

DIALOGUE IN ECUADOR



PROGRESS OF APPEALS

Don't miss this important commentary on one of the major questions of our time by the spiritual leader of the American communion!

LAMBETH CONFERENCE DATE SET

London, April 10
July 25 to August 25

In view of the much larger number of bishops expected to be present the main sessions of the conference will be held in

THE PRIMATE
NEXT WEEK

Next week, by courtesy of the British Broadcasting Corporation, we shall publish the full, unabridged text of the TV interview, "Viewpoint on Viet Nam", by Kenneth Harris and the Lord Archbishop of Canterbury, the Most Reverend and Right Honourable Michael Ramsey.

Don't miss this important commentary on one of the major questions of our time by the spiritual leader of the Anglican communion!

EIGHT DENOMINATIONS CONSULT ON PAPERS

MINISTRY SYSTEM DEBATED

FROM A CORRESPONDENT

Melbourne, April 10

"The Reformed Understanding of the Ministry" was the subject of the fourth ecumenical consultation arranged by the Archbishop of Melbourne, the Right Reverend Frank Woods, held at the Retreat House, Cheltenham, on Friday, March 31.

Twelve Presbyterian divines spread themselves among seven denominational groups comprising thirty-three Anglicans (including five bishops and four sisters), fourteen Roman Catholics (including a Monsignor and a layman), five Methodists and ten Congregationalists.

They discussed the problem of the ministry in the light of two brilliant papers. The first, given by the Reverend Farquhar Goud, described the theological basis of the Presbyterian system and its practical working.

Professor George Yule exposed Calvin's high doctrine of the ministry, his still brighter doctrine of the Church, and his highest doctrine of Christ, the Sovereign Lord.

John Calvin attacked episcopacy or hierarchy, but he did not attack anything and everything, including prelaty, which he believed the glory of Christ.

PRELACY

Even John Knox, he said, was a Presbyterian, that came out of three generations later.

Dr Robin Sharwood, Warden of Trinity College, assessing the papers, underlined the liberating effect of a knowledge of history. It corrected the inhibiting power of established orders and vested interests. Christians had to prove the continuing relevance of history, he said.

The final session was a panel discussion chaired by the Reverend Denis Murphy, a representative of each denomination, and the readers of the two papers.

Under question, Presbyterian speakers were ready to say:

S.A.M.S. TOLD OF CHANGING MISSIONARY STRATEGY

FROM A CORRESPONDENT

A changing world scene necessitated changing missionary strategy, the Vice-Principal of Ridley College, Melbourne, the Reverend Keith Cole, told the annual meeting of the South Australian Missionary Society (Australian Association) on March 31.

Seventy members of the society were present at the meeting in the Bible House, Sydney, to hear the annual reports and to listen to Dr Cole.

Dr Cole in his address said, "There are factors in the changing world scene that missionary society must be aware of."

"The first is the population explosion, because of which the population of South Africa might rise to 500 million by the year 2000."

"While the Christian Church is growing, it is not growing proportionately. A great responsibility will rest on the sending Church in evangelistic work as well as the nature of the office."

"Those who go out to evangelize the world must be well as the nature of the office. Should not Calvary be changed as to do this?"

"The second factor is mission: Communism. They believe that the Communist faith will win and they are prepared to work for it, and die for it."

We also have a faith that is based on historical determinism history. It believes us to work while it is day, for the time may come when missionary work may not work, as in China today."

that, "episcopacy—in presbytery" might also need personal episcopacy and that ministerial presbytery might be right.

Father Camillus Hay suggested that further discussion of the meaning of much-handled words is needed.

The consultation began with the shortened Mattins in the Retreat House Chapel, at which Monsignor J. Kelly read the Lessons, and ended with prayers led by former Moderator A. Dickie.

S.P.C.K. TO MAKE ANNUAL APPEAL NEXT SUNDAY

The Society for Promoting Christian Knowledge, commended by General Synod to all churchpeople, will make its annual appeal throughout Australia next Sunday, April 16.

Every hour, it has been estimated, 6,000 new people learn to read, but the millions who cannot read are still in the dark.

Since the war there has been a "literary explosion," and governments in many countries, that are called by learning, have organized campaigns to teach them to people to read.

It is a great challenge to the Church to provide Christian literature in many languages for people to read.

Others, such as the Communists, are also working to provide literature in many languages for people to read.

The Society for Promoting Christian Knowledge, the Anglican agency in this field today, has as has been since 1609, so it has a long and honorable history.

Under question, Presbyterian speakers were ready to say:

It has been realized that literature has a much greater effect, if it is not just a translation, but is written by people of the country in their own language and thought and idiom. This means training people in learning, thinking and writing.

People need to be trained in broadcasting, as the radio and TV are such influential means of communication today.

S.P.C.K. plays a large part in this training, as well as in the publishing of books, magazines and newspapers in many languages and countries.

Activities concerning S.P.C.K. may be made of the diocesan secretaries, or of the Australian secretary, Canon C. N. Thomas, S. Peter's Vicarage, Box Hill, Victoria.

Prayer Book, Oikoloma, Nyandarua, Diocese of Nakuru, Kenya, was built by white settlers. It is now too small for the regular congregation of more than 100 Africans who are now enlarging the church.

Readers who were interested in our recent series of articles on the Diocese of Nakuru are reminded that donations for the work there may be sent to the Bishop's Church, the Venerable G. R. Dehridge, Church House, George Street, Sydney.

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COMBINED SERVICE

FROM OUR OWN CORRESPONDENT

Melbourne, April 10
A special feature of Low Sunday at St. Jude's, Alphington, was the presence of the congregation of the Alphington Methodist Church at Evening.

This was a combined service following the visit of St. Jude's congregation to the Methodist Church last November.

The service was conducted by the vicar, the Reverend A. S. Singleton, assisted by Deaconess Elizabeth Alfred and Mr. McGrail, Lay Reader. The preacher was the Reverend George Fletcher of the Alphington-Fairfield Methodist Circuit.

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COMBINED CHURCH TO BE DEDICATED AT TALBINGO

FROM A CORRESPONDENT

Talbingo, April 10
The Commissioner of the Snowy Mountains Authority, Sir William Hudson, will hand over the new St. Paul's Church, Talbingo, to the community on April 23.

Talbingo is a township recently established 28 miles from Tumbar by the Snowy Mountains Authority to house workers for the development of the Lower Tumbar region.

Rather than have each denomination build and maintain its own church, the Snowy Mountains Authority offered to build a combined church in the use of Christian denominations in the town.

An administrative committee was set up including lay and clerical representatives from the Church of England, the Roman Catholic Church and the Presbyterian Church.

The church will be dedicated to the service of God by the Bishop of Canberra and Goulburn, the Most Reverend M. O'Brien, and the Moderator of the Presbyterian Church in New South Wales, the Reverend E. G. Engle.

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CANON WHANT RETIRES

FROM OUR OWN CORRESPONDENT

Bunbury, April 10

Canon C. G. Whant, Rector of Cranbrook, in the Diocese of Bunbury, will retire, mainly for reasons of health, on April 30.

Canon Whant's retirement brings to an end a remarkable record of service. With the exception of his war service, he has spent his entire ministry in the Diocese of Bunbury.

Ordained in 1910, Canon Whant served his title at Albany, from which parish he went to Pinjarra in 1941, first as locum tenens, then in 1942 as rector. He was made a Chaplain to the A.I.F. from 1944 to 1946, and was mentioned in dispatches.

He became Rector of Donnybrook in 1936, and was made Rural Dean of the Blackwood Deanery in 1939. He left Donnybrook in 1961 to become Rector of Cranbrook, and his faithful service was well rewarded with his appointment to the vacant post of the new cathedral of St. Boniface in Bunbury, in 1961.

Canon Whant will be greatly missed as a parish priest. His ministry was a true and unimpeccable, but always faithful and loyal.

His quiet, unassuming manner and his ready smile made him well-loved, alike by the young and the old, and by his people. On his retirement, he takes the title of Canon Emeritus.

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BISHOP'S DAUGHTER MARRIED

FROM OUR OWN CORRESPONDENT

Adelaide, April 10

The Bishop of Adelaide, the Right Reverend T. T. Reed, married his second daughter, Catherine Elaine Thornton, to Mr Richard K. L. Lawson of Padthaway, in S. Peter's Cathedral, Adelaide, on Thursday, March 30, at 12 noon.

After the marriage a reception and luncheon for a hundred guests was held at Bishop's Court, North Adelaide.

The bride was given away by her uncle, Mr John Guinand.

The bridesmaids were Miss Mary Hawker and Miss Brony Bago, and the bridesmaids' attendants were Mr Donald McEwen of Naracoorte and Mr John McInnes of Melbourne.

Two delightful flower girls were Jennifer, daughter of the bride's sister, Mrs J. Barham Black, and Teresa Dainton. The Governor of South Australia, Sir Edric Bastyan, and Lady Bastyan were present at the cathedral and also among the guests at Bishop's Court.

The nature of the marriage ceremony was a hymn which the Bishop had composed especially for the service, and which was played by Dr J. V. Peters at the organ, and sung by a choir of boys from S. Peter's College, Adelaide.

The words of the hymn are as follows:
*Almighty Father, bless
Thy servants as they stand,
Before thee in Thy House of prayer
To wed as Thou hast planned.
They come to plight their troth,
Their constant love to give*

INDIA'S THANKS FOR MILK AID

The Indian Prime Minister, Mrs Indira Gandhi has thanked the British Government for its campaign for gifts of milk and money sent to India for famine relief.

Six thousand dollars were sent recently on behalf of Aid For India Campaign to Mrs Gandhi's thoughts relief fund, as well as 700 tons of processed milk which was sent to India for famine relief.

The milk had been collected by volunteers throughout Australia. Much of it has been shipped to India at Federal Government expense but the Government is now reviewing whether the freight allocation will be continued.

In Sydney recently, the honorary secretary of Milk for India, Sydney Division, Mr Michael Maher, said that keen interest was being shown in N.S.W. in the Milk for India.

Mr Maher said that India today is suffering as a result of the worst drought in living memory and millions of children and adults are facing starvation. "Feeling sorry won't help," he said.

Mr Maher said that already there has been a good response to the appeal and that in the coming months the N.S.W. committees planned to send substantial quantities of processed milk to the Government of India for distribution in official relief centres.

Money donated to the appeal is being used to purchase bulk-packed powdered milk processed in New Zealand. Both skimmed milk and full cream powdered milk are required.

OBITUARY

MRS A. M. RICKMAN

We record with regret the death of Mrs. Rickman, of the land, of Mrs A. M. Rickman, at her home.

She was the wife of the Reverend W. F. Rickman, who served for a short time in the Diocese of Goulburn but returned to England in 1904. Her brother is Canon A. J. A. Fraser of St. Ives, N.S.W.

*And care and comfort faithfully
As long as they shall live.*

*The joining of their hands
And ring bestowed will be
The outward signs of their new life.*

*Which shall begin in Thee.
Grant them, O Lord, to live
In this state of life.*

*According to thy gracious will
For every man and wife.*

*May their abiding joy
Spring from their love for Thee
And fill their lives with happiness
And peace continually.*

The bride and groom will make their home in the cottage on Padthaway Station which the bridegroom's grandfather built in 1840 and which has been redecorated.



Mr and Mrs Richard Lawson shortly before their marriage in St. Peter's Cathedral, Adelaide, on Thursday, March 30.

CHURCHES CONFER ON THE MINISTRY TO ABORIGINES

FROM A CORRESPONDENT

An inter-church conference was held at Gunnedah, N.S.W., on March 30 and 31 to discuss the problems facing the Church in its ministry to Aboriginal people.

Representatives of the Anglican, Roman Catholic, Presbyterian and Methodist churches and the Salvation Army, together with the Anglican Archbishop of the Australian Capital Territory and the officers of the Anglican Welfare Board of N.S.W., attended.

The conference was held to reaffirm their belief in the intrinsic worth of the Aboriginal people as children of God, and that every person of Aboriginal descent must be provided with an opportunity to develop the whole personality. To this end the conference sought to initiate the following action:

1. Recognising the existence of prejudice in both congregations and the community at large in New South Wales which leads to discrimination against Aborigines, we declare that this prejudice is un-Christian and we urge all means within their power to eliminate such prejudice and enable the Aborigines to take their rightful place in the Church and Community.

2. That in the forthcoming May conference of the Anglican Church of Australia, the following should be discussed:

MEETING BRINGS ACREMENT

ECUMENICAL PRESS SERVICE

Moscow, April 10
Metropolitan Nikolai, director of the Foreign Department of the Moscow Patriarchate, has expressed "complete satisfaction" with theological conversations between the Evangelical Church in Germany and the Russian Orthodox Church.

A third official meeting was held at the beginning of March at Moscow, when the two sides agreed to discuss "The Christian Concept of the Church".

Speaking at a press conference after the meeting, Metropolitan Nikolai said that agreement was evident on many points, such as exegetical questions, although there had not been expected.

Separate church councils cannot be overcome quickly, he said, but essential points of agreement have been brought to light. Protestant and Orthodox Christians must learn to live together.

Similar views were expressed by the Rev. Ernst Wolf of Göttingen, the spokesman for the Evangelical Church in Germany, who said that many must learn to discover each others," he said.

in the Constitution of the Commonwealth, Church congregations were asked to vote "Yes" to the questions relating to the Aborigines in order to remove the elements of discrimination in the Constitution.

The conference recommends a programme of education by the Church, in the first instance through lectures at theological colleges and teachers' training colleges, and inservice training for clergy and ministers.

The conference expresses appreciation to the committee, appointed by the Anglican Province of the Australian South West, for the organising of the present conference, and recommends that the committee be continued to organise further conferences.

In addition to the above recommendations, a number of important matters were discussed by the delegates, following papers presented by a panel of three churches, Archdeacon H. A. D. Graham of the Anglican Church, the Reverend B. Melville of the Roman Catholic Church, and the Reverend J. B. Harbison of the Presbyterian Church.

Three other speakers, Mr H. J. Green, superintendent of the Aboriginal Welfare Board, Mr R. Lacey, a senior lecturer, and Mr M. Wylie, an anthropologist of the Australian School of Pacific Administration also spoke.

The above papers together with the discussions which followed will be compiled into a report of the conference.

ANGLICAN OF THE WEEK

Our Anglican of the week is a grand old lady of North Queensland who turned 85 on April 6. She is Mrs Charlotte Jane Pollard of the Parish of All Saints, Ayr, in the Diocese of North Queensland.

At function held in the parish church on March 14, Mrs Pollard was presented with a gift on behalf of members of the Ladies' Guild of the parish who just relinquished the presidency.

Mrs Pollard was a member of the first guild formed in the parish in 1916 when the Reverend H. J. Henry was rector of the parish.

This first guild lapsed during the First World War and was not reformed again until 1925 when Mrs. Pollard was rector of the parish.

In 1925, Mrs Pollard was elected president of the guild and has worked in this capacity until her retirement in 1955. She still intends to take an active interest in the affairs of the church where she has been a wonderful inspiration and tower of strength over the past fifty years.

C.M.S. CONFERENCE WILL HOLD MORE

The Church Missionary Society will hold a winter conference at Gunnedah, N.S.W., on March 30 and 31.

The Bishop of Central Australia, the Right Reverend A. Stanway, will lead the Bible study which may be followed by Canon G. and Mrs Chittiborough will be present.

GENERAL SYNOD FINANCES

RECEIPTS AND PAYMENTS ACCOUNT FOR THE PERIOD
1st JANUARY, 1966 TO 30th APRIL, 1967

RECEIPTS (April 4, 1967)			
Assessments:		\$	\$
General Assessment	2,640.00		
Special Assessment	16,480.85		19,080.85
BANK INTEREST			73.39
INTEREST ON INVESTMENTS			360.27
SALE OF GENERAL SYNOD PUBLICATIONS			149.68
ROYALTIES - OXFORD UNIVERSITY PRESS			601.61
CONTRIBUTION-DIOCESE OF NORTHERN TERRITORY			400.00
DEBENTURE STOCK REDEEMED			
Alliance Holdings Limited	6,000.00		
Commercial and General Acceptance Limited	6,000.00		12,000.00
ALLOST ESTATE:			
Interest on Investments			188.30
			\$32,793.50
PAYMENTS (January 1, 1966)			
BALANCE - CASH AT BANK O/D.			3,246.03
(April 4, 1967)			
EXPENSES 1966 SESSION:			
Printing and Stationery	256.30		
Sundry Expenses	381.99		638.29
TRAVELLING EXPENSES:			
Standing Committee	3,388.37		
Prayer Book Commission	44.00		
Liturgical Committee	189.00		
Ecumenical Affairs	473.36		
Missionary and Ecumenical Council	1,048.60		5,143.33
PRIMATIAL REGISTRY:			
General Expenses	140.50		
Travel Expenses	135.40		275.90
SPECIAL ASSASSMENTS DISTRIBUTED			16,337.68
PRINTING AND STATIONERY			3,625.18
AUDIT FEES			191.35
SURVEY COSTS			1,000.00
PRIMATIAL TRAVEL			1,253.70
AUDIT FEES			200.00
LEGAL EXPENSES			150.00
ALLOST ESTATE:			
Fixed Deposit - Bank of N.S.W.			289.12
			32,350.58
BALANCE:			
CASH AT BANK			442.92
			\$32,793.50

STATEMENT re ESTIMATES OF INCOME AND EXPENDITURE 1966/1970 as at 30th April, 1967

	Estimated Expenses	Actual to Date	Balance Budgeted for
Fares-General Synod	12,000.00	5	12,000.00
Standing Committee	10,000.00	3,388.37	6,611.63
Other Committee Meetings	8,000.00	1,754.96	6,245.04
General Expenses 1966 Session	1,000.00	638.29	361.71
Printing and Stationery	5,000.00	3,625.18	1,374.82
Primatials Travelling Expenses	2,000.00	1,253.70	746.30
Primatials Registry	15,500.00	2,750.00	12,750.00
Sundry Expenses	2,876.00	1,541.33	1,334.65
	\$56,376.00	\$12,477.75	\$43,898.25

STANDING COMMITTEE MEETS

(Continued from page 1)

On one occasion, which seems to negate few save readers of THE ANGLICAN, the Standing Committee learned that no progress had been made.

Since the constitutional failure of the Commonwealth Government to pass certain Ordinances needed to give effect to certain provisions of the Constitution proposed in the A.C.T., New Guinea and other Territories under Commonwealth control.

It is now nearly ten years since the Commonwealth Government was asked by this legislation. Nothing has happened, even after several requests from the former Prime Minister of Australia, Mr. Menzies.

The decision to hold the next General Synod in 1969 is in line with the feeling expressed by members of the last Synod, who felt that in a changing world four years was too long an interval.

The decision was helped by an analysis of the cost, prepared by the budget sub-committee.

(See also Leading Article, page 4).

UNUSUAL BIBLE EXHIBITION

The Trustees of the Public Library of N.S.W. have extended the time of its Unusual Bible Exhibition, which had been arranged to commemorate the 150th anniversary of the Bible Society in Australia, to April 30.

The exhibition is a most valuable and interesting exhibition of rare and historical Bibles, many beautifully illustrated. It is especially recommended to teachers, Sunday school and youth leaders, also day school teachers and classes.

The exhibition is in the Special Collections Section, first floor, and is open from Monday to Friday, 10 a.m. till 5 p.m.

NEEDS OF NEGROES AT U.S. MEETING

STATEMENT LINKED WITH M.R.I.

ANGELICAN NEWS SERVICE

New York, April 10

The cry for "black power", the conditions of second-class citizenship imposed upon Negroes and the needs of the Church to such a cry and to such conditions were discussed at the annual meeting of the Executive Council of the Episcopal Church in the U.S.A. held at Seabury House, Greenwich, on February 16.

After expressing their support of the struggle of Negroes to obtain self-identification, self-respect and self-reliance, and after stating that the Church has a substantial part to play in this effort, the council proceeded to adopt a series of resolutions designed to demonstrate such support.

The council began with itself, pledging "constructive efforts to assure that Negro churchmen attain positions of leadership within our own Church."

It requested the Presiding Bishop to continue his efforts to appoint Negro clergymen and other professionals to top positions on the council staff, and directed the Joint Urban Program to assist bishops in pilot dioceses to recruit and appoint Negroes where appropriate as pilot diocese coordinators and to other positions of key responsibility.

It urged dioceses and parishes to make substantial funds available in their budget for community organizations of the indigenous poor, and recommended to General Convention that such programmes be financed in the budget for the next triennium, 1968-70.

The council also asked the Church "to support and, if necessary, initiate efforts which will lead to a substantial upgrading of all schools, particularly those poorly attended by the poor and other underprivileged groups."

HOUSING POLICY

It called for a national housing policy which will invest a larger share of available funds in housing for the poor, and recommended that church-related institutions that federal law prohibits them to participate in the creation of not-for-profit housing.

In the same area, it also called for a national policy "which will prohibit all forms of discrimination in the purchase, sale and rental of residential property."

It urged that "the 90th Congress make available substantial appropriations to turn a skimpish

into a full-scale war against poverty. Then, turning to the private sector of the economy, the council called upon all communicants of the Episcopal Church to "use their talents and best efforts to create employment opportunities for Negroes and special training programmes to offset lack of skill resulting from past and present discrimination."

To aid its future policy decisions the council recorded itself in favour of the study of possible social welfare legislation which will guarantee a decent standard of living to those who cannot be employed and provision of supplemental allowances for the underemployed.

HIGHER TAXES

Such study would be made "in appropriate areas", that is, by those academic disciplines in which higher taxes are called for.

In addition, it asked all communicants to consider the need for comprehensive legislation designed to reduce poverty and to communicate their points of view to their representatives.

It warned churchmen that to achieve such goals they may be required to make personal sacrifices, particularly in the form of higher taxes.

Finally, in order that churchmen may give informed consideration to the issues dealt with in the above resolutions, the council directed the Departments of Christian Education and Christian Social Relations to prepare a seminar meeting.

Before the February meeting, council members were mailed a statement drafted by the Department of Christian Social Relations entitled "Black Power and Mutual Responsibility and Interdependence."

Further editorial changes were made and a final draft given to

council members during the Wednesday session of the convention.

After the paper was presented on Thursday morning, Charles Crump, a council member from Memphis, Tennessee, introduced a substitute statement, drafted the night before by himself and Hugh Laughlin, a council member from Toledo, Ohio.

After Mr. Crump's proposal was narrowly defeated, it was decided to adjourn the meeting so that a small committee representative of all points of view which had been expressed could prepare a statement.

The committee reported back to the council, and the final statement, which was adopted, was the statement which was changed again by a narrow margin to the "Black American and Mutual Responsibility and Interdependence."

"If the M.R.I. document serves the keynote of our time of equality, interdependence, and mutual responsibility, there is no more appropriate place for it than in the hearts of our country, in our own church practices and structures."

LUTHERAN ORTHODOX DIALOGUE PLANNED

ECUMENICAL PRESS SERVICE

Geneva, April 10

Concrete steps to resume formal contacts and conversation between the world's Lutheran and Orthodox were discussed when Dr. Andre Appel, general secretary of the Lutheran World Federation, and Fr. Vladimir Siniokij, member of the Orthodox Patriarch Athenagoras in the last week of February.

Throughout their encounter, Dr. Appel said, the Patriarch stressed that "we should not isolate theological discussion and the search for truth from the manifestation of charity among us."

He proposed that the two communions consider a variety of new co-operative programmes in both inter-church relations and social action taken.

Initial steps have been taken by the patriarchate to launch a dialogical study, the L.W.F. executive said. These include approval of talks by the Holy Synod in Istanbul and plans by the Ecumenical Patriarch to send an episcopal delegation to Orthodox churches urging their agreement and participation.

ALL LEVELS

With official approval, Orthodox leaders from all over the world would convene a conference to work out a programme of dialogue and agenda for joint talks.

At the same time, world Lutheran representatives would formulate a similar proposal in the meetings and actual theological dialogue.

Patriarch Athenagoras was also concerned that talks on a world level should be accompanied by communication at regional or national levels, Dr. Appel reported.

The L.W.F. leader forecast a possible four-point Lutheran-Orthodox programme:

- "Mutual efforts in communication and sharing of information - getting better acquainted."
- "Formal theological dialogue."
- "Joint research into possible areas of practical co-operation."

CHRISTIAN UNITY CALL BY POPE

ANGELICAN NEWS SERVICE

Rome, April 10

The Pope on March 27 invoked the meaning of Easter as the basis of a fresh appeal to prayer for Christian unity.

It was, he said, an ecumenical feast inviting all believers in Christ to one single faith and the same charity.

He had exchanged messages of peace and hope with many heads of state, with the heads of churches and with other heads and representatives of separated churches of the west.

Speaking from the window of his private library to a crowd gathered at midday for his blessing, the Pope finished his remarks with the words:

"We must pray that the desire for unity will grow in all Christians and that charity will lead us to celebrate the resurrection of the Lord with the same faith, the same brotherhood, the same desire and redeemed by him."

PARISH PLAN FOR WAR ORPHANS

ANGELICAN NEWS SERVICE

London, April 10

Potential homes for twenty Viet Nam orphans have been offered by parishes of S. Mary's, Lexington, Wiltshire.

Nothing definite has been decided yet but a parish committee it wanted to do something about the orphans.

They would either be formally adopted or brought up as foster children, the parish said. "It is hoped that representatives from the vicar will be able to go to Viet Nam to sort out details."

DOCTRINE COMMISSION APPOINTED

BISHOP RAMSEY TO CHAIR

ANGELICAN NEWS SERVICE

London, April 10

The Archbishop of Canterbury and York have set up a body to be known as the Archbishops' Commission on Christian Doctrine. The Bishop of Durham, the Right Reverend Ian Ramsey, will be chairman.

The commission will "consider and advise upon doctrinal questions submitted to it from time to time by the Archbishops and to plan, when desirable, the investigation of questions by other groups."

The new commission will be a permanent body whose membership will change from time to time, and the Archbishops will refer tasks to it as needs may arise.

The first task assigned to the commission is to consider the place of the Thirty-nine Articles in the Anglican tradition and the question of Subscription and Assent to them.

The Archbishops have set up the commission after wide consultation which has led them to understand that there is a considerable wish within the Church of England for a Doctrinal Commission, and that such an appointment at the present time would be a desirable step for the Church.

A previous Doctrinal Commission was appointed in 1922 with a single task and produced in 1927 its report entitled "Doctrine in the Church of England". The first task assigned to the mission will hold office for five years. They are:

FIVE YEARS

The Bishop of Durham, the Right Reverend Ian Ramsey (chairman), the Reverend M. Alchin, Dean of Exeter, the Reverend J. H. W. Montagu, Bishop of Oxford, the Reverend J. E. Evans, Professor of Theology, University of Cambridge, the Reverend M. B. Green, Registrar, London College of Divinity, the Reverend D. E. Jenkins, Chaplain of Queen's College, Cambridge, Canon P. N. Jones, Principal of Chichester Theological College, Mr. J. K. Lacey, Lecturer in Philosophy, Merton College, Oxford, Canon H. W. Montagu, Bishop of Exeter, the Reverend D. E. Nienhuis, Regius Professor of Divinity, Cambridge, the Reverend H. E. Root, Professor of Latin, University of Cambridge, the Reverend H. E. Root, Professor of Latin, University of Cambridge, the Reverend H. E. Root, Professor of Latin, University of Cambridge.

He said he was eagerly awaiting the Ecumenical Patriarch's reply.

NEW RITE USED IN WALES

ANGELICAN NEWS SERVICE

London, April 10

The Church in Wales began the use of its revised Eucharist on April 5.

The rite received the assent of the Church's governing body last September.

The Archbishop of Wales, the Right Reverend Edwin Morris, inaugurated the experimental period by celebrating the new rite last Wednesday at Llandrindod Wells, Radnorshire.

The new services are now being used by congregations in both Welsh and English.

Since last September parishes have had an opportunity to study the rite and prepare for it by means of a study-kit consisting of a chart, film-strip and other aids.

SALISBURY APEAL

ANGELICAN NEWS SERVICE

London, April 10

The target for the Salisbury Cathedral Appeal is a quarter-of-a-million pounds by the end of June.

£130,000 has already been given or promised.

Salisbury Cathedral is regarded as one of the treasures of English architecture.

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subsidy, but the need for improve-

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are taken regardless of creed.

Liquor and cigarettes are avail-

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WHY THINGS HAPPEN TO ME?

By JOHN RENDELSHOFT, PROFESSOR OF CHURCH HEALTH, UNIVERSITY OF QUEENSLAND

As a doctor I am sometimes asked, after some disaster has befallen an individual, "Why did it happen to me?"

There is no certain answer to the problem of pain because at times we shall know the cause, a glass darkly. One day however we shall know the cause of all these problems.

It is very important for each of us to have a philosophy of suffering before the necessity occurs.

Once a severe blow falls we are often so shocked and stunned that we are not able to think clearly enough to work out why this should have happened to us.

It must be realised that the problem of pain is a specifically Christian dilemma.

The reason is that not only does the Christian believe that God is Omnipotent, all religions believe in an Almighty God, but the Christian also believes also that God is a God of Love.

Thus the problem basically is: if we are dealing with a God who is able to do everything, and who also loves us, surely it is impossible to imagine that He would permit evil and suffering to befall us.

If a father has it in his power to prevent his son being injured, he would be less than human if he accepted any suffering that took place.

When can a God of Love allow wars and cancer and mental breakdown?

Let us look at the facts. That God is a God of Love is reiterated throughout the Bible.

We frequently read about God's love in the Old Testament and in the New Testament we see Jesus' compassion for those who suffer and suffer and we are told specifically that "God loves the world."

Above all we see the love of God in the death of our Lord in Calvary.

We also read in the Bible that God is Omnipotent: "For God is a Great God, and a Great King above all gods. In His hands are all the corners of the earth, the heights of the mountains are His. Also, O come and worship and bow down let us kneel before the Lord our God."

But although God is almighty, His power has two limitations.

The first of these is that He is limited by His own character. He is God of order not of chaos. He has made the Universe to set a plan, and because of this there are some things which are impossible for Him.

For instance, a square cannot fit exactly into a round hole, nor is it possible to convert one third into decimals.

On the other hand we must realise that God may sometimes alter the accepted order of things and work a miracle, but by definition miracles are most uncommon.

WE CAN RESPECT

The second limitation is that God has permitted man to reject His love and forgiveness. He reads that, "You have not chosen to have children with me."

We cannot choose to become Christians because we are in our purposes and sins. And we are as dead as stone and cold and completely lifeless as a dead man.

A nothing man has no initiative. He cannot reject His Father of salvation and turn our back upon Him. He will not force His love upon us.

This brings us to the connection between sin and suffering. The medieval idea was that as sin often gave rise to suffering, therefore suffering always resulted from sin.

Some disciples thought that for they asked Jesus concerning a man who was blind, "did this happen to him because he was born blind?" Jesus replied and told the blindness was not himself nor his parents were the cause. The blindness it had been occurred in order that the works of God in healing might be made manifest.

On the other hand there obviously is a connection between suffering and individual sins such as unfaithfulness, cruelty or selfishness.

Then again suffering is fundamentally meant to sin. The sins of disobedience and in the Garden of Eden, directly, as well as in thorns and briars and tribulation, as well as in the very family relationships for the woman.

The three most fundamental activities of life: birth, gathering, and death, are all intimately connected with suffering.

Suffering is not sent as a punishment by God, why does it occur?

Suffering is permitted by God, not directly sent by Him.

The book of Job was written to answer the question of why good men suffer. In the first chapter we find God talking to Satan and here we learn that God permitted Satan to plague Job.

In the New Testament Jesus described a woman who came to Him with a bowed neck, a son whom "Satan had bound these children years."

Paul, discussing his thorn in the flesh, "some ailment for which he had begged three or four times to be relieved."

He does not say that Satan had bound him, but He does on occasions allow Satan to afflict us.

Why then do Christians suffer? The answer firstly is that they are not perfect. The second is that they are not perfect.

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the poor Job had suffered so much — now mine eye sees this. Therefore I despise myself and repent in dust and ashes."

Paul learnt the lesson that God's grace and power was made perfect in his weakness. Brother Lawrence cried, "if we knew how much He loved us we would be ready to receive equally and with indifference the good and the bad, all would please which comes from Him."

What then can the modern Christian learn from suffering? This is the trial of his faith.

Just as gold has to be purified by the heat of the furnace to remove impurities, so the Christian has to suffer disappointments, pain and sorrow in order to purge him of the evil and present him faultless before his Father in Heaven.

And of course the Christian does not go this way alone. His Master, Jesus, went the same way. We hear His cry, "if it be possible let this cup pass from me, nevertheless not my will, but thine be done."

GOD'S MEGAPHONE

The servant is not to be God's megaphone. He is to be God's megaphone. He is to be God's megaphone.

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into perspective. He rebuked his fellow criminals by saying "Do you not fear God since you are under the same sentence of judgment?"

Forced — we seldom hear these words today. But there was a time when to say a man was God-fearing was a great commendation you could pay him.

We could say today, "God is our Maker, the Omnipotent, the One who will come to our Judge, And fear in this sense does not merely mean being frightened of Him."

It also means to have a reverence for Him, to honour and revere Him as a child should honour and revere his parents and as all of us should honour and revere the law of the land.

Immediately the second criminal realised something of the majesty of God, he was forced to realise his own inadequacy and sin. And so he continued, "We are the criminal turned Jesus, recognising, in that lonely hour hanging from a cross beside him with a crown of thorns rammed down over his brow, the King of the Universe."

And he cried, "Jesus, remember me when you come into your Kingdom." And Jesus turned and looked at him and said, "I will say to you, you will be with me in Paradise."

What wonderful certainty; there is no "perhaps," or "maybe" in the Kingdom of God.

This man in his extremity at the end of his life realised something far better than merely to be rescued from the gallows. He realised the mercy of his sins and a new life in the Kingdom of God.

In a storm-wreck graveyard on a storm-wrecked boat, he noticed these words on the back of a tomb: "Life, sweet death is a friend, and Christ's cure."

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THE ANGELICAN DIOCESE OF CANBERRA AND GOULBURN

announces its

DIOCESAN DEVELOPMENT FUND

Loan Funds Sought for Necessary Church Works

Interest payable —

Deposit For No Fixed Term 4% p.a.

Fixed-Term Loans: For one year or more — 4½% p.a.

For three years or more — 4½% p.a.

For five years or more — 5% p.a.

All monies repayable on demand

Fund guaranteed by the Diocese of Canberra & Goulburn

Enquiries to

The Secretary, Diocesan Development Fund, P.O. Box 1243, Canberra City, A.C.T.

APPOINTMENT

ABORIGINAL AND ISLAND AFFAIRS

MECHANICS & CARPENTERS

Vacancies exist for Mechanics and Carpenters at each of the following Aboriginal Communities:

Edward River;

Mitchell River;

Lockhart River;

Wages will be paid at the rate of \$51.45 per week (Mechanics), and \$52.60 per week (Carpenters), plus

Perity Allowance applicable to those areas. Free quarters will be provided.

Mechanics should hold an "A" Grade Motor Mechanic Certificate, and have had experience in maintenance and stationary engines—Petrol and Diesel.

Carpenters must be of full qualified tradesmen, and proficient in all phases of building, in particular cottage type construction.

Applications should be forwarded to the Director of Aboriginal and Island Affairs, 135-147 George Street, Brisbane, by April 24, 1967.

APPOINTMENT

QUEENSLAND PUBLIC SERVICE

ABORIGINAL AND ISLAND AFFAIRS

Applications are invited from qualified persons for appointment to the undermentioned positions at MICHIGAN, EDWARDS and HART RIVER COMMUNITIES. Except where indicated, vacancies exist at each of the three (3) centres. Quarters will be provided.

MANAGERS

\$176.00—\$184.00 per fortnight

(\$4590—\$4800 approx. per annum)

ASSISTANT MANAGER

(Mitchell River)

\$164.50—\$172.50 per fortnight

(\$4290—\$4500 approx. per annum)

FARM OVERSEERS

(Mitchell and Lockhart Rivers)

GENERAL OVERSEERS

GENERAL OVERSEER (INDUSTRIAL)

(Mitchell River)

\$101.60—\$108.50 per fortnight

(\$2650—\$2830 approx. per annum)

LIAISON AND GUIDANCE OFFICERS

(MALE)

HYGIENE OFFICERS

(Mitchell and Lockhart Rivers)

\$113.50—\$120.40 per fortnight

\$2960—\$3140 approx. per annum)

HEAD STOCKMEN

\$96.60—\$103.50 per fortnight

\$2520—\$2700 approx. per annum)

LIAISON AND GUIDANCE OFFICERS

(FEMALE)

\$90.40—\$97.30 per fortnight

(\$2357—\$2477 approx. per annum)

SISTERS

\$96.50—\$101.10 per fortnight

(\$2517—\$2637 approx. per annum)

Full details concerning qualifications and experience required for positions concerned, and forms of application may be obtained on application to the Director of Aboriginal and Island Affairs, 135-147 George Street, Brisbane.

Applications containing full particulars concerning name, date of birth, marital status, qualifications, experience and present employer, and furnishing copies of testimonials and names of referees, should be forwarded to the Secretary, Public Service Commissioner's Department, Box 59, Post Office, Brisbane North Quay by April 24, 1967.

WORTH THE RISK, SAY

U.S. PRESIDING BISHOP

The Presiding Bishop of the Episcopal Church in the U.S.A., the Right Reverend J. E. Hines, in his Easter Message drew a parallel between the risk of being a Christian and

He said: On January twenty-seventh, the nation was shocked and saddened by the single death of three astronauts who risked their lives to raise the flag.

The instant reaction was to praise the reaction, "It is worth this. Should we not put our lives at risk to pursue before even more young men

Several months before, one of the astronauts who died had said: "I do not want people to accept it. We are in a risky business and we hope that if anything happens to us it

LETTERS TO THE EDITOR

THEOLOGICAL TRAINING

TO THE EDITOR OF THE ANGLICAN

Sir.—One of the best known of our bishops is Bishop Ian Shevill's zealous orthodoxy. His orthodoxy is the thoroughly Anglican atmosphere, which is nevertheless permeated by the spirit of the Pacific and Asian communities, which are the basis of his orthodoxy. The Bishop has some perceptive views on the Anglican Church. One which appealed to us was that on page 54 of the "Theology of the Anglican Church" which is a very good enough to see what is wrong with a situation and when thought out it is not very hard to find solutions to the problems involved. The really tough task is to get those in authority to show any interest in the solution or to admit the need for change.

The Bishop is well-known for his views about the need for Australian-born leadership in the Church. Many of us generally agree with him in this. I should like to be examined more frankly why it seems necessary for us to look to England for leadership. The reason is only partly a nostalgic dependence on leadership, inspiration and standards upon an imaginary past, and only partly a manifestation of Our Lord's dictum that a prophet is not received in his own country. The principal reason may possibly be found in the poverty of our theological training.

Those who are first and foremost priests are first and foremost priests. It is pathetic that our most able intellects are consistently directed by their Bishops (with a few notable exceptions) to a little, two-year diploma in Theology, in which a man will carry as much as seven subjects in one year, together with extra subjects (because increased) subjects, such as speech and music, practical liturgy and pastoralia.

Under such conditions, the formation of a priestly character and the development of pastoral skills are often sadly neglected. Theological college lecturers (many of whom are overseas) do their task with commendable faithfulness, skill and love, but the face of unusual difficulties.

The men graduating from our colleges are simply not being prepared to be Bishops or leaders of first quality. The prerequisite for any educated man today in at least three years tertiary or university education, as a foundation to his vocational training, three of four years of Theology (both practical and theoretical) should follow in the normal training of priests. Furthermore post-graduate experience overseas would contribute to the development of the best leadership.

This is a matter for the Bishops to deal with. The students will go on doing as they are directed and the colleges will go on producing the new inflow of graduates as they are required. It is futile to hope for a new inflow of graduates into our theological colleges, unless it does not happen under our present conditions. We must ensure that those who do offer are directed to the most thorough course they can benefit from. This is providing us with the potential of leadership; the Church must supply the education and training. The really tough task is to get those in authority to show any interest in the solution or to admit the need for change.

Yours etc.
(The Reverend)
DAVID D. DURIE,
Brisbane, Q.

THE SERVICE OF RECONCILIATION

TO THE EDITOR OF THE ANGLICAN

Sir.—On the front page of THE ANGLICAN of March 30 there was an article on the question of reconciliation between Anglicans and Methodists.

The paragraph regarding a service of reconciliation read, "Every minister shall declare that having been ordained according to the rites of the

(Continued from page 5)

Church of England or Methodist Church, I solemnly bind myself in the service of reconciliation to the members of the other communion and authority as may be given."

I would like to ask any bishop, priest or learned theologian what "further grace, commission and authority" could be given to an Anglican priest that which he has already received in his own church.

To suggest that an Anglican can receive a grace to infer that what was conveyed in his ordination was not complete.

To me the whole thing is sacrilegious and I do not see how any priest could take part in it with its inference that God has done only half a job or that his Orders are invalid.

I shall await any replies with interest.

I am, etc.
D. CALDWELL,
Melbourne, Vic.

CLERICAL STYLE CARD

TO THE EDITOR OF THE ANGLICAN

Sir.—Reading the letter by Mr. Graeme Hyde (April 6) on the suggestion of a card to indicate correct use of titles for Anglican clergy, to be issued in radio and television news editors, may I suggest that correct information be found in the book before first?

The "A.B.C. Radio Guide" of March 14 made the announcement of "Easter Week 24" and included in the items for March 21 and 24 and twice heard A.B.C. announcers refer to items on March 25 as "taking place on 'Easter Sunday'."

As the Anglican Church celebrates the week before Easter as "Holy Week," and not as "Easter Week," could not the people be informed of them from an authentic source?

Yours faithfully,
Avalon Beach, N.S.W.
M. BURKITT.

TIMELY BOOST

TO THE EDITOR OF THE ANGLICAN

Sir.—"As It Happens" (March 9) picks on John Massfeld, out of the vast number of clergy, to give a timely boost to female chaperons. But how about this little episode, a passage from the Apocrypha for hitting the nail on the head, and making a chap it up?

"The beauty of a woman chereth the countenance, and a man loveth nothing better. If there be kindness, meekness, and comfort, in her tongue, then is she not her husband like other men."

"He that getteth a wife becometh a possession, a help like unto himself, and a pillar of defence." (Ecclesiasticus 36, 22.)

Yours faithfully,
(The Reverend)
N. E. BASDEN.

TRAINING FOR THE MINISTRY

TO THE EDITOR OF THE ANGLICAN

Sir.—I am a young man who has come across a remarkably large number of clergymen who do not appear to know the rudiments of their ministry, yet who have no time to spare to learn. I wonder if any of your readers can enlighten me by pointing out just when this practical training is supposed to be given, in the theological colleges, or in their years as parish assistants? There doesn't appear to be any systematic link between the two at the moment.

I am a student of ten years' standing and do not know how to hear confession, how to bring people to give Communion to the sick, how to baptize, and I believe that these are among the things a clergyman should know, even though he may not prove entirely of their theological

uses. Certainly offering a dying man cigarette and chatting about cricket scores, an expenditure of my duties at a local hospital, is a poor alternative to preparing him for death.

Just what do they do in the theological colleges?

Yours sincerely,
CONCERNED LAYMAN,
Hobart.

"A MODERN LITURGY"

TO THE EDITOR OF THE ANGLICAN

Sir.—May I add a few comments about "A Modern Liturgy".

There are many excellent features in this Liturgy, especially in the general pattern of the service. But I feel that three points are not looking at carefully.

1. In the first part of the service, the Ministry of the Word, there is a possibility that congregations will suffer from "Biblical indigestion" if they are expected to listen to a long reading of the Old Testament lesson, followed by a long reading of the Gospel. It will be extremely difficult to read readings from Scripture to follow.

2. In the second part of the service, it appears that radio and television news editors, may I suggest that correct information be found in the book before first?

3. In the third part of the service, it appears that radio and television news editors, may I suggest that correct information be found in the book before first?

Yours, (The Reverend)
W. NORTON,
Mosman.

TO THE EDITOR OF THE ANGLICAN
N.S.W.—Many thanks to the Reverend E. Randall, Canon D. Robinson and the Reverend J. S. Macfarlane for a very thoughtful correspondence on "A Modern Liturgy".

However, may I plead for love and tolerance between those who hold greatly differing views on the subject of liturgy? Let us turn to the Church and say "See how these Christians hate one another!"

Remember Our Lord's words to his twelve apostles: "I give unto you, that ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye love one another" (John 13: 34-35).

By all means let us hold our views strongly, but let us not stoop to the world's standard and resort to "mud-slinging" and name calling. May Christ be with us in our efforts to bring people to him, but by the graciousness of his love, let us differ.

Yours sincerely,
(The Reverend)
D. WATKINS,
Cleve, S.A.

FIRST YEAR SUCCESS

ECUMENICAL PRIZE SERVICE

Geneva, April 10
The trustees of the Youth Leaders run by the Department of Christian Education of the Protestant Commission in the Congo has completed its first year of training.

Ten students from different provinces in the Congo received their diploma last month. Two of them will probably go to the United States at the Ecole de Service Sociale in Washington.

The other students will undertake their work in their own churches.

DIOCESAN NEWS

ADELAIDE

HISTORICAL SOCIETY

The Adelaide Historical Society of the Church of England is holding its annual meeting on Friday, April 21, at 8.30 p.m. at the Adelaide Town Hall, Adelaide. The speaker will be Mr. J. H. Phillips, Secretary of the Society.

LITURGY

LITURGY ASSOCIATION
The Adelaide Liturgy Association will meet on Friday, April 21, at 8.30 p.m. at the Adelaide Town Hall, Adelaide. The speaker will be Mr. J. H. Phillips, Secretary of the Society.

BUNBURY

RECTOR IN ACCIDENT

The Reverend R. Arrington, Rector of Abney, was involved in a motor accident on his way to attend the recent ordination at Bunbury. The rector and the Reverend E. G. Goodridge were in the car, which hit a kangaroo and overturned. The car was extensively damaged, but the occupants suffered no serious injury.

GOSFORD

GOSFORD ORATORIO

The Gosford Oratorio Society, the combined church choirs of the town, under the direction of Mr. R. J. H. Phillips, will perform the oratorio "The Messiah" on Friday, April 21, at 8.30 p.m. at the Gosford Town Hall. The oratorio is a work in the style of the oratorio "The Messiah" by George Frideric Handel.

RECTOR OF CANNON

On the retirement of Canon L. H. Whent, the appointment will be made on May 1, of the Reverend Rodney Williams, at present Rector of the Holy Trinity, Sydney. Mr. Williams came to Bunbury diocese in 1965.

He is a member of the English parish of St. Mary Magdalene, Bradbury, Shropshire, and St. Saviour, Folkestone, Kent.

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the Schools Association has been changed. The trustees of the new Association will become the members of the Schools Trust, some of whom have membership on the association. The Bishop of Bunbury remains Visitor of the Schools.

MELBOURNE

VALUERS SERVICE

The Dean of Melbourne, the Very Reverend J. A. G. Housden, will deliver the sermon at the Annual Meeting of the Valuers, at St. Paul's Cathedral, Melbourne, on Friday, April 21, at 8.30 p.m. The speaker will be Mr. J. H. Phillips, Secretary of the Society.

ROSE CONVENTION

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EAST MAITLAND

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On April 9 the Bishop of Newcastle, the Right Reverend J. A. G. Housden, preached at the 9.30 Evensong at St. Peter's, East Maitland. After the service the Bishop dedicated a monument in the church grounds which contains the remains of the first rector of the parish, Canon Radson. His remains were exhumed from the Glebe Hill cemetery at Walls Creek and deposited in the monument as a link with the early pioneers of the diocese.

EAST MAITLAND

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Members of the Church of England Men's Society from St. George's, Harrogate, were the guests of the Newcastle Men's Society at the weekend. They were hosted by the members of the society on Saturday night. The Newcastle Men's Society is a branch of the Newcastle Men's Society.

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Members of the Church of England Men's Society from St. George's, Harrogate, were the guests of the Newcastle Men's Society at the weekend. They were hosted by the members of the society on Saturday night. The Newcastle Men's Society is a branch of the Newcastle Men's Society.

SIX MORE MISSIONS IN BUNBURY EARLY PREPARATION HAS BEGUN

FROM OUR OWN CORRESPONDENT

Bunbury, April 10

The Bunbury Diocesan Missions, which were held in four parishes last year, will be carried this year into a further six parishes.

Last year, the parishes chosen were Baseline, Manjimup, Albany and Narrogin. This year, missions will be held in the parishes of Pemberton, Kojup, Collier, Corrigin, Williams and Katanning.

The missions will begin with a clergy retreat at Bunbury, commencing on Wednesday, August 2, and followed by the commissioning of the missionaries on Friday, August 4.

The Pemberton Mission, which will be conducted by the Reverend Frederick Hart, Archdeacon of Albany, will begin on Sunday, August 6.

The following evening, the mission opens at Kojup, to be conducted by Canon R. J. Cook, of Baseline, Collier Mission (conducted by the Reverend J. E. C. Lile, of Mount Barker) begins on August 8, and Katanning (conducted by the Reverend W. S. Copland, Rectory of Wagin) on the next day.

The staggering of the dates is due to the nature of the programme.

The mission services will be arranged around the Sacraments of the Church on successive nights, and on one night the Bishop of Bunbury will conduct the Confirmation.

AT WILLIAMS

The mission at Williams (conducted by the Reverend J. M. Payne, Rectory of Bridgetown) begins on Sunday, October 8, and Katanning (conducted by the Reverend W. S. Bustin, Archdeacon of Bunbury) will begin on Monday, October 9.

In every case, the clergy of the diocese will be actively involved in an early stage, and team visitation will be carried out by groups of lay people.

In Corrigin, the work has begun with the members of the Mothers' Union, who will pray regularly for every Anglican family in the parish by name.

BOOTH LODGE DEDICATION

FROM OUR OWN CORRESPONDENT

Melbourne, April 10

A new educational and conference centre for the Diocese of Melbourne is to be opened at Booth Lodge, the site of the former site of the Prince of Australia on Saturday, May 13.

Called Booth Lodge Anglican Memorial Youth Centre, it is a leasehold property on Granville Road, Mount Selby, and was the gift of Commander D. S. Hore-Lathbury, R.N. Its setting is wooded parklands, with paddocks linked by clipped cypress hedges.

The present building is being added by the addition of a new dining block, and larger kitchen, and eight self-contained two-storey units, suitable for families attending conferences.

The cost of this is \$100,000, of which half is being provided by the Y.A.F. from the sale of its property at Kilgar.

THE POPE TO VISIT SOUTH AMERICA

ANGLICAN NEWS SERVICE

Rome, April 10

The Pope is to travel to Bogota, Colombia, South America, during the international ecumenical congress in August next year, it was announced in Bogota on March 12.

CHURCH IN BURMA NOW 'THRIVING'

ANGLICAN NEWS SERVICE

London, April 10

Canon David Paton, general secretary of the Church Assembly, Missionary and Ecumenical Council, says that the Church in Burma is thriving, according to a report in the "Church Times".

Canon Paton last month spent a day in Rangoon with Burmese Church leaders of several denominations.

He said that fears among Western Christians that the work which they were doing in Burma would collapse after the death of Commander D. S. Hore-Lathbury, R.N., were "completely unfounded".

Canon Paton had found the Church more "forward-looking" than the Church in other areas, which was very much a living part of the world Christian community.

ADULT CONVERTS

"There is no interference with the preaching of the Gospel and I was told of evangelistic work continuing in small groups of Burmese being won. The theological colleges, so I was informed, are continuing to function without interference."

"In Burma, as in many other countries, the government tends to think of Christian leaders as

GALLUP ON CHURCH ATTENDANCES

ANGLICAN NEWS SERVICE

Recent Gallup survey findings in Great Britain indicate that only seven per cent of people who belong to the Church of England attend church in an average week.

Of these, 20 per cent are of non-conformists, and 23 per cent of Roman Catholics. Gallup-affiliated organisations in other European nations have reported the same figures for church-going during a thirty-day period.

The survey was conducted by Cerny, 45; Norway, 21; Denmark, 20.

GENEVA, APRIL 10 IN INTERNATIONAL AFFAIRS AT THE HAGUE, NETHER-

lands, April 12 to 17.

A consultation on with participants from

lands, April 12 to 17.

Purpose of the consultation is to review the past 20 years of the W.C.C. Council of the Churches on International Affairs, to examine the theological basis of such involvement, to identify major issues and priorities in the future ahead, and to make recommendations to the Central Committee and the next Assembly about future programme and structure in this area of ecumenical responsibility.

The chairman of the conference will be Dr Emilio Castro, executive secretary of the Provisional Commission for Ecumenical Unity in Latin America.

Two vice-chairmen: Dr Max Kohlenstein, vice-president of the Action Committee of the United States of Europe; and Dr Z. K. Matthews, Ambassador from Botswana to the U.S.A.

A partial list of the approximately sixty participants expected to be present is as follows:

Professor Christian Baeta of Ghana.

Professor Berkhof of the Netherlands.

Senator Ole Dahlén of Sweden.

Professor Yoshiaki Ishikawa of Japan.

Albert Labat of Lebanon.

Dr J. M. Lochman of Czechoslovakia.

Mr Irwin Miller of the U.S.A.

Professor Ulrich Scheuner of Germany.

Professor Nili Zabolotky of the U.S.S.R.

Mr Kiyao Tanaka of Thailand.

Pastor Jean Kotto of the Congo.

Mr A. K. Thampi of India.

Mr Th. B. Sinatunga of Indonesia.

Mr Georges Apelo-Amah of the U.S.A.

The Hon. Ernest Gross of the U.S.A.

The meeting will not be open to the press, since it will aim at preliminary rather than final judgments. It is expected that recommendations based on the Hague findings will be made to the Central Committee of the Churches on International Affairs at Crete, August 15 to 26, at the first time since the beginning of all of the issues will take place.

BISHOP GOES ON LEAVE

The Bishop of Carpentaria, the Right Reverend S. J. Matthews has gone on three months from the diocese.

He left Queensland for London on March 31 to attend a meeting of the A.R.M. in Sydney and then proceeded to Darwin for the institution and induction of the Reverend G. A. Maston, who has been appointed Rector of Christ Church, Darwin.

The bishop will travel to America by plane to attend the graduation of his godson, Rick Warren-Boston at Yale University.

He will be spending his leave in 1962 and taught for several months at the University of Melbourne, before going to the National University in Canberra for a year's study.

Before proceeding to New York, the bishop expects to visit the parish of St James, Calcutta, where he was Rector, and the Bishop of Western Australia, at Ranchi of which he was Headmaster.

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CONSULT RECREATIONIST and Anglican Recreationist, 220 DARTY STREET, NEWCASTLE, NSW. 2060. Phone 220. 24 hours available. Air to the Murrumbidgee.

DAILY FAMILY PRAYER times every member of the family close to God and closer to one another. Family Prayer booklet for all of daily Bible, available from L. W. 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