

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 least 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 conferences, at Stockholm in 1925 and at Oxford in 1937, were largely 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 end of the conference called upon the churches to "search for a new strategy by which to bring about basic changes in society" instead of the "quiet efforts at social renewal, working in and through the established institutions according to their rules."

NEW DIALOGUE

The conference urged the churches to initiate dialogue between theologians, social and political scientists in national and regional centres, to 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."

Sums of the affirmations of the conference were:

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

CANADIANS HELP NORTH VIET NAM

ANGELIC NEWS SERVICE

Ottawa, August 1.—A group of prominent Canadian citizens have raised \$10,000 for the relief of civilians suffering in North Viet Nam.

They were led by a Vancouver surgeon, Dr Alan Inglis, and six other medical men, that would enter by air to reach 320,000 last March by bus, drug, and medical supplies to North Viet Nam's civilians.

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

Canadian Red Cross has already arranged for the first shipment to be sent to Hanoi by Vancouver, Japan and Vladivostok.

developed countries.

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

● **The challenge of Technology.** The growth of power is being met 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 community. It would be wrong for every man to have a television set, an electric toothbrush, being every day. A nuclear war has been declared."

NUCLEAR WAR

● **Violence and Revolution.** This study of special concern to the churches was that violence allowed the possibility of Christian witness as an "ultimate recourse."

It was the first duty of government to "protect its citizens against 'God's will and the greatest of evils.'"

The conference urged that "all hostilities and military activity should be stopped and conditions created for peaceful settlement" either through the initiative as in Article 1 of the 1945 Geneva Conference, or by means of other international agencies.

The absence of China from the United Nations was a point of view expressed that disarms

ment negotiations could not be satisfactory until she participated.

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

RADICAL PROPOSAL FOR CHANGE IN DIVORCE LAW

ANGELIC 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 report 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. G. Mortimer.

His report's findings are published by S.P.C.K. under the title "Praying Answer: A Diocesan Law for Contemporary Society."

It was invited by the Archbishop in January, 1964, to review the law of England concerning divorce and "recognise that there is a difference in the attitudes of the Church and State towards the further marriage of a divorced person whose former partner is living, to consider whether 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 assistance to the stability of marriage and the happiness of all concerned including children than at present."

"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 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 that is that the matrimonial offences had to be proved in order to obtain a divorce.

"The real issue on trial" here, he said, was 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 compulsory reconciliation, but the parties would have to make some attempt at reconciliation before a judge could say that a marriage had broken down irretrievably.

"INCREDIBLE"

"The whole idea of the guilty party and the innocent party should be got rid of, for as there is no conflict, innocent party, neither is there solely guilty party, and thus terms create more bitterness and reprimand 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 points out that it could lead to divorce not merely by mutual consent but by unilateral action.

"That the recommendation should come from an organ accepted by the Archbishop of Canterbury, and chaired by a diocesan bishop is likely to strike most observers as so good as best thing that is improvable."

The group consisted of ex-canon in law, sociologists, moral theologians, psychiatrists and others.

They also consulted experts and evidence was received from members of the law courts as Belgium and Australia.



"New England" Photo. After the induction of the Reverend T. J. Hayman as Vicar of St. Paul's, West Tamworth, Diocese of Armidale, last month. Left to right: the Archbishop of New England, the Ven. R. C. Kerley, Mr. Hayman and the Archbishop of the North West, the Ven. R. I. H. Stockdale.

LITURGICAL MUSIC SYDNEY RECITAL

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

The choir of St. Gregory Choral, including Dr. D. Braganza, will sing music of the Roman Catholic Church, including Fr. Gelmeau's setting of Psalm 23.

Russian Church music will be sung by the choir of the Russian Orthodox Cathedral of St. Peter and St. Paul, conducted by E. A. Fedtskiak.

The St. Andrew's Cathedral Choral Society will sing the settings of the Anglican canticles.

John Ansell will conduct the performance of the Te Deum which has been specially written for the occasion.

The Precursor of St. Andrew's Cathedral, the Reverend L. Bartlett, will be organist.

SYNOD FOR GOULBURN

FROM OUR OWN CORRESPONDENT

Canberra, August 1.—The 31th synod of the Canberra and Goulburn Diocese will convene on Monday August 6 with Evening prayer in St. Saviour's Cathedral, Canberra, at 7.30 p.m. on Wednesday night, August 10.

At the conclusion of Evening prayer on Monday the opening session of synod will be held in the Goulburn Hotel. Time will be taken for the presidential address which the presidential officer will be presented by the Moderator.

Notices of motions include, urging the Federal Government to press for a general settlement of the war in Viet Nam, and the support of chaplaincy work at the Australian National University.

It is to be submitted for consideration by members of synod a proposal to merge the Forward in Faith Movement and the expanding growth of the St. Mark's College League at Canberra.

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 of Australian life, namely in Sydney," writes the Rector of Holy Trinity, Adelaide, the Reverend L. R. Shilton, in his current parish paper.

"Some may argue that in the Diocese of Sydney there is a pre-eminence of the episcopate, of churchmanship which is not to be found elsewhere in the whole Church in Australia. Surely this is quite irrelevant."

The Prime would be above such doctrinal issues. This has been proved already in the case of the Primacy in Sydney which has been Archbishop of Sydney's "sacred" accepted throughout Australia.

"It would be most difficult to find any historical basis to embrace in his own conviction for the Primacy in Sydney, England."

"It is attempted to do so but certainly could not represent either the Anglo-Catholic or the Evangelical tradition."

"Some argue that the Primacy should be in Sydney, I believe,

would be dangerous, because although the Primacy would be above doctrinal issues, this would hold a position of moral authority very similar to that which is held by the Queen in the United Kingdom."

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

ANOTHER ASSISTANT

"In any case, the Archbishop of Canterbury, York, still carries on his diocesan responsibilities, as well as his national duties."

"I have recently, this places a burden heavily upon the Archbishop of a large diocese, such as Sydney, but General Synod could seriously face this question and other crucial issues such as necessary so that another

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

Mr Shilton raises the suggestion of Canterbury as the site of 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 Prime Minister, either politically or ecclesiastically."

Of the suggestion that the diocesan bishop who has been consecrated for the best interest should be Prime, he says: "This, of course, would mean almost invariably the oldest man, and not necessarily 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 factors, such as age, accessibility or suitability."

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 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 Milford, assumes a special responsibility for the election and the Standing Committee (a separate group from the Episcopal Council) presides over by one of the senior priests of the diocese, arranging 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 present 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, and that Bishop Pike resigns two days later, means that his last day of active duty will be to preside at the election of his successor. The rationalisation of this is that he can be the only unbiased person in the house.

The flavour of American politics generally comes into both elections. It is astonishing to see the "politicking" going on in the newspapers about various candidates, elite 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 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 Colburn; the Reverend John Wyatt, Rector of Holy Trinity, Kent's Park; and the Reverend Lesley Wilder, Rector of St. Matthew's in San Mateo, both in this diocese are being discussed. Bishop Stephen Barnett 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 Burton and the Reverend Lester Kinsolving.

These two men have been leaders in forming an "Association of Episcopal Clergy," which they should not be an AFECIO 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 on salary regarding the clergy salary scale; and such other areas of concern as may be designated by membership."

An answer to the original outline article, 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 "spoof" of the Revised Ordinal necessary when a clergyman achieves a unionised clergy. Thus:

Bishop: Will you be diligent in Prayers, 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 selves and your families. . . ?

"REVISED" ORDINAL
Answer: I will apply myself thereto, particularly in the matter of drawing up contracts between myself and the verity which would enable me of a bring suit for defamation of character.

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

Answer: "I . . . what? I should say 'no!' isn't it perfectly obvious that the bishop may seek to outlock me for patently unjust reasons? I have moved important votes to do like picketing the offending church where I will be underpaid, and making sure that I have the backing of a strong national organization more potent than the Body of Christ. Only the very bishop who is my own 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, is judged about with rules and laws and canons and procedure in his society. (This is not 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.

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

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

Et sic omnia! All best wishes and
GORDON GRIFFITH
2833 Claremont Blvd.
Berkeley, California.
U.S.A.

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 that Church's role in relation to world social issues.

Its 410 participants include politicians, economists, business men, sociologists, educators, church leaders 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. For this reason alone, the impact of the conference should be very great.

The conference chairman, Mr M. M. Thomas of Bangalore, India, said the conference was 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 participants in their own right their national perspectives. In the conference these perspectives were being held up for self-examination and to the criticism of a world group.

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 express the issues 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 coming 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 participants in their own right their national perspectives. In the conference these perspectives were being held up for self-examination and to the criticism of a world group.

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

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 and third 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 is reported to be speaking at the conference dealing with social questions held at Geneva from July 12 to 26.

RELIGIOUS MATTER REVIEW

RELUCTANTLY I folded away my T.V. antenna, pulled out my transistor, and faced a day of listening to religious on radio.

Being awake early, I tried "With Heart and Voice" on 2BL. It turned out to be programme of Twentieth Century hymns with more than heart or voice. Anyway, the announcer didn't say the programme either "O well that's progress" or "Swingin' Clubs" or "The Holy Church a-Go-Go" will soon be in, and Holy Church at church will be out, say our man!

At 8 a.m., Encounter on 2BC asked the question "Can Religion Be True Or False?" I am rather puzzled by it. All Way over my head, more way over. It should have been clearly marked "For University Divines Service" on 2BC how many grads were in time?

"Divine Service" on 2BC came all the way from Canberra. With most churches being very careful to attract their best men for the Australian Capital, it is not surprising that excitement that I homed in on this one. It's not surprising that the A.B.C. takes us out of Sydney for a church broadcast, so this should be a rare visit to a Canberra church going out with something different. I'm not sure of the Federal Government, etc. does give the churches the best blocks in town!

Apparently Canberra Presbyterians can't read or write. The Minister of S. Columbia's, Braden made a talk-in-his-own. He did all the praying, the scripture-reading, all the hymn singing and all the minutes of the preaching. And there was no choir to be heard or to sing. From comments I have heard from clergy in Sydney it seems that the A.B.C. expects its Sydney churches to do some homecoming by its radio and T.V. Divine Services. Apparently London and Canberra isn't so close, or the Canberra clergy won't be told. Anyway, who in his right mind would want to broadcast a "responsive reading" from N.T. without providing either a reader to lead the congregation, or a microphone, or enough to pick up the words. The result for that first service was meaningless gabble. An organ solo replacing the anthem hardly inspires good radio either.

In sum — a very poor Divine Service from Australia's Capital. And for a Church that has preached the ministry of the Gospels for so long, to give good example of pre-Reformation pietism.

MEMO TO CLERGY:
We in the pew DO get VERY TIRED of your BOUR VOICE ONLY FOR AN HOUR each Sunday. How about a change of voice to relieve the monotony of the badly-trained monotone men can read, you know!

As well as requested, I received right through the Church News, News Review and Christian News Commentaries. I counted twenty-five items and a long, rather overdrawn comment on why the Anglican Church always and opens Communion anyhow. The really puzzling thing was the programme included three minutes of unaccompanied aural music at the end. How the "world-wide sources" of the Christian Broadcasting Association tried up? Those mysterious sources were not available evidence either, this week. One item about the Conference on the Church and Society called from the Ecumenical Press Service: one item about Baptists in Norway talking about Congo, another about the American Sources in Buenos Aires. That's all from the sources — just one eighth of the news items.

The rest of the items contained a liberal sprinkling of the voices from the

There were some old items though. A two-week-old motion picture, showing the retiring ages of the Archbishop of Canterbury, the old time from Alan Walker to come to church in your mini-skirts.

Why do I draw attention to these things?
Simply because any Church news item, should be entirely honest; it should be non-propaganda, should show a broad view of the whole work of worship. It should be at discussion, at research, at prophecy, at everything the Church is doing. This is a job for trained theologians and trained amateurs, under the Council of Churches in N.S.W. When the Church News is sending gathering organization claiming and making excuses, it must be judged according to those claims. And it is found sadly wanting.

But when short of its bona-fide news, it must be session is quite informative, at least for a enlightening, ray of training, but it need of a news program which doesn't sound so uninteresting. If, thus

BRITISH QUAKERS CRITICISE U.S. POLICY IN VIET NAM

ANGLICAN NEWS SERVICE

London, August 1
The Society of Friends (Quakers) International Religious Community statement on the policy of the United States in Viet Nam.

The text of the statement is as follows:
"We have been deeply moved by the reports of the suffering of the common people, the deaths of millions of men, women and the cruelties of inhuman warfare which characterize the war in Viet Nam.

"We are outraged at the suffering and grief and death caused by the moral degradation shown by the military policy of the United States, a Western democratic state like our own.

"We are even more distressed that our own Government has not only failed publicly to announce support for this United States policy, but has privately upheld it through the statements of the Foreign Secretary.

"Although neither side can be held wholly free of responsibility and blame, such blame should be placed on the United States Government for its moral justification for similar wrong actions. It is the responsibility of terror closes the way to a genuine peace for all.

"There are many other moral issues in this war. There is the issue of the nuclear arms, the international agreement to carry out obligations in the South, and the issue of the fall of the dominoes. It is also in our undertaking to use force to disturb the Geneva Accords.

HATED FOSTERED

There is the military intervention of a major power in the affairs of a small country which has fallen as a result of severe destruction power on a relatively defenceless people.

"There is the gross disregard of human values by all belligerents.

"It is the deliberate resort to take political steps that are a major power in the affairs of a small country which has fallen as a result of severe destruction power on a relatively defenceless people.

items continuing to save us all having to buy all the denominational news organs. I guess you have to admit it has a place in the world.

Following the News came the Temperance rant. No further comment.

The Presbyterian Church then presented a sermon by the Rev. Meredith — yes, of Blue Hill — on the A.B.C. about, er, twenty years ago! It was not die any standards of the worth of the scene. At least I don't recall the text of the recorder music (what of scratch)?

Let's go — you — was asked to listen to the Lutheran Hour, the best of the best. It was a session of 10:00. Now I heard the Lutheran Hour when it first came to Australia over twenty years ago, and it was better than the same old formula of hymn, prayer, Bible reading, hymn, prayer.

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OBITUARY

THE DEAN OF GOULBURN

As reported briefly last week the Rev. Canon G. King, Dean of Goulburn, died on July 19, after a short illness.

A. W. H. writes:

Arnold King himself high standards of priestly and pastoral ministry. The attraction to him were always "holy mysteries"; he was approached with requests by the worship of S. Saviour's Cathedral set standards of the worth of the beauty of holiness for the whole of the Church.

He was no less a perfectionist in his pastoral ministry. S. Saviour's Cathedral is the centre of a parish which includes the parishes of St. Albain's, St. Matthew's and the Good Shepherd), within the City of Goulburn and a large country area, with two churches (St. Mary's, Yarra, and St. James', Kippin), to the south of Goulburn city.

There are two hospitals, a large high school and three primary schools in the country schools, within the parish. He was a man of many demands of this exacting parish were met, often with only a faint smile that in Rome its existence with no help at all!

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SCHOOL OPERA IN SYDNEY

More than 100 schoolgirls from S. Catherine's School, Waverley, Sydney, will take part in the production of "The Vespers" from Gluck's opera "Iphigenia".

The main item will be supported by a short entertainment of folk-song arrangements by Ralph Vaughan Williams, and some readings from Australian poets.

The opera will be produced by Mrs. Sutcliffe, a member of the staff, whose husband, Walter Sutcliffe, of the Sydney Symphony Orchestra, will be conducting a small accompanying orchestra.

The performance will take place on Thursday and Friday, August 10 and 12, in the Jane Barker Hall, Albion Street, Waverley.

Reservations may be made by telephoning 38-1376.

BEFORE ITS TIME

ECUMENICAL PRESS SERVICE
New York, August 1

The small inter-denominational community in Missouri, U.S.A., including the Episcopal, the Anglican, the Methodist and two Episcopals has been informed by Cardinal Ottaviani that in Rome its existence is not considered "opportune at present" and has been instructed to dissolve.

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SENIOR BIBLE

STUDENT

O.T. APOCRYPHA

7. "DANIEL AND HIS

ADDICTS":

(Study No. 1)

As a preliminary to considering the additions to the Book of Daniel, it is necessary to take a look at the book itself. The Danielic Apocrypha or Testament consists of two parts, the first, chapters 1 to 6, consisting of six didactic stories or narratives dealing with the Danielic hero, and the second, chapters 7 to 12, being four visionary parts of the history of the known world as portrayed in apocalyptic style, in the style of the world in Babylon to the final triumph of the saints. The two parts are characterized by a great difference in atmosphere, and the Greek text itself also varies considerably from the Hebrew, and it is to the Greek text that the Hebrew revision that the additions have been made. These additions are preserved in the Apocrypha or Susanna, the Song of the Three Holy Children, and the story of Bel and the Dragon.

The story of Daniel read as though the writer of it lived in the time of the end of the Babylonian exile and the rise of the Persian Empire. But modern scholars have concluded that its date is really in the time of the second century B.C. They have many good reasons for coming to this conclusion.

The book is not included in the Jewish Scriptures, which was the case in the second century B.C. There is not there any mention whatsoever of it in any of the literature before the second century B.C. "Ecclesiasticus" in the Apocrypha, where all the great Jewish names are listed, Daniel does not appear. The language of the book is itself a date indicator. The date of it being written in the late form of the Aramaic dialect of the second century B.C. Hebræicisms are not there in any measure before the second century B.C.

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His inaccuracies are many. For instance he speaks of the fall of Jerusalem in the third year of Jehoiachin, an error which occurred in the text. He describes Belshazzar as the successor of Nebuchadnezzar as his son, whereas Belshazzar was never ruler in the reign of his father, and Nebuchadnezzar had Nabonidus as his son. He mentions Meled who received the kingdom on the death of Belshazzar as the ruler in the history of Cyrus was the immediate successor of Nabonidus.

The real date of "Daniel" is thus established as that of the second century B.C. The "contemptible period" of the Maccabean Revolt. The "contemptible period" of the Maccabean Revolt, also referred to as the "little horn" and the "king of the north" in the text of Antiochus is traced accurately to the second century B.C. It lapses into vagueness and error.

The symbolism of the book, with its insistence upon the need of an ever increasing faith and power of God, and on the reward of His servants, is reminiscent of Him, was designed to inspire the Jews in their desperate struggle against Antiochus.

It is one of the earliest Apocalyptic books as "Revelation" in the New Testament of the latest. There were many such books written in the first two centuries of the second century B.C. to the end of the first century A.D.

THE distinguished American scholar Richard Wright, letters in his autobiography, has made a study of the school of his childhood with a lively eye.

There was only a schoolboy at the time, but, despite the many changes that have since taken place, he found as a Negro at that period an American history, he found a school of thought and some other helpful influences.

He was sitting on the front porch of his family home, reading, and his female relative asked him what he was reading. "A book," he replied.

"See looked over my shoulder, saw it was a work of fiction, and demanded, 'What do you want to read that sort of stuff for? If it ain't the Bible, it ain't true!'"

Mr Wright survived that experience and other comparatively negative ones and emerged, in one of his mature works, as one of the most important American authors of the twentieth century.

LONG TRADITION

The significant aspect of that conversation for us is the attitude shown by the school which it expresses quite succinctly an estimate of the worth and truthfulness of the Bible by no means held by Americans or Negroes or people of any other race.

It was once the universal opinion of the Bible held by the people of all ages and in all quarters it is still the norm, even if I do believe the vast majority of men today would not share that view, but it states the ideal.

"If it ain't the Bible, it ain't true." This is a long tradition of a Judeo-Christian faith that assertion of a devotional character which is the Bible.

The history of the Christian faith were solid in their affirmation of the inspired character of the Bible, and the Testament and the New Testament, one of the great books which have been established and accepted throughout the world.

The books of the Bible were written by men specially chosen and sanctified for their task by Almighty God, who dictated the text of Scripture to them through the inspiration of the Holy Spirit and so overrode their human frailties and ignorance that what they wrote is true, reliable and totally true.

For traditional Christianity scripture was very much a summary robe which was worn throughout, without any variations, additions, or internal contradictions.

There one part of Scripture seems to be understood as a challenge to the integrity of the learned, who must find some way to explain the internal discrepancy, or to the faith of the devout, who must simply bow before the authority of the text and not question it.

MODERN SCIENCE

This attitude persisted well into the eighteenth century, when the standards of Christianity, raised serious questions about the literal inerrancy of the Bible, or the infallibility of the Church as spokesperson for the word of God, which it could not be silenced.

It was the beginning of a new era, particularly in the sciences, at the time of the Renaissance and the Scientific Revolution. In the nineteenth century, posed many difficult questions about the Bible, and it kept their faith as Christians.

the modern empirical sciences, whose investigations began producing a kind of century-and-a-half ago, have radically different understandings of the nature of the world and its component parts, and of the nature and its inhabitant species, the earth and the known universe, and many other aspects of man and his environment.

That is to say, studies like physics, and chemistry being making claims to truth that strongly cannot be reconciled with the teaching of the Bible, literally understood.

Our nineteenth-century forebears were sorely troubled by this resultant conflict between science and religion, for, to keep one's intellectual or spiritual integrity, he had to choose.

The picture has become increasingly complex and fascinating with the advent of the scientific study of the history of religions and the development of a new scientific method and sophisticated science.

From our studies as these have been learned the Bible contains a wide and long panorama of religious belief and practice, which shows the development of nearly savage levels of superstition to other, much higher levels of religious and spiritual spirituality.

It is in this same period the application to the Scriptures of the historical-critical method, and historical critical method has demonstrated that many traditional notions of the Bible are in fact the product of its authors.

SCOTS' DIVINE GEN

WH ROSE

ANGELIC NEWS SERVICE

The Pope, in a letter published here last week, expressed the hope that the teachings of Duns Scotus, the medieval Scottish philosopher, would provide a suitable framework for the coming dialogue between Roman Catholics and Anglicans.

The letter, in Latin, was written by the late Cardinal Heenan of Westminster and Archbishop Gordon Gray of Glasgow and Edinburgh, preliminary to a congress being held in Oxford and Edinburgh in September to mark the seven hundredth anniversary of Duns Scotus' birth.

The Pope recalled his agreement last March with the doctrine of Scotus, which he termed "the great Scotus." He was born in Duns, Berwickshire, in 1265. A Franciscan friar who studied at Northampton, Oxford, and Paris, he was known as the "Subtle Doctor" for the keenness of his intellect and brilliant powers of logic.

He lectured in Paris, Oxford, Cambridge, and Cologne, Germany, where he died in 1308 aged 42.

Among theological views attributed to Duns Scotus are the doctrine of the "impossible and based directly upon the authority of the Church."

WHONG MAN?

The Pope's message was merely to articulate the dogmatic system and to defend it against attack, without the insight of God as natural reason, which he termed as "intellect, obscure." All dogmas were alike indemonstrable.

He also stressed the omnipotence and absolute freedom of God, and the distinction between right and wrong, depending upon the will of God.

Anglican theologians have long been aware of the Pope's hope that the teachings of Duns Scotus might provide a suitable framework for the coming dialogue between Roman Catholics and Anglicans.

Some theologians considered that there might be grounds for meeting on the strength of the common ground of the faith to define particular areas. One prominent theologian was convinced that the Pope had got the wrong man, Duns Scotus' philosophy was uncompromis-

ing, that of composition, and actual content of certain Biblical or parts of books have been so much misunderstood, or only contained, or only contained, and cannot be squared with a disciplined investigation of the internal evidence within the books themselves.

The whole system of revelation has been upgraded from a rather mechanical and quasi-scientific activity of God through near-barbarians to a very personal interaction and co-operation between the loving, patient, and loving God and the varied human personalities with whom he worked over the long centuries during which the literature thus produced grew and developed.

For all who have learned to love the Bible for definite and authentic teaching in Scripture, we have in this era, the Bible has indeed lost the authority it had in the previous view and has gained a much more appealing and compelling one.

Even if this position does not involve I consider the doing of a call to a better and a higher faith, I would still be willing to say to anyone who is satisfied with that extension of belief in Biblical inspiration, that the Bible is a better attitude and make you a better person.

MORE FLEXIBLE

For such people it is life and vacant as if the Bible had been revised, or as if they had them it has precisely the same as it always has. For most of us, however, we are not required.

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and inclusively we find the scriptural and devotional historical situation in which we live.

I have learned to recognize the partial insights to the Bible of God inspired by the Holy Spirit. We have learned not to forget the historical situation in which we live, and to use our ability to see more than God enabled them to see in their own day.

It need no longer be a controversial issue to emphasize that the Old Testament or New Testament, or the Bible, is not a collection of ideas about matters that modern science and technology are only in recent years beginning to understand with more accuracy.

In short, we have learned to look to the Bible for definite and authentic teaching in Scripture, we have in this era, the Bible has indeed lost the authority it had in the previous view and has gained a much more appealing and compelling one.

Once we learn to acknowledge the limitations, the peculiar circumstances, and even the pre-arranged data that they various Biblical authors as they wrote, we become even more aware of the loving care of the God who was willing to work with us, to give us a level of their development, to give us a level of their truth as they were able to bear at that time, and yet continue to work with us, so that our generation as events made possible, and the more we learn the flesh-and-blood situation of the authors in their historical situations, the more their revelation.

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PERTH SYNOD

(Continued from page 3)

built at Mount Lawley and named Marjorie Appleton House. Once again the archbishop made his contribution to the inadequate provision for the clergy in connection with the diocese and retirement.

In the income of the Diocesan Council could be used for those two needs should have high priority. It is hoped, however, that it will be possible in the near future it would be possible to build a block of flats and elderly day care for their dependants. Meanwhile, the Marjorie Appleton House was being built for a retired priest and his wife by gift from Mrs. M. B. Fyfe, another at Kalbarndra.

Concerning the staffing of the diocese, four men were ordained to the priesthood and one 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 (of active service).

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

The archbishop has requested him to remain priest in charge of his parish for another year in order 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. W. 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 recovery of health and is available to give friendly advice and help whenever required.

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

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

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

Mr L. Eveson retired from the post of Sunday School Organiser after seven years service.

She is, however, continuing her work with the Sunday School by PICA.

RICA RESTORATION

ECCLESIASTICAL PRESS SERVICE, Geneva, August 1. 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 the plans and documents available.

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

CHURCH PAPERS CO-OPERATE

ECCLESIASTICAL PRESS SERVICE, New York, August 1. The National Catholic Reporter, a weekly newspaper edited and published by S.A. Layman, has elected Dr. Martin E. 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

TH.C. COURSE

TO THE EDITOR OF THE ANGLICAN

Sir,—I have read with interest the thoughtful letter by Mr. Eric Lindsay, stating that there is need for theological qualification at a level not requiring Greek as a condition for entry.

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

During the current term more than 100 students have been laid out in studying the Th.C. Course, including missionaries, students, university students, wives of clergymen and some clergy themselves, who are doing a Th.C. as a course.

The curriculum for the Th.C. covers the entire Bible (some books in two volumes), the complete range of Church History (including Historical Theology), the New Testament Greek I, the Epistle to the Romans, the Westminster Confession and Sermon Construction, Principles and Methods of Evangelism, Religious Education and Youth Group Cooperation, and a number of philosophical and Comparative Theological, New Testament Greek II, and Reformation History.

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 year, and may be taken anywhere in Australia.

Exemption certificates may be obtained for a pass in the subject, if the student is of sufficient calibre. There are no entrance examinations, but the strict standard of the Th.C. is maintained and required to be reached before the Th.C. is awarded is Th.L. 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 every subject. Individuals of high calibre may be studied in study groups with the normal rate of tuition, but the rate rises up to such groups, and the normal rate of tuition and students and missionaries.

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

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

Moore College, 115 King Street, Newcastle, N.S.W.

U.S. WELFARE FOR HELP CHURCHA

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

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

The Bishop of Willochra, 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 G. H. Quarterman.

DIOCESAN NEWS

PERTH

CONGRATULATIONS TO ARCHBISHOP LOANE

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

ARCHBISHOP'S OPINION ON THE PHARMACY

Writing in his monthly letter to the diocese, Archbishop Loane says in reference to the Pharmacy: "My own opinion is that it should be centred on Canberra with a course of five to six months (a little more than the city area) and that the Diocese of Australia Church should be eligible for election to the Pharmacy, and that clergy and laymen as well as laymen should be represented on the electoral council."

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 celebrating parades in the parish golden jubilee dinner on July 10.

VISITOR FROM SUVA

On Tuesday, August 2, the Reverend Edwin Subramaniam will visit Australia to carry out departmental work. He is the Australian representative of the Diocese of Melanesia, Mr. Subramaniam is a Fiji-born clergyman, and is the first indigenous Vicar in Fiji. He was ordained in 1958 at the Marlow in Sumatra, Suva, on July 29. Mr. Subramaniam will be in the first month of his stay in Australia at the Canberra Parish, A.G.M. and will then carry out his duties in Suva, Fiji, and in Brisbane, in Eastern States.

HILWELL MISSION

The Diocesan Mission, the Reverend Geoffrey Fletcher, will be conducting a mission at Hilwell from August 4 to 15. Hilwell 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's holding a Women's Rally in St. Philip's Church Hall, Eastwood, on Friday, August 12, commencing with morning tea at 10.30. The pastor, the Reverend Alan Kevin Wall, will be in the chair and the speaker will be Mr. Fenn Bewley who is in the chair of returning to Northern Argentina. Missions from Chile will also be conducted by Mr. A. Parry.

CHRISTIANS AND JEWS COOPERATE

ECCLESIASTICAL PRESS SERVICE, London, August 18.

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

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

Chateau Tanunda "Historical Films" No. 125*

(July, 1966)

The First Battle Cruiser

H.M.A.S. "Australia"

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. King's yacht: "Carry the word to my Sister—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 Denman, 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", "Pararamatta" 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 July 28, 1909, and led to Australia and Canada forming independent navies, each under British Admiralty control, but 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 Fleet of Battle Cruisers.

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 \$3,700,000. She could attain a speed of 26 knots and had a complement of 800. Her length was 590 ft. (overall), beam 80 ft., and mean draught 24 ft. The original armament was eight 12-inch guns, sixteen 4-inch guns, two 21-inch torpedo tubes. Her armour belt was 4-inch anti-airship, and 4-inch at the ends. The presence of "Australia" and her squadron comforted Australians 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 assisted German islands, patrolled the Western Pacific and then early in 1914 went to European waters. On the way she sank a German auxiliary—a German passenger liner—and captured 100 prisoners, including many negroes. When she reached the British Isles the squadron's arrival. 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ARCHDEACON COLATED FOR NORTH WEST OFFICE REVIVED AFTER MANY YEARS

FROM OUR OWN CORRESPONDENT

Geraldton, August 1

The Bishop of North West Australia, the Right Reverend Howell Witt, has announced the appointment of the new Archdeacon of the North West.

He is the Reverend E. W. Doncaster, Rector of Carnarvon, who will continue his parochial duties in addition to being archdeacon.

The new Archdeacon was colated in St. George's Church, Carnarvon, on Sunday, July 31.

The title "archdeacon" was older North West usage than "minister", for the first archdeacon was appointed in 1906, whereas the first bishop was not enthroned until 1910.

The Venerable F. R. Brooks was Archdeacon of the Kimberleys and the North West from 1906 to 1909 and he planned the first diocesan synod, the pearl divers in Broome, being largely responsible for the erection of the House of the Good Shepherd for their use. This building is now the Broome Rectory.

The archdeacon was responsible to the then Bishop of Bunbury who had the missionary oversight of the North West until the arrival of the first Bishop, the Right Reverend Gerald Trower.

"ARCHIE"

Bishop Trower appointed the Reverend H. W. Simpson as Archdeacon of the North West in 1926 and for twenty years "Archie", as he was affectionately known, travelled up and down the coast from Wyndham to Shark Bay, ministering to scattered and isolated people, as well as journeying out into the Marchion.

In those days there were few priests in the parishes and he mostly did the work himself. From 1929 onwards he was archdeacon under Bishop John Frewer.

Upon the death of Archbishop Simpson, Bishop Frewer appointed the Venerable E. H. Struggell as Archdeacon and Rector of Carnarvon, which positions he held from 1947 to 1950 when he left to become Archdeacon of Perth.

The office has since been in abeyance, and Bishop Witt has felt it well to revive it.

Archdeacon Doncaster came to the Diocese in 1959 and was Rector of St. Paul's for five years before being appointed in 1965.

He has already travelled extensively in the diocese and served on many of the diocesan committees.

Next September, together with the Bishop and Mr. G. Ferris, he will be representing the North West at General Synod.

ABORIGINAL EDUCATION CONFERENCE FOR SYDNEY

A public conference on Aboriginal Education, arranged by the Department of Adult Education, the Department of Sydney, and the Consultative Committee for Aboriginal Adult Education, will be held in the Stephen Roberts Theatre, Sydney University, on Friday, August 19, at 7.45 p.m. and Saturday, August 20, from 10.45 a.m. to 4.45 p.m.

Dr. J. Roby, Kild, a world authority on adult and comparative education, who is based in Australia at the time, will be the principal speaker, on Friday night and Saturday. The Deputy Chancellor, the Reverend B. R. Wylie, will introduce the conference, and Mr. A. J. Duncan, Staff Tutor in Aboriginal Adult Education, will give the opening address.

Are the Problems Unique? A team of Aboriginal speakers will discuss specific problems applicable to Aboriginal development, and the conference will conclude with a forum discussion on "How can Australia benefit from experience overseas?"

To cover sales, the conference will be held in a hall of 500 seats. Further information available from Sydney University, 68-6922, extension 2562, or from Mrs. D. Graham, 46-3730.

DR. M.L. KINGS APPEAL

"BLACK POWER" DESPERATION

ANGLICAN NEWS SERVICE

New York, August 1
Dr. Martin Luther King, Jr. the Negro leader, on July 26 told Americans it was not enough to condemn the slaying of the Negro.

Millions of Negroes are frustrated and angered, he said, because "extraneous promises made less than a year ago are being broken today."

Making a public appeal for funds for the Southern Christian Leadership Conference, his civil-conviction advertisement in the "New York Times", Dr. King said he wanted to share with white Americans and thought.

There was a new mood among Negroes which expressed an "unconscious desire for real action, for real causes, he said. The majority of Negroes were still "Negroes in feeling, a real solution was hopelessly distant."

Dr. King named "the inconsistencies, resistance and faithlessness of those in power" for giving some despairing Negroes a feeling of real solution was hopelessly distant.

OPEN DOOR

When the 1965 Civil Rights Act was passed it was proclaimed as an open door to freedom.

But the smallness of the gains made in both the southern and northern states and the northern states and the southern states have led to a feeling of frustration among the white majority and press it to come to terms with social evil of staggering proportions.

"Black power" was an expression of desperation which would vanish when the Negroes were effectively organized.

Negroes had to acquire a sense of power and the will to fight their common, and "hot-button" issues without violence if "white America" will meet them with honest determination.

OPEN, ECUMENICAL COMMUNION

ECUMENICAL PRESS SERVICE

Geneva, August 1
The General Synod of the Netherlands Reformed Churches has officially adopted both "open communion" and "ecumenical communion".

Following four years of study, the synod agreed that the 150 members of other confessions participate in the Lord's Supper, but also to continue to organize non-ecumenical services with other Protestant churches.

Spoken to a Press conference on recent trends in Roman Catholic social thinking, Mr. Moeller said the ecumenical life and World conferences, at Stockholm (1957) and Oxford (1957), "have had a very large influence on Roman Catholics in their problems of economic, political and social life."

"More exactly," he said, "two joint (R.C.-W.C.C.) meetings held before the completion of the Schenck's work were very profitable. At these meetings were presented with a wide list of suggestions."

Mr. Moeller said the council had revised the particular text of the scheme "with regard to the development of socio-economic development. Catholic Relief Services of the National Council of World Welfare Conference (U.S.A.) said that while many fields of collaboration required much more theological study, progress was being made in other fields.

He referred particularly to India, where the churches together were constituting a joint development agency. The regional agencies were envisaged for the Congo.

LONDON APPEALS FOR MORE INCOME

AMERICAN NEWS SERVICE

London, August 1
Without substantial extra income from the parishes the common fund for London diocese a drastic reduction in evangelistic and pastoral work is inevitable.

A warning on the serious financial situation facing the diocese was contained in a memorandum sent to the parishes to all the parishes in the diocese.

Pointing out that the last financial year ended with a deficit of £7,000, the Diocesan Fund, who have issued a memorandum, hint that the present year's working may well show a similar, or worse, deficit.

This deficit, it is explained, was not caused by extra expenditure but by a considerable difference between the estimated and the actual receipts from the quita.

An example of how lack of funds was holding up the work was that in 1966 the fund posted increases in pensions for ministers and church workers, which it ought to have made, wanted to make, and was asked to make.

In 1967 there should also be a deficit of £7,000. The fund is holding up the work by not contributing to the central budget of the diocese.

The Diocesan Fund, who do not believe that the parishes, on existing parishes, will improve it.

At the other meeting Mr. M. Alexander-Smith was Acting-Organiser of Religious Education, spoke of the plan to set up a new team of religious instructors which is initiating.

Mr. Alexander-Smith was giving commitments, and who do not consider them necessary, but of his own financial needs, and.

SCHEMA INFLUENCED BY ECUMENICAL THINKING

ECUMENICAL PRESS SERVICE

Geneva, August 1
Ecumenical conferences held in 1964 and, in particular, suggestions by World Council of Churches representatives, had influenced the formulation of Schema XIII on the Church in the Modern World.

Immediate collaboration was also possible in fields that had led to the inspiration of Christians and the development of Christian ecumenical thinking to influence national churches.

Asked about the type of ecumenical work that the Anglican Church might participate in, Mr. Moeller said he was certain that Christians should be encouraged to work in collaboration was "good and desirable."

He said lately throughout the world were urgently seeking solutions to the problems they faced. The "most important of earthly realities is one of the most urgent tasks facing the Church today is to revive its present priority."

Declaratory that "development is the new name for peace," Mr. Moeller said that action in this field were the "most important of the development problems demanded 'collaborative' work with Christians of other religious and cultural groups."

Mr. Moeller said that the "basic biblical theme of man's search for service to the dignity of the human being" was the "key to the work with an awareness of the secular world," "widespread of our joint development agency, the regional agencies were envisaged for the Congo."

CLASSIFIED ADVERTISEMENTS

THE ANGLICAN classified advertising rates for the year ending 30th June 1966 are available in advance. Minimum 40s. (4s. per advertisement) special rate 25s. (2s. per advertisement) for 10 or more insertions. Wasted no insertions. Minimum 25s.

POSITIONS VACANT

RESIDENT HOUSEMISTRESS wanted from middle September to 1st October 1966. For further particulars apply to Headmistress, St. George's School, Grantham School, Grantham, Leicestershire.

PROBATIONARY PRESENT wanted for the post of Probation Officer, North Devon. For further particulars apply to the Director of Probation, Exeter, Devon.

APPLICATIONS INVITED for position of Probation Officer, North Devon. For further particulars apply to the Director of Probation, Exeter, Devon.

MEDICINE (MAYNERS) area to Exeter, Devon. For further particulars apply to the Director of Probation, Exeter, Devon.

DEPUTY MATRON wanted, Catholic Hospital, North Devon. For further particulars apply to the Director of Probation, Exeter, Devon.

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THE KINGS SCHOOL, Portsmouth. An Anglican school for boys and girls. For further particulars apply to the Headmaster, The Kings School, Portsmouth.

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ABRISCHSCHILD SCHOOL, Walsingham. A school for boys and girls. For further particulars apply to the Headmaster, Abrischild School, Walsingham.

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