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TOTAL: \$11,406.42

Further gifts totalling \$500, which reached us shortly before we went to press, will be acknowledged next week. The "Gilt White" airborne, with the Reverend Tony Matthews as pilot, and pointing the way to the West, are already asking how on earth their bishop managed to get to the airport before the aircraft was acquired.

It still needs to be paid for!

SYDNEY GLEBE DEVELOPMENT

The Glebe Anglican Information Trust, Sydney, expresses its appreciation to the Sydney City Council to-day.

The application covers the St. James Glee, some 28 acres at Edgecliff, a heavily-populated area very close to city itself.

SURVEY ON VIET NAM

Coupons from readers of THE ANGLICAN started to flood in to our Survey on Anzac Day.

The total number received exceeded 1,700 last Tuesday night.

We do not wish in any way to influence readers in their answers to the eight questions asked, so no progressive return of the Survey is given.

For the convenience of readers who missed the questionnaire last week, the coupon is on page 12. What we aim to ascertain is whether or not we have a fair cross-section of Anglican opinion on as possible. Accordingly, we welcome your views, we welcome them.

MUCH PROGRESS SEEN IN CENTRAL TANGANYIKA WORLD AGENTS SEND IN ON VISIT TO DODOMA

FROM A SPECIAL CORRESPONDENT

Three large world agencies which assist the Christian Church in East Africa were represented by visitors who took part in a detailed itinerary arranged for them to visit Dodoma, headquarters of the Diocese of Central Tanganyika, on April 6.

Here H. C. von Zahn, of "Bread for the World", West Germany, Mr. B. J. Duthridge of Christian Aid of the British Council of Churches, and the Reverend J. Fischer of the World Council of Churches, accompanied by Mr. Nicholas Maro, General Secretary of the Christian Council of Tanganyika, toured various diocesan institutions and visited projects assisted by them from their agencies.

On arrival by air from Dar es Salaam the visitors were conducted by the bishop of the diocese, the Right Reverend A. Stawway, together with other diocesan officials, to the Education Centre at Mbulu, 46 miles from Dodoma.

The various aspects of the work, including literature, Christian education, women's training and evangelistic training, were demonstrated and the bishop outlined in detail the development plan and future projects for the Centre.

At his address of welcome Bishop Stawway said: "The Dodoma Region and Tanzania as a whole owe a great debt to these various agencies for their generous assistance."

He added that the Diocese of Central Tanganyika has a large share in nation building in the Central area and is grateful to have these world agencies upon which it draws to accomplish its teaching and social work.

Returning to Dodoma the official party proceeded to the Mbulu Secondary School, where they were met by a group of 2200 school boys and girls. The school was founded by the Evangelical Church of East Africa (Anglican) and is in operation.

The present building expansion includes two dormitory blocks, sick bay, kitchen and dining hall.

During the afternoon three planes, landed at the D.C.T. Mbulu Mission, 26 miles from Dodoma. Here von Zahn officially opened the new outpatients' department and student nurses' accommodation block, the fruits of which were dedicated by Bishop Stawway.

DEAN OF ADELAIDE HAS RESIGNED

The Dean of Adelaide, the Very Reverend A. E. Weston, has resigned as of July 28.

The Bishop of Adelaide, the Right Reverend T. J. Reed, has been informed of the resignation of the Dean's service. He said:

"The Dean came to this diocese from the Diocese of Bathurst, where he had been both Archdeacon and Rector in 1956 to be Rector of St. Barnabas."

In 1959 Bishop Thomas appointed him Archdeacon of Strathalbyn and an honorary Canon of Adelaide.

From 1947 to 1957 he was Rector of St. Peter's, Glenelg.

From 1957 to 1957, Archdeacon of Adelaide; and in 1957 he became Dean of St. John's.

"Before ordination Dean Weston served in the First Anglican in the field, decorated with the Military Medal, and gained his commission in the field of his episcopate."

LEADERSHIP

"On returning from active service, entered St. John's College, Armidale, to study for Holy Orders, and having obtained a D.L. Diploma was ordained deacon and priest in 1922."



Here H. C. von Zahn of "Bread for the World" talking with the Right Reverend Yohana Madinda, Assistant Bishop of Central Tanganyika, at a luncheon held at Dodoma on April 6.

GIPPSLAND LEADS IN ITS GIVING TO M.R.I. PROJECTS

The Diocese of Gippsland's M.R.I. projects for 1965 were met in full said the Right Reverend D. A. Garney in his address to synod on April 18.

\$2,800 were sent to The Marjory's School, New Guinea, and \$2,000 to four Anglican and Methodist schools in Ceylon.

Bishop Garney, paying tribute to this effort, had written: "The Diocese of Gippsland has led the Church in Australia in M.R.I."

The four projects for 1966 were: Australian Diocese of Carpentaria and North West Australia (\$400), and The Marjory's School (\$2,000).

An Old Boy of The Marjory's School, the Reverend John Burd, was at present working in the diocese; and a parishioner of St. John's, Burd, had joined the teaching staff.

Bishop Garney supported the diocese's request for the Victorian Teachers' Union, on the need for better buildings, equipment, and more teachers and training colleges.

He said: "The education we offer our children in government schools is not good enough. The teachers work under heavy handicaps."

"It is high time that we forced the government and public opinion to face the urgent necessity for at least doubling our expenditure on public education."

OIL AND GAS

While the government schools should be secured by placed in the hands of the Australian people.

"All natural resources are the gift of God and private ownership of them is against natural law and public interest."

Speaking of the many areas of conflict in the world, the bishop said that Christians were divided among themselves about most of these issues, about Rhodesia, about Viet Nam, about racial equality.

"This is part of the tragic confusion in which we stand, that the Church, locally and universally, does not give a clear witness to what God's will would become the independent schools to press for more."

Speaking of the oil and gas discoveries off the Gippsland coast, the bishop said that the ownership and management of these very valuable resources

STRONG CRITICISM FROM DIOCESE

FROM OUR OWN CORRESPONDENT

Townsville, April 25

Strong criticism of the refusal of the Standing Committee of General Synod to make the minutes of the Diocese of North Queensland available to Diocese Bishops was voiced at the meeting of the Diocese of North Queensland on April 25.

Several speakers urged that since the decisions of the Standing Committee might well affect the whole Church of England in Australia, the dioceses ought to be informed about all such decisions and proposals, so that they know the source and origin of them.

It was stated that in a National Church there was no place for secrecy about such relevant facts.

The discussion terminated in the passing of a resolution which said: "The Diocese of North Queensland advises the Standing Committee of General Synod that it is gravely concerned in learning that the minutes of the meetings of Standing Committee are not being made available to the Diocese of England in Australia."

"The Council requests the Standing Committee to convene a meeting to take steps to rectify this situation."

"RICH MAN'S CRUMBS"

ECUMENICAL PRESS SERVICE

New York, April 25

Like Lazarus, the poor of the world, a crying cry for respect and getting only crumbs from the rich man's table, religious leaders from around the world warned at South Bend, Indianapolis, this month.

An appeal to the conscience stirred by many of the participants in a conference on the Second Vatican Council said growing gap between rich and poor nations constitutes a burning scandal. Representatives of Protestant, Orthodox and Jewish scholars prepared the statement at Notre-Dame University.

Signaled pledged themselves to the work of eradicating "new evil" so vast that it could, unchecked, cut down upon the nations the terrible judgement of the just and compassionate God.

The increasing affluence of the West and dependence of the rest of the world "makes a mockery of all pretensions to be a Christian and human society," the statement said.

"It threatens the most to violence. It even carries within itself the apocalyptic risk of water war and ultimate destruction."

WEALTHY WEST

The appeal noted that whilst the white, Christian and western nations constitute less than 20 per cent of the world's peoples, they consume more than 70 per cent of the world's income.

"Moreover," the statement said, "they grow richer by not less than three per cent a year. In 1965 they spent more on their existing national income between \$60 and \$70 billion a figure which is considerably larger than the entire national income of all Latin America and twice as large as that of India or Africa."

"The peoples in the West can hardly be said to recognise the issue, when by year after year their wealth increases, the attention, the investment, the care they give to the poor countries actually falls away. Each year a lower proportion of the rising national income is devoted to direct assistance."

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VOLUNTEERS FOR VIET NAM

CHURCH WORLD SERVICE

Five more young churchpeople last month volunteered to work with the Viet Nam Christian Service Programme in South Viet Nam.

The programme is directed by Church World Service which is run by the Division of Overseas Ministries of the National Council of Churches of Christ in the U.S.A. The Anglican, Orthodox and all the major Protestant churches belong to this council. The volunteers include two registered nurses who will work in medical projects in Saigon and Da Nang. They are Mary Sue Heltner from Brookville, Ohio, and

New York, April 25
Barbara Stalwood, originally from Detroit, who has last year spent two months as a C.W.S. volunteer in Viet Nam. One man will work on a clinic staff in Hanoi, another in community development work in Da Nang and, the third has been given an information and photography assignment to cover the Viet Nam Christian Service Campaign.

V.C.S. has now 26 volunteers in the field. With recruitment proceeding for doctors, nurses, social workers, home economists, agriculturalists, material aid assistants and others, it is expected that 55 volunteers will be in service by September.



A Remembrance: Pope Paul's gift to the Archbishop of Canterbury as they parted in Rome was an unprecedented one. He took from his finger a pastoral ring and placed it on the hand of Dr Ramsey. It is made of diamonds and emeralds. On the last day of the historic visit, the Pope carried the pastoral cross given him by the Archbishop.

INNER CITY EDUCATION

ANGELICAN NEWS SERVICE

New York, April 25
The Executive Council's Department of Christian Education is preparing a handbook on "Christian Education in the Inner City" to be published this autumn.

The handbook is designed for clergy and lay people who are engaged in Christian education in the inner city and other depressed areas where money and resources are limited.

It will also be useful to regional and national staffs who back up and help inner city church leaders.

The point of view as well as methods and activities have come out of the shared experience of inner city workers.

One purpose of the handbook is to free clergy and concerned laymen from traditional standards of success while encouraging them to work with creativity and imagination in their own situations.

DR RAMSEY TO SEE CANADA

ANGELICAN NEWS SERVICE

Toronto, April 25
The Archbishop of Canterbury, Dr A. M. Ramsey, will tour Canada for a month in September.

His last visit was in 1963 at the Anglican Congress.

He will be welcomed at meetings of the Canadian Church's National Executive Council and the House of Bishops at Fredericton on August 30.

Dr Ramsey will subsequently visit the various dioceses until September 30.

Apart from a railway trip through the Rockies to Kamloops, the Archbishop will travel by air.



Volunteers for the Viet Nam Christian Service Programme are three young Americans (left to right): Mary Sue Heltner, Rufus Peire and William Herod.

BISHOP ON ESKIMOS' NEW ROLE IN CANADA

ANGELICAN NEWS SERVICE

Toronto, April 25
Assimilation of Canada's 12,500 Eskimos into the social and economic life of the nation is posing problems that are not easy of solution.

The change from nomadic to community life is undermining the Eskimo's resourcefulness and initiative according to the Right Reverend Donald B. Marsh, Bishop of the Arctic.

He believes that northern planning will not achieve a full measure of success unless Eskimos are permitted to participate actively at all stages.

"We in the Church are moving to get Eskimos to accept their responsibilities as first-class citizens of Canada," Bishop Marsh says. "They have a real contribution to make and they must not be allowed to deteriorate into second-class citizens."

As hunters and trappers, Eskimos showed skill and ingenuity, but with the development of the North in recent years they have gravitated to settlements where life is so sedentary and debilitating, Bishop Marsh said.

The game and fish resources of the Eastern and Western

Arctic regions were adequate for the northern inhabitants' subsistence when they were scattered over the vast area.

Today hunting and fishing supports very few of the hundreds now living in settled communities.

Stone carving is providing an income for a fair number and some are employed by mining companies, but the great majority are on relief.

"The best of the Eskimo's culture and traditions must be fostered and preserved," said Bishop Marsh.

The Church is moving steadily ahead with its leadership-training programme in the hope that Eskimo representatives will have a larger role in education, technical assistance and other projects planned for the North.

Bishop Marsh, who has spent more than 30 years in the Arctic, is the spiritual head of a 2,500,000-square-mile diocese stretching across Canada's northern rim.



Kiss of Peace: The traditional kiss of peace was exchanged by Pope Paul XI and the Archbishop of Canterbury at the conclusion of a joint prayer service in the Basilica of St. Paul, Outside-the-Walls.

THE NEW ENGLISH BIBLE

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Vest Pocket Edition

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THE BIBLE STUDENT

THE AGREED SYLLABUS

By WINIFRED M. MERRITT
A. SOCIAL PROBLEMS:

Community wellbeing is the responsibility of all. The payment of the penalty of negligence, of indifference, not confined to people guilty of these things, but must be borne by all.

Slimes are the breeding grounds of vice, crime and disease. They may be the source of evil which can be eliminated through a whole community. Social evils such as drug addiction, alcohol and gambling may well destroy the fabric of society.

The implication of the Christian's social responsibility is that we cannot do as we like. Our conduct must always have the welfare of weaker brethren in mind.

While moderation is a fine thing, Christian morality may take us beyond this point to voluntary abstinence for the sake of the weaker brethren.

This is not a narrow-minded approach to social problems, but a truly broad-minded and far-sighted one. We should be concerned for those who are obliged to live in substandard conditions.

Young and old alike should weigh carefully the evils brought about by gambling and drinking: the road toll, the broken homes, the mental distress, accidents and suicides, broken homes, juvenile delinquency and crime, poverty and character deterioration.

The problem of gambling is approached at the level of general social welfare. It gains ground for the spirit that hopes for something for nothing. It creates a false sense of social responsibility.

It lowers the standard of living for many people, and makes for poverty and hardship. It wastes time in the community.

It lowers the gambler's regard for moral and logical reasoning. It has an adverse effect upon discipline.

Secondary school pupils discuss such aspects of the inclination of gambling as are raised by the following questions: Does being in a good cause make gambling good?

The problem of alcohol, too, is approached from the angle of community wellbeing. Statistics reveal that in recent years much of consuming intoxicating liquors has gained a greater hold upon the Australian population.

Alcohol is responsible for as much as half, one out of every five patients in our men's hospitals is there because of mental illness resulting from alcohol.

It lowers efficiency in industry, 60 per cent. of the suicides are due to the deaths of alcohol. One of the big causes of juvenile delinquency is drink in the home.

Aborigine welfare is another social evil with in the Agreed Syllabus, yet often neglected in relationships in general, many people are alienated from without, and as they have been with people from other countries who come to make their home amongst us, the "New Australians".

The purpose and aim of "Christian Education in our schools" is defined by the Council in these terms: "By relationship and action to communicate a living Gospel to persons at every stage of growth so such a way that they are helped to experience personal meeting with God in Christ, and are prepared to commit themselves to Him, at their own appropriate level of commitment, within the context of the Church and beyond it in the life of the world."

"COMMON CHRISTIANITY" . . . From a Methodist

In recent years there has been a theological Renaissance. We have seen the results of this Renaissance in the Bible and Robinson's *Honest To God* and Paul Van Buren's *The Secular Gospel*.

With this new interest in theology, we have fresh look at the doctrine of sin.

Meaningful, on the fact, he just assumed it.

As far as Christ was concerned, he appeared to have more interest in the sinner than in the whole subject of sin in the abstract.

And he was just interested in the whole of sin, the whole of it, but was there to seek and to have him.

Thus, the Gospels are examined with their parables, and statements which reveal Christ's wholehearted attempt to communicate to sinners the fact of God's mercy and forgiveness.

At the risk, therefore, of dwelling too much on the negative, we shall take a look at three modern views of sin.

Modern sin is viewed as behavior, such a view could well be termed the "behavioral" view of sin. For these and many other reasons, sin is viewed as behavior, such a view could well be termed the "behavioral" view of sin.

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made people far more aware of the wide range of behavior which is viewed as culture or sub-culture and is not accepted as sin.

Another difficulty is that with a new emphasis on sin, we find each succeeding generation in theology to add different values, as well as the culture or sub-culture, especially if we place so much stress on sin as the theologians noticed was how guilty they felt the sea, yet no one could find it, he found to explain the guilt.

Eventually, it was discovered that at the age of six, Laura was not even father shot to death.

As unrealistic as it seems, she felt guilty because she had not been able to do something to help her father. Here, surely, is a broken family, but no sin.

DISTINCTION

Thirdly, we can see sin in terms of relationships. Much modern living in the Church takes this particular position, and it is gaining wider understanding.

Of course, just because this is a relationship view of sin, it is not a Lutheran or a Reformed view of sin. It is a Lutheran and a Reformed view of sin.

Certainly, in the New Testament there is a clear distinction between sin as a sin and sin as a state or condition.

So in modern times there has been a re-examination of relationship theology and the fact that it is a broken family, but no sin.

Not broken in the sense of physical or geographical separation, but in the sense of estrangement.

For Paul Tillich says, sin is the estranged relationship of man with God, and of man with man.

When it is thought as estrangement, two things happen. First, sin is thought as being away from us, from our feelings, from our actions, which is a broken family, but no sin.

What has to be recognised, however, is that sin is not a state of well-defined condition, but a state of being without having committed any act which would be sinful. Here is an example.

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FAMILY ADVISORY SERVICE: CHILDREN'S HOME CLINIC

By OUR OWN CORRESPONDENT

THE fostering of the preventive outlook is the next step forward in the psychological care of children.

A similar concern must be developed for the emotional, social and educational well-being of the child.

TWENTY YEARS MARKED

Perth, April 28. The Rector of St. Patrick's, Menzies, Dr. James P. Macpherson, has been celebrating the twentieth anniversary of his service to the parish.

The Rector's Warden, Mr. Cyril J. Macpherson, has been celebrating the twentieth anniversary of his service to the parish.

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As we now take for granted with respect to physical health.

To some extent this recognition is the result of the fact that which empowers local authorities to concern themselves with the prevention of the breakdown and with the care of the child.

The problem family does not appear to be the maladjusted or delinquent child.

Many of the larger signs signalling a breakdown in the behaviour of the child are already known.

In the future these danger signs must be heeded much more than in the past.

Though probably more time-consuming and thus more expensive in the short run, it is bound to be more economical in the long run.

Taking action early is likely to prevent later serious and intractable difficulties.

PREVENTION

How then can it be ensured that our children are not changing society, children grown up in the most favourable environment?

There perhaps, a need for a new and comprehensive agency which is both preventive and curative and which caters as much for the normally self-

reliant family as for those who cannot cope with life?

One way might be to establish what, for want of a better name, might be called a Family Counselling Centre.

Family counselling is a new service which is already being provided in many parts of the country.

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LETTERS TO THE EDITOR

(Continued from page 5)

WHAT IS WRONG?
TO THE EDITOR OF THE ANGELIC

Sir, — After having read half a dozen, or more, books and also feature articles on "What is Wrong with the Church," "The Ferment in the Church," and so on, I do not recall one of them which was as clear, or simply, or, in any other way, declares the cause of the trouble.

The fundamental cause, it is my conviction, is that we have no sacraments, homilies, symbols and hymns denoting the Miracle of God's love in Christ, few of us have been brought to expect to see Divinity in ACTION before our eyes — before the eyes of all people! DURING A CHURCH SERVICE Yet we see Divinity in action all around us as soon as we step out of the church building, where our small weak God becomes large, powerful and glorious.

We pray about things in a CHURCH SERVICE that we do not expect God's response to happen, VISIBLY, there and then! (Maybe it would not, but WHY should it not on occasion?)

Maybe, some will say, miracle of conversion has happened to a church service. But if conversion is theologically explained as "being made WHOLE" (or even partly so) through the sin of the converted being abolished by Christ, then "which is easier" for the sinner to believe, or rise up and WALK? or for the sinner to believe, or rise up and WALK?

For those who "academically hesitate" at this point: can we intelligently conceive of a man "who Jesus said 'be thou whole'." He means the "wholeness of body, soul and spirit." (see, Hellenist) would intelligently understand it, but only the spirit of the person. Did Paul have the "idea" of being when he prayed that our "whole spirit, soul and body" be preserved. BLESS unto the coming of "Our Lord Jesus Christ." (I think so.)

Do we then "have a form of religion, but no POWER there?" — and still ask "What is Wrong?"

I recently read the Archbishop of Perth's two articles on the problem and received much comfort. Now I have read the Reverend John Roster's article: "The Church Today" and received a little more help. Why do so many clergy miss the words for the truth? Roster touches on the obvious over the REAL cause of the trouble in the Church (much as he says: "Men's earnestness with the idea of the 'supernatural' and 'miraculous' seems to be VERY CLOSE to the heart of the problem") but then both he and the Archbishop go off on a tangent and fill columns with the truly dependent and unhelpful "supernatural" and "miraculous" articles.

So, then, do we continue to hedge and avoid embarrassment for "we beg to FACE IT?" Men's hesitancy about Miracle is NOT merely a "problem."

IT IS THE HEART of the problem in the churches. It appears to me that we have lost in our attitude to the Sacrament of Holy Communion, the REALIZATION that, inasmuch as we are members of one another in The Mystical Body of Jesus Christ, we are, LITERALLY, PHYSICALLY, the LIVING SACRAMENT of His Holy Spirit and are, clearly in the state to DEMONSTRATE Christ in Power — and NOT in talk. (Were Paul, Philip, the other Disciples and Members of the Early Church members of another church that had to which we profess sincere membership?)

Was the liturgy (the public work of the people) of the Early Church something different to that of the people in the Book of Common Prayer?

NATURE of the work THEY did?

They not only spread The Wonderful News of Christ's life, Death and Resurrection but they also presented and fulfilled His promise that "I will extend His eternal life" to extend His eternal life to "all who are not sick." Think on this — in my humble opinion.

Where has our liturgy, our gifts, got to? With few exceptions, it is not any longer a liturgy, Homes for the "incumbent" and the human progenies of our ill.

We have arrived, perhaps, at the point where we may be given to see where we have been, and where we are, healing the blind man at Bethsaida (Mark 8:22) the man had looked up but Jesus who had really MADE him LOOK UP (again) in this lesson for us? We will have to be MADE (rephrased through suffering) to LOOK UP — to take another more heart searching look than we have ever done so that we may find the Christ who is with us.

For instance, a principal weakness of the Archbishop of Perth's article (The ANGELIC, 11/12/65) is that it attempts at an answer to Christ's main problem, of that where he was, he was not seen by the congregation.

It is true that the Archbishop has briefly introduced, lay people to the more heart searching look which he applied in DAILY LIFE.

Those last three words are the great weakness, the naive failure of the present moment, of our understanding (the attitude) in this context is that it is a qualification to the time, the place, the moment. To apply the lesson is NOT "necessary" the present moment, so often, think it is NOT necessary.

Do we then EVER expect a miracle? An Act of God to happen, visibly, in a church service — before the face of Peter, James and John at the Transfiguration?

Yes, and what is wrong in the churches.

It is not to do honest to God enough to, to face it, and with "burning hearts" to observe in our churches "ALL THINGS HE has commanded us." This is the acceptable hour for us to be "in communion" with Him.

Sincerely,
Glenunga, S.A.
R. RETALLICK

UNQUALIFIED
CLERGY

TO THE EDITOR OF THE ANGELIC

Sir, — Some weeks ago your Perth correspondent claimed a "founder" credit for tenure of his office by an incumbent of a parish in the Anglican Diocese of Perth. In recent correspondence, however, proved this claim to be unjustified and indeed some priests have been recorded as having been incumbents of the parish for an astonishing long time.

A perusal of the latest Year Book of the diocese of Perth, Perth, 1965, however, reveals facts which show that no incumbent can claim a record, not only in Perth, but also in the other dioceses of the Anglican Communion. This is in respect of the fact that the unqualified clergy in the diocese of Perth alone are at least twenty-six.

The Year Book shows that there are 121 clergy in the Perth diocese. There is no record evidence of 14 of these having ever attended a theological college or other training school. Of these one has the status symbol of "Honorary Canon" and another, untrained himself, expects his own parishioners to fill in his own proposed qualifications before

he will admit them to the various sacraments.

Many other clergy are listed as having attended Wollaston Theological College but do not appear to have attained a qualification; in other words, they have not presented themselves for examination or done so to otherwise.

Of course we cannot ever have the Holy Trinity, but neither can we relegate Her away to nothing. Christ is supreme in highest heaven and he comes to earth day by day in the person of a priest who we affirm the part played by Our Lady in the Incarnation.

My herself would not approve of herself being elevated above her Son, nor would she approve of abuse of her office, but she and Christ would be wounded should she be made to suffer as she has suffered from people on earth, especially Anglicans and Protestants.

I am afraid I can do no more than suggest that Mr. Watt read "Essays on the B.V.M." by Anglican writers. I am sure this book will say more on the Mother of God than I could say.

Yours faithfully,
Our Blissful Lord,
WARWICK DONOVAN,
Floreat Park, S.A.

TO THE EDITOR OF THE ANGELIC

Sir, — In his letter in The ANGELIC of April 7, your correspondent, D. C. Watt, once again shows himself as an intelligent and capable man, but in his letter he fails to say that the only true faith is the one of our Evering Prayer — the Magnificat.

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If I do not remain steadfast in the faith, along with many others throughout Australia and the world, then who is to answer to God for the abuses and insults of God misapprehensions that have been made in regard to Our Lady, Mary was honoured by Almighty God and done so to otherwise.

Of course we cannot ever have the Holy Trinity, but neither can we relegate Her away to nothing. Christ is supreme in highest heaven and he comes to earth day by day in the person of a priest who we affirm the part played by Our Lady in the Incarnation.

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Sir, — Further to D. C. Watt's letter of 10th June 1964, "Mother of God," I am sure this book will say more on the Mother of God than I could say.

Yours faithfully,
Our Blissful Lord,
WARWICK DONOVAN,
Floreat Park, S.A.

Lady's place in God's mighty plan for the salvation of humanity — the merely physical and carnal nearer, although a virgin, was the Holy Spirit, the God-Man Jesus Christ. Was this all God was looking for — some young virgin whose sole quality was her virginity and her sole task to bear and raise the Holy Child?

When the Angel came to Mary at the Annunciation, he addressed her "Hail, thou art highly favoured, the Lord is with thee: blessed art thou among women." Her reaction was of humble fear, "For I am a virgin," said the "Fear not, Mary, thou shalt find favour with God," and proceeded to tell her of the coming birth to her of Jesus, the Son of the Highest. It always thrills at Our Lady's response "Be it unto me according to thy word."

My myself would not approve of herself being elevated above her Son, nor would she approve of abuse of her office, but she and Christ would be wounded should she be made to suffer as she has suffered from people on earth, especially Anglicans and Protestants.

I am afraid I can do no more than suggest that Mr. Watt read "Essays on the B.V.M." by Anglican writers. I am sure this book will say more on the Mother of God than I could say.

Yours faithfully,
Our Blissful Lord,
WARWICK DONOVAN,
Floreat Park, S.A.

TO THE EDITOR OF THE ANGELIC

Sir, — In his letter in The ANGELIC of April 7, your correspondent, D. C. Watt, once again shows himself as an intelligent and capable man, but in his letter he fails to say that the only true faith is the one of our Evering Prayer — the Magnificat.

My myself would not approve of herself being elevated above her Son, nor would she approve of abuse of her office, but she and Christ would be wounded should she be made to suffer as she has suffered from people on earth, especially Anglicans and Protestants.

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and Jesus each faced two wills, human will and God's will, and each saw they chose God's will.

Not only was Mary afraid at the annunciation, but when the boy Jesus was lost, and when found He told His mother that He had been doing His Father's will. But what fear there was in Mary's heart as He knew the terror of fear as He saw the crowd helpless beside the Son of Promise as He hung broken and bleeding on a criminal cross. This was holy fear, which he can share when we come to Jesus.

Even the God-Man Jesus knew the terror of fear as He saw the crowd helpless beside the Son of Promise as He hung broken and bleeding on a criminal cross. This was holy fear, which he can share when we come to Jesus.

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LETTERS TO THE EDITOR

THAILAND

TO THE EDITOR OF THE ANGLICAN
Sir,—Your reference to the position of revolution in Thailand alarms me as you have consistently been accurate in your prognostications about foreign affairs for many years past. I am under the impression Thailand is not the country.

Could you possibly give further details?

Yours faithfully,
T. G. WILLIAMS,
Blacktown, N.S.W.

There has been no elections in Thailand for 18 years, even on the extraordinary grounds that, since the death of King Bhumibol, no one should be crowned. The King of Thailand is not a monarch but a figurehead, and the country is ruled by a military government. The King of Thailand is not a monarch but a figurehead, and the country is ruled by a military government. The King of Thailand is not a monarch but a figurehead, and the country is ruled by a military government.

CATHOLIC AND

PROTESTANT

TO THE EDITOR OF THE ANGLICAN

Sir,—Reading trouble presents me retina but I have recently had the pleasure of hearing extracts of Dame Edith Wharton's novel, *The Age of Innocence*, which I have enjoyed very much. I have heard of a bride of 17 that is a member of the Methodist Church she must consent to any of the things she might have been brought up in the Roman Catholic faith.

The "age" of the different churches was pointed out as comparatively recent. The Methodist Church was little more than a couple of hundred years old. The Church of England dated back to the time of the eighth (1) while the Roman Church went back to the time of Our Lord. I was said to S. Peter, "Thou art Peter, and on this rock I will build My Church."

If we turn to S. Matthew's Gospel, we find Our Lord had asked the disciples a question. "Whom do men say that I the Son of Man am?" and they replied, "Some say that thou art John the Baptist, and others, some Elias, and others, Jeremiah, or one of the prophets." Then Our Lord asked the question, "But whom say ye that I am?" and Peter answered, "Thou art the Christ, the Son of the living God. Our Lord then said, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven."

Quite obviously Christ's Church was not founded by S. Peter or any of the apostles, but by Christ who was the Son of the living God. Poor little girl of 17 confronted by priestly authority for the first time in her life, she gave way and consented to join the Roman Catholic Church.

Actually, it was not another church she joined but another church, the Methodist Church, i.e., the Holy Catholic Church of our common creed. "I believe in the Holy Catholic Church," the Catholic Church is a much larger church than the Church of Rome or the Church of England, and it includes all churches that accept the teaching of Our Lord Jesus Christ.

Presumably the first Christian Protestant was Our Lord Jesus Christ. His life was one of protest against the misinterpretation of the Jewish Church and if we are catholic our conscience should make us as Protestant also. We should not stereotype such misconceptions of the faith as those that turned out to be members of the Methodist Church to that of the Roman Church.

is considering a relaxation of the R.C. law concerning "mixed marriages". That delightful photograph of the Pope, Paul and the Archbishop of Canterbury, which was taken at work on what must have been a very important subject, is to be hoped that the Council of Churches will invite Cardinal Gilroy to visit the Synod, and some day pay an official visit to the Anglican Synod.

Yours faithfully,
(the Reverend)
East Roselle, N.S.W.

A "THINK"

PROJECT

ANGELICUS NEWS SERVICE
Toronto, April 25
The Christian Pavilion to be erected at Expo 87 in Montreal by seven major Christian denominations "will not be designed as a sales room for salvation," says the Rev. Gordon C. MacLeod, editor.

Through photographs and sound, the pavilion, which will cost \$1,300,000 will dramatise the religious diversity of the message for "Man and His World."

Joining in the project are the Roman Catholic, Anglican, United Methodist, Lutheran, Baptist and Greek Orthodox churches.

"There will be no browbeating or sermonizing; just the kind of dialogue to which people have been accustomed in their own lives and a bright, white, round room where there will be nothing but the light of the human editorial reds."

"Some visitors may be inclined to evade the silent room and pose in front of their own exhibits. At Joseph Conrad's visit in Lord Jim, it is my hope that no man ever understands quite his own mind until he has seen the grim shadow of self-knowledge."

"For many others, however, an island of silence in a sea of noise will be sought out and enjoyed."

EDUCATION IN

CANADA

ANGELICUS NEWS SERVICE
Toronto, April 25
The second phase of the Anglican Church of Canada's Parish Education programme will be launched in May.

The first materials of the new curriculum were put out a year ago. The new curriculum will be covered and bishops of the Canadian Church have been working with draft manuals for evaluation and comment.

The materials have been submitted to theological professors, educationalists and psychologists.

Other materials are in course of preparation and these will be made available in the spring of 1987 when the new education programme which is designed to be meaningful to everyone from pre-schoolers to adults will be in effect.

ORDINATION

WOMEN

ECUMENICAL PRESS SERVICE

Writing in "The Ecumenist," Father George Tavard, a leading Roman Catholic theologian, has concluded that he could see "no fundamental theological object to the ordination of women."

This month, speaking at Notre Dame University, Father Bernard Haring, a leading ordination of women as deaconesses, and said he would "not lock the doors" on the possibility of their ordination to the priesthood.

On the more practical level a run from Edmonton, Canada, read the Epistle in an Eastern rite liturgy celebrated at St. Joseph's, said the priest. This is in line with the Vatican Council's declarations on participation by laymen in the Mass.

BISHOP FEETHAM

MEMORIAL

FROM OUR OWN CORRESPONDENT

Toronto, April 25
Further steps towards the memorial to the late Bishop Feetham were taken by the Diocesan Council of the Anglican Diocese of Toronto at its April meeting.

The memorial to the late Bishop Feetham will be placed in the Youth and Conference Centre on Magnetic Island were appointed.

This provide for the accommodation of the clergy and lay people with a central dining hall and kitchen.

It also provides a flat for a retired priest who would be available to minister to people who live on the island, and a room for the accommodation of the clergy and lay people on the property.

Accommodation for other retired clergy will be provided in the future. The estimated cost of the buildings already projected would be \$180,000 towards which a sum of \$2,200 is already in hand as the result of efforts of the youth of the diocese.

It is hoped that this project would not be for the use of young people only but that it would be available for conferences of the clergy and lay people and other groups of interested people.

It was felt that many friends and admirers of Bishop Feetham who had participated in the work in this memorial, and donations for the completion of the work should be sent to the Archdeacon-Administrator, who will be addressed at P.O. Box 519, Toronto.

It was also recalled that Bishop Feetham's name has already been included in the memorial to the late Bishop Feetham by an earlier decision of the Synod.

Some visitors may be inclined to evade the silent room and pose in front of their own exhibits. At Joseph Conrad's visit in Lord Jim, it is my hope that no man ever understands quite his own mind until he has seen the grim shadow of self-knowledge."

"For many others, however, an island of silence in a sea of noise will be sought out and enjoyed."

"The problem is the silence of the churches but their Babel," he writes. "It is not at speaking they have not spoken well."

In an article entitled "Silence or Babel," The Churches and Deacons, Dr. Potter urges the churches to provide graduate training in specialised fields for young theologians and theologians and also for "veteran staff members" — particularly those who have been responsible for social education and action.

He also says that the churches are already split on social, economic and political fields to have "at least a full range of theological training."

"A new profession must be developed, one that is not based on the boundaries of theology, ethics, and the social and political sciences, but one that bridges the gap between theological premise and the other great issues of our day," Dr. Potter declares.

"But if they wish to be better, they must raise the level of their education. Men who will dedicate themselves to the study of the Bible and the other great issues of our day," Dr. Potter declares.

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DIOCESAN NEWS

BATHURST

WOMEN'S RETREAT

Twenty-two women attended the annual retreat of the Women's Retreat Centre, Mt Panorama, from March 24 to 31, conducted by the Very Rev. H. A. D. Graham. Archdeacon Graham spoke in his opening address, "The meaning of a Retreat" — a time for quiet worship, spiritual refreshment and renewal of faith, relationship with God in his love, a time to readjust one's own personal relationship with God in his love, a time to readjust one's own personal relationship with God in his love, a time to readjust one's own personal relationship with God in his love.

1. Do we allow too many cars of media.

2. Do we make use of our spiritual leaders.

3. Do we heed the calls of those who need help — calls that take of time and energy.

4. Forgiveness: our need to draw strength from the power of the Holy Spirit, to try to understand others as well as ourselves.

5. Our need of worship and prayer.

BENDIGO

NEWBRIDGE

A large gathering of regular members of the Anglican Church of Australia and former parishioners attended the annual service at the Church of St. John the Evangelist, Newbridge, on April 21. The service was conducted by the Rev. R. H. Richards, Rector of the Church of St. John the Evangelist, Newbridge.

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MELBOURNE

SCHOOL

Plans for the erection of the new Junior School for the Anglican Diocese of Melbourne were also outlined on April 21 and these included an open air meeting in a public park.

The Archbishop of Melbourne dedicated a new Junior School for the Anglican Diocese of Melbourne on April 21 and these included an open air meeting in a public park.

A commemorative service for former members of the 32nd Battalion (Theocory Regiment) was held in St. John's Church, Footscray, last Sunday morning.

The lessons were read by Lieutenant Colonel M. Swan, former Adjutant of the 32nd Battalion.

The unit was an active service unit and was involved in the Gallipoli campaign.

The service was held in St. John's Church, Footscray, last Sunday morning.

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ECUMENICAL ACTION

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NORTH QLAND

CLERGY WIVES TO MEET

FROM OUR OWN CORRESPONDENT

Melbourne, April 25

The new gathering of the Fellowship of Clergy Wives in the Diocese of Melbourne, is to be held at Bishopscourt, by gracious invitation of Mrs Wood.

It will be on Monday morning, May 10, at 10.30 a.m. and will take the form of a coffee party.

All members and intending members will be welcome. Further information may be obtained from Mrs G. G. Tyler, 44 Wandoo Road, Caulfield (50-2753).

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INTERNAL DIVISIONS HINDER MISSION

BISHOP SAYS TOO MUCH "PARTY" ZEAL

Internal divisions say the Anglican effort, says the Bishop of St. Arnaud, the Right Reverend A. E. Winter, writing in his current diocesan paper, the *St Arnaud Churchman*.

"One meets too many Anglicans who have a little real enthusiasm for missionary effort."

"They will spend large sums on keeping up their churches in order to keep up with the [known], but they neglect the other side of the parish paraphernalia, but forget about our mission to the world."

"There are many reasons for this, and amongst them I would rate this very high."

"We dispense too much energy in trying to keep the Church from being kept up, and we are seriously 'hounded' by the 'other side of the house' (Catholic or Evangelical or Liberal) wherever we have been (and be), I will admit that this used to be worse."

"But, it is right that we should have two major missionary organisations (A.R.M. and C.A.M.) each with their overhead staff mission offices, meeting expense etc."

"Don't we spend too much energy carefully guarding our own 'traditions', parochial or otherwise, and to continue the traditions which seem to threaten ours, that there is often left left over, which to others is our Lord's mission."

"If we do get involved in the overseas mission, it is likely to be infected by the same division."

"DEFENSIVE"

"Missionary societies or organisations guard defensive about their traditions, missionary societies are caught in the same tensions, and all the time the Christian friends are confused about our divisions, and the world couldn't care less. And as to what our Lord thinks . . ."

"Does this mean that 'party' differences of emphasis, are wrong? I do not think so."

"I do not forget that on the vigorous sense of the sacramental and historic life of the Church which has come to mean so much in all our churches today is the fruit of the strife, fighting, and victory of a minority in England from 1813 on."

"Equally, one cannot forget that this healthy sacramental life, if it is to continue, needs to be reminded persistently of the urgency of Holy Spirit's presence of the primary necessity of personal devotion and faith, which are thought of as distinctive of the 'Evangelical' side of the life."

"And further, it should be remembered that to render aid to a whole of these stones to stand on 'let there be a mingling to get the other side of the house' the Anglican pattern of life. So often we keep in our own group of like-minded people."

"Let there be questioning to gether, for no man or group knows all the truth or understands even all he or she knows."

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JOINT ANGLO- ECUMENICAL PRESS SERVICE

Washington, April 25
The U.S. Catholic Bishops' Commission for Ecumenical Affairs and the National Council of Churches' Division of Christian Unity have established a permanent joint communication to coordinate the relationship between the two bodies.

A number working group will meet regularly with Secretary of the Council of Churches and the National Council of Churches' Division of Christian Unity have established a permanent joint communication to coordinate the relationship between the two bodies.

Co-chairman of the groups are Bishop John J. Garvey of Columbus, Ohio, chairman of the U.S. Catholic Bishops' Commission for Ecumenical Affairs, and Dr. John Clayton Smith of New York City, general secretary of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A.

Established to hold its first meeting this spring in New York City, the group has laymen as well as clergymen on both sides.

Dr Robert C. Dodds, director of ecumenical relations for the U.S. Catholic Bishops, and Msgr William W. Baum, executive director of the U.S. Council of Churches, issued a joint statement that the new agency "has a similar role in the U.S. to that of the inter-church body which was established last year by the World Council of Churches and the National Council of Churches in the U.S.A."

"We forget that ALL TRUTH is of God, as far as we know, and that we are mainly learning, grasped, held, in intercourse with other people, since nobody has all of it. And isn't this a danger for our divisions, and the world couldn't care less. And as to what our Lord thinks . . ."

"Does this mean that 'party' differences of emphasis, are wrong? I do not think so."

"I do not forget that on the vigorous sense of the sacramental and historic life of the Church which has come to mean so much in all our churches today is the fruit of the strife, fighting, and victory of a minority in England from 1813 on."

"Equally, one cannot forget that this healthy sacramental life, if it is to continue, needs to be reminded persistently of the urgency of Holy Spirit's presence of the primary necessity of personal devotion and faith, which are thought of as distinctive of the 'Evangelical' side of the life."

"And further, it should be remembered that to render aid to a whole of these stones to stand on 'let there be a mingling to get the other side of the house' the Anglican pattern of life. So often we keep in our own group of like-minded people."

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MISSIONARIES ARE TEENAGERS

New York, April 25
A team of high school students, from Japan, Korea, the Philippines, Thailand, and West Pakistan last week began a two-month tour of seven American cities, to discuss the role of youth in world crises with American teenagers.

Seven seminars on that topic with city youth co-ordinators in Kansas City, Indianapolis, Newark, New York, Boston, and Paramus, N.J.

The overseas youths will be represented by the United Church of Christ in Japan, the National Christian Council of Korea, the United Church of Christ in the Philippines, the National Council of Churches in the U.S.A., and the West Pakistan Christian Council.

PEACE ISSUES

Before meeting in our own countries at the end of May, they will attend the 178th General Assembly of the United Presbyterian Church in the U.S.A., which will be held from May 18-25 in Boston, Sponsor of the youth team is the denomination's Commission on Peace and Relations.

"The primary purpose of these seminars is to stimulate the thinking of high-school-age youth about the role of youth in peace building and the world during this time of urgent concern over Viet Nam, Cuba, and the Middle East."

The first programme feature the Prime Minister, who will be broadcast on the A.B.C.'s Second Network at 10.15 p.m. (9.45 p.m. in South Australia).

Anglican chaplains are devoted to the work.

A.B.M. SECRETARY TO CONDUCT RETREAT FROM HIS OWN CONSCIENCE

The recently appointed State Secretary for A.B.M. in Victoria, the Reverend R. Batters, has accepted the Archbishop's invitation to be conductor for the first retreat this year.

It will take place at the Retreat House, Cheltenham, beginning on Monday evening, July 27, and continuing and breaking up on Friday morning, July 31.

Set out and composed by the poet, the Reverend R. Batters, will be the building programme, the Reverend G. J. Stewart, and Dr C. K. McKay.

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VIET NAM MELBOURNE TEACH-IN

FROM A CORRESPONDENT
Some 200 people took part in a Viet Nam "teach-in" in the Assembly Hall here last night.

Most of the audience were members of religious groups.

The Right Reverend J. S. Myrns said that the conscription ballot was "the most extraordinary and most immoral thing I have ever known."

The Commonwealth Government would be able to supply the Viet Nam at its cost it should consider all young men and national re-

The bishop said that Australia needed an independent, long-term foreign policy of its own, instead of relying upon the U.S.

The American people, he said, were "powerful people," but children in diplomatic matters.

The Vicar of St. Silas, North Balwyn, the Reverend J. P. Stevenson, said that Australian intervention in Viet Nam was un-

justified in terms of Christian principles, and that the United States should be more loyal to the spirit of the U.N. Charter.

Mr Stevenson quoted the late Lord Chief Justice Hewart, when warning the audience that "no enemy"

could be defeated by military and changing concept which needed careful examination by Australians when they considered how justified intervention in Viet Nam was.

The Prime Minister and his predecessors in Viet Nam had not decided Parliament with any amount of concern over Viet Nam, in a fashion which raised serious doubts about where sovereignty really lay in Australia today.

THE REVEREND J. S. MYRNS, BISHOP OF ST. ARNAUD, SAID THAT AUSTRALIA NEEDED AN INDEPENDENT, LONG-TERM FOREIGN POLICY OF ITS OWN, INSTEAD OF RELYING UPON THE U.S.

THE AMERICAN PEOPLE, HE SAID, WERE "POWERFUL PEOPLE," BUT CHILDREN IN DIPLOMATIC MATTERS.

THE VICAR OF ST. SILAS, NORTH BALWYN, THE REVEREND J. P. STEVENSON, SAID THAT AUSTRALIAN INTERVENTION IN VIET NAM WAS UNJUSTIFIED IN TERMS OF CHRISTIAN PRINCIPLES, AND THAT THE UNITED STATES SHOULD BE MORE LOYAL TO THE SPIRIT OF THE U.N. CHARTER.

MR STEVENSON QUOTED THE LATE LORD CHIEF JUSTICE HEWART, WHEN WARNING THE AUDIENCE THAT "NO ENEMY" COULD BE DEFEATED BY MILITARY AND CHANGING CONCEPT WHICH NEEDED CAREFUL EXAMINATION BY AUSTRALIANS WHEN THEY CONSIDERED HOW JUSTIFIED INTERVENTION IN VIET NAM WAS.

THE PRIME MINISTER AND HIS PREDECESSORS IN VIET NAM HAD NOT DECIDED PARLIAMENT WITH ANY AMOUNT OF CONCERN OVER VIET NAM, IN A FASHION WHICH RAISED SERIOUS DOUBTS ABOUT WHERE SOVEREIGNTY REALLY LAY IN AUSTRALIA TODAY.

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POSITIONS VACANT
THE HONORABLE FRANKLIN J. S. JAMES, Secretary of the U.S. State Department, is seeking for the position of State Secretary, a person with a minimum of 10 years' experience in the U.S. State Department, and a minimum of 10 years' experience in the U.S. State Department, and a minimum of 10 years' experience in the U.S. State Department.

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