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SYNOD MOTION ATTACKED IN ARMADALE DEBATE EXEMPTION FOR THEOLOGICAL STUDENTS DISCUSSED

FROM OUR OWN CORRESPONDENT

Armadale, February 19

The Synod of the Diocese of Armadale, meeting at the University of New England from January 11 to 14, voted against exemption from National Service for students at theological colleges.

The Bishop, the Right Reverend R. C. Kerle, agreed with synod that students for the ministry (at present exempt) should fully share the involvement of others in their age group.

The motion, however, raised by the Reverend J. F. Fincher of Quirindi, caused considerable debate.

Archdeacon C. R. Rothero, Glen Innes, opposed the motion on the ground that it was "humbug".

He referred to a similar motion passed by the Synod of Canberra and Goulburn, protesting against exemption.

"Canberra and Goulburn was leaning over backwards to tell the Commonwealth Government how nationalistic they were," he said.

The archdeacon described the proposal as "ridiculous and stupid".

Professor J. H. Bishop, Armadale, said he would prefer to see no one called for National Service, since some were the only ones who offered themselves for the ministry should be in precisely the same situation as other men.

The Dean, the Very Reverend E. W. Wehrli, thought the increased matter was a personal one between the bishop and the ordinand.

Synod agreed to the changing of the name of the Church to the Anglican Church of Australia.

Synod defeated a move aimed at exciting the missionary giving from the parish assemblies which would have given parishes freedom to send missionary contributions to such agencies as they wished.

The Bishop told synod there was no question that a full-time chaplain was needed at the University of New England.

However, this was not possible at present, partly for economic reasons and partly because the university chaplaincy was linked with the chaplaincy at the New England Girls' School, where a full-time chaplain was not needed.

NO COSY CLUB

In his report to synod, the university chaplain, the Reverend M. Betteggee, said the chaplaincy could no more afford to become a cosy club for the like-minded than the Church in any community could separate itself from the real concerns and anxieties of the people.

He reported consistently well-attended service and the need for a larger building.

A number of problems had arisen about the proposal for an all-denominational chapel since the Robert Magdalen had left.

Since that time a start had been made on a college for the Dominican Fathers where there was to be a chapel for 300 students.

Bishop Kerle told synod that he was deeply concerned to know there were still parishes where funds were raised by raffish and cheap wheals.

"I would prefer to withdraw the priest and suspend regular services rather than allow the ministry to be maintained by 'wheals'," he said.

He said he knew these were the easiest ways of getting money

and that they were approved in secular society.

But I am equally sure that the principle behind all gambling, whether in five cent tickets for raffles, or ten dollar tickets for football pools, flouts the fundamental laws of God.

"It exploits human weakness." On social grounds alone, no matter how harmless it may appear on the surface, a thoughtful Christian must be opposed to gambling in a society which has been consumed by gambling fever and in which more and more people are becoming compulsive gamblers," he said.

The answer to a large part of the Church's financial problems, the effect of the drought excepted, was the practice of Christian stewardship.

With the Aborigine population still small but yet, with inadequate housing and education, Australia had a racial situation which required the mind and will of the whole nation if it was to be resolved, Bishop Kerle said.

Aborigines needed the freedom to decide what they wanted by the development of racial pride and indigenous leadership.

"So long as they are a depressed minority, bitterness and resentment will remain and white prejudice will continue."

Assimilation would require ac-

ceptance, anti-discrimination and assistance at every level.

"Whilst the average Australian is not conscious of any colour prejudice, especially against an educated Asian or other person, he does display a prejudice against Aborigines."

"It is expressed in terms of a general lumping together of all Aborigines as unreliable and unemployable."

We still retained much of the "white settler" attitude and grew toward a coloured indigenous people, he said.

Aborigines needed to be encouraged to have their own council to develop leadership and some form of political organisation.

ENGLISH CHURCHMEN SHOW CONCERN OVER VIET NAM

FROM OUR OWN CORRESPONDENT

London, February 16

Churchpeople, both as individuals and through organised bodies, are showing increased signs of disapproval of the conduct of the war in Viet Nam.

The Archbishop of Canterbury, Dr. Ramsey, the Roman Catholic Archbishop of Westminster, ten English bishops and the Chief Rabbi, Dr. I.

Jacobovitch, have all joined during the past week in actions and statements condemning the war in Viet Nam.

Dr. Ramsey and Cardinal Hoenen were signatories of a statement in support of the "Vietnam Emergency Appeal" issued by the British Council of Churches last Tuesday.

The text of the statement was signed by church leaders who the statement included the Moderator of the Church of Scotland, the Reverend W. R. Sanderson, the Moderator of the Free Church, Federal Council, the Reverend H. W. Janich, and the President of the Friends of the Western Buddhist Order, the Venerable B. S. Shrivastava.

"A great war is inflicting intolerable suffering on the people of Viet Nam. Only now, through the medium of Press and TV, is this becoming fully apparent to many of the people of Britain."

"Our one wish is to bring the suffering of the Viet Namese people to an end. We pray for peace and, as a nation, as religious communities and as individuals, we must seek to promote peace."

"Until it is achieved, we can give aid to the wounded, the homeless, the orphaned and the refugees."

The British Red Cross Society, Christian Aid, Oxfam, Save the Children Fund and War on Want are co-ordinating their appeal through the Disaster Emergency Committee set up for just such a occasion.

"We join together in the name of God and on the basis of our common humanity in supporting this appeal, and in calling upon

the people of our land to contribute as generously as possible to the alleviation of the terrible suffering of the people of Viet Nam."

Last Thursday, the British Council for Peace in Viet Nam, whose chairman is Lord Brockway, sponsored a new declaration calling on the Government to take a new initiative in preventing further escalation of the war.

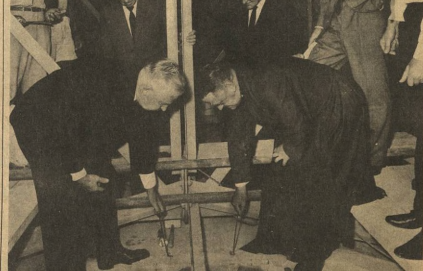
It called the Government "to respond immediately to the demands of the British people as expressed by the British Council of Churches, the Labour and Liberal Parties, the Trades Union Congress and the United Nations Association"; and asked for:

● immediate disavowal by the Government from the U.S. intervention in Viet Nam;

● unconditional and immediate ending of the bombing by the U.S.A.; and

● a settlement based upon the Geneva agreements of 1954, including the withdrawal of all foreign troops.

Ten bishops were among the signatories. They are the Bishops of St. Edmundsbury and Ipswich, Southwark, Worcester, Crediton, Hereford, Karesborough, Stockton-on-Tees, Warrington and Woolwich.



The "capping-off" ceremony at St. John's Cathedral, Brisbane, on January 22; the architect, Mr. T. B. P. Gargery and the Dean, the Right Reverend C. E. R. Mauchman, are seen laying the last stone in the roof vault. The masonry contract for the extension is now almost complete, though other jobs, such as wiring and the temporary west wall, still remain before the extensions are opened.

CONSECRATION FOR BUNBURY

A former Archbishop of Perth, the Most Reverend R. W. H. Molins, now living in retirement in Brisbane, will preach at the consecration of Archbishop W. S. Bonifas in St. Bonifas's Cathedral, Bunbury, on June 11.

The archdeacon is to be Bishop Coadjutor of Bunbury. The Bishop of Bunbury, the Right Reverend R. G. Hawkins, will be the chief-consecrator, as the Archbishop of Perth, the Most Reverend George Appleton, is leaving for England in May.

Bunbury Diocesan Synod will be in session at the time of the consecration, so that representatives from every part of the diocese will be present.

This will be the first time in Western Australia that a diocese other than the Metropolitan See has had a Bishop Coadjutor.

A CRYING NEED

Please read Susan Young's article on Page 7 of this issue if you are a qualified school teacher. The Diocese of New Guinea especially wants secondary teachers so that it can open at least one more secondary school. Men teachers are particularly needed; Science and Mathematics teachers, male or female, are its particular crying need; but qualified teachers, male or female, primary or secondary, will be welcomed with open arms!

THIS WEEK'S ISSUE

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It is not a poor picture, or bad printing. This woman's eyes are different: one of them has no sight. She comes from a part of the world where thousands are afflicted by glaucoma and other eye complaints—a place where YOUR Church is doing a noble job of work, where YOU can help the work forward.

Next issue, we shall tell you something about it. And we are going to ask you to dig into your pockets to help in this, our 1968 Lenten Appeal.

CENTENARY OF HOBART CATHEDRAL MARKED

THE PRIMATE AMONG MANY SPECIAL GUESTS

FROM A CORRESPONDENT

Hobart, February 19
The Archbishop of Melbourne, the Most Reverend F. Wood, in his sermon at the Evensong which concluded the week's celebrations for the centenary of S. David's Cathedral spoke of the doubts frequently voiced today of the relevance of a cathedral and its varied activities to life in the last third of the twentieth century.

He said that 100 years ago the great majority of the population saw the building of a fine cathedral as a work of great importance, while today a similar proportion of the population would see it as having no real importance in the life of the community.

When one thinks of the day-to-day life of the cathedral and at the numbers of people who regularly attend the worship of the Cathedral this is obviously true.

But the week of centenary celebrations have shown that in Hobart there is a strong tie to the question of the relevance of the Church to society.

The civic reception given by the Lord Mayor to mark the occasion the speeches of the civic leaders showed a deep appreciation of the spiritual values for which the Church and its cathedral stand.

CITY SYMBOL

Now that the Church no longer seems to take up a position of demanding a special place in society for itself, it imposes its own code of behaviour on those who owe it the attendance a new appreciation of its value seems to be emerging.

The cathedral was referred to as the particular symbol for the city of the presence of God in it and in its people.

It is the place where God's truths are taught and his worship offered and through small numbers receive these ministrations their influence on the community is of great importance.

In the life of the whole Christian community the cathedral also has an important role to play.

The finely-conceived ecumenicality of which representatives of all the leading denominations took part was the highlight of this during the week. The personal testimony of the Roman Catholic Archbishop of Hobart at the dinner which followed the service to the place which S. David's had taken in his spiritual development was moving.

Without doubt the next century will see the cathedral involved in changes which at present we can only guess at.

Time who built could certainly not have even dreamed of an ecumenical act of worship as was held last week. The affectionate warmth with which S. David's was acclaimed as the Mother Church of the Diocese gave the people to those who have taken a pessimistic view of this function in the past.

As the cathedral represents the Church to the Community and other Christian bodies, so also it symbolises the family nature of the Anglican diocesan community.

FLORAL EXHIBITS

The magnificent floral arrangements composed and maintained by women from all the Hobart parishes all through the week was an expression of this relationship.

The visit on the final weekend of representative groups of Young Anglicans and Sunday school children served to underline the continuing function of the cathedral as the focal point of the whole diocese.

A diocese is but a single unit in the whole of the national Church and the presence of the Primate and a number of other

Bishops of the Australian Church made this point very clear.

That the Primate should be the preacher at the momentous ecumenical service was both fitting and inspiring.

The day long symposium for clergy on liturgical developments in the Australian Church led by the Bishop of Warragul gave point too to the function of the cathedral in the life of the clergy.

In addition to all these functions S. David's also has that of a parish church. Its own congregation and in particular its choir was the solid core of the whole celebration.

The Morning Liturgy on the first Sunday was the point at which this domestic side of the cathedral's life was most clearly seen.

The presentation by representative ladies of a cope and pashaws made for the occasion showed the love and devotion of the cathedral's own people to their spiritual home.

The tribute paid in his sermon on this occasion by Bishop McCullough to those who built and have maintained the cathedral throughout its history was most apt.

It was perhaps a little disappointing that so little mention was made of the earlier Church of S. David and the fact that many more than 100 years of worship and service have passed on that site.

The pagan play "The Cathedral" by the Hobart poet Clive Sansom was produced with great skill and sensitivity on two nights of the week.

Though written for Salisbury Cathedral it played the role of a deep understanding of the continuity of faith and worship.

MUSIC RECITAL

The tradition in which our cathedral stands is long and enduring.

This same point was made by the exquisite recital of English Church music given by the cathedral choir and organists.

This music is a rich heritage which has lived on through the ages and the future and there are few doubt that all these many activities have shown their founding in this heritage so well.

When all these many activities have been reviewed, however, one returns to the primary function of the cathedral, as a place of worship.

The week of celebrations was underpinned and illuminated by many fine acts of worship.

It is of supreme importance that a cathedral church should offer the best of which its resources are capable in the worship of Almighty God; and this S. David's does with unfailing regularity on occasions both small and great.

This centenary week was a great occasion and the inspiration which its worship gave to great numbers of people from all sections of the Church and of the community at large will certainly have a deep and lasting effect.

A.B.M. STATE SECRETARY WELCOMED IN ADELAIDE

FROM OUR OWN CORRESPONDENT

Adelaide, February 19
The Dean of Adelaide, the Very Reverend L. E. W. Rentley, presided at a welcome to the new State secretary for the Australian Board of Missions in South Australia, the Reverend Alan Dutton, in S. Paul's church hall, Pulteney Street, Adelaide, on Sunday afternoon, February 4.

Mr Dutton had begun his duties on February 1.

Immediately before the welcome a short service of intercessions for the overseas work of the Church, especially in S. Peter's Pacific area, was held in S. Paul's Church.

Mr Dutton conducted the service of intercessions which was attended by about one hundred and thirty persons, most of whom stayed for the welcome.

In his speech of welcome the Dean explained that he was deputising for the Bishop, the Right Reverend T. T. Reed, who could not be present because of the consecration of S. Alban's Church, Kalbarra.

He welcomed Mr Dutton as successor to a line of distinguished State secretaries who had laboured successfully for the cause of the Australian Board of Missions in South Australia.

QUOTA EXCEEDED

The Dean paid tribute to the work of Miss Gwen Mastey who as lay secretary had completed an arduous but successful year by seeing the South Australian quota of \$26,500 exceeded by nearly \$2,000.

The Dean also mentioned his pleasure that the General Secretary in South Australia for the Church Missionary Society, the Reverend Alan Quee, and Miss Irene Jefferys, were able to be present.

Mr Dutton received his theo-



At the conference for Immigration Chaplains held in Melbourne on February 8. Left to right: the Reverend T. R. Fleming, the Venerable D. Blake, the Reverend J. M. H. Rowdon, the Hon. B. M. Snedden, Mr R. C. Lloyd, the Venerable E. R. Chittenden, the Reverend J. R. Henderson, and the Reverend R. H. Pethybridge. (See story below.)

NEW DEACON FOR FIJI

FROM OUR OWN CORRESPONDENT

Suva, February 19

The first ordination in S. Matthew's Church, Suva, Fiji, was held on February 2 when the Reverend Samuel Sahayam was made deacon.

Samuel Sahayam worked at the South Pacific Sugar Mill, the Korovini Farm Institute, and at the Agriculture Department before ordination.

He left Fiji with his wife Miriam early in 1965 to do his theological training at S. John's College, Auckland, New Zealand.

He, his wife and family returned to the diocese in December, 1967.

For the ordination, shelters were built by the parishioners to accommodate the people as S. Matthew's is a small church.

During the service, the congregation sang two Indian hymns. They were busy the night before making part for the curry lunch on the ordination.

WORKING WEEK

REDUCED

ANGLICAN NEWS SERVICE

Rome, February 19

The Vatican Curia has reduced the working week of priests in its employ from 36 hours to 35, with effect from March 1.

The aim is to enable them to spend an additional three hours in pastoral duties.

IMMIGRATION CHAPLAINS CONFER IN MELBOURNE

The Minister for Immigration, the Hon. B. M. Snedden, opened the conference of Anglican Immigration Chaplains in Melbourne on February 8.

The conference is believed to be the first of its kind in the Church of England in Australia.

It was attended by the Venerable D. Blake (Melbourne) and the chairman of the Federal Inter-Church Migration Committee (the Venerable E. R. Chittenden (Brisbane)), the Reverend H. Pethybridge and Mr R. C. Lloyd (Melbourne), the Reverend J. M. H. Rowdon (Perth), the Reverend T. R. Fleming (Adelaide), and the Reverend J. R. Henderson (Sydney).

The Dean also mentioned the changing attitude of Australians to the understanding of the need for a positive approach to newcomers involving acceptance and friendship.

Mr Snedden indicated the desirability of training church-people who could meet and befriend settlers on their arrival.

SPECIAL NEEDS

Many aspects of the subject of the ministry to migrants, including voyage chaplains, migrant hostels, non-British migrants, the follow-up of migrants in the home and the problem of migrants going to temporary addresses were considered.

The dominant theme of the conference was the need for greater understanding by both clergy and laity of the special needs and problems of migrants.

Whilst parish clergy had an important role in the follow-up process, it was emphasised that the laity of the parishes must be encouraged to take an active part in meeting and welcoming newcomers.

It was realised that many Anglican migrants had very tender connections with their church in the United Kingdom,



The Reverend Samuel Sahayam (left) with his wife (right), their children, and his brother, the Reverend John Sahayam and his sister.

The Reverend Alan Dutton and Mrs Dutton, and their three children, Stephen, Mary, and Rachel.

THE ANGLICAN CHURCH IN AUSTRALIA: A CONSULTATION HELD IN SYDNEY

Incorporating the Church of England

THURSDAY FEBRUARY 22 1968

DEFECTION? OR INTEGRITY?

So a Roman Catholic priest of the Dominican Order in England has left that distinguished body and asked to be laicised? An Anglican priest in Sydney has become a Baptist minister? These facts are briefly reported, for the record, elsewhere in this edition. Nowadays, there is nothing exceptional about them. During the fifteen years past there have been not dozens, but hundreds of cases of men—and some women—exercising an ordained ministry in one or another church, who have decided they would be more comfortable elsewhere. So what?

There are not precise statistics—if there are, they are in the possession of people who do not disclose them. We are aware of eight Anglican priests in Australia during this period who have become Roman Catholics, and who are now Roman Catholic priests in various parts of the world. Six former Roman Catholic priests, to our knowledge, are now Anglican priests. Six Methodist ministers, two Presbyterian ministers and one from the Churches of Christ have become Anglican priests. Two Plymouth Brethren, laymen, have been ordained in the Church of England. Movement like this, common in England, is an everyday matter in the United States. Despite the lack of statistics, we incline to the view that it is becoming more common.

And why not? Only a few years ago ordinary Christian people were ashamed, embarrassed and scandalised to learn (usually through some furtive grape-vine, or from the triumphant shouts of "the conversion") that one of their pastors had "defected". Conversely, they tended to rejoice—in all charity, of course—when a "defector" joined their ranks. How childish, and un-Christian, that former attitude was. Traces of it still linger; but it is earnestly to be hoped that the attitude is dying in the Anglican communion. For it, as we claim, we are "the roughest house in Christendom", we should be foremost in understanding, with love and sympathy, him who goes from us, or comes to us, through personal conviction, to or from another part of Christ's Church. However deeply we believe in and hold to, or strongly prefer, one or other of the distinctive Anglican approaches and interpretations, it would surely be agreed that the Anglican ethos involves understanding, tolerance and respect. The Holy Spirit cannot be defined, or confined, in the rigid formularies of the Council of Trent, the Westminster Confession or, for that matter, the Book of Common Prayer.

FUTURE OF "THE ANGLICAN"

The Prime Minister, the Most Reverend P. N. W. Strong, C.M.G., M.A., Th.D., issued the following Statement on February 20—

I am very glad to hear that the Church of England Information Trust has declined all offers to take over "The Anglican". It is proper for it to remain in Australia rather than in English or other hands.

For practical reasons it has not proved possible to date for the Church of England in Australia to have an official journal. "The Anglican" is not an official paper, nor is the Church of England Information Trust which controls it an official body of the Church of England in Australia. None the less there is great value in having an independent paper with a high standard of religious journalism.

Many may find themselves from time to time in disagreement with the editorial policy of "The Anglican", but that is no reason to discontinue reading it. Not only is it good for us to read views we may not often agree with, but I feel that "The Anglican" gives the best and fullest all-round coverage in the whole of the Southern Hemisphere of church news in Australia and overseas and of current religious happenings and movements of thought and action.

Church people and others need this information if they are to be fully informed and educated in these matters.

I know from my travels overseas how highly "The Anglican" is regarded and sought after for this reason by church people in America, England and elsewhere who wish to be kept up to date in Australian church affairs.

I understand that "The Anglican" would like to improve still further its news coverage, but it can only do so with increased staff, and increased staff depends upon increased circulation. For that reason, we may not agree, but at the time of General Synod, I warmly support the present drive for increased circulation and hope that church people throughout Australia will respond to it.

A CONSULTATION HELD IN SYDNEY FEBRUARY 19 WITH MEMBERS OF THE METHODIST, PRESBYTERIAN AND CONGREGATIONAL CHURCHES UNITED COMMITTEES AND MEMBERS OF THE ECUMENICAL COMMITTEE OF THE GENERAL SYNOD OF THE CHURCH OF ENGLAND IN AUSTRALIA.

This consultation arose as a result of a motion passed at the General Synod in September, 1964, which read: "That this Synod . . . Welcomes the various movements towards union at present taking place in many parts of the world."

It is without necessity agreeing to the setting of any time limit on such negotiations, supports the suggestion made at the 1965 Annual Meeting of the Australian Council of Churches by the Anglican representatives that positive steps towards union of the Churches in Australia be taken in the near future; and with a particular refer to each diocese

for study and suggestion the two reports of the Joint Commission of the Methodist, Presbyterian and Congregational Churches, i.e. (i) "The Faith of the Church," 1959, and (ii) "The Church—its Nature, Function and Ordering, together with the Proposed Basis of Union," 1963.

c. Asks the Ecumenical Committee or other appropriate committee of the General Synod to initiate further steps are necessary to commence negotiations for union with other churches in Australia and in particular to approach the Joint Commission of the Methodist, Presbyterian and Congregational Churches with a view

(i) to discovering whether the Church of England in Australia might acceptably and fully participate in the Commission's current negotiations and, in the event of a favourable response from the Joint Commission and its constituent churches,

(ii) to commencing provisionally the participation sought; and (iii) to reporting regularly to the Standing Committee of General Synod on the progress of these initiatives."

This motion was conveyed to the Heads of the three Churches concerned by the Prime Minister. In due course the Prime received a resolution in the following terms:

"That the Congregational, Methodist and Presbyterian churches welcome the decision of the Anglican Synod and the letter from the Prime Minister, and although it does not seem advisable at this stage for the Church of England in Australia to be invited to participate as a full participant in the Joint Commission of the Methodist, Presbyterian and Congregational Churches committee, it is arranged jointly between the three churches and the Anglican Affairs Committee of the General Synod that the three churches with the Anglican Affairs Committee shall be invited to participate in the Joint Commission of the Methodist, Presbyterian and Congregational Churches committee."

FURTHER MEETING

The consultation held at Wesley College on Monday, February 19, was addressed by the Reverend Geoffrey Barnes, Principal of Wesley College, and the Reverend J. N. D. F. (Congregational).

In his address he explained the reasons for the invitation to be conveyed to the Prime Minister.

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After the two papers a fruitful and lively discussion ensued. It was decided that the representatives of each of the churches should report back to their respective bodies on the situation of affairs with regard to the Joint Commission on Church Union.

It was also unanimously agreed that it be recommended to the respective committees of each of the Churches that a similar meeting be held in the near future, possible arrangements also being made for similar consultations on theological and other relevant matters.

CLERGY NEWS

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ONE MINUTE SERMON

"WE CAN DO NOTHING"

Read St. John 13:31-38

It is clear that now that Judas has betrayed Jesus, the end of his diabolical, the Lord's glory is revealed more fully and completely than ever before. As it was revealed in the first sign in Cana

"The Lord has borne this sin in Cana and testimony and this has resulted in a crisis and judgment and men have ranged themselves for Him or against Him."

The final example had been that of Judas, while the rest of His disciples had stayed with Him. Therein the revelation of the glory of the Lord had been made.

But the last step is still to come, the glorification of Him who is not only the Son of God but also the Lord of God.

This will be effected in the events of 14:7-20 and the disciples will be raised into fellowship through Him with the Father.

In Chapter 13 the word 'fellowship' occurs, but in chapters 14 to 16 it will recur more than forty times.

It will present the disciples do not know the Father as we shall learn in 14:7-20 and the disciples will be raised into fellowship through Him with the Father.

He has loved them. He would they should love each other. This will be their most effective witness to the world that they are really His disciples.

So, after always impulsive to be satisfied, they follow Him now, he says. And he says that he will personally will take down His cross.

He has no conception what it is to happen, nor the strain that will be put on his body, nor the depth of his own future failure. Jesus forecasts his death.

Other Gospels tell how he repeated his willingness to die and follow Him to the end.

How will we know the subtlety of temptation or the frailty of our own hearts? We can only trust in Him.

We cannot on our own strength be loyal to Jesus nor can we of ourselves love one another.

Only when after He is glorified we receive His Holy Spirit—only then can they, and we, carry out His command.

Hence we cannot go with Him as Jesus went (as Isaiah says) to the wilderness alone.

No, one however strong we may be, we cannot follow Him "the way" for us.

It is still true that when we are baptized we are "born again" and we can do nothing.

THE RÔLE OF THE PRIMATE

The committee set up by General Synod in September, 1966, to investigate all aspects of the Primacy in the Church of England in Australia held its second meeting in S. Mark's Library, Canberra, on February 14 and 15.

The members of the committee attending the meeting were: The Reverend P. R. Arnott, Coadjutor Bishop of Melbourne, and the Reverend C. A. Warren, Coadjutor Bishop of Canberra and Goulburn.

The Reverend G. N. D. F. (Congregational) and the Reverend J. N. D. F. (Methodist) were also present.

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with its recommendations as to where and what organization he could best fulfil his function.

At this stage the committee was not yet in a position to make any recommendation as to the role of investigation and study.

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FRARS GIVE BLOOD

ANGELICAN NEWS SERVICE

Oxford, February 15

Twelve Dominican friars have again joined blood donors in response to an appeal for victims of the war in North Viet Nam and are continuing to the National Liberation Front in the South.

They first responded to a similar appeal last November.

The statement is a public statement that they "regard it as a central act of our Christian mission to be actively engaged against the horror and injustice that is going on in Viet Nam."

BROADCASTING CONFERENCE

ECUMENICAL PRESS SERVICE

Geneva, February 19

The secretariat of the World Association for Christian Broadcasting will be held in Oslo, Norway, from Feb. 22 to 27.

Members from more than 30 countries and from every continent will examine how the present drive for increased circulation and hope that church people throughout Australia will respond to it.

CANBERRA

Bishop Warren presented a paper on "The Primacy and Canberra."

Mr. Edwin Judge gave a thought provoking paper on the "Primacy and Canberra."

Other aspects received attention by the committee, including the developing situation of the Primacy in relation to the whole of the Church of England.

Some time was given to whether the See of the Prime should be based in Canberra.

It was noted that under the present canon the Prime can be any Australian Bishop, and in this should be borne any part of Australia.

The next Prime will be chosen by the Bishops and the next Prime will be chosen by the Bishops and the next Prime will be chosen by the Bishops.

The committee came to no firm conclusions. It will be prepared to report to the Standing Committee on its findings to date, but its final report and recommendations will be made to the next meeting of General Synod in 1969.

CHURCH CALENDAR

February 25: Quinquagesima

February 28: Ash Wednesday

March 1: St. David

March 11: St. Nicholas

GUINEA NEEDS TEACHERS

By SUSAN YOUNG

We stood in that village in the remote Musa Valley of Papua—a bishop, priest, a woman photographer and myself—drenched and steaming from the tropical downpour which had only just stopped, unseared with chlorine, and sat off on us during our boisterous welcome, laughing and happy, surrounded by a crowd of villagers also laughing and happy.

A group of children, entranced by the extraordinary phenomenon of two white women, surged round and clung on, giggling and prodding.

A sudden pleasure of it all vanished. For, looking at the laughing young faces, I found myself thinking: "These children will probably never go to school."

Ever since I arrived in the Territory, I had known, of course, that most Papuans and New Guineans were uneducated; but now, for the first time, the true enormity of the thing really hit me.

At that moment—though I could not trust to save my life and am not really the father of children—I began to wish I was a teacher so that I could do something, however little, to put this monstrous injustice right.

Then I realised that as a journalist, I could do something: I could write about the grave educational problems facing us in the Territory, so that those of us who are not teachers could pass the word on to those who are; and so that those who are teachers could ponder the business a bit and decide whether you oughtn't to see here helping us.

STARK FIGURES

Statistics are usually dull and apt to make the casual reader turn the page. Nevertheless, I do mention a couple of figures because they are so stark as to present the extent of our problem with an impact which is hard to achieve by words alone.

There are thought to be more than 500,000 children of school age in Papua-New Guinea. Of these, about half receive education; some sort of most of it primary and mostly in various Mission schools.

A lucky minority go on to secondary education and a few, very few, are now going on to university level. But for the other children and for all uneducated adults there it is virtually nothing.

For those of us who have been educated all this I suppose, God help us, difficult to grasp. In our societies everybody is educated, to a considerable degree, as a matter of course; we take it for granted and almost

always fail to see it as the privilege that it is.

Only consider: if we had not been to school we could not write a letter applying for a job or send letters to our friends; we could not read a newspaper, or a book, or a theatre programme.

But it goes deeper than that of course. There are many other vitally important aspects of education which go to form our attitudes, our decisions, our whole personalities.

Even a little education, if it is only barely competent, gives the recipient the opportunity to build on it, to improve himself, to live a fuller, happier life, to be a better citizen—to understand.

Yet all this is being denied to thousands and thousands of Papuans and New Guineans. This would be bad enough at any time, but it is a truly appalling state of affairs when one realises that the Territory is now moving rapidly towards independence.

And though both Administration and Churches are trying hard to improve the educational

situation, it is in some respects actually getting worse.

Because of an acute teacher shortage and inadequate funds, coupled with the shortage of time for ideal of universal primary education is being abandoned in favour of fuller education for a minority whom it is hoped will be able to run the country after independence.

One need only turn to the Anglican Church in the Territory to see just how desperate the situation is.

SCHOOLS CLOSING

Here is a Church with more than 13,000 pupils in its schools all but three of them primary establishments. At a time when it should be expanding its educational set up rapidly it is, instead, through lack of money and teachers, being forced to close some of its schools.

Naturally, the Church is encouraging more Papuans and New Guineans to become teachers so that they can help their own people. But the thing's a vicious circle: for there are inadequate schooling facilities for young children in the first place, how can the Church hope to

produce enough fully qualified indigenous teachers to do the job?

In Australia, however, there are many Christians who are qualified teachers. Why do not more volunteer for the mission work, as major teachers? I suspect, it is that mental and spiritual "block," so hard to overcome, which prevents many people from even beginning to think that maybe God wants them for a missionary.

It seems extraordinary that, after all that has been said about it, most people still seem to think in terms of not being "good enough" to be a missionary, still think of missionaries as a specially pious breed who never put a spiritual foot wrong.

Many of us are, indeed, profoundly shocked when we first realise that God is calling us to be a missionary. But should we really be so surprised? After all, he does not require us to be "good enough" to become Christians. Why, then, should he suddenly demand that we be "good enough" to serve him as missionaries?

So if you're a qualified teacher, come over to New Guinea and help us.



Children at the bush primary school at Simbal in the Highlands of New Guinea.

MANY UNUSUAL FEATURES AT BUNBURY ORDINATION

FROM OUR OWN CORRESPONDENT

S. Boniface's Cathedral was well filled on February 2 for the ordination to the diaconate of Mr Alan Forsyth by the Bishop of Bunbury, the Right Reverend R. G. Hawkins.

Mr Forsyth, born in Western Australia, was trained at St. Michael's House, Craters, South Australia, and will serve his title in the parish of Pinjarra.

His brother, the Reverend John Forsyth, is at present curate at Bussellton.

The ordination was notable for a number of unusual features.

It was preceded by a retreat of a rather different pattern from that usually associated with an ordination.

The retreat was conducted by the members of the Ordination Candidates' Committee, who are the Venerable Frederick Hart.

GOLDEN LECTURE

ANGELICAN NEWS SERVICE

London, February 19

The Dean of St. Paul's, the Very Reverend Martin Sullivan,

will give the next Golden Lecture, "Wrought in Prayer," at

St. Lawrence Jewry, Gresham

Street, on February 29. The lectures are sponsored by the Archbishop's Company.

Bunbury, February 19

The procession into the cathedral was led by the Rev. Canon P. S. Robinson (Bishop's Examining Chaplain), Canon J. J. Trevellick and the Reverend M. L. Kirby.

An invitation had been extended to the permanent deacons, of whom the diocese has five, to share the retreat, and three of these were able to be present.

The effect of this was that the retreat possessed the element of fellowship, which would otherwise have been lacking in a retreat for a solitary candidate, an element which added a great deal, especially in the sharing of the services in the chapel.

In the cathedral, the Litany was read by the Reverend M. L. Kirby, and Archbishop Hart presented the candidate to the bishop.

The occasional sermon was preached by the Archbishop of Perth, on the theme of the "Blessed" of the diocese were well represented.

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General Synod, 1966

Official Report and Proceedings

Copies of the Official Report and Summary of Proceedings of the Second General Synod, 1966, are now available in limited quantities.

The volume, of 246 pages, contains details of the membership of the Synod and its Boards, Committees and Councils, Canons, Rules and Resolutions passed by the Synod, all the Reports laid before the Synod, and the complete financial statements.

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FOUNDATIONS FOR SOME CASTLES IN THE AIR

It is important for the climber to watch the summit of the mountain, but it is equally important for him to see where he is going to step next, the land mound, King Bhumphul Aduldej told an Asian church meeting this week.

The King was speaking with the new General Secretary of the East Asia Christian Conference, U. Kyan Thaw, of Burma, at a meeting to delegates from the Fourth Assembly of the E.A.C.C. meeting in Bangkok.

His words proved to be peculiarly appropriate. This assembly of 30 church leaders, representing some 18,000,000 Anglican, Protestant and Orthodox church members in 16 countries was, essentially, a practical working meeting of ecumenical ideals which have stimulated thousands in the 10 years of the E.A.C.C.'s existence.

There are far fewer provocative statements on the future course of Christianity and far more detailed plans for limited objectives, compared with previous assemblies. The impact of the ecumenical movement and Faith and Order conferences held during 1967 was much in evidence.

In concrete terms, the assembly has:

- Established procedures for the sending and receiving of Asian missionaries serving in Asian countries other than their own.
- Acted to provide for churches in Asia the advice and technical assistance they seek to evaluate their resources and plan the best possible use of them.

Accepted the importance of a strategic approach to the development of industrial-culture and the role of laymen serving abroad.

Planned for the continued and expanded operation of Asian

LOUVAIN LECTERN FOR U.S.A.

ANGLICAN NEWS SERVICE, London, February 16
The famous first century Gothic bible lectern at the Louvain College, a Roman Catholic seminary, has been sent to the Metropolitan Museum in New York.

Known as the Louvain Lectern, it was one of a pair made in Belgium in about 1470.

Art experts at the Victoria and Albert Museum strongly advised the Government's reviewing committee on the export of works of art against granting an export licence for the lectern.

Attempts to raise enough money in England to take the lectern out have achieved some success, but the Treasury refused to make up the balance, and the lectern was actually in New York before any announcement was made.

A spokesman for the college said the institution was heavily in debt.

"We have been carrying out a lot of restoration work, and the money for this lectern will help pay for that."

It is understood that the Conservative Opposition will use the incident in Parliament to question the whole national policy on exporting art treasures.

ALL OF MASS TO BE IN ENGLISH

The English Canon of the Mass will be introduced throughout Australia in Roman Catholic churches from Ash Wednesday, February 28.

This means that the Mass will now be entirely in English in the Roman hierarchy being the last remaining part of the Mass still in Latin.

This announcement has been made by Archbishop T. Cahill of Canberra and Goulburn, secretary to the Australian Episcopate's Committee on Sacred Liturgy which met in Melbourne on January 26.

Christian Service, the Asian churches' service and relief agency in Viet Nam.

● Proposed a major meeting to be held in Bangkok, with Catholics and other Christians, probably April, next, to stimulate further the life and witness of the Christian community to the Asian academic world.

The assembly also marked a transition in E.A.C.C. leadership. Dr D. T. Niles, of Ceylon, resigned, and Dr John Fleming, of Singapore, as the new situation with great hope, and new reports from Burma appear to confirm this view.

"Indeed, such radical change in our situation, if we respond to its challenge, may lead to renewal of our love for God and our effectiveness in the service of man."

The assembly has also laid down detailed guidelines to be implemented by national councils of churches, with a view to developing more effective service and mission projects for the E.A.C.C. project list.

Evaluation, advisory services, the extension of knowledge of the E.A.C.C. have been elaborated.

The assembly has also indicated that projects related to the development of a nation are to be given high priority.

In most Asian countries, the Christian community is small. Among the most important long-term decisions made was that creating an E.A.C.C. Mass Communications Development Fund.

"We recognise the increasing importance of mass media and communications exercise in the modern world," it said.

The fund will provide for the development of radio, television, literature, film and news dissemination.

NEW CHURCHES

Assembly participants came from 16 countries, including East and West Pakistan, India, Burma, Thailand, Ceylon, Singapore, the Philippines, the United States, Japan, South Korea, Australia and New Zealand.

The role of institutions in the life of Asian churches has long been a topic of ecumenical concern.

A two-man team will be appointed to alert colleges to the need for self-criticism, as well as thinking as to their objectives and the means of achieving them.

The action was stimulated by the Joint World Council of Churches/Vietnam survey of the role of Christian institutions in that country.

The role of institutions in the life of Asian churches has long been a topic of ecumenical concern.

"Dynamic Christian presence in the modernisation and secularisation of the tradition society," he said.

He said the Church participated in the process of formation of these societies, the assembly declared at one point.

In Christ, all things hold together" was the assembly theme. Delegates worked in two main sections.

BROKEN WORLD

One, on a divided Church in a broken world, dealt with the broad spectrum of the churches' life and concerns.

The other faced the specific needs and services of the churches, particularly as they contribute to the development and welfare of peoples and nations in this part of the world.

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ality structure that is positively oriented towards independence and achievement in Viet Nam.

A revolution in thinking and action, particularly among the rural masses, has become an imperative, it stated.

It recognised that, in the political field, modernisation involves change in the prevailing power structures at many points.

Noting the needs for a full guarantee of the fundamental human rights, including the right of religious freedom, the removal of outward law, and the prevention of arbitrary breach of the rule of law, the assembly said, "The Church must stand ready to exert its influence in order to realise these objectives and, on occasion, to endorse the responsible use of civil disobedience in cases where the law and the distribution of power are manifestly unjust."

This is a summary of the Fourth Assembly of the East Asia Christian Conference, by Vaughan Hinton, Australian Council of Churches staff writer. The conference, held in Bangkok, Thailand, ended on February 8.

On divisions within communities, the assembly said, "We believe that Christians are called to seek a visible unity that the world may believe and we resolve to face and discuss differences between Conservative Evangelicals and others in the light of the fullness of the Gospel of Christ."

It will also encourage dialogue between member churches and the Roman Catholic Church. Concerned at the importance of the Christian community in the academic world, the assembly has implemented a study of church institutions in that field.

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This assembly said, "The primary responsibility of the State for the education, health and welfare services is widely acknowledged."

"In many countries this calls for new patterns of partnership between Church, community and State."

In some countries, the right of the Church to run its own institutions has been threatened. This is a view which seems likely to increase.

"When this happens, we believe that Christians will receive this new situation with great hope, and new reports from Burma appear to confirm this view."

"Indeed, such radical change in our situation, if we respond to its challenge, may lead to renewal of our love for God and our effectiveness in the service of man."

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"EPILOGUE" FOR LENT

On the six Sundays in Lent, the "Epilogues" programme will be a series produced by the Anglican Church of Australia. Previous "Epilogues" have been produced by the B.C.C.

These Australian programmes will feature music sung by a chorus from the Sydney University Graduate Choir directed by David Barker. Readers will be actors Mark Orsborn and John Godfrey.

The scripts are based on George Herbert's long poem "The Sacrifice" interpreted by David Barker. Readers will be actors Mark Orsborn and John Godfrey.

The poem is completed in the six Epilogues, with each verse ending with ever great light mine."

Some of the music included "Thy Servant" by Crotch, "Love For Thy Tender Mercy's sake" by Tyndal and the spiritual "We Have Thine."

Hymns from the Cambridge Hymnal including "Jesus, Lord That Maddest Me," "Ah My Dear Lord, What Could You Say?" and "What Wondrous Love Is This?"

"Epilogue" is broadcast on the second network each Sunday evening at 11.15 p.m. ET, 10.45 p.m. A.C.A., and on the third network (Regional) at 11.45 p.m. - 11.15 p.m. A.C.T.

NEW KUCHING CANONS

The Bishop of Kuching has announced two new canons of St. Thomas's Cathedral.

They are the Reverend A. J. Blane, Vicar of St. Andrew's, Brunei Town, and the Reverend M. J. Mat, Vicar of St. Luke's, Singangang.

The installation will take place in St. Thomas's Cathedral on March 17.

DEAN FOR ENGLAND

The Dean of Hobart, the Very Reverend E. M. Webber, leaves for England in February to succeed the late Dean of Salisbury as Dean of the Diocese of Exeter.

His appointment was announced by the Bishop of Exeter, the Very Reverend J. M. Webb, leaving on April 28.

UNITY SERVICE IN HOBART

FROM A CORRESPONDENT
St. David's Cathedral, Hobart, was packed for the ecumenical service on February 24.

This was of the simplest construction to allow everyone to join in.

After an introduction by the Dean, the Governor of Tasmania, Sir Charles Gairdner; the Lord Mayor, Sir Basil Osborne; the Roman Catholic Archbishop, the Most Reverend Guildford Young; and the representatives of all the churches in the Anglican Church of Australia, the Bishop of Hobart, the Very Reverend J. M. Webb, presided.

The experience of a great body of people praying together aloud and in perfect harmony was most moving.

After the Prime's sermon, the Bishop of Tasmania read the final lesson and led the congregation in prayers suitable for the anniversary of the fire disaster. Then all said the Grace together.

A collection for the Savage River Community church raised \$200.

Sir Charles Maclean, the British Consul-General, and other distinguished guests at this service.

C.B.S. PROGRESSES IN CANBERRA

FROM A CORRESPONDENT
Canberra, February 24
The Canberra ward of the Canberra Diocese, the oldest diocesan society in the Church of England, was established by a 1938 and last year saw considerable growth.

Members and friends have joined in offering Mass each month in various Canberra churches except in September when the service was held at the Quire Evening included a service of corporate penance on the lines suggested by a Dutch Roman Catholic priest, Father F. J. van der Meer.

Visiting preachers have included the Rev. Canon of the Society of St. Francis who spoke at the January meeting of the monthly service of the Anglican life in the Church of England and the Rev. Canon of the Society of St. Francis who spoke at the January meeting of the monthly service of the Anglican life in the Church of England and the Rev. Canon of the Society of St. Francis who spoke at the January meeting of the monthly service of the Anglican life in the Church of England.

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"HIRST ABSENCE" IN ASIA STRESSED E.A.C.C. ASSEMBLY IN BANGKOK

ECUMENICAL PRESS SERVICE

Bangkok, February 19

The population explosion, the minority status of most Christian communities, new difficulties for evangelism, and government restrictions make it necessary for Asian churches to act with "a sense of urgency without panic".

This statement by the Reverend Philip Potter, director of the W.C.C.'s Division of World Missions and Evangelism, was addressed to delegates gathered for the Fourth Assembly of the East Asia Christian Conference held here until February 8.

Asian churches must become more aware of the rapidly changing scene in their countries, Mr. Potter said. At the same time he asked how realistic it was to expect support from outside the area to continue indefinitely.

In a keynote address to the more than 300 participants attending the Assembly, Dr. D. G. Moses of Nagpur, India, saw signs of hope in a disordered world. Dr. Moses was principal of Bishop College for 26 years before his retirement in 1967.

"The world today is indeed wild with the delirium of hatred," he said. "The many con-

licts that rage are cruel and unending in their scope. But this is not the whole story. "The eyes of faith can discern in the midst of this darkness rays of light, or greater and greater efforts at unity, peace and joy."

He cited the existence of the E.A.C.C., representing churches in 15 countries, as "evidence of the mighty working of the Holy Spirit of God to unite all things in Jesus Christ."

Introducing a discussion on inter-church aid for the poor, the Reverend Alan Brash of New Zealand challenged the delegates to "stop living at a false level."

"We are through with polishing fine statements," he said. "Our task now is to implement the discovery of the relationships of Christians obedience as they are the structure and relationships of our churches."

Referring specifically to church institutions, he asked delegates to consider whether many church hospitals and other institutions were either redundant or too numerous or expensive, and therefore had no place in the current mission of the Church.

U. Kyaw Than, associate general secretary of the E.A.C.C., said that the assembly was a gathering on Christian presence in a world of conflict.

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divided world by saying: "Christians might feel impelled to take their task more seriously if they talked more of 'the Christian absence'."

"Throughout Asia historic movements are making and breaking societies," he said. "To talk of Christian presence in many of these is to be blind to the vast areas of Christian absence."

Mr. C. I. Iity, associate secretary of the W.C.C. Department of the Laity, urged the Assembly to discover in detail the churches' role in economic development.

In its first business session, the Assembly received into the roll of churches with a total of 330,000 people, making 91 churches in the E.A.C.C.

JOINT ORDINAL PUBLISHED

ANGELIC PRESS SERVICE

London, February 16

The first part of the final report of the Anglican-Methodist Unity Commission, set up in 1965 to prepare a detailed scheme for the union of the two churches, has been published jointly by S.P.C.K. and the Epworth Press.

It covers the procedure by which bishops, presbyters and deacons will be given authority to perform the duties of the present Anglican-Methodist clergy.

The second part of the final report, to be published in April, will include a form of recognition of the existing ministries.

The proposed new services just published, are much shorter than the 1662 Ordinal, or the 1928 Ordinal, and are intended to be used in the future.

The prayers and exhortations have all been shortened, and the identity of the officiating priest is now included, instead of four.

It is proposed that these services will be used during stage one, the period during which it is planned the two churches will 'grow together' in preparation for ultimate integration.

The proposed form of service for the presentation of a bishop provides that he should be presented by a bishop.

"When we make a body out of the enemy soldiers we have destroyed, the high number of bodies with no weapons upon them suggests that among those who are to be made into 'many civilians', the statement says.

The Home Office has agreed to permit individual cases to enter England provided that visas are obtained first.

The statement accuses the South Viet Nam and the United States of complicity in actions that contravene the Geneva Convention of 1949, including the killing of prisoners, the use of torture to secure information, pillaging, the taking of hostages and the forcible relocation of civilians.

Documentation is provided from newspaper and magazine articles.

Countable publicity has already been given to the effects of the use of napalm, but less to the effects of the bullet fired from the M16 rifle, which tumbles and over on hitting a body and expands on doing so, causing extensive wounds, the statement says.

Fragmentation bombs are timed to explode at intervals, so that long after an air raid civilians returning to their villages or fields may be cruelly wounded."

TAIZE PRIOR'S SUGGESTION

ECUMENICAL PRESS SERVICE

Paris, February 19

The suggestion that Pope give access to the Roman Catholic Eucharist to every baptized person who believes in the Real Presence and sincerely seeks unity has been made by Prior Roger Schutz of the Protestant monastic order at Taizé, France.

In an article which appeared in the Paris daily "Le Figaro" during the Week of Prayer for Christian Unity, Prior Schutz said new decisions were needed to "open up the ecumenical dialogue at present bogged down in some ways."

Noting that true dialogue between Christian communities requires courage as well as truth and charity, Schutz said the Pope has given some indications that he possesses that kind of courage.

"If we were soon to find ourselves much nearer to one another in the same faith, I am persuaded by my prayers, could the Pope give access to the Catholic Eucharist to every baptized person who believes in the Real Presence and sincerely seeks unity?" Schutz asks.

He also requests the Pope to initiate an exchange of views with intercommunion with churches that are willing.

A CONDITIONAL ORDINATION

ANGELIC PRESS SERVICE

London, February 19

A former priest of the American Episcopal Church, the Reverend J. L. Hughes, was conditionally ordained on January 17 by Roman Catholic Bishop of Munster, Germany, Dr. Joseph Hoffner, without having to renounce his Anglican orders.

It is thought in some Roman Catholic circles that this unprecedented ceremony could break the impasse over the validity of Anglican orders.

Hilbert Anglican clergymen entering the Roman Catholic Church have been treated as laymen and permitted to exercise their priesthood only after being re-ordained absolutely to all orders by a Roman Catholic bishop.

This practice was confirmed by the "Apostolic Curia" issued by Pope Leo XIII in 1896, which pronounced Anglican orders "absolutely null and void."

Fr. Hughes, who is 40 years of age, a graduate of Harvard, who was trained at Kelham Theological College, England, and at the General Theological Seminary, New York, served in the U.S.A.

CHURCH SOCIETY ASSOCIATION

FROM A CORRESPONDENT

The Protestant Churches Society Football Association, Sydney, is now calling for entries for the 1968 season which will commence on the first Saturday in April.

The Association has 600 teams playing in Sydney and caters for ladies in the following age groups: 9, 10, 11, 12, 13, 14, 15, 16, 17, 18 and All Ages.

The Association has four grades with 24 divisions which caters for all standards of play.

If your church is interested please contact us; if you find your church does not have enough young people, we will help you to start a team.

All information can be obtained from the secretary, R. Pearson, Box 294, G.P.O., Sydney, or ring 58-8103.

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COURSES BEGIN:

HOUSEWIVES:—

Wednesday, March 20, 11 a.m. to 1 p.m.; or

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BUSINESS GIRLS:—

Wednesday, March 20, 6.30 p.m. to 8.30 p.m.; or

Thursday, March 21, 6.30 p.m. to 8.30 p.m.

SPECIAL COURSE FOR SCHOOL GIRLS IN MAY HOLIDAYS

FOR FURTHER PARTICULARS WRITE TO:

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14 RICHARDS AVE., DRUMMOYNE. 2047

PHONE 81-1192 BETWEEN 2 P.M.—8 P.M.

CLERGYMEN ATTACK CONDUCT OF THE WAR IN VIET NAM

ANGELIC PRESS SERVICE

New York, February 19

A statement alleging that "American conduct in Viet Nam is condemned by those very standards of conduct which we imposed on a defeated enemy in the Nuremberg trials," was issued on February 4 by a group of 29 well-known clergymen.

The statement was prepared by Clergymen and Laymen Concerned about Viet Nam, a body of Anglicans, Protestants, Roman Catholics and Jews.

It serves as the introduction to a volume of the group published under the title "In the Name of America," a collection of articles of various aspects of the United States and South Viet Nam, compiled by the group.

The introductory statements say: "Any nation that cherishes its values has a duty to see that America claims, should set for itself particularly high standards of moral constraint, far beyond the minimum demand by international law, and that the awful truth is that on occasion after occasion we have failed in Viet Nam to observe even these minimal standards."

The allegations were prepared by Dr. Robert McAfee Brown, a

Presbyterian theologian at Stanford University in California.

He was assisted by Rabbi Arthur Hays Sulzberger, president of the American Jewish Congress, and the Reverend William Shafer, editor of the "Catholic World."

Dr. John Bennett, the president of the United Methodist Seminary in New York, who is one of the signatories of the statement, said the main purpose of the book was "an appeal to conscience."

The statement accuses the South Viet Nam and the United States of complicity in actions that contravene the Geneva Convention of 1949, including the killing of prisoners, the use of torture to secure information, pillaging, the taking of hostages and the forcible relocation of civilians.

Documentation is provided from newspaper and magazine articles.

SENIOR BIBLE STUDENT

N.T. LANDMARKS

By WINIFRED M. MERRITT

No. 6: CAESAREA.

Caesarea on the coast of the Mediterranean, just above the boundary between Samaria and Galilee, lay on the great caravan route from Tyre to Egypt. It was an ancient settlement which had been rebuilt with much beauty and splendour by Herod the Great, and re-named by him in honour of the Roman Emperor. It was the official place of residence of the Herodian kings and of Felix, Festus and other Roman procurators.

It was the home of Philip the Evangelist, and Deacon, the port of return to Tarsus when Paul escaped from Damascus; and the province of Cornelius. It was the disembarking point when the Apostle returned from his journey. And here he was kept in bonds for two years by Felix before being sent by Festus to Rome.

Its large and magnificent harbour was protected by a wall with ten lofty towers. It was a city of commerce and a promenade round the port with arches where sailors could find rest. It boasted a temple visible far into the sea, dedicated to Augustus and a temple visible forming enormous statues of Roma and the Emperor. It possessed a system of drains whereby the tides were utilised to flush the streets. It was also a city of eight miles in length, revealed great engineering skill, a hippodrome, an amphitheatre capable of seating twenty thousand persons, a theatre, a court of justice and other fine structures.

By the sinking of great stones in twenty fathoms of water, the city had made a break with the sea, and a promenade of two hundred feet wide, every road, led down to the harbour.

The main thoroughfares were intersected by broad, parallel streets, and a system of underground subway also connected various quarters of the city with the harbour. The city had twelve public baths, and Herod had provided its complete drainage B.C. 10 with games and entertainments costing £240,000, a fortune in those days.

GREAT COUNCILS

Several of the great Christian Councils were held at Caesarea. Origin taught there, and Ibas was its Bishop from A.D. 324-6. It experienced a tumultuous existence, being taken and re-taken, stormed, looted, ruined, restored, and eventually completely destroyed. Today it is a wilderness of dreary ruins. H. V. Morton tells us that for miles in every direction the countryside is strewn with countless roughly-shaped weathered stones and chips of marble. In a half-moon of sand on the edge of the sea is a square of broken bits of a mosaic Arab houses and barns, a block of two, and a small house of broken walls. The great harbour is now a rocky waste into which a rising tide of solid masonry projects for some distance.

St. Paul's description of his visit to the church of St. Paul is most moving. "I have never," he writes, "been in such a pathetically poor little church in my life." Every Sunday, Festus holds a service there, alone. No one ever comes, because there are no parishioners. Below the church is the supposed prison of St. Paul, now a stall for donkeys and mules. To such a poor, flicker, has Christianity come to the city of St. Paul's Origin and of Eusebius. Christians are few, and do not forget that Caesarea was the scene of the province of Cornelius, the Roman procurator, that it was here that the Holy Spirit first gave power to heal the Gentile Pentecost.

That other Caesarea, Caesarea Philippi, the scene of Our Lord's choice to Peter, lay away to the north-east, 1150 ft above sea level, in the Hermon Mountains. These two places should not be confused.

WORKERS IN THE KINGDOM

By THE REVEREND

L. A. VIDLER, TEAM LEADER, A METHODIST FROM WOLLONGONG, N.S.W.

On the day that the Australian Inter-Church Aid Work Team arrived in Manila on the ship *Alfred*, a cargo of three and three goods were held up by a \$1,800,000 payroll.

Manila has a high crime rate. It is a city of 1,000,000 people, with 100,000 guards, some carrying pistols, some rifles.

It is a noisy city too. Drivers use their horns as much as they use their hands. The Philippines have a warm friendly and nowhere this has become more apparent than at a reunion held recently at the Ellwood Methodist Church.

Ellwood is celebrating its sixtieth anniversary. The congregation is alive and seriously examining its role in the community.

They are engaged in a significant project of medical care for underprivileged people.

They are also developing large Church Education projects.

Having relied on American material for many years, the Ellwood is now in a situation demanding material that is relevant to the community.

NEVER STILL

Hong Kong is only two hours flight from Manila but it is a different world.

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term of life that Westerners who enjoy a good standard of living would be shocked at, are accepted and taken for granted.

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was not given a teaching assignment. She helped in the handicraft section of the Christian Family Service, and made a contribution which was deeply appreciated.

Joan Gibson worked in a kindergarten and gave assistance to the staff at the point of organisation and method.

Robert Burgess, a Methodist trainee, also worked at the Christian Family Service. Joan and Robert, who were married, had a job which led to her re-orientation and quatter areas.

Jack Knelle and Bill McColl had a wonderfully creative time. They were given the task of investigating Aid People's Homes.

They visited many institutions, conducted numerous interviews and compiled a most comprehensive report.

Their work has been spoken of in the House of Representatives and the Government Social Welfare Department.

Hong Kong Federation of Youth Groups is a committee of Neil Stuart. Neil is the Ministry to Youth Director of the Hong Kong Christian Council.

His experience was like many others, that of a man who had gained more than he had given.

He worked on the Mechanics Training School of the Holy Trinity Baptist Mission, and was supervised by Henry Raymond. He reported on efficiency, method and management, particularly in the area of the Holy Trinity Baptist Mission.

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"History" and reported Dr Paul Webb, Director of H.K.C.C. saying that the whole venture had been "very successful" and that the venture had to be continued.

A farewell dinner was tendered to the team at the Shatin Flamingo Restaurant and on the next day, we flew out to Bangkok. Parting at Hong Kong was not easy, as some of it was a very moving experience.

It is all that the Inter-Church Aid Work Team has done in the past year. It is a very moving experience.

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FOUR SERAPHIM FOR CATHEDRAL

ANGLIAN NEWS SERVICE

London, February 19. Four new 13 ft high Seraphim are now on display in Blackburn Cathedral, completing the original scheme of the design theme running through the Cathedral Space.

The figures are made of mild steel and brass, backed by zinc, and are constructed in such a way that light from the windows of the lantern tower will not cast a shadow on the altar from a number of points of view.

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