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LETTERS TO THE EDITOR

The following letters to the Editor are the responsibility of the Editor and do not necessarily reflect the views of the Editor or the Anglican Press.

Letters should be addressed to the Editor, c/o The Anglican Press, 100, Market Street, Sydney, N.S.W. 2000.

CAR NOW AT WORK

BISHOP WITT'S THANKS

To THE EDITOR OF THE ANGLICAN

Sir, I would like to express my most grateful thanks to those who have so generously and promptly provided me with a car.

I am tremendously grateful for what they have done and I know that this gratitude is shared too by my people. I must also thank you for taking me out of trouble in the appeal.

You and your people have been pleased to know that I took possession of the car in Perth on the morning of 10 December.

Again my grateful thanks. I remain,

Yours sincerely,

H. HOWELL N.W. AUS.

Geraldton, W.A.

CRISIS IN THE A.B.M.

To THE EDITOR OF THE ANGLICAN

Sir, I write to express appreciation of the attention drawn by your editorial of 10 December to the A.B.M. finance.

Your Board is continually assessing the factors affecting the willingness and ability of the Church in Africa to support the missionary discipline of the Australian Church.

It has accepted responsibility. Two years ago it considered a survey of the Australian Church and the results of it are listed in the report, "Potential for Giving," which was printed in your paper.

At the last meeting of the Board in October, further steps were taken in an attempt to get at the facts of the situation.

But one thing remains, the continual spiralling of costs everywhere, on the mission stations as well as at our suburban service centres.

The A.B.M. Budget is a bread-and-butter budget, and it is not easy to cut.

The Board is also continually reviewing its structure and efficiency, but mission needs pressing as they do, it must continue to struggle with the situation.

The Board will listen to criticism and constructive suggestions such as may result from the Church in Africa.

It is with your assistance and your greatest encouragement in financial crisis that we are sponsoring and generous acts of giving in many places.

Enclosed in the mail, the £500 to "Beat the Overdraft" from Queensland Committee.

From an Anglican Diocese, £1000 in the past year.

James' Townships, the £220 savings of a couple of pensioners in the parish of St. James'.

The gift for the Indian Mission, the school made up of money saved from certificates and the sale of expensive book prizes, and the spectacular giving of over £1200 in the past year of the parish church at Narberth, N.S.W.

On 10 December, 40, on a Day of Prayer and Giving for Africa.

If only we all did what I have said and it did now! Instantly, the imaginative and generous could beat the crisis!

Yours sincerely,

(The Reverend)

N. BACNALL

Home Secretary

Australian Board

of Missions

Stammar, N.S.W.

RE-MARRIAGE IN SYDNEY

To THE EDITOR OF THE ANGLICAN

Sir, Your correspondent (J. E. Ryan, 10/12/79), has some very unpleasant things to say about some of the clergy in Sydney, and I find it difficult to believe that no less than 100,000 people would be so unwilling to take the marriage vows.

A considerable proportion of the clergy in Sydney, and they can be found in every diocese, have strong convictions on this matter and will not readily divorce people under any circumstances.

The Archbishop is aware of this, they are not, and one must respect their right to exercise their conscience.

But there is a regrettable implication by that "going to the top" of the easiest way to get what one wants.

As the one who assists the Archbishop in administering his role about remarriage of divorcees, I can confidently assure you that the bishop subjected himself to the same conditions imposed by the Archbishop on all the clergy.

He is not, as you suggest, an official permission to perform marriages, but a personal request to those who are well-known, having been previously accepted by the diocese are sympathetic and helpful to all who come to them, including those who on conscientious grounds refuse to perform a request to conduct such a marriage.

Your correspondent's report has been very unfortunate to many who have been helped by the clergy.

Yours sincerely,

H. G. S. BEGIE

Registrar, Anglican Registry, Sydney.

SAMOA OFFERS MUCH

To THE EDITOR OF THE ANGLICAN

Sir, I have just received my copy of the 10th December issue of the Gazette of the Diocese of Samoa.

I have a great deal of respect for the Bishop of Samoa, and I am sure that the report in the Gazette is a fair and accurate one.

It is a pity that the report in the Gazette is a fair and accurate one.

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the capital, Apia. People who have become separated from their families are being reunited.

Education: Not compulsory but to N.Z. university entrance level.

Religion: National, Regional and Headquarters.

Church: Church Building Society and Church Building Society.

The Vicarage: Old but comfortable, and partly reserved for the Bishop.

Through you, Sir, I would like to express my appreciation to the Bishop for a priest for Samoa.

He is the end, the first and the last, I think, to understand the situation in Samoa.

And no one has offered to go to Samoa. I wish I could go.

Surely there must be a priest somewhere who would be able to leave Australia to serve in Samoa.

I am sure that this would be the feeling of anyone who has lived there.

Yours faithfully,

(The Reverend)

JAN C. TREVOR

Emerald, N.Z.

GIRLS' HOSTELS IN SAMOA

To THE EDITOR OF THE ANGLICAN

Sir, I am writing on behalf of the Church in Samoa.

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I'LL LIKE TO K....

A Weekly Question Box on Faith and Morals, conducted by the Reverend A. V. Madlick

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CHURCH FELLOW



—Bulmon, "Telegraph" picture
Colin Bulmon, 25-year-old Brisbane wood-carver, who has been awarded a Churchill Fellowship to study carving at the London Guild School of Arts, is seen here at work on the canons' stalls of St. John's Cathedral. There was a carving of the Bulmon family in the days of Nelson; Colin learnt his work from his father and grandfather.

MEMORIALS DEDICATED AT NEW TOWN

FROM OUR OWN CORRESPONDENT

Hobart, December 13

Memorials to commemorate the life and work of two prominent church workers at St. James' Church, Newtown were dedicated on December 5 by the Archdeacon of Hobart, the Venerable J. B. Macdonald.

They were in memory of the late the Reverend O. L. Davis, who died in March, 1964, and Mrs. D. M. Cochran, who died last October.

Mr. Davis was rector of St. James', New Town, during the most progressive period in the history of the 50-year old parish.

During his five years as rector a new church was built at Lenah Valley, one of Hobart's fastest growing suburbs, and a new parish church, St. James', New Town, was completed after nearly half a century.

He worked tirelessly during the vast building programme and the successful completion of two major projects reflected the considerable time, thought and energy he exerted on the work.

COMMUNION VESSELS

At the same time he carried out the normal ministrations of the parish as well as a number of other commitments outside the parish.

Mr. Cochran was a devoted churchgoer and exerted her influence in many of the parish's activities.

About 200 persons attended the service and included members of the St. Andrew's and St. James' vestries, the parish council and church organisations.

The service was taken by the Rector of St. James', the Reverend H. F. Hadfield assisted by the Reverend D. W. Rieu and E. L. Phillips.

St. James' Choir went along to lead the singing and Mr. Donald Holder was the organist.

The Lenah Valley and Mt. Sorell parishes were represented.

The Rev. John Andrew, who has been a chaplain to Dr. Ramsey since 1961, will continue in office.

The two will work as resident chaplains; the distinctive pattern of domestic chaplain will be discontinued.

MIXED RACES CONFIRMED

FROM A CORRESPONDENT

Thursday Island,
December 11

The Bishop of Carpentaria, the Right Reverend S. J. Matthews, on November 30 confirmed 73 children from Thursday Island and on Monday in the cathedral here.

Although Torres Strait Islanders predominated among the candidates, there were several of Indonesian descent, one Chinese, one part-Aborigine, a New Zealander and several white Australians.

Bishop Matthews, a New Zealander by birth, was assisted by a Torres Strait priest, the Reverend M. Barrett, the deacon born in Gurnsey, the Reverend John O'Brien.

The candidates were presented by the acting rector, the Venerable J. M. Fisher, a New Zealander, who is completing his second term of duty in the Diocese of Carpentaria.

The Church is infested in the words of the Mauri Prayer Book, "The Hall puts not its out." The Church of the whole earth.

ORDINATION FOR BENDIGO

The Bishop of Bendigo, the Right Reverend T. E. Richards, will ordain to the diaconate on December 21, Mr. Graham Timmins and Mr. Graham Nethercote.

FIRST BIRTHDAY OF THE BLACK THIRTEEN

FROM OUR OWN CORRESPONDENT

Brisbane, December 13

"The Black Thirteen" sounds more like the title of a boys' adventure story than an Anglican Church youth club, but such is the name of the club at St. Hugh's, Inala, Diocese of Brisbane.

This is the second successful "open youth club" in Brisbane the other being the "44 Club" in Fortitude Valley.

On Friday, November 13, 1965, the then Vicar of Inala, the Reverend George Slav, and a group of laymen of the parish met to discuss the question of youth work.

Inala is a satellite suburb of Brisbane under the control of the Queensland Housing Commission, and has a large population of young people, most of whom would go to near a commercial club or youth club or, in fact, a church.

With the desire to minister to these young people, and with the example of the "open" youth clubs, out of the meeting came the idea of the "Black 13".

Opening on Friday, November 26, 1964, the club has continued ever since.

The present vicar, the Reverend Trevor Batten, stated at the first general meeting of the parish that the club was a service that the church was rendering to the community, and thanked the loyal band of

bishops were setting forth for the Lambeth Conference.

Not Robmston. He wrote that our columns a scaling attack upon the system which kept up the confusion on a Lambeth Conference, and vast sums on the expensive luxuries of societies, "central organisations" and the like while the New Guinea Mission was in need.

He concluded his letter: "As a basic wage bishop who cannot afford to think of Lambeth, or even to travel to the conference, I appeal to 1,499 other Anglicans in Australia to join me this week in sending £10 to the Australian Board of Missions for the express purpose of moving this scandal, and without prejudice to any other missionary giving."

Six weeks later, in mid-April, some £500 had generously been given. Robmston wrote in our columns that "the letters I have received and the response made have been heart-warming" but he was still horrified at so relatively small a response.

Each time the whole Australian Church.

A revealing private letter to the Right Reverend T. E. Richards, which was published, showed how long it seemed to me to be a matter of decency that someone should start something to remove an intolerable situation," he wrote.

"Subsequent statements from A.B.M. and their timing have filled me with rage."

"Why is A.B.M. so prosperous and the field black?"

"Of course the whole thing is a failure. I hoped for £1500 in a fortnight. It is another lesson to me to mind my own episcopal horizons."

However, I am glad so many friends, known and unknown, thought it was worth trying."

One of Robmston's outstanding characteristics was the inner integrity which made compromise almost impossible for him. On those few occasions when he acted against his inner convictions, he made it clear that he was in fact doing so.

The acceptance of the present

Constitution for the Australian Church is a case in point.

Robmston was opposed to it as at a patchwork of evasions, ambiguities and almost untruths—a view shared by many at the opposite pole from him in matters of church government.

These, the "extremists," are of course correct in their assessment; objectively examined, our Constitution is as poor a thing as they claim.

His own accepted his view at first, and declining to accept the new constitution, later he changed, and accepted it. Robmston's view had remained unchanged; but he had also said privately that the beginning of the change, if his device warranted the Constitution, he would insist as they claim to impose his episcopal view, and he did not do so.

However much he disliked the Constitution, he believed—like those of different churchmanship who wrote in our columns that "the letters I have received and the response made have been heart-warming" but he was still horrified at so relatively small a response.

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DEMARCATION LINES IN THE CHURCHES

By the REVEREND LAWRIE STILES, DIRECTOR OF THE INTER-CHURCH TRADE AND INDUSTRY MISSION, VICTORIA

FOR many years, the dominance of the clergy has meant that the laity have taken passively, usually unwillingly, any place in the life and mission of the churches.

Today, there is a renewal in all the churches which is stressing the apostolate of the laity. In the "Constitution on the Church" the Roman Catholic Church teaches "The laity are sharers in the priestly, prophetic, and kingly office of Christ and they carry out for their own part the mission of the whole Christian people... both in the Church and in the world."

"What specifically characterises the laity is their secular nature; by their very vocation they seek the Kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God."

"They have a vocation from God to exercise their proper function in the spirit of the Gospel so that they may work for the sanctification of the world. They make Christ known to others, especially by the testimony of a virtuous life."

"It is their special task to order and to throw order into the secular affairs in which they are engaged, that they may contribute to the praise of the Creator and Redeemer."

The final report of the World Council of Churches, New Delhi Report states: "It is obvious that, if the Christian witness is to penetrate into all spheres where the work of the world is carried on, it must be carried there by the laity."

"These meeting points in the secular world can be seen as opportunities for the Witness of a living Church in the midst of the busy life of the world."

EXTREMES FAULT

This is good and timely—but a word of warning. The pendulum swing to the other extreme, there is already a danger in some parts of the world the laity are forming movements which exclude the clergy.

We used to have the picture of the laity sitting in the pews in church and sending the clergy the word to spread the Gospel. Today, there is a picture being drawn of the clergy sitting in their pulpits and sending the laity out into the world to spread the Gospel.

Both these images are false. It is the Church which is commanded of God to be in the world to spread the Gospel and the Church is both clergy and laity together engaged in this task.

CHURCHES REJECT SMITH GOVERNMENT

ECUMENICAL PRESS SERVICE

Salisbury, December 13

The Christian Council of Rhodesia has reaffirmed its loyalty to the Queen "within the limits of its constitution... accepted by the lawful Parliament of Rhodesia in 1961" and pledged itself "to work for the rapid restoration of a constitutional government in our land."

It declared that it considered "the proclamation of a new Constitution for Rhodesia by a group of ministers, without the assent of the Parliament or Crown, to be an enactment of Parliament to be unlawful unless confirmed by the lawful Government."

The council expressed regret over "the great blow to Rhodesia by this act (of proclamation) and the concept of constitutional law brought to Africa through the standard of Christian civilisation in Rhodesia."

The Roman Catholic Church of Rhodesia also bitterly criticised the government of Mr Ian Smith for seeking to overthrow and warned that by its racial policies it was courting civil war.

A pastoral instruction handed out to Roman Catholic clergy in this country recalled that the Church had already cautioned that "an immoral state of affairs exists,"

We shall have to alter many of our traditional roles and functions which separated clergy and laity.

We must expect that, at times, there will appear a blurring of the demarcation lines which define the various functions of the different parts of the body of Christ.

What is fundamental is that the mission belongs to the laity, and that both clergy and laity. This does not mean that one trains and the other carries out the mission. Both need to train each other, both need to act together.

Presbyterian Church in Victoria recently held a meeting of the Assembly that he wondered which the Church should have—either a minister or laymen active in their place of work. This is suggesting clergy and laity are alternatives in carrying out the mission.

In the last issue of the Methodist Spectrum, there is a printed a lecture given by Dr Griffin at Ormond College. He recounts a panel discussion on demarcations, the place of counselling, and other things in the church—and ministered-carrying out the mission.

GROSS TRAVESTY

One member of the audience asked, "What about our recognition of the Council of Churches, the world of industry, the world of education?"

The speaker's reaction to this question was to start a discussion on the work of the chaplain in industry.

Dr Griffin said that the assumption that the chaplain in industry only when someone is in trouble is a gross travesty and a monstrous perversion of the true role of the chaplain. It is just as a gross travesty and just as monstrous as the assumption that the Church is already in industry when the clergy are excluded and that the laity are excluded.

It is theologically correct to say that the Church is in the world. It is just as theologically correct to say that the Church is in the world. The question which really has to be asked is whether the Church is in the world with one with the other, there is a natural "demarcation dispute". We are living in times of great change.

We desperately need to be able to carry out the work of the churches in the "flexible" way of life of a modern industrial community, rural or urban, and that is just what is preventing us.

The Christian Council, in its statement, also reaffirmed its loyalty to the Governor of Rhodesia, Sir Humphrey Robinson, and its commitment to the right of revolution against unconstitutional authority were duly bound by their allegiance to the Governor.

The Christian Council urged "men in Rhodesia and beyond its borders to abstain from violence and bloodshed" and "our people to live peacefully and daily duty peacefully and to share fully whatever privations and difficulties may come to them."

The Anglican Church in Rhodesia is also bitterly critical of the government of Mr Ian Smith for seeking to overthrow and warned that by its racial policies it was courting civil war.

A pastoral instruction handed out to Anglican clergy in this country recalled that the Church had already cautioned that "an immoral state of affairs exists,"

liminary leadership training course and the Anglican Movement that will be with us next year.

We assumed that the clergy should be excluded from the discussion groups because experience has taught us that, when of the clergy are present, domination and decision set up either by the clergy or by the laity, as the "experts" who know all the answers "so why discuss it?"

We now know how little the laity know; just ask the experts. Few will deny that this is happening in the Anglican Church. Clergy whether they be Anglican, Roman Catholic, Protestant or Orthodox.

The danger is that we shall accept this and allow for the development between clergy and laity that is suggested here. The exclusion of the clergy and that that is suggested here.

The common experience of shared vision and action which is one of the most important factors in bringing together the people of God. If the clergy are a dominating force, it is suggested that we must not to exclude them but to restrain them.

This we do in industrial mission. The industrial mission is thought to be primarily a lay activity. Lay people are the catalyst when first he joins the people of God in a particular factory. Normally, unless we find the people of God is unconscious of their authority to exist, and unwilling to be excluded, we must find a way within that particular community to lay people.

LAY LEADERS

The chaplain must be evangelist for he must speak of God. He must apply the Gospel to whom he meets in great numbers regularly and as evangelists, he must listen to those around him and be sensitive to the total life of the community at work."

He must watch for the informal "gathering together" of the people of God and learn to pass over leadership to the natural lay leadership he discovers and to take his place as a member of that "gathered congregation" "sitting behind and listening as a theologian."

He knows that he can only bring together the people of God and learn to pass over leadership to the natural lay leadership he discovers and to take his place as a member of that "gathered congregation" "sitting behind and listening as a theologian."

NINE SUGGESTIONS ON THE VIET NAM CONFLICT

A.C.C. SERVICE

Nine suggestions for action by churches in relation to the Viet Nam conflict have been forwarded to Australian churches by a meeting of Asian Anglican churchmen in Bangkok, Thailand.

The Bangkok Consultation was convened by officers of the East Asian Christian Conference and the Anglican Council of Churches in the U.S.A.

The meeting, which was held in Hanoi and Saigon, developed greater flexibility in the Viet Nam situation. It was agreed that the churches should be in a position to help in the listing of nine submissions.

These have been sent to churches and national councils throughout the world of the Christian community, with a mission to governments and inter-governmental agencies.

The consultation recommended that Christians and Churches should:

1. Encourage all parties to take all possible initiatives to use every opportunity to move action from the battlefield to the negotiating table.

2. Urge that the U.S. and South Viet Nam forces discontinue the bombing of North Viet Nam with a view to removing a barrier and creating new opportunities for negotiation.

3. Urge that all contending parties use restraint in military operations so as to avoid stepping up the conflict.

MATINEE TO HELP GREEKS

ANGLICAN CHURCH OF AUSTRALIA
London, December 13

The annual charity matinee sponsored by the Church of St. Martin-in-the-Fields will be held at the Theatre Royal, Drury Lane, on December 21.

The North European Foundation which is attacking the problems of distress and malnutrition in the remote mountain villages of Greece and is attempting to meet the need for modern methods of food production, education and health in the area.

Baroness and David Wall of the Royal Ballet Company will dance a *pas de deux*; Ian Wallace and Elizabeth Sellars will appear in the last act of the Guildford Theatre production of *A Midsummer Night's Dream*.

The annual Christmas matinee arranged by St. Martin-in-the-Fields in aid of a special fund for the relief of the Greek people.

perform these tasks if he is change. Change is our life-blood. Without change we die.

When we have a device means of settling disputes by means of adaptation and adjustment, conciliation and — retraining.

From top manager to process engineer, industry requires constant adaptation to the new.

And the Church that is mission in the world — and not just passing through it — must be ready for constant adaptation to the new.

And just as today even top management is persuaded that it must continually be retrained, so when we talk of clergy retraining we must include not only the ordinary clergy, but bishops, moderators, deacons, departments, vicar-general, superiors of religious orders — the whole galaxy of clerical power for the church.

There are demarcation disputes but we should learn from industry that when we live in a changing society, jobs and attitudes are also constantly changing, and therefore, there is constant need for adjustment.

It is no good our saying in industry there should be no change. A new humility to accept our own limitations and the talents of those around us; a new humility to depend upon a new humility to God in our daily living more than we have done in the past.

A new humility to accept our own limitations and the talents of those around us; a new humility to depend upon a new humility to God in our daily living more than we have done in the past.

Grace means a new courage to stir us into action; a new courage to give in courage in the all pervading power of God present in us in whatever form of this life we find ourselves; a new courage to speak up for what is clearly right; a new courage to take our learning and our learning to convert them into the ability to live in the world of God's world within which we live as people.

Against the old distinction of the church as the building on the corner of Smith Street and that other foreign world, the office, the factory, on the opposite side.

Recognising that the Church is in the world, it is the office in the factory, is in the suburb, is in the train, is in the club, because God is there already.

And where the Church is, there clergy and laity must learn to share in the common life of this second half of the twentieth century.

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