

AIR MAIL LETTER FROM LAMBETH... 3

CONSULTANTS ARE CHIEF SPEAKERS

FROM OUR OWN CORRESPONDENT

If I had been asked before the plenary sessions began what group of people in my opinion would speak most I suppose I would have plumped for the English and the Americans, in that order.

After all they are numerically superior, and while the addition of suffragan and assistant bishops has permitted only two additional Australians (three with Bishop George Ambro from New Guinea) it hasn't decreased the number of Americans and Englishmen present.

But the fact remains that after several days of plenary sessions, and two of them devoted to two of the main topics to be discussed, the Renewal of the Church in Faith and its Ministry, both the Americans and Englishmen are way back in the speaking states.

PIOUS PLATITUDES

And in case you are thinking that it is the Austrians who are way out in front let me say that at the time of catching the post no more than seven Australian bishops have spoken. Who then leads the field? Africa and Asia? No. With the few continents thus disposed of you ought to be much nearer to guessing who the main speakers are.

You give up? I don't blame you. For the chief speakers in this Lambeth Conference of 1968 are, for the most part, bishops at all.

They are the consultants. A numerically but intellectually powerful group who sit above and to the left of the press box, the sessions are open to the press and bring as sharply to the fore the views of the Anglican world, as is the case with the reports of the episcopate to lapse into pious platitudes.

Today's session of the second section of the Lambeth agenda, the Renewal of the Church in Ministry I find that the number of consultant speeches has equalled those from English and American bishops together. Yesterday, while we were discussing this it was interesting to hear one of the consultants (and I cannot now remember whether he was Roman Catholic, Orthodox or Lutheran) describe the reports as OUR report.

Certainly they have taken seriously the Archbishop of Canterbury's remarks at the opening of the conference that the observers and consultants were there not simply to look on but to take a full part.

Furthermore, said His Grace, there were because we needed them. Just what this can mean was seen in the session today on the ministry. It opened with the report produced by the several sub-committees dealing with this topic. (I am telling no tale out of school, for the gentlemen of the Press were all supplied with copies of it too, and I dare say at this moment are having the time of their lives in discussing headlines about women priests.)

The report had much to say about priesthood which was obviously going to commend itself to their lordships, brought up at most of them were in the theological colleges of some twenty, thirty or more years ago.

WRONG QUESTIONS

But it didn't commend itself to the consultants and observers seated like a great crowd of witnesses around and above us. One of them, himself a trained theological student and a student of ordained ministers, pointed out that these weren't the questions that today's young men were asking.

They wanted to know, so we were told, why they should be come a priest particularly when there are other valid ways of helping one's fellow men and putting their faith into practice. Forgive me the peace corps or the like.

One might also have added that besides thinking of those young men who were considering entering holy orders, we

should also consider that not inconsiderable number of ordained men who are considering leaving the established ministry in the order as many of them put it, to be truly ministers and priests of the Gospel.

It was like a cold clutch coming on from the youth conference their lordships truly back to the real issues. And this about the time that so far of Lambeth.

What thicker this will appear in the final reports (our failure to get what we want to see done is yet another mark of our inability over to be a confessional church) it is hard to say, but few bishops will be able to leave without having gone through a shattering experience.

Yesterday a deputation waited on us from the youth conference in Edinburgh. They wanted to know what the Renewal of the Church in Ministry session.

Because no one ever has done this and because of what could well happen if a precedent were set, permission was refused. But

LOGIC AT LAMBETH: AN ENGLISH COMMENT

FROM A SPECIAL CORRESPONDENT

A leading national newspaper, "The Guardian", published a rather scathing Leading Article, "Logic's Antipodes at Lambeth", on August 9.

"The Guardian" is commendable for its lambasting of those who denounced any idea of women being admitted to the ministry in the Church of England. It reads:

"Some might have thought it difficult, these days, to be more Catholic than the Pope, but the Archbishop of Sydney is certainly trying."

Yesterday's Lambeth Conference passed a tentative resolution which called for the ordination of women, the Most Reverend Marcus Loane was not content to rest his case on the traditional arguments which were good enough for his grandfather, and he still occasionally heard in the ministry of the Church of England. He went into to say "If the ministry of the Church of England is to be thrown open to women, it will be the death knell of the appeal of the Church for men."

IMBALANCE

Papal logic, indeed. Only the writer of an encyclical which deals with the difficulties of Catholics by making it more difficult to be a Catholic could reach such an upside-down cake.

Common observation suggests that in most congregations presided over by male priests, women preponderate. Perhaps it is different in Sydney, but that is how it is here.

A secular organisation, faced with this imbalance and anxious to correct it, might experiment to see if a female priesthood raised

they did meet with the sub-committee that was dealing with the matters they wanted discussed and the Archbishop of Canterbury did sit in with them.

The Bishop of California who acted as a spokesman for the plenary session described the conference as a "conference of the young" and said that the youth (they were practising Christians he it noted) "obviously had a low opinion of bishops" and certainly expected them to take the lead in the self-emptying of the Church, its forgetting itself in the service of mankind.

SILENCE!

So far the only evidence I have of this being a bit much for some bishops is the complaint of an English suffragan objecting to the phrase in one report that we "desperately need" the youth of today with its vision, energy, concern etc.

One got the impression that the only thing his lordship desperately required from the youth

of today was silence. Which was all the session required of him.

In case you think that the views of Australia are not being heard, or lest you should be inclined to think that the great episcopal men who dominate their own and General Synod are speechless here, let me say that one of the most statesmanlike, clear, and theological speeches today or any other day, came from the Archbishop of Sydney.

He spoke on the report dealing with the ordination of women, although His Grace was addressing a group of people many of whom want to see women ordained, and to a report that asked for the approval of such ordinations and recommended provincial approaches to this matter, not only did he earn the support in the debate of the Bishops of North Queensland and New Guinea, but also, let it be said from one of the Orthodox Archbishops who congratulated him on a thoroughly Catholic exposition,

London, August 16

London, August 16
"Logic's Antipodes at Lambeth", on August 9.

the ratio of masculinity in the Bishopric of Sydney.

But the Church does not work like that, and Dr Loane is *de facto* in a congregation presided over by a female priest, women will preponderate even more.

However, the foolishness of God is wiser than men, and it may be that the Archbishop of Sydney's reasoning is sound after all.

In that case it ought to be applied to that other, persistent anxiety of the Church of England, the shortage of teenage boys in its youth clubs and Companies.

If a man in the pulpit means men in the pew, and a woman in the pulpit means women in the pew, what great things might be achieved by returning to the medieval tradition of boy bishops.

The Archbishop of Sydney is the ideal person to find out. His last public speech, according to Crookford, was entitled "Pioneers in the Reformation in England." Who better to pioneer a Counter-Reformation in Australia.

IMMEDIATE AID FROM U.S. FOR BIAFRA

ANGLICAN NEWS SERVICE

New York, August 19

In response to the new \$3,000,000 appeal for victims of the Nigerian conflict launched on July 15 by the Fourth Assembly of the World Council of Churches at Uppsala, an immediate contribution of \$10,000 from the Presiding Bishop's Fund for World Relief was authorized by the Episcopal Church.

This action followed two previous grants of \$5,000 each from the fund for relief in the war-stricken area.

The preamble to the resolution which established the appeal affirmed that the churches' relief efforts were planned "not only to relieve suffering but also to insure that the suffering of ordinary people is not used for political advantage to either side in the conflict."

The people concerned are mostly members of the Ibo tribe who are the most active supporters of the secession movement in Nigeria known as "Biafra." The Ibo tribal area is now under a besieged enclave.

This \$3,000,000 will expand and intensify the World Council of Churches relief operations beyond those possible under the \$10,000,000 of the Red Cross and goods already contributed.

The Presiding Bishop, the Right Reverend John E. Hines, is chairman of the Council's International Committee of the Red Cross and World Service.

In co-operation with the Roman Catholic relief agency, Caritas, and the International Committee of the Red Cross, the division is making new efforts to supply to distribution centres in needy areas as an immediate first step.

It is anticipated that the Episcopal Church's share of the new appeal will be \$100,000.

OBJECTION UPHOLD

ANGLICAN NEWS SERVICE

New York, August 16

The Lutheran Church in America at its fourth biennial convention in Atlanta late in June became the first major Protestant body to uphold selective conscientious objection.

Changes in the Nicene Creed include: "We believe in his only Son, Jesus Christ, the Last of the Father before time began," and "By the power of the Holy Spirit he was born of the virgin Mary, and became man."

In the Apostles' Creed, "he descended into hell," becomes "he went down to the dead."

A Modern Liturgy

Orders have now been received for some 2,500 copies of a A Modern Liturgy. These copies will be reprinted, and orders filled, during the present month. Further orders can be accepted and met provided they reach THE ANGLICAN not later than Friday, August 23.

Price: 15 cents

NOW AVAILABLE

A LITURGY FOR AFRICA

New stocks have just arrived in Australia.

Orders already placed with us are now being processed.

Only a few hundred copies left.

ORDER NOW!

The Book Department,
THE ANGLICAN,
G.P.O. Box 7002, Sydney, N.S.W. 2001.
Price 16c (plus postage 5c)

CHURCH LEADERS APPEAL THE GOVERNMENT NIGERIAN RELIEF NEEDED BEFORE CEASE-FIRE

A.C.C. SERVICE

A plea to the Federal Government to use its diplomatic channels to help get food and medical supplies to an estimated 4,000,000 people starving in Nigeria and Biafra, has been made by a number of church leaders.

Telegrams have been sent to the Prime Minister, Mr. Gordon, the Minister for External Affairs, Mr. Haddock, and the Leader of the Opposition, Mr. Whitlam.

They ask the Australian Government to intervene with parliament in the present Nigeria-Biafra peace talks in Addis Ababa in order to have the relief of the starving discussed before peace and ceasefire issues.

The church leaders fear that peace discussions will at best be long drawn out.

At present, relief of the starving is in third place on the agenda.

Between 3,000 and 4,000 people are believed to be dying daily from starvation in combat areas. The leaders also want the Australian Government to pressure the warring sides to agree to open a neutral corridor, so that relief supplies can be taken in safety to areas of acute need.

In the last month the Australian Council of Churches' Inter-Church Aid Division has provided \$50,000 for relief operations in Nigeria and Biafra.

STARVATION

It is currently appealing for funds towards the \$5,000,000 World Council of Churches relief and medical aid programme in Nigeria and Biafra.

The telegram was sent to government leaders by the President of the A.C.C., and Moderator-General of the Presbyterian Church of Australia, the Right Reverend Norman Fairclough, by the President of the Methodist Church of Australia, the Reverend C. F. Gribble, and by Bishop Cecil O'Brien of Canberra, on behalf of the Prime Minister's Commission on International Affairs, among others.

The telegram was sent by the A.C.C. President read: "Australian churches are gravely distressed at the situation of refugees in Nigeria and the former Eastern Region."

"I call upon the government to press the conference now meeting in Addis Ababa to restore to the first place on its agenda, ahead of ceasefire and political settlement—the immediate relief from starvation of people in all areas under the control of either belligerent."

"I also call on the government to use diplomatic pressure to open up adequate channels for the supplies of churches and voluntary aid agencies which have stockpiled nearly large amounts of desperately needed supplies."

"The decisions to approach the government followed receipt by Australian member churches of the urgent communications from the World Council of Churches in Geneva."

MASSIVE RESPONSE

In it, the W.C.C. general secretary, Dr. Eugene Carson Blake, said:

"For many weeks the suffering and deaths through starvation of thousands upon thousands of men, women and children in Nigeria and the former Eastern Region has been widely known."

"The response of the people of many nations to this tragedy is massive and generous. Governments have also begun to respond to this humanitarian cause."

"Nevertheless, the fact that governments generally have avoided their own responsibilities by neglecting the churches and voluntary organisations as channels of this desperately needed relief, leaves very well that without strong governmental and political action the Red Cross, W.C.C., Caritas International (a Roman

Catholic aid agency) and even UNICEF, cannot in fact deliver the food and medicines to the starving people."

Dr. Blake called on churches to pray for the people and leaders on both sides of the conflict and for those in Addis Ababa who are seeking to make peace.

At the present time the council has two medical teams operating among refugees in Nigeria.

Large quantities of urgently needed food and medicines are stockpiled at the Nigerian coast on the Portuguese island of Fernando.

SECRET FLIGHTS

Secret charter flights have been made to the supplies to jungle areas. These have been suspended since the flights have been fired upon.

One aircraft carrying supplies has crashed. There are reports that routes along which supplies can be taken in safety.

CLERGYMEN WHO CRACK UP

ANGLICAN NEWS SERVICE

New York, August 19

The Bishop of Costa Rica, Honduras and Nicaragua, will resign his office on September 1, 1968, the Presiding Bishop of the Episcopal Church in the U.S.A., the Right Reverend John E. Hines, has announced.

Bishop Richards will mark the end of an eleven-year episcopate in Costa Rica, Honduras and Nicaragua, the beginning of a new phase of his life when he will be a layman and a new major effort by the Episcopal Church to assist the people in trouble.

Bishop Hines in announcing the resignation of Bishop Richards will take up new duties as national co-ordinator for the House of Bishops Committee on Pastoral Counseling, a group formed in 1959 to study the personal and vocational problems of the clergy.

A nine-year study has resulted in the development of a nationwide referral procedure to assist the clergy which will be made available to all Bishops of the Church.

Bishop Richards will serve as the co-ordinator of the national programme, which will also include the development of the clergy and the utilization of professional resources.

In announcing the new clergy referral programme, Bishop Richards indicated that the critical need for counselling assistance:

"... would not over-estimate the importance of this new facility. Eighteen months ago I said to you, 'The clergy are under a great deal of stress. Many of our clergy crack up these days under the pressure of the demands heaped against their equipment.'"

"We can take a leaf from the Air Force in relation to the bail out from battle. The Air Force goes out against every one of them, expensively and with determination, in order to rescue them."

"Aside from each as a person, there is simply too much of them to train in their training to write them off. Somewhere else to train this Church, the clergyman bail out; who goes."

"In a powerful way, Bishop Richards is answering my question: 'What is the Church doing?' Bishop Hines also paid tribute to the membership of Bishop Richards during his episcopate in

Central America. "His resignation means a heavy loss to our Church in Central America. He was elected Bishop of Central America in 1957 when the Church in those five republics was established as a single diocese. For ten years he has been a leader to the Church there and equally to the Church at home. He has been a pillar of our mission in Latin America."

Last year a new Bishop of Guatemala and El Salvador was chosen in the person of the Right Reverend William Frey, and there will be time to consider further division of episcopal responsibility in Central America if this will help to hasten the growth of a national and indigenous ministry in Central America."

The House of Bishops when met in August, Ga., from Boston to St. Louis will be asked to approve Bishop Richards' resignation and to elect a successor.

UNITED MEN'S MEETING

FROM A CORRESPONDENT
A meeting for men of all denominations has been organised for the Pitt Street Congregational Church next Sunday afternoon, September 1.

Dr. Stephen Olford, pastor of the Calvary Baptist Church in New York, will speak.

Dr. Olford is visiting Australia in connection with his duties for the Centenary Assembly of the Baptist Union of New South Wales.

The Men's Society has organised a meeting for all of the centenary. The meeting is to be broadcast over Station 2CH and will begin at 3 p.m.

Dr. Olford, who has his own radio and TV programmes, has worked a close co-operation with Dr. Billy Graham.

Dr. Olford will also address a meeting for men of all denominations in the South Church, Margaret St., Sydney at 7.45 p.m. on October 1, 2 and 3.

OBITUARY

MRS M. MOORE

We record with regret the death of Mrs Margaret Moore, wife of a former Diocesan Bishop.

The funeral was conducted in St. George's Cathedral, Perth by the Right Reverend C. L. W. Riley, a nephew, Canon L. W. Riley.

The following address was given by the Bishop of Perth, the Right Reverend Bishop Macdonald: "Here in this Cathedral church, I have known Mrs Margaret Moore for many years. She served so well for most of her life. I have been given the privilege of knowing her and her great host of friends throughout the person she was and the life she lived."

"I say on a day anything else, may I say on behalf of all of us here, and on behalf of that far greater company of those who knew and loved her, how deeply we sympathise with her family, her sister and grandchildren, her sister and brothers, and her friends who are left behind."

Margaret Riley, as she then was, arrived in Perth from England with her parents and older brother and sister in 1895, 75 years ago as a little girl. When her father came here as Bishop of Perth.

She was the first of her generation to be educated at Bedford Girls' Grammar School in England, while her two brothers and one of her sisters were up at school.

She was again in England during the First World War serving as a Quartermaster with the Women's Army Service Corps.

The rest of her life was spent in and around Perth, and she was a devoted one of the best-known women in the diocese.

In this very building on September 16, 1921, which was the day on which St. George's West Perth, the married Canon Robert Henry Moore, in the year 1921, became Rector, Rural Dean and Archdeacon of Perth.

For the next 47 years, for the next 47 years she and her husband established their home and family in that town.

Bertie Moore, as she was known, was married to Canon Henry Moore, the Cathedral in 1923 and remained so for 18 years, until 1941.

They were hard years for they began with the great Depression in the early thirties, and no sooner was that over than there began the Second World War, which was to continue for six years.

It was here that Margaret Moore rose to her full stature, and there cannot have been many who did not know her at least by name.

She carried on a lot of work which her husband had done, she was Diocesan Chairman of the G.F.S. and Diocesan President of the Mothers' Union.

For years she ran a lunch club in the Lower Burt Hall, which must have been a godsend to hundreds of men and women of many other worthwhile tasks besides.

Those of us who knew her personally found ourselves attracted to her in affection and loyalty for her great qualities of faith and courage, her kindness and concern for others, her energy, her directness and common-sense, her sense of humour, her cheerfulness, and at a deep level, her humility, plainness and understanding, the fruits of love at its highest.

She backed up her husband, the Dean, himself a formidable character, and coped bravely with his inevitable and often lovely unexpectedness, his spontaneity and jocular vagaries.

After working here with her husband, she was invited to settle down in an inactive retirement she continued to work with him for six years, pioneering what has now become one of our largest and most popular parishes.

There were still further years of service. Margaret Moore was active as honorary assistant priest, and throughout all the time at Scarborough and

Mount Lawley and some time spent in a flat at her old childhood home, Bishop's House. Margaret Moore retained her heart in the work and worship of this Cathedral and visited it as often as the could, and she was never tired of it.

During these last two or three difficult years, spent with failing power and increasing discomfort, and with a noticeable characteristic absence of complaint or self-pity, she pleased her more than the visits of her friends who brought her so much satisfaction by her unflinching interest in current affairs. She was never defeated, or if she was she never knew it.

Margaret Moore kept to the end her faith in God of Love made known to us in Jesus Christ and it is to Him whom she loved and served so well that we confidently and thankfully commend her now, with the words of the ancient prayer:

"Give rest, O Christ, to thy servant, with thy Saints, where sorrow and pain are no more, and peace shall be life evermore." Amen.

MISS M. MOLSTER

We record with regret the death of Miss Molly Molster, who died in Sydney on August 13 at the age of 91 of Miss Margaret Molster.

She was the last of a large family of sisters who were well known in Church and education as well as a literary.

They were associated with parish and church work in Singleton, Kogarah, and Belmore.

Daughters Ellen Molster, who was in Tasmania, Melbourne and Sydney, and Miss Sarah Molster, who was known as headmistress of State girls' schools at Kogarah, Armcliffe and Lakeland.

MRS E. M. STONE- WIGG

We record with regret the death of Mrs Edith Stone-Wigg, widow of Bishop M. J. Stone-Wigg, a former Bishop of New Guinea and founder of the "Church Standard".

Miss Stone-Wigg, who was in Australia, was married by her daughter, Mrs Betty Battie.

APPLICATIONS ARE INVITED FOR THE POSITION OF

ASSOCIATE DIRECTOR

THE WELLINGTON DIOCESAN CHRISTIAN EDUCATION AND STEWARDSHIP BOARD

The Associate Director will be required to share with the Director responsibility for the Christian Education and Stewardship in the Diocese. Applicants may be lay or ordained, male or female. Applicants will receive a stipend related to the current Diocesan Scale and a rent free house will be provided. Lay applicants will qualify for an equivalent salary related to qualifications and experience.

Adequate arrangements will be made for travel and there is provision for superannuation.

For full details, apply to the Director, Anglican Department of Christian Education and Stewardship.

P.O. Box 12-002, Wellington North, New Zealand.

APPLICATIONS CLOSE ON 30th SEPTEMBER, 1968

90 YEARS OF SERVICE TO THE PUBLIC

MERCANTILE MUTUAL INSURANCE COMPANY LIMITED

An Australian Institution

117 Pitt Street, Sydney

Directors: Allen C. Lewis (Chairman), F. W. Radford (Vice-Chairman), Malcolm G. Davis, D. M. Carnoust, A. C. Mainland, R. A. Catlett (Managing Director), W. F. Ritchie, R. E. Scott (Assistant Managers)

YOUR SAVINGS EARN

PAID INVESTED IN WITHDRAWABLE SHARES

Established in 1846, the company has a long and successful record. Interest of 6% p.a. on shares held. Shares are fully paid up and can be sold at any time. Dividends are paid quarterly. Assets exceed liabilities.

CO-OPERATIVE BUILDING SOCIETY LTD. 26 CONNELL STREET, Sydney, 28-82-84.

Please forward investment brochure without obligation. NAME: ADDRESS:

PROVIDENT

CO-OPERATIVE BUILDING SOCIETY LTD. 26 CONNELL STREET, Sydney, 28-82-84.

PROVIDENT

CO-OPERATIVE BUILDING SOCIETY LTD. 26 CONNELL STREET, Sydney, 28-82-84.

PROVIDENT

CO-OPERATIVE BUILDING SOCIETY LTD. 26 CONNELL STREET, Sydney, 28-82-84.

PROVIDENT

CO-OPERATIVE BUILDING SOCIETY LTD. 26 CONNELL STREET, Sydney, 28-82-84.

PROVIDENT

CO-OPERATIVE BUILDING SOCIETY LTD. 26 CONNELL STREET, Sydney, 28-82-84.

PROVIDENT

CO-OPERATIVE BUILDING SOCIETY LTD. 26 CONNELL STREET, Sydney, 28-82-84.

THE TRANSFIGURATION

By the Rector of MURUMBURAI, the Reverend S. P. WATERS

(S. Luke 9:28-36)

APART altogether from the possibility of the story of the Transfiguration being literally true, it can be one of great significance to each one of us personally.

Whether true or fictional it is mythical in the sense that it contains eternal truth.

It tells something of what it is like to be a person of great vision. It is a story about Man—every man—a story which symbolizes the awakening of the mind of Man to the knowledge of his true identity.

It can be the experience of all who seek to achieve spiritual enlightenment or psychological maturity.

These terms sound so impressive—awe-inspiring—states of being so far beyond the reach of the ordinary man that it seems almost hopeless for him to attempt to attain to them.

ETERNAL NOW

They conjure up visions of very saintly people, holy people, yet, in fact, they only mean the breakthrough in Man's consciousness to his true identity.

We should never allow the terms of theologians and others to dazzle us with the use of such terms.

They may not know any more about it than we do.

It means seeing through the illusions of the ego; seeing the eternal now.

It is the realisation that Man, in his essential being, has neither beginning nor end, but it is in the eternal now.

This realisation frees him from slavery to his past and frees him for the future.

He learns to live completely with the whole of his being in the eternal now, the only time when he is being, is alive.

His knowledge and vision, and salvation is always the ending of the mind's fascination with the dead and unchanging image of what it was. It is the complete reversal of the natural order of things, a turning around of the mind so that it is no longer fixed into the land of the shadow of death but into the eternal present.

It seems ridiculous to say that men do not know who they are, but it is true, and this ignorance is the cause of practically all the world's conflict and all the ills which afflict the world of men.

It is the great tragedy of the world is that Man is a stranger to his own self and does not understand his own self-consciousness—the Old Adam which shuts him out of the Garden of Eden, the Kingdom of Heaven.

Freedom from the past and from fear for the future transforms a man's whole life.

This "coming to himself" (S. Luke 15, v. 17) enables him to understand many things which previously had been obscure, puzzling.

WORDS OF LIFE

So many words of Jesus come to life.

From being dead meaningless expressions they become the words of life, if you like the words of Jesus.

We know what he was talking about because we have had the same experience.

It brings the wonder of heaven down to everyday life down to our human level.

It tells us the truth about Jesus, God, ourselves.

Jesus is no longer a shadowy, legendary, magical figure of history, but a living reality, the mind to discover and understand all things.

The sleeping disciples, man in ignorance of his true identity who, in waking from his state of ignorance sees the glory of God, is told, but did not attain, and which Jesus revealed.

Man is no longer a supernatural god-man, but a man who knew who he was.

And in realising how this knowledge would transform his life, he was put to death for his "role in God" sought to help him to find the way to psychological freedom and was put to death for his

of being which can be experienced.

It is something like falling in love.

We still live in the same world, but it is a world with a difference.

The sun shines more brightly, the birds sing more loudly, the song of birds swells, and we sing with them.

God is a living reality, a living spirit, and no longer some awful Person who sits on a golden throne with all sorts of queer beings falling down before him.

We see that God is that which we, we see what is meant by the word "God".

Or perhaps it is better to say that we can see what God is not—an unnecessary figure to whom we turn for moral support, consolation, encouragement, absolution, eternal life, and so on.

It was the case that created this figure and sought for these certainties through it: the ego, the "I" that I think I am, the "I" which only has being in the past and memory and identifies itself with its body, wife, home, car, and so on, and wants to go to heaven when it dies.

It is the knowledge of the truth that this "I" had neither being nor reality, we no longer seek or need these so-called spiritual things.

We already have them, we have attained to immortality, life beyond the confines of time and space.

Salvation, liberation, forgiveness, liberation, eternal life, all are words which describe life under the knowledge of our true identity.

It is difficult to describe yet it is really so simple when we have experienced this breakthrough self-consciousness.

You don't have to be a special sort of person to come to this knowledge.

You do need to be intelligent but basically, unless you are physically deficient through brain injury or malnutrition, we all are able to do it.

MAN MAY PERISH

You do need an alert mind, concentration, interest, but that's all.

You don't need a lot of knowledge. Particularly, this practical knowledge, simply the ability to understand the nature and the process of your own thinking—the hidden motives and desires which control the actions of the past.

Yet few people can be bothered trying to attain to this consciousness which alone can save the world, partly because orthodoxy has placed God in some remote region of the sky to be seen only on the other side of death and partly because it may cut across self-interest. So Man may perish.

This awakening is a moment which passes, bringing us, as it were, down to earth. You cannot always remain at the heights.

Life is still the same as it was, but it is different. You are not to drink, work, and so on, but you are to be different. You are no longer of it—we do not cling to it, seek to hold and possess it.

We are free, and that above all things. We are free of our needs, free men, free from attachment to their psychological past.

All this is told in the story of the Transfiguration.

Going up into the mountain to pray symbolises a deliberate effort on the part of the human mind to discover and understand all things.

The sleeping disciples, man in ignorance of his true identity who, in waking from his state of ignorance sees the glory of God, is told, but did not attain, and which Jesus revealed.

Man is no longer a supernatural god-man, but a man who knew who he was.

And in realising how this knowledge would transform his life, he was put to death for his "role in God" sought to help him to find the way to psychological freedom and was put to death for his

trained by self-conscious and self-centred men.

The voice—the unknown from whom we are to love the world.

The sound of God speaking through the mouth of his beloved son, and advising us to give heed to his words—and at the same time, the cloud that brings us back to earth, leaving us with the knowledge that through Jesus, though God is the Son of God, we are men.

In the mythical content of this story is clearly seen the relevance of the Bible for this and every age.

It can be the living Word of God for all who care to look somewhat more deeply than at the literal level.

It was the case that created this figure and sought for these certainties through it: the ego, the "I" that I think I am, the "I" which only has being in the past and memory and identifies itself with its body, wife, home, car, and so on, and wants to go to heaven when it dies.

It is the knowledge of the truth that this "I" had neither being nor reality, we no longer seek or need these so-called spiritual things.

We already have them, we have attained to immortality, life beyond the confines of time and space.

Salvation, liberation, forgiveness, liberation, eternal life, all are words which describe life under the knowledge of our true identity.

It is difficult to describe yet it is really so simple when we have experienced this breakthrough self-consciousness.

You don't have to be a special sort of person to come to this knowledge.

You do need to be intelligent but basically, unless you are physically deficient through brain injury or malnutrition, we all are able to do it.

Yet few people can be bothered trying to attain to this consciousness which alone can save the world, partly because orthodoxy has placed God in some remote region of the sky to be seen only on the other side of death and partly because it may cut across self-interest. So Man may perish.

GREAT SUCCESS FOR "THE FISH STORY"

ANGELICAN NEWS SERVICE

The Episcopal Church has received great publicity from a one-half hour colour television documentary called "The Fish Story" which was produced early this year.

The programme has been shown on 14 television stations throughout the country, but that's only the half of it. Around the same number of stations have previewed the programme and are expected to use it in the near future.

The programme also has received wide attention from newspapers and magazines, among them some of the leading publications in the country.

An article distributed by the Episcopal Church was widely used by diocesan publications and the Episcopal Church and Church newspapers overseas.

PROJECT EQUITY

ANGELICAN NEWS SERVICE

London, August 19

The Episcopal Dioceses of New York and Long Island are among the 14 religious bodies participating in the Metropolitan New York Project Equity.

Launched last month, this largest effort by the nation's fair employment practices (FEPC) in hiring and purchasing policies of religious institutions and the use of religious economic power involves metropolitan area Roman Catholic and Protestant, Anglican and Jewish bodies.

CHURCH WOMEN UNITED

ANGELICAN NEWS SERVICE

New York, August 19

Sister Ann Patrick Ware, S.M., the first Roman Catholic nun to join the permanent staff of the National Council of Churches, has been appointed theological consultant to Church Women United.

THE search for Viet Cong hideouts continues at a fast pace. A few of us were warned on what was about to happen, but somehow we got away," explained a woman who at the same time talked to a social worker and kept an eye on her reconstruction of her house.

Only an old man who was not able to run as fast as the rest of us, did not make it to safety.

A sign showing the house number was already raised near the small house—mainly because of sheets of tin—where a family of six now would move in and create a new home.

Although angered about the situation this woman did not

show signs of grief or helplessness. She had money to pay for the repairs, it took to raise a tin hut.

What worried her was the attitude of the government, which they wanted to clear the whole area and build roads there, as had been mentioned before, or would they support a reconstruction of her house?

Only an old man who was not able to run as fast as the rest of us, did not make it to safety.

A sign showing the house number was already raised near the small house—mainly because of sheets of tin—where a family of six now would move in and create a new home.

Although angered about the situation this woman did not

show signs of grief or helplessness. She had money to pay for the repairs, it took to raise a tin hut.

What worried her was the attitude of the government, which they wanted to clear the whole area and build roads there, as had been mentioned before, or would they support a reconstruction of her house?

Only an old man who was not able to run as fast as the rest of us, did not make it to safety.

A sign showing the house number was already raised near the small house—mainly because of sheets of tin—where a family of six now would move in and create a new home.

Although angered about the situation this woman did not

show signs of grief or helplessness. She had money to pay for the repairs, it took to raise a tin hut.

What worried her was the attitude of the government, which they wanted to clear the whole area and build roads there, as had been mentioned before, or would they support a reconstruction of her house?

Only an old man who was not able to run as fast as the rest of us, did not make it to safety.

A sign showing the house number was already raised near the small house—mainly because of sheets of tin—where a family of six now would move in and create a new home.

Although angered about the situation this woman did not

show signs of grief or helplessness. She had money to pay for the repairs, it took to raise a tin hut.

What worried her was the attitude of the government, which they wanted to clear the whole area and build roads there, as had been mentioned before, or would they support a reconstruction of her house?

Only an old man who was not able to run as fast as the rest of us, did not make it to safety.

A sign showing the house number was already raised near the small house—mainly because of sheets of tin—where a family of six now would move in and create a new home.

Although angered about the situation this woman did not

show signs of grief or helplessness. She had money to pay for the repairs, it took to raise a tin hut.

What worried her was the attitude of the government, which they wanted to clear the whole area and build roads there, as had been mentioned before, or would they support a reconstruction of her house?

Only an old man who was not able to run as fast as the rest of us, did not make it to safety.

A sign showing the house number was already raised near the small house—mainly because of sheets of tin—where a family of six now would move in and create a new home.

Although angered about the situation this woman did not

show signs of grief or helplessness. She had money to pay for the repairs, it took to raise a tin hut.

What worried her was the attitude of the government, which they wanted to clear the whole area and build roads there, as had been mentioned before, or would they support a reconstruction of her house?

Only an old man who was not able to run as fast as the rest of us, did not make it to safety.

A sign showing the house number was already raised near the small house—mainly because of sheets of tin—where a family of six now would move in and create a new home.

Although angered about the situation this woman did not

show signs of grief or helplessness. She had money to pay for the repairs, it took to raise a tin hut.

What worried her was the attitude of the government, which they wanted to clear the whole area and build roads there, as had been mentioned before, or would they support a reconstruction of her house?

Only an old man who was not able to run as fast as the rest of us, did not make it to safety.

A sign showing the house number was already raised near the small house—mainly because of sheets of tin—where a family of six now would move in and create a new home.

Although angered about the situation this woman did not

show signs of grief or helplessness. She had money to pay for the repairs, it took to raise a tin hut.

What worried her was the attitude of the government, which they wanted to clear the whole area and build roads there, as had been mentioned before, or would they support a reconstruction of her house?

Only an old man who was not able to run as fast as the rest of us, did not make it to safety.

A sign showing the house number was already raised near the small house—mainly because of sheets of tin—where a family of six now would move in and create a new home.

Ruins of Thing Nhe settlement. "A handy order was sent out. And during the next few hours the whole area was set afire."

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

New York, August 16

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

New York, August 16

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

THE Fish Story

