

THE SACRAMENTS OF THE CHURCH . . . 17

IN PROSPERITY AND ADVERSITY

WE have seen the first reason for the institution of the sacrament of Matrimony is that children may be born and brought up in the fear and nurture of the Lord, and to the praise of His Holy Name, so that the work of God be manifest through the reflection Christian households have to the Heavenly Home to which God has restored His children through the redemption of Christ their Saviour.

The second reason for the sacrament of Matrimony is, "It was ordained for a remedy against sin, and to avoid fornication; not that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's Body."

Two illustrations may help to make the meaning of this much clearer.

The first is a delightful little story taken from the Jewish Talmud and tells how God came to make Eve from a rib taken from the side of Adam.

It says that God considered well before He chose Adam's rib. If He made woman from God's head, she might become too haughty; if from his eye, she might be inquisitive; if from his nose, she might be a gossip; if from his mouth, she might be too talkative. If He made her from the mouth.

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Church of England Girls' School

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A city school in a country setting for Boarders and Day Girls. Kindergarten to Higher School Certificate and Matriculation.

Prospectus on application to the Headmistress.

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Situated 5 miles from Sydney, overlooking the sea and in extensive grounds.

Ideal boarding conditions for country girls.

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Miss D. F. Patterson, B.Sc.

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A city school Kindergarten to Higher School Certificate, with special sports facilities, excellent academic record. Splendid new dormitories, swimming, physical training and dramatics, music, block, science block, etc.

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Modern and well equipped classrooms. New Science Block and new dormitories.

For additional accommodation girls can be enrolled for 1968 and later years.

Apply to the Headmistress,

Miss M. L. Howard, M.A. Canb., D.Phil.

He would not choose the foot, in case she became a gadabout, so He decided to make her from a rib taken from the side of Adam, so that she might be modest.

Through His Mystical Body Christ reveals Himself to the world. He cannot reveal Himself through sin and fornication; as sexual sin brings with it immorality on the part of the woman and with a lack of tender care on the part of the man; no man who cares for a woman would ever tempt her to be immoral.

"Know ye not that your bodies are the members of Christ," wrote St. Paul to the Corinthians. "I call them the members of Christ and make them members of His body." He asked, and added fervently:

"God forbid." He went on to say, "For fellowship with our members fellowship sinneth against His body."

The second illustration is taken from "The Arabian Nights" which tells how a slave came upon some other slaves about to bury their dead in a well. One of the slaves, who they played with, was a very brave girl.

Being curious as to its contents, she waited till they were gone, then unearched it and found a young girl lying in a deeply drugged sleep.

He fell in love with her and took her to live with him, but she would not sleep with him, for her trousers fastened securely.

He tried to force her, but she put his hand upon his head, and she awoke instantly and giving him the key she told him where what was on it, and there embroidered in gold were the words "I am mine; and thou art mine, O cousin of the Apostles!"

CLIPPIE'S OWN

Awed, Ghinnah asked her who she was and she told him she was one of the consubines of the Caliph brought up in his palace and dearly loved by him, but she had endured the jealousy of his queen who had paid a slave-girl to drug her and have her buried as though she were dead.

Despite his desire for her, Ghinnah stood in too great awe of the Caliph to attempt to make love to her again even when she began to tempt him when she saw his firm resolution to set his revenge for the Caliph above his love for her.

He knew the living meant she was dead, and he told him that he might not any day molest her for she belonged first to her king.

When we are baptised, we, as it were, are made up in the letters of gold. "I am Thine and Redeemed."

And the "writing" means we are made up in the letters of gold. "I am Thine and Redeemed."

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BY FRANCIS JOHN BREERY

Our reverence for Him should be more for love than for any other person.

St. Paul expressed the same thought to the Corinthians when he said, "We know that your body is the Temple of the Holy Ghost which is in you, which ye have of God, and we are not your own? For ye are bought with a price, therefore glorify in God in your body, and in your spirit which are God's."

The third reason for the institution of the sacrament of Matrimony is, "It was ordained for a remedy against sin, and to avoid fornication; not that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's Body."

Living near Avignon in the Kingdom of Naples, in the fourteenth century, there was a nobleman named Eleazar, and his wife Delphine who were both very good people, each being to the other all that God desires of a husband and wife, joining to be with Him.

They were together, almost from birth, and they were both very good people, each being to the other all that God desires of a husband and wife, joining to be with Him.

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each other and to help and comfort one another both in prosperity and adversity.

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each other in the flesh, but united in the spirit through the love they had for each other, a love which was had in the love for Our Lord, a love which He had blessed and sanctified when they were united in the sacrament of Holy Matrimony.

We can see then, that in instituting the sacrament of Holy Matrimony for these three reasons, God was ordaining it as a means whereby He and His people might dwell continually together, His love and care over them being reflected in their love and care for each other. His enjoyment of their companionship, reflected in their enjoyment in the society of each other. His respect for them, reflected in their respect for each other. His revealing of Himself to them, reflected in their revealing of Him to the children He loved them, both by precept and by example so that the whole family of man might through each individual family learn to praise His Holy Name.

His presence. Eleazar wrote back bidding her to wait for the Blessed Sacrament in her times of loneliness. His respect for them, reflected in their respect for each other. His revealing of Himself to them, reflected in their revealing of Him to the children He loved them, both by precept and by example so that the whole family of man might through each individual family learn to praise His Holy Name.

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NATION'S IDEALS SHOWN

ANGLO-NEW ZEALAND SERVICE

Canada, through its federation, was the originator of the wider fraternalism of the Commonwealth, the Archbishop of Canterbury, Dr. A. M. Ramsey, said on June 30.

He was preaching at the service at Westminster Abbey to commemorate the centenary of Canadian federation.

"We can see then, that in instituting the sacrament of Holy Matrimony for these three reasons, God was ordaining it as a means whereby He and His people might dwell continually together, His love and care over them being reflected in their love and care for each other. His enjoyment of their companionship, reflected in their enjoyment in the society of each other. His respect for them, reflected in their respect for each other. His revealing of Himself to them, reflected in their revealing of Him to the children He loved them, both by precept and by example so that the whole family of man might through each individual family learn to praise His Holy Name."

"Ontario, Quebec, New Brunswick, and Nova Scotia were the founding members of the new constitutional family, and there came into existence the first of the self-governing British dominions beyond the seas," Dr. Ramsey said.

"Amid immense physical distances and with greater varieties of race and culture, both indigenous and from beyond its origin, Canada has seen her peoples develop a new sense of unity in a human community, and giving to cause and to action their best."

But he said that Canada had learnt in her own history and helped to teach to others how to survive strained in the world.

Self-national self-consciousness and self-agriculture are still part of the world scene," he said.

"The moral of the story is this: that it does not suffice to close our eyes to the world and to its roots and to the faith on which it rests."

S.U.P.C. SECRETARY FOR ZAMBIA

ANGLO-NEW ZEALAND SERVICE

London, July 10

Canon John Kington, until recently of the Anglican Church in Africa with the United Society for the Propagation of the Gospel, will be in Zambia on June 30.

Canon Kington is to be accompanied by Canon J. H. Archibald, of the Anglican Church in the Copper Belt area of Zambia, where he is currently working.

Before he left, the secretary of the United Society for the Propagation of the Gospel, presented Canon and Mrs. Kington with a letter of introduction to the service as a mark of his colleagues' appreciation.

THE ARMIDALE SCHOOL

A Church of England School in Armidale, N.S.W., with day boys from five Class Primary to Matriculation.

Comprehensive studies on available. (Including studies of economic, commercial and rural interest.)

Vacancies exist for 1967 and later years.

For information apply to—

The Headmaster,

The Armidale School,

Armidale, N.S.W.

THE MERIDEN

CHURCH OF ENGLAND

SCHOOL FOR GIRLS

BOARDING AND DAY SCHOOL.

Kindergarten to Higher School Certificate. Comprehensive studies on available. (Including studies of economic, commercial and rural interest.)

Vacancies exist for 1967 and later years.

For information apply to—

The Headmistress,

Meriden School,

Meriden, N.S.W.

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NEW SCIENCE BLOCK FOR GIRLS' SCHOOL ARCHBISHOP OF SYDNEY AT DEDICATION

More than 700 visitors on June 24 attended the opening and dedication of the new Science Block at St. Catherine's School, Waverley, by the Archbishop of Sydney, the Most Reverend M. L. Loane.

In his talk to the assembled guests, he equated the essential religious ingredients of character, necessary to educate young girls, with qualities needed for a successful science career.

These were patience, study, discipline, research and finally the ability to analyse.

The new building at St. Catherine's, which was established in 1856 and is the oldest Anglican girls' school in Australia, cost approximately \$95,000.

\$2,000 of this as contributed by the Commonwealth Government through its scheme to assist independent schools with science teaching facilities.

Situated near the school's entrance, the new modern building is designed to harmonise with an original 1857 stone building facing it across a courtyard.

VISUAL AIDS

It contains two laboratories with a common preparation room, five classrooms, a staff room and a large gallery which forms a lunch area for day-school and a common room for boarders.

Each laboratory is designed for both theory and practical work with maximum flexibility.

Provision has been made for the use of visual aids such as film and slide projector as well as the display of charts and specimens.

The official party included Archbishop Loane, Canon A. Langdon (a member of the school council), Dr. Alice Whitely (Headmistress of M.L.C. Burwood and foundation member of the Commonwealth Advisory Committee for Science Facilities), Mr. W. Aston (Speaker of the House of Representatives, representing Senator Gordon and his wife, Mrs. E. O. Hume-More (wife of the chairwoman of the Council of Old Girls), and a former headmistress, Mrs. L. Hall.

The General Secretary of the British and Foreign Bible Society, Canon H. M. Atkinson, handing a Bible to Canon Mathison, and Canon R.A.N. Colquhoun, Canon J. B. Ray, on June 25, while the Executive Officer, Captain J. Stevens, and other cadets look on. Canon Atkinson distributed Bibles to this year's junior and senior students.

CITIZENS ADVISORY SERVICE — RESULT OF CHURCH AND LIFE

FROM A CORRESPONDENT

The Church and Life Movement, initiated last year by the Australian Council of Churches as an inter-denominational discussion on the relevance of the Christian faith to everyday life has resulted in Ringwood, Victoria, in the formation of the Ringwood Citizens Advisory Service.

On June 29 in the Ringwood Town hall, 450 people were present at a meeting, presided over by the Lady Mayor, Councillor Mrs. J. H. H. H.

The meeting was addressed by Dr. Cunningham-Dale, Chairman of the Australian Council of Churches, who stressed the need for keeping people in touch with the church as a sick person.

Dr. Dale's ideas are in keeping with the concept of the Ringwood Citizens Advisory Service. The aims of the Ringwood Citizens Advisory Service are:

best summed up in the motion which was put to the meeting and passed unanimously, that this meeting resolves to form an organisation to be known as the Ringwood Citizens Advisory Service, whose aim shall be to refer inquirers to the organisations which meet their particular needs.

So far more than 100 people have offered to be trained by the Cairnfar Institute as telephone operators.

Offers of assistance from people able to help as trained telephone operators can be made to Mrs. Betty Matthews, telephone 870-2017.

SERBIAN ORTHODOX WELCOMED

FROM A CORRESPONDENT

Melbourne, July 10 The second historic Eastern church within the year to receive membership in the Victorian Council of Churches was welcomed by the chairman, the Reverend N. Fairclough, on June 29.

The Church was represented by the new priest in Victoria, the Very Reverend M. Milovanovic, and the president of Holy Trinity Serbian Orthodox Church, Mr. M. Popovic.

The Serbian Orthodox Church is one of the finest autocephalous or "self-leading" churches, recognising the Patriarch of Constantinople as head of the Church. The community in Victoria numbers some 3,000 people.

SUNDAY NIGHT CHURCH DANCES?

FROM OUR OWN CORRESPONDENT

The parish council of Christ Church, West Goulburn, Diocese of Canberra and Goulburn, was asked by the Young Anglican Fellowship at its last meeting to give permission for the holding of dances once a month in the parish hall after Evensong. Some Y.A.F. members are also on the parish council.

The current parish paper states a vigorous debate followed, in which arguments both for and against the proposal were put with a great deal of feeling.

It was finally decided that the matter was too complicated to be decided at that stage, and that more people should be consulted to get a wider range of opinion.

So the paper set out the arguments for and against so that people could register their views. It was added, as a Yes or No referendum. The result is the Reverend D. J. Ross.

The case "for" was set out this way. "A great deal has been said and written over the past few years regarding the behaviour of young people at public dances, particularly those held on Friday nights.

"It is admitted that some of these dances were disgraceful, in fact the only dances held recently which have been successful and well conducted have been those run by church groups under supervision."

"The Y.A.s have conducted two of these with great success, and the two Roman Catholic clubs have for some time been running regular Sunday night dances."

"Firstly, to provide a decent place for young people to go to and at which their parents are assured there will be adequate supervision and an absence of 'larkin' behaviour so that the week-end devotion of the young people is not impaired."

"The second reason is to give the young people a place to congregate instead of congregating in the streets with idle hands looking for mischief."

The proposal is for the Y.A.F. to run once a month a dance on Sunday nights after service so as to assist in this way and combat juvenile problems. The dances would be properly supervised by adults, close at 11.30, and be run in co-operation with the Roman Catholic clubs, and not in opposition to them.

Thus a way of doing something positive to help young people in the context and with the blessing of the Church.

Then followed in the paper arguments against the proposal for readers to consider.

"To conduct dances on Sunday in the church hall would create a precedent for the absence of Sunday as a day of worship, and encourage young people to see the Church only as a place of entertainment, rather than a place of quiet worship and spiritual refreshment."

"If dances are a means of entertaining young people and helping with the 'teenage problem' then surely Friday nights would be adequate without using Sunday."

The noise which would issue from the dances would be a disturbance and annoyance to the neighbours.

"There is no certainty that young people who would quickly bring a bad odor upon the Church."

"Even adequate supervision inside the hall would not prevent bad behaviour and disturbance occurring outside the hall, and even in the streets surrounding the hall and church."

Canberra, July 10

The illness of Mrs Woods has interrupted this programme, and the next meeting will be held at St. Paul's, East Kew, on Tuesday 17th July, at 8.15 p.m. The Chairman was the Archbishop of Melbourne, the Very Rev. the Vicar of St. Paul's, the Reverend W. S. Milne, led the opening devotion in the church, and the meeting, over which the Reverend W. S. Milne, Dean, presided, took place in the vicarage, where Mrs Milne and helpers provided morning tea.

The Archbishop first gave members the opportunity of discussing with him matters in which they felt a particular concern; and then brought forward several items he was bringing to the attention of each diocese.

BALLARAT G.E.S. The G.E.S. annual diocesan exhibition of arts and crafts will be held at the Ballarat High School, Ballarat, on August 11th and 12th.

Mrs R. G. Porter will speak on her recent visit to New Guinea.

SYMBOLIC CHANGE IN C.S.I. BISHOP TO GIVE THE MOORHOUSE LECTURES

FROM OUR OWN CORRESPONDENT

Melbourne, July 10 This year's Moorhouse Lecture, is a feature of the

following week, from Monday to Friday at 8 p.m. They will all be given in St. Paul's Cathedral.

The Moorhouse Lectureship was established as a memorial to the Right Reverend John Moorhouse, second Bishop of Melbourne (1876-1886), and after the Bishop of Melbourne, the Right Reverend J. R. L. G. Gonsalves, an Indian who served as Bishop of South India, his successor, the Right Reverend J. R. L. G. Gonsalves, will be delivered at 8 p.m. on Friday, July 21, and the others during the

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following week, from Monday to Friday at 8 p.m. They will all be given in St. Paul's Cathedral.

Hisself an author and popular lecturer, this lectureship to commemorate him was established by private gifts and a diocesan grant, augmented by a gift from the Bishop himself in 1910.

The first lectures were delivered by the Right Reverend J. R. L. G. Gonsalves, an Indian who served as Bishop of South India, his successor, the Right Reverend J. R. L. G. Gonsalves, will be delivered at 8 p.m. on Friday, July 21, and the others during the

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OBITUARY

THE REVEREND H. F. DAVY

We record with regret the death at Canowindra on Monday morning, July 3, of the Reverend H. F. Davy, Rector of All Saints Church, Canowindra, Diocese of Bathurst.

Mr Davy was born in 1910 and was ordained to the priesthood at Nyngan in 1941 by the late Bishop A. L. Wyde. He served for seven years in the Brotherhood of the Good Shepherd at Bourke, Gilgandra, Hill and Warren. After leaving the Brotherhood he became rector first of Geurie then of Ryabone and had been at Canowindra since 1961.

Mr Davy underwent a major operation last January and recovered to duty after Easter. These last few months proved in many ways to be the most fruitful of his ministry, and as his health declined his spiritual life deepened, and his sense of fun and humour was unabated.

The Requiem Eucharist celebrated by the Bishop on July 5 as a tribute to the burial was a most moving experience. It was attended by the clergy of all denominations, all the priests from the Diocese of Bathurst and almost the whole community at Canowindra.

THE REVEREND S. G. ROBERTS

We record with regret the death on June 19 at Lismore, N.S.W. of the Reverend Stanley Gordon Roberts, who was the Episcopal priest in the Great North disease. He was 71.

Mr Roberts was ordained to the diaconate on June 10, 1962, and presented on July 17, 1966. He had been a parish councillor since 1927.

He had been a school teacher since 1917, his last appointment being headmaster of Goodenough Public School where he retired in 1952.

Mr Roberts also took an active part in civic affairs and the Murrumbidgee League.

He is survived by his widow, two sons and two daughters. The Bishop of Lismore, the Venerable J. V. J. Robinson, spoke of Mr Roberts' contribution to the teaching of children and to the Church during the service in St Andrew's, Lismore, on June 21.

BIBLES IN KENYA

The concern of Kenyan church leaders for the future of religious education in the schools following the country's birth as an independent nation has led to a programme of "Bibles for Schools".

The Bible Society offered a special cheap edition for the current programme. By request of the church leaders, it is the Revised Standard Version. Some 35,000 copies have been ordered. The Roman Catholic schools have been given permission to use this Bible.

THE ARMADALE SCHOOL SCHOLARSHIPS

Available in 1968 for open competition

Three Bursaries for Boys

ONE UP TO \$1040 PER ANNUM

TWO UP TO \$300 PER ANNUM

AND

FIVE ENTRANCE SCHOLARSHIPS/BURSARIES FOR DAY BOYS

up to full fees

and Special Scholarships from time to time.

AGE LIMITS: Under 13 (entrance to 1st or 2nd Year)

on January 1, 1968

APPLICATIONS CLOSE August 10

Further details may be obtained from—

The Headmaster,

The Armadale School,

Armadale, N.S.W.

Applications for enrolment for ordinary vacancies for 1968 should be made now.

PLAN FOR EAST GIPPSLAND

YOU drive to Sale. For many a year, that was the only way that people from the towns beyond the railway line could get to the urban area, to be endured rather than used as a basis of vital ministry to a special people. The whole problem is now being looked at quite carefully.

First initiatives were taken by the L.T.M. which arranged a seminar on the Timber Industry at Bairdville in April, 1966.

One of the main aims of this seminar was the Congregational Ministry of the Timber Industry.

It passes through the agricultural band along the coast. The drives of this up into the timber concessions in the mountains are not so easy.

North from Sale it is a hundred miles round the bonds to the Dargo High Plains or 60 miles as the crow flies.

Not only are the distances great but the population is spread out. Taking out the urban areas of any size it averages less than 100 people in the square mile, many of them in small communities of two or three miles.

The timber industry, in operation since the 1850s, has raised hopes of increasing employment population; but they are automatically decreasing.

Population will not increase significantly in East Gippsland. These of the eight municipalities in the area actually lost population between the census of 1961 and 1966.

The increase of 1,000 people over the whole area went almost exclusively to towns — Sale, Bairdville and Orbost. Outside these towns population may decline slowly in spite of the development of the area.

On the surface the 50,000 people in East Gippsland are well served by the Church. There are forty churches in the area.

You could fit a large proportion of the whole population in about seven church buildings dotted over the area.

THINLY SPREAD

However, all is not well. Most from the city it is hard to serve the rural areas.

The Methodist minister at Orbost writes to the Anglican Society: "The Anglican clergy are very few in the area."

Another example of the lack of clergy is the number of clergy all travelling into a small town from elsewhere to give a ministry.

Buchan has five such itinerant clergyman visiting it and holding services. There are no resident ministers.

Clergymen from the area agree that the special demands of the area require a special ministry.

They also complain that many Church bodies responsible for placement of clergy still see the rural areas as a problem area, to be endured rather than used as a basis of vital ministry to a special people. The whole problem is now being looked at quite carefully.

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The whole group plunged into discussion, taking the area bit by bit and analysing the problems. The best way to go was to be decided after eight hours.

It was recognised that there were few people for this kind of activity, and consequently the committee had no documents to fall back upon.

The committee has thus set writing its own. They cover such concerns as united congregations, the passages are Deacons, day schools unattached to denominations.

POPULATION VARIATIONS They will be studying the effects of present sociological changes on the people of East Gippsland, and specially looking at Aborigines, and holiday-makers seeking refuge to the area in summer.

It is hoped to make more effective use of mass media in East Gippsland and to consider the possibility of training for both clergy and laity in a total strategic approach.

This work is now being coordinated by the executive drawing up a plan of action. The committee, with the Rev. Canon W. A. Roberts, is now working in the area.

The work is being reported to the Victorian Council of Churches. It is hoped that the information available for other interested areas.

W.A. CLERGY PREPARE FOR BIBLE WEEK

FROM OUR OWN CORRESPONDENT

Perth, July 10
About twenty Ministers' Fraternals in Western Australia have met to prepare for Bible Week to be held in Western Australia from August 20 to 27.

The clergy concerned, members of the West Australian Council of Churches and the Roman Catholic Church are studying four Bible passages chosen by a central committee. The passages are Deacons, day schools unattached to denominations.

The clergy are trying to see the relevance and meaning of these chapters of the Bible for the life and witness of Christians today, particularly at a local level.

At each meeting of the local fraternal, one of the passages is studied under the leadership of one of the clergymen, and discussion is then encouraged with the object of allowing the Bible to speak for itself to the local situation.

During the Bible Week itself in August, the clergy hope to bring in lay people of all their churches to four joint meetings in the locality when they also will have a chance to discuss the Bible.

HOLY LAND
ECUMENICAL PRAYER SERVICE
Jerusalem, July 10

A communion set up to atone for war damage in the holy places in and near Jerusalem said that it seemed to be "very light".

The report noted that these were only "first findings".

In regard to the Church of the Nativity in Bethlehem, which is considered the oldest Christian church still in use, "no substantial damage" was reported.

This church, which is shared by Roman Catholic, Greek Orthodox and Armenian Apostolic Christians, was hit by one Israeli shell.

STAINED GLASS WINDOWS

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THE BRITISH AND FOREIGN BIBLE SOCIETY IN AUSTRALIA



NATIONAL BIBLE SOCIETY WEEK

AUG 27 - SEP 3 1967

N.S.W. CHURCHES CRICKET UNION

ANNUAL MEETING THIS MONTH

FROM A CORRESPONDENT

The New South Wales Churches Cricket Union's annual meeting will be held in the C.E.N.E.F. Memorial Centre, 511 Kent Street, Sydney, on Thursday, July 27, at 7.45 p.m., when Canon W. N. Roak will preside.

The 1966/67 season proved to be very successful in every way with a large number of clubs and a large number of clubs participating in our competition.

Fixtures were played by the union in Sydney against the New South Wales Churches Cricket Association and the New South Wales Churches Cricket Association.

A feature of the past season was the playing of a series of interstate church cricket association fixtures in Brisbane over the Christmas/New Year holiday period.

Teams from New South Wales, Victoria, South Australia, Tasmania and Queensland participated and the series was again a success.

Clergymen from the area agree that the special demands of the area require a special ministry.

At the annual meeting all arrangements will be completed for the 1967/68 season.

The "A", "B" and "C" Grade Competitions will be held on Saturday, September 2, and "D", "E" and "F" Grades on September 9.

Any church wishing to have first consideration for the union is invited to telephone the secretary, Mr. Stacy Coulburn, at 404, P.O. North Sydney, N.S.W.

Blazers, caps and cups won by various clubs and players during the past season will be presented at the annual meeting. The premiers and divisional winners in the various grades are:

"A" Grade, St. Alban's, Epiphany; "B" Grade, Pineshoe Congregational; "C" Grade, Pentecost Baptist; "D" Grade, Pentecost Baptist; "E" Grade, Pentecost Baptist; "F" Grade, Pentecost Baptist.

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NEWINGTON COLLEGE

STANMORE (8 KILLARA)

The Methodist G.P.S.

SCHOLARSHIPS FOR ENTRY TO FIRST YEAR (secondary) 1967

FOUR SCHOLARSHIPS (each year) entitle the holders to free tuition for the full secondary course. Applicants must be under the age of 13 on 31st December, 1967.

Scholarship Examination: Saturday, 30th September, at 9 a.m. at the School.

Applications close on Friday, 18th August. Application forms and further information may be obtained from the Headmaster's Secretary.

BOOK SALE

C.M.S. BOOKSHOP

93 BATHURST STREET

SYDNEY

AND

C.M.S. BOOKSHOP PARRAMATTA

FIRST FLOOR: CITY HALL

182 CHURCH STREET

Commencing

MONDAY 17th JULY

ONE WEEK ONLY

"THE CHURCH MISSIONARY SOCIETY"

WOMEN'S CONFERENCE HELD AT TAIZE

TWO AUSTRALIAN DELEGATES

The Principal of Deaconess House, Sydney, Head Deaconess Mary Andrews, and Mrs Alan Dougan, wife of the Master of S. Andrew's College, University of Sydney, were Australian delegates to the women's international ecumenical conference held at Taizé, France, from June 19 to 24.

Deaconess Andrews writes that she was completely captured by the spirit and atmosphere of the Taizé community.

"God's Spirit is certainly using Taizé to break down barriers, racial and religious, in a remarkable way," she says.

While she was there, hundreds of people packed the Church of the Reconciliation daily for the three services.

"The simplicity of the form of service, the inspiring singing of the brothers and the organ music, and the profound presence of silent meditation made one realise here was a place where people were finding God a reality."

"Among those who come are hundreds of Roman Catholic priests and nuns."

"It seems all roads lead to Taizé."

The conference which Deaconess Andrews and Mrs Dougan attended was organised by the Department of Ecumenical Relations of the Australian Catholic Organisations and the Department on Co-operation of the Anglican Council for Australia in collaboration with the world Y.C.A.

It was a follow up of meetings in Bracciano, Italy, (October 1965) and Cîteaux, Switzerland, (June 1966), and a group of 100 women from 20 countries, most of them leaders of international organisations and representing the main Christian denominations.

QUESTIONNAIRE

One of the aims of the conference was to study answers to a questionnaire widely circulated by the different organisations.

The questionnaire was concerned with ecumenical action and education considered under four main aspects: mutual distrust; dialogue together; Christian witness and action; in the future prospects of ecumenical action.

There were two plans of work at the conference. As the first step, participants separated into four study groups to study the dimensions and demands of ecumenical dialogue, and, in the light of their findings, how to live together.

The next day they divided into

four workshops to provide the opportunity for further contacts between the delegates. The first theme was "What can we as Christians women, together say to the world, and as starting point they studied the following problems:

- Various commitments which women have outside the home.

- The wastage of women's potentials.

- Participation of women in civic and political life.

- Co-operation between men and women in society.

The findings of these various groups highlighted a real need for general thought and action, whatever the context of our political, professional and civic lives, and resulted in a vivid expression of mutual endeavours.

Working methods used also made it possible for the organisations represented to discuss and exchange views on ecumenical research but also their determination to make of them a living part of their life and the opportunities and restrictions

they experience daily in the modern world.

The work of the congress was placed in its sociological context in a report by Dr Joan Brothers (Anglican, Roman Catholic) of the tensions for women caught between family and professional responsibilities.

This was followed by two theological essays by Dr Lydia Simons (Netherlands) and Professor André Dufour (France) on the problem of social ethics arising through the evolution of the role of women.

LITURGIES

The Taizé Community by the warmth of its welcome to the recreation of its offices, the Masses and the services of other denominations, enabled delegates to learn about and share in their respective liturgies.

Recommendations adopted at the end of this conference, to be sent to their members by the organisations represented.

"HUMANITY" NEEDED VIET NAM, SAYS A.C.C. LEADER

FROM A CORRESPONDENT

The time had come when the human situation in Viet Nam should begin to determine policies, said the Reverend Harry Chapin, before a meeting of 200 people in S. Paul's Cathedral, Chapter House here on July 3.

Mr Perkins, who has recently returned from a tour of the Church Aid service stations in Viet Nam, is Australian Secretary of the Anglican Council for Australia. He was reporting on his visit.

It cost \$400,000 to kill a Viet Cong, but it cost but not the second, he said.

We must recognise that people in Viet Nam with any kind of authority were interested only in prosecuting a war.

The next day they divided into

the task of the Church was to "re-humanise" the situation, accepting the fact that little of lasting value could be done until the situation had been negotiated, he said.

Mr Perkins described the plight of the refugees in South Viet Nam. He said that there were three-quarters of a million registered in refugee camps, mostly women and children.

Up to four million people, however, had been uprooted from their homes in the course of the war.

Food was scarce. Where Viet Nam used to export rice, it now only grew one-third of its needs.

The essentially peasant population was mainly concerned with survival. They had virtually no political allegiance.

DESPERATE PLIGHT

There were far more civilian than military amputees in Viet Nam. The majority of the amputees were mainly children who had lost limbs.

The plight of families gathered around the provincial towns was desperate. Family life was disrupted.

There was no social services. Unemployment was rife.

Epidemics recurred because of the lack of hygiene. Malaria, tuberculosis and bubonic plague were common problems.

Mr Perkins pointed to the lack of security as causing one of the most desperate problems.

DEARER CENTENARY

ANGELIAN NEWS SERVICE
London, July 10
Three mediaeval music-dramas formed part of a Percy Dearmer centenary programme.

Mr Dearmer, vicar of St. Mary's Church, Primrose Hill, where Dr Dearmer was vicar, on July 1.

S. Mary's is the first parish to have had full-scale performance of this production by Mr E. M. Dearmer, who was responsible for the London production of "The Rock," which had music written by Dearmer's former organist at S. Mary's, Martin Shaw.

STUDENTS DEBATE AT GAOL

FROM A CORRESPONDENT

Morphy, July 10
On Sunday, July 9, the newly-formed debating group from S. John's College, New Gaol, met the Towers Debating Society at the East Maitland Gaol.

(The Towers Debating Society is composed of prisoners from the gaol.)

The subject of the debate was: "That it is better to be a hungry rebel than a contented slave," and the college took the affirmative.

Several students from the college as well as members of the Newcastle University Debating Society joined the audience of prisoners.

The subject present was the Comptroller-General of Prisons, Mr Moroney.

The adjudicator, Mr Logan, a local solicitor, decided in favour of the college team, the scores being 199 to 197 points.

St. John's was quite proud of its win in its maiden debate, especially since the Towers team had previously defeated the Newcastle University team.

The speakers were Mr H. Smith, J. Corby and D. Paterson.

CO-OPERATION FOR MIGRANTS

ECUMENICAL SERVICE

Toronto, July 10
The Canadian Ecumenical Service will be opened in Toronto, Canada, to become a co-ordinating centre for migrants arriving in Canada.

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"OPERATION VIET NAM" RAISES \$1,200

FROM A CORRESPONDENT

Perth, July 10
On June 17 the largest fleet of trucks and cars ever to assemble within the boundaries of S. Peter's, Mount Hawthorn, W.A., set out on "Operation Viet Nam".

Three 16-ton trucks, five utilities, numerous cars and trailers, 50 men on the road and a host of ladies sorting clothing and preparing refreshments, were involved.

The hall gradually filled (there was little room to move about) and then overflowed into

the grounds which were already stacked with scrap metal.

This was the highlight of six months activity by all organisations, both religious and secular, to raise \$1,200 for the maintenance of the Viet Nam.

The speaker on this occasion was an officer who had been in Viet Nam with the Australian Forces.

This whole project differed from other projects in that it was not a minority effort. The result was a deep bond of fellowship and satisfaction of joining in hard work with a purpose to it.

The well-known television personality, Mr Clifford Warner, who is Director of the Church of England Television Society, made two contributions to the programme, one through the ever-popular glove puppets and the other through the children.

Christian faith were given in an interesting segment.

The speaker for the evening was Captain Rex Harris, inner youth worker for 1967, whose work, who spoke in a very challenging address based on Isaiah 1-18.

The third and fourth youth rally plans for 1967 will be held in the Science Theatre at the University of New South Wales on September 23.

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BRIGHTON GRAMMAR SCHOOL

One of the Associated Public Schools of Victoria and centrally situated in the southern transport network.

SCHOLARSHIPS FOR 1968

Available to boys now in Primary Grades 3 and 6 and Secondary Years 1 and 2.

Examination dates:

Saturday, 30th September, 1967
Details and entry forms from the Headmaster, 90 Outer Crescent, Brighton. Phone 92-2010.

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THE LANGUAGE OF PUBLIC PRAYER

S. Luke.

CATHOLIC" GOSPEL

Besides the Nunc Dimittis, we are indebted to the author of our Third Gospel for the insertion of two other Canticles used in our services, the Magnificat and the Benedictus.

TE DEU

(The Greek is *kentron*, which means either a sting or a goad.)

PERSONIFIED

AS

an

When we are regaining consciousness after a general anaesthetic, we either pray or swear. That is to say, we use "feeling words" before we use "concept words". Feeling words vibrate an older or deeper part of our psyche. The language of liturgy must use feeling words generously.

11'

ing to invade the presence of the Holy, yet welcomed; a man, finite and mortal, kneeling in adoration before the Trinity, the Holy and Mysterious Being of God, and yet being deeply assured that God, this God, loves him and confers on him, undeserved, the twofold gift of forgiveness and eternal life.

Nunc Dimittis in the translation of the Jerusalem Bible.

and it may well be that we all
d the reminder that our gen-
tion must pray, in order to
give the words in which to

p.

But these all, theologian, litur-
gist, poet and journalist, must
be servants of the Word.
And it may well be that we all
need the reminder that our gen-
eration must pray, in order to
be given the words in which to
pray; because liturgy is primarily
concerned, not with language,
but with our life in Christ.

AMOUS **Biscuits**
Substitute for Quality

