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ANGLICANS MAY BE LEFT BEHIND, SAYS BISHOP OTHER COMMUNIONS ARE MORE CONCERNED WITH RENEWAL

FROM OUR OWN CORRESPONDENT

Sale, Victoria, April 20

"If we allow ourselves to be dominated by or even pre-occupied with stiff-collared Anglo-Catholic or Evangelical partisans, we may very well find that the Roman Church has moved closer in some respects to the New Testament kind of Christianity than we have."

The Bishop of Gippsland, the Right Reverend D. A. Garnsey, said this in the course of his Charge to Synod in S. Paul's Cathedral here this evening.

He was speaking on "our response to our fellow-Christians in other communions".

The bishop spoke of the Anglican communion's progress towards agreement with the Orthodox and the Roman Catholic Churches.

This, he said, was well seen in the Faith and Order conference in Montreal last July when the Russian Orthodox and Roman Catholic observers played a considerable part in the discussions.

There was, as yet no significant breakthrough in theological agreement but there was a genuine rapprochement of attitude.

Union with Churches of the Presbyterian, Methodist and other reformed traditions was possible in North America, Ceylon, Ghana and Nigeria.

At the Archbishop's Lambeth House, London, April 20, the Archbishop of Canterbury, the Most Reverend A. M. Ramsey, has appointed a group to consider the possible inclusion of any new principle or procedure in divorce law.

He also said he would ask some churchmen to examine any measures for reducing the hardships of broken marriages which would not at the same time sap the strength of the Christian faith.

The group's terms are: "Recognising that there is a difference in the attitudes of Church and State towards the further carrying of a divorced person whose former partner is living, to consider whether the inclusion of any new principle or procedure in the law of marriage and the happiness of all concerned individuals."

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also. The Church was not the Kingdom of God for God also works outside the Church.

The idea of the Serving Church may mean drastic changes. "We shall always need places of worship, but these may be house-churches, even borrow buildings" or a "central parish office in the main street with a shop window."

The Toronto call for us to be a Listening Church means that we must listen to God all the time and also to the non-Christian.

"People," he said, "are not really converted by 'earbashing' or 'conversion' as such, or indeed by us at all. They are converted by Jesus Christ Himself."

PAUL REPORT

Bishop Garnsey said in his address to synod on Tuesday, a number of the recommendations in the Paul report published in England appeared to him.

He referred particularly to deploing the clergy where their ministry is needed, the abolition of the "parson's freehold," a fixed system of stipends and team, ministers in this population.

The Victorian Government's decision to build a third university in Melbourne, he thought, "unwise, harmful and unnecessary."

The Roman Catholic Church, he said, was progressing with "liturgical reform, the use of the vernacular in the Mass, the probable adoption of the AKEV's standard reading in church, the increasing liberal scholarship of the abridgement of the clerical collar, itself a Roman invention, during summer."

Bishop Garnsey said the Week of Prayer for Christian Unity from Ascension Day to Whit Sunday comes with extra hope and urgency.

NO FRONTIER

Although the Toronto Canon of the Anglican "every time anyone appeared to be leading it into self-sufficient Anglicanism, strong voices were raised in protest."

The Bishop Garnsey spoke of the "thoroughgoing revolution" necessary if we are to respond fully to the world outside the Church.

The recent "going out of our prepared positions, the cathedral close, the mission compound, the parish church, going outside our buildings, our own membership, our families and our settled patterns."

He said: "There is a word here to bishops who live in Bishopscops, to all clergy with their security of tenure, to church officers who cling to office, to members of all Church organisations who feel disturbed by the arrival of an outcast, to families who are completely content with the same membership, the same activities, year after year."

There was no frontier behind which we operate as though the secular life of man was his

Far too many Victorians live in Melbourne already; the proportion was nearly two out of every three.

TRADITIONAL FORMS WON'T DO, SAYS BISHOP BURGMANN

FROM OUR OWN CORRESPONDENT

Canberra, April 20

"It is very obvious to people who read and think, and who are alive to the trends of thought in modern times, that the Church with her traditional form of teaching is being by-passed and left behind. As churchmen we are counting for less and less in the world at large."

So writes the Warden of S. Mark's Collegiate Library, Canberra, the Right Reverend E. H. Burgmann, in his newsletter.

"In England, Church leaders have recognised this trend and have called for a report on the present state of Anglicanism. This Paul Report is a disturbingly frank analysis of the situation. Pope John has proved to be to the Church of Rome."

"I give you to show that we live in a time of universal disturbance. If we handle the situation wisely it can be a day of great opportunity."

"One of England's brightest episcopal thinkers, Bishop Barry, has remarked on this report that 'the first two priorities, if the Church is to fulfil its mission, are the frank facing of critical issues on which its very survival may depend and the quality and training of its ministry.'"

"These are priorities and interests that are apparent in our minds here at S. Mark's. The further we get into the work of more pressing and urgent it appears."

"One thing we need to remember always. While we are keen to make our contribution to the united eccumenical Church of our best hopes and dreams, the Church of England in Australia, or anywhere else, can only make a worthy and useful contribution to the future Great Church by realising more and more fully the nature of its own characteristic spirit and ethos."

ARCHBISHOP IN JEWISH TEMPLE

FROM OUR OWN CORRESPONDENT

Perth, April 18

It was time Christians and Jews came closer together to find out God's will for their mutual relationship, said the Archbishop of Perth, the Most Reverend George Appleton, last week.

He was addressing Jewish students and members of the liberal Jewish community from the pulpit of the Temple David, a special service to mark University Sabbath.

Christians and Jews both claimed to be children of Abraham and the people of God.

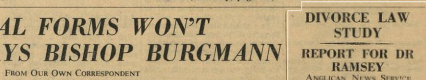
Christians should undertake a new study of the Jewish Law, which came close to the concept of the Kingdom of God as taught by Jesus.

It was the first time in Perth that an Anglican in Holy Orders had addressed the Jewish community.

Archbishop Appleton, who was Secretary to the London Diocesan Council for Christian Jewish Understanding, has had a long experience with rabbis and other Jewish leaders.

He initiated an annual lecture which is given alternately by Christian and Jewish speakers in the city of S. Paul's Cathedral, London.

The Bishop of Hong Kong, the Right Reverend R. O. Hall, with Dr Benjamin Lee at the setting of the foundation stone of the Lee Kuan Yew Memorial School, Kowloon, in memory of Dr Lee's father. (See story, page 12)



DIVORCE LAW STUDY

REPORT FOR DR RAMSEY

ANGELICAN NEWS SERVICE

London, April 20

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ASSISTANT BISHOP FOR CENTRAL TANGANYIKA

FROM OUR OWN CORRESPONDENT

Dar es Salaam, April 18

The Bishop of Central Tanganyika, the Right Reverend Alfred Stanway, has announced the appointment of the Sub-Dean of the Cathedral of the Holy Spirit, Dodoma, the Reverend Yohana Madinda, as Assistant Bishop of Central Tanganyika.

The Reverend Yohana Madinda, who has succeeded the late Bishop Yohana Omar, will be consecrated Bishop of the Archbishop of East Africa, the Most Reverend L. J. Sequer, on Ascension Day, May 7, in Holy Trinity Church, Morogoro.

Mr. Madinda trained as a primary school teacher at the Rumunge Teacher Training Centre and later taught in schools within the Diocese of Central Tanganyika.

In 1957, following training for the Christian ministry at S. Philip's Theological College, Kampala, Tanganyika, and at S. Paul's Theological College, Limuru, Kenya, he was ordained deacon.

On his return to Tanganyika he was appointed Sub-Dean of the cathedral in Dodoma.

He was appointed to the post of Assistant Bishop of the Diocese of Central Tanganyika, the eastern part of the diocese, and will be responsible for the area of Ujiji, Ukaguri and Ungu.

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