Those clergy who find themselves in the position described by Mr. Lindsay, as well as others (clergy and lay) desiring to pursue their theological education, may wish to consider engaging in study in the T.H.C. Course. A descriptive brochure is available upon request to the undersigned, and enrolment can be made from the beginning of Third Term (September).

Yours sincerely,
(the Reverend)
WARD POWERS,
Secretary for External Studies.

Moore College, 15 King Street, Newtown, N.S.W.

U.S. HELP FOR WILCOCHRA

The Diocese of North-West Texas, U.S.A., has resolved to enter into a "partnership" relationship with the Diocese of Wilcochra for the years 1966 to 1968.

It is understanding to raise \$20,000 to enable Wilcochra to engage a Christian Education Officer to work from the Wilcochra Mission Centre and in the parishes and missions, and also to provide for the erection of a chapel at the centre.

The Bishop of Wilcochra, the Right Reverend T. E. Jones, was present at the conference at Vernon on May 14 when this decision was made.

The Bishop of North-West Texas is the Right Reverend H. H. Quarterman.

DIOCESAN NEWS PERTH

CONGRATULATIONS TO ARCHBISHOP LOANE

When the news was published that Bishop Marcus Lenn, who had been elected to succeed Archbishop Gough, a telegram of warm greeting was sent to him on behalf of the Diocese of Perth. The Archbishop of Perth, the Archbishop of Perth plans to attend the enthronement ceremony on August 13 at representing both the Province and the diocese.

ARCHBISHOP'S OPINION ON THE PRIMACY

Writing in his monthly letter to the diocese, Archbishop Lenn says in reference to the Primacy: "My own opinion is that the primacy should be centred on Canberra with a small diocese attached to little more than the city area."

He said that all bishops of the Australian Church should be eligible for election to the Primacy, and that clergy and laymen as well as the laity be represented on the electoral committee.

SYDNEY

ROSEVILLE EAST

The parish of St. Barnabas, Roseville East, has been celebrating its golden jubilee during the month of July. During the month there have been special services and functions, and the culminating event was the parish golden jubilee dinner held on July 16.

VISITOR FROM SUVA

On Tuesday, August 2, the Reverend Edward Solomon, Bishop of Suva in Australia, to carry out departmental work in Australia. He is a Episcopalian Minister of St. Matthew in Suva, Suva, on July 29. Mr. Solomon will spend the first month of his stay in Australia in the Diocese of Perth. Graham and will then carry out departmental work generally for A.B.M. in Eastern States.

HILLVIEW MISSION

The Diocesan Mission, Reverend Geoffrey Fletcher, will be conducting a mission at Hillview from August 4 to 15. Hillview is just outside of Liverpool and is one of the new suburbs of Sydney.

S.A.M.S. SERVICE

The members of the League of Women holding a Women's Rally on Friday, August 12, commencing with morning tea at 10.30. The roster, the Reverend Alan Funnell, will be in charge. The speaker will be Mr. Kevin Bewley who is returning to Northern Argentina.

CHRISTIANS AND JEW'S CONFER

ECUMENICAL PRESS SERVICE, London, August 18.

More than seventy leading scholars and experts from both the Christian and Jewish representing several denominations will take part from August 7 to 15 in an international conference on Christian-Jewish relations at Cambridge, England.

The conference will consider Jewish understanding against the background of both the World Council of Churches and the Vatican Council's declaration.

Chateau Tanunda "Historical Firsts" No. 123*

(July, 1966)

The First Battle Cruiser

Australia's first (and only) battle cruiser, H.M.A.S. "Australia", steamed into Sydney Harbour on October 4, 1913, at the head of a squadron of ships which comprised the newly-founded Australian Fleet.

For this historic occasion many messages of welcome were received. Kipling wrote: "Carry the word to my Sisters—to the Queens of the North and South, I have proven faith in the heritage, by more than word of mouth." The Governor General, Baron Denham, said: "The coming of our Australian Fleet marks a place in the naval history of the Empire. We enter upon it, feeling proud of our Australian public spirit which makes it possible." The Prime Minister, Sir Joseph Cook, said: "Since Captain Cook's arrival, no more memorable event has happened than the advent of the Australian Fleet." With "Australia" were the light cruisers "Melbourne", "Sydney" and " Encounter" (on loan from the Admiralty pending completion of the cruiser "Brisbane" then under construction at Cockatoo Island dockyard). Sydney and the torpedo boat destroyers "Warrego", "Parramatta" and "Yarra". Thousands of people on the coastal cliffs and along the shores of Port Jackson watched this fulfilment of many years of hope and endeavour.

In 1909, Britain became alarmed by the rapid increase of German naval power and the Admiralty requested Parliament to take exceptional measures to secure the safety of the Empire. An Imperial Conference met in London in 1909, and led to Australia and Canada forming independent naval agreements. It was agreed that it was agreed that they should operate as an integral part of the Royal Navy in time of war. In discussion, it was recommended that the whole system of Pacific Ocean defence should be remodelled by the creation of a new fleet.

one on the Australian Station, one on the East Indian Station, and one on the China Station.

"Australia" was built on Clydebank and launched on October 25, 1911. She was of 18,200 tons and cost \$7,700,000. She could attain a speed of 26 knots and had a complement of about 800. Her length was 590 ft. (overall), beam 80 ft., and mean draught 24 ft. 0 in. The original armament was eight 12-inch guns, sixteen 4-inch guns, and two 21-inch torpedo tubes. Her armour belt was 4-inch steel, and 4-inch at the ends. The presence of "Australia" and her squadron comforted Australian in those times of mounting international tension, and especially when World War I began within 12 months of the squadron's arrival. "Australia" escorted expeditions which annexed German islands, patrolled the Western Pacific and then early in 1915 went to European waters. On the way she sank a German submarine, a German East African liner—and captured 100 prisoners, including many negroes. She was the first British Fleet "Australia" was honoured with the position of flagship of the second battle cruiser squadron. Her base was the Fifth of Fort. She was never in action. She missed taking part in the Battle of Jutland because at that time she was in dock for repairs of collision damage.

"Australia" returned to Sydney in 1919 to await her fate from obsolescence, but was dismantled proposals. Under a world disarmament agreement she was sold for \$6,000 to be dismantled and scrapped and was sunk off Sydney Heads on April 13, 1955. On this occasion which prompted many people to pile wreaths on Man-of-War Steps, Farm Cove. A naval party of 13 officers and stokers with long service in the battle cruiser accompanied her to the place of sinking.

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