

THE AUSTRALIAN CHURCH STANDARD

The independent and unofficial newspaper of the Church of England in Australia, and the official organ of the Church of England Information Trust, Incorporating the Church Standard

No. 735

Registered at the G.P.O. as a newspaper, for transmission by post as a newspaper.

THURSDAY SEPTEMBER 8 1966

Telephone: 69-5487-9, Cable: "Churchpost", Sydney.
Postal address: G.P.O. Box 7602, Sydney.

PRICE: TEN CENTS (1/1)

GENERAL SYNOD MUST ACT ON MARRIAGE

BISHOP DESCRIBES CHAOS OF PRESENT PRACTICES

"The Church of England in Australia has, as yet, taken no action through its General Synod to deal with Marriage and Divorce; but the time has come when she must do so in the face of the chaos which is arising with the Church on these matters."

So said the Bishop of Adelaide, the Right Reverend T. T. Reed, in the course of his pastoral address to synod in St. Peter's Cathedral last Monday evening, September 5.

He said the report of the English group under the chairmanship of the Bishop of Exeter made it clear that the society in which we lived had arrived at a concept of marriage which was contrary to the doctrines and teachings of the Church.

The doctrine of the breakdown of marriage as the sole ground for divorce was widely held, the bishop said.

"It is even commencing itself to some bishops and priests whose deep pastoral concern for those whose marriages have suffered and whose lives are made to appear to take their theology from the State rather than from the Church."

Bishop Reed said, that the Canon Law of the Church (in England and Australia) forbade any marriage after divorce.

In England until 1857 the Christian doctrine of marriage was upheld by the State, with the exception of the passing of private Acts of Parliament to legalize certain marriages on the grounds of adultery.

Since that time, however, the doctrine of matrimony held by the Church and State have diverged more and more with the passing of successive Acts of Parliament which provide for the granting of divorce on grounds which are contrary to canon law and which have no warrant in Holy Scripture. "As the State extended the grounds for the legal dissolution of marriage the Church of England became more and more its attitude towards divorce," the bishop said.

The Convocations of Canterbury and York in 1938 reaffirmed past resolutions stating that the Church should not use the use of the marriage service in the case of divorce.

Grounds for divorce had been extended in Australia with the passing of the Matrimonial Causes Act in 1959.

VALID?

It was "imperative that the Church took again at her ecclesiastical as valid marriages those which are contracted by either Christians or non-Christians on a purely secular basis and which, it must be presumed, are entered into by the parties to them as purely legal unions subject to dissolution in accordance with the law of the land."

Those who enter upon such unions to be considered as entering upon lifetime and indissoluble marriages, or at least some form of union other than that of the State, he believed, must be urged. This question demands urgent consideration.

Bishop Reed deplored the chaos resulting from "the unfortunate decision which is being taken in Australia by certain bishops and priests with regard to the re-marriage of divorced persons in some dioceses."

"If we continue the com-

fusion which is at present growing in the minds of churchpeople could reach scandalous proportions and could cause more and more members of the Church to cease to regard the Form of Solemnisation of Matrimony in the Book of Common Prayer as having any real meaning whatever," he said.

The bishop was rather sceptical about "that long and arduous process which has been going on in Australia, which has grown up through our using a Prayer Book whose last significant revision took place over three hundred years ago."

PRIVATE BELIEFS

Some considered that they might not only consider, insert prayers unthought of by our ancestors, revise services and change the traditional liturgical fashions, but also to change the doctrine of the Church in England, but that they may need into the forms of service in the Prayer Book any meaning which commands itself to their own private beliefs.

The Church today had to decide whether to maintain the Christian doctrine of marriage or to follow the lead of our Lord had commanded or to accept the doctrine of marriage held by secular society.

To the unconvinced the Christian doctrine of marriage is an almost unattainable ideal. To the Christian it is the word of God revealed in Jesus Christ."

Bishop Reed said the Church

should reserve the Marriage Service for communicants who have been carefully prepared for it.

It should abandon its present practice of marrying nominal Christians and marrying Christians to unbelievers.

Secondly, the Church should

(Continued on page 12)

BISHOP JOHN GRINDROD IS ENTHRONED AT HAY

FROM OUR OWN CORRESPONDENT

Hay, September 5
The sixth Bishop of Riverina, the Right Reverend J. B. R. Grindrod, was enthroned in St. Paul's Pro-Cathedral here last Wednesday, August 31. He was enthroned by the Administrator, the Venerable V. E. Turgis, who had also enthroned the previous bishop, the late Right Reverend H. G. Robinson.

The enthronement was attended by all but one of the clergy of the diocese, many visiting clergymen, the bishop's wife and two daughters and his mother and brother-in-law who had flown from England for the occasion.

Following the traditional ceremony of knocking on the door to gain admittance and the reading of the Acol's oaths, the bishop was formally enthroned and handed his pastoral staff.

He was then formally recognized by representatives of the clergy and the laity, Canon T. Primrose and Mr R. S. T. Matthews.

The enthronement was followed by Bishop Grindrod offering his first Eucharist in his cathedral church.

An informal luncheon held in the cathedral grounds gave many people an opportunity to meet their new bishop.

Other speeches of welcome were made by Archbishop Tegg and Mr G. S. Butler of Griffith.

In the afternoon the Hay Shire President, Councillor Lugdun, held a civic reception to welcome the bishop and his family.

The Mayors of Dandridge and Broken Hill were also present.

Other speakers included Fr J. G. Kelly of St. Ferial's Roman Catholic parish who conveyed the good wishes of all the other clergy and the hope that they were moving closer to the time when all would be united in one Church.

The Archbishop of Wide Bay and Burnett, Diocese of Brisbane, the Venerable H. J. Richards, preached the sermon at the enthronement service.

In a recent book the increase in mental diseases was in direct proportion to the advance in modern technological development.

The archdeacon said the pressures of the world were creeping into the Church "like a damp fire, clouding our vision and causing us to run round in circles and not get anywhere."

In the past ten years evidence has been seen of the Church in Australia trying to live by bread alone.

SIMPLE SOLUTION

"Canvassers went through the lanes and streets of the parish, not to testify to the saving grace of Christ in their lives, but to get people to sign the dotted line."

But the Church had the very simple thing that the world needed.

"All we have to do is to tell men the old, old story of Jesus and His love, and to tell them that God so loved the world that he gave His only begotten Son that whoever believeth in Him should not perish, but have everlasting life."

Not only the newly-enthroned Bishop and the clergy of the diocese, but every member of the laity were responsible for the pastoral ministry in the diocese.



The newly-enthroned Bishop of Riverina, the Right Reverend J. B. R. Grindrod, being welcomed by the Administrator, the Venerable V. E. Turgis, and other clergy members, in the cathedral grounds, Hay, on August 31.

MELBOURNE SYNOD

FROM OUR OWN CORRESPONDENT

Melbourne, September 5
The Archbishop of Melbourne, the Most Reverend Frank Woods, has issued his summons to synod, and the first meeting has been fixed for October 10.

Synod will begin with Evening in St. Paul's Cathedral at 7.15 p.m., and this will be followed by the Archbishop's presidential address. This will be read in the cathedral.

Members of synod will meet for dinner (enjoying the hospitality of the lay representatives) at the Freemason's Hall on Tuesday and Wednesday evenings.

As this is the first session of a new synod, there will be a number of new lay representatives for General and Provincial Synods.

Certain elections take place each year, with a proportion of members of the various committees retiring in rotation; but there are others who are normally held in the beginning of each three-year synod term. Nominations must be in the hands of the Registrar by September 29.

The Archbishop and Mrs. Woods will entertain members of the synod to a garden party on Thursday afternoon.

Elections will also take place on this day, between 10.30 a.m. and 7.30 p.m.

MARTYRS REMEMBERED

FROM OUR OWN CORRESPONDENT

Melbourne, September 5
Special efforts were made by the Victorian Branch of the A.B.M. to ensure a good attendance at St. Paul's Cathedral, Melbourne, for the annual service of commemoration for the New Guinea Martyrs.

It took place at 8 p.m. on Wednesday, September 4. The Bishop of Warrarata, the Right Reverend T. B. McCall, presided.

G.F.S. TREASURER HONOURED FORTY-FOUR YEARS OF SERVICE

FROM OUR OWN CORRESPONDENT

Melbourne, September 5

The Girls' Friendly Society annual leaders' and secretaries' luncheon on August 26 was attended by more than sixty G.F.S. leaders from the Diocese of Melbourne and was held in Jeram Hall at the society's headquarters.

At the conclusion of the luncheon, tribute was paid to Miss L. E. McMahon who was treasurer of the Central and Salaries Funds for over 40 years' service.

Miss E. E. Seckamp, former diocesan secretary, warmly of Miss McMahon's very gentle guidance over many years.

Miss McMahon has been treasurer of the Central Fund since its inception in 1922. During her term of office she has seen the rebuilding of G.F.S. headquarters including the hostel for girls, and in addition to her other duties has been treasurer of the Diocese since its inception in 1922.

It was worthy of note that it had been possible to win up this rebuilding fund in 1965 with the building entirely free of debt.

Miss McMahon's work extended beyond her duties as treasurer and she will be remembered for her part "behind the scenes" at diocesan functions and the occasions when she took over the running of the hostel during the school holidays.

WEEK PLANNED

She was the first treasurer of the Australian Commonwealth Church Society of G.F.S.

The Melbourne Diocesan Church Society, which congratulated Miss McMahon on her record term in office, presented her for all her good work for G.F.S. with a gold presentation.

Miss McMahon with a sheaf of flowers, an electric blanket and a handbag containing an honorarium.

Although she has retired as treasurer of the Central and Salaries Funds, Miss McMahon will continue as treasurer of the Edith Head Club, the

G.F.S. Hostel for girls in Melbourne.

During the conference which followed the luncheon, the leaders were briefed on activities planned for the observance of G.F.S. Week, September 25, to October 2.

A major portion of the conference time was also devoted to the discussion on the subject of "Worship in the Branch" with particular emphasis on the various services used in branch programmes and their effectiveness in relation to the various age groups.

Findings from this discussion will be conveyed at the next meeting of G.F.S. Victorian Provincial Council later this year.

ACADEMIC HONOUR FOR FORMER SYDNEY SERVER

The first Master of Arts degree in Indonesian and Malaysian studies at the University of Sydney has been conferred, in absentia, on Mr Stuart Robson, who was for some years a server at St. James' Church, King Street, Sydney.

Mr Robson, who obtained his first class honours, is thought to be the first Australian to receive the degree of Master of Arts with first class honours in 1963.

In 1965 he was granted a Netherlands Government Scholarship for Australian studies to the University of Leiden, in the son of Mr and Mrs A. O. Robson, of Chelmsford, N.S.W. Mr Robson served in the Indonesian Army with the Religious Department of the Australian Broadcasting Commission.

Mr Stuart Robson's thesis, for which he obtained this degree was on the topic of the well-known Panji stories (Panji is the hero of a cycle of legendary stories, which are found not only in Java and Malaya, but also in Thailand).

Mr Robson is a graduate of the University of Sydney. He received his degree of Bachelor of Arts with first class honours in 1963.

In 1965 he was granted a Netherlands Government Scholarship for Australian studies to the University of Leiden, in the son of Mr and Mrs A. O. Robson, of Chelmsford, N.S.W. Mr Robson served in the Indonesian Army with the Religious Department of the Australian Broadcasting Commission.

Mr Stuart Robson's thesis, for which he obtained this degree was on the topic of the well-known Panji stories (Panji is the hero of a cycle of legendary stories, which are found not only in Java and Malaya, but also in Thailand).

This manuscript has never been published in full and only a few pages have been translated previously.

The examiner for Mr Robson's thesis was Professor A. Teeuw of the Institute of Social Sciences, Leiden.

"HUMANISM AND CHRISTIANITY"

A series of five A.B.C. radio programmes will be made up of a dialogue between a Humanist and a Christian, who will discuss the principles which guide their respective faiths.

Those taking part will be Mr Alex Carey, who is a Lecturer in Applied Psychology at the University of N.S.W., and the Reverend Norman Webb, who is the Master of Wesley College within the University of Sydney.

"Humanism and Christianity" can be heard each Wednesday between September 28 and October 26 on the Second Network at 10.15 p.m. E.S.T. (9.45 p.m. S.A.T., 10.15 p.m. W.A.T.).

DR COGGAN FOR SCANDINAVIA

ANGELAN NEWS SERVICE

The Archbishop of York, the Most Reverend F. D. Coggan, is leaving on September 6 for a fortnight's visit to Denmark, Sweden, and Finland, where he will meet Bible Society representatives, and will be engaged in much of preaching and other engagements.

He will end his tour in Helsinki where he will lecture to the theological faculty of the university.

Elizabeth Poon, 18, is an active member of S. Silas' Church, North Balwyn, Diocese of Melbourne. She was chosen by the official newspaper of the Shire of Doncaster to add a torch of Spring to their first issue printed on a new press. Elizabeth's father is Chinese and her mother Australian.

—Standard Newsphoto Collection, photo—

Mr Robson is a graduate of the University of Sydney. He received his degree of Bachelor of Arts with first class honours in 1963. In 1965 he was granted a Netherlands Government Scholarship for Australian studies to the University of Leiden, in the son of Mr and Mrs A. O. Robson, of Chelmsford, N.S.W. Mr Robson served in the Indonesian Army with the Religious Department of the Australian Broadcasting Commission.

Mr Stuart Robson's thesis, for which he obtained this degree was on the topic of the well-known Panji stories (Panji is the hero of a cycle of legendary stories, which are found not only in Java and Malaya, but also in Thailand).

This manuscript has never been published in full and only a few pages have been translated previously.

The examiner for Mr Robson's thesis was Professor A. Teeuw of the Institute of Social Sciences, Leiden.

"HUMANISM AND CHRISTIANITY"

A series of five A.B.C. radio programmes will be made up of a dialogue between a Humanist and a Christian, who will discuss the principles which guide their respective faiths.

Those taking part will be Mr Alex Carey, who is a Lecturer in Applied Psychology at the University of N.S.W., and the Reverend Norman Webb, who is the Master of Wesley College within the University of Sydney.

"Humanism and Christianity" can be heard each Wednesday between September 28 and October 26 on the Second Network at 10.15 p.m. E.S.T. (9.45 p.m. S.A.T., 10.15 p.m. W.A.T.).

DR COGGAN FOR SCANDINAVIA

ANGELAN NEWS SERVICE

The Archbishop of York, the Most Reverend F. D. Coggan, is leaving on September 6 for a fortnight's visit to Denmark, Sweden, and Finland, where he will meet Bible Society representatives, and will be engaged in much of preaching and other engagements.

He will end his tour in Helsinki where he will lecture to the theological faculty of the university.

COMBINED CONFIRMATION

FROM A CORRESPONDENT

Fremantle, September 5

Forty Junior Recruits from H.M.A.S. "Leeuwin" will be confirmed at a special service at St. John's Church, Fremantle, on Friday, September 16.

To our knowledge it will be the first time in Australia that Junior Recruits, Methodist, and Presbyterian will have shared in such a service.

The service, planned for a joint introduction to be taken by the Anglican Naval Chaplain, the Reverend John Butt, stationed at H.M.A.S. "Leeuwin".

Combined promises of all candidates to be taken by the Archbishop of Perth, the Most Reverend G. Appleton; the Reverend G. Jenkins, R.A.N.R. Superintendent of the Fremantle Methodist Mission; and the Reverend John Hamilton, R.A.N.R. Minister of the East Fremantle Presbyterian Church. Three separate acts of confirmation follow for the Anglican, Methodist, and Presbyterian.

ARCHBISHOP OF SYDNEY

After his election, the Archbishop of Sydney, the Most Reverend M. L. Lonsdale, requested that the salary and other conditions of office be reviewed with the intention of reflecting the total commitment.

The Archbishop and the Standing Committee have agreed to the following salary and conditions, which the Standing Committee requires to be reviewed after twelve months.

The Archbishop will receive a salary of \$8000 per annum and the use of "Bishopscourt" as a residence.

The diocese will maintain "Bishopscourt" and employ necessary staff.

The diocese will provide and, at the Archbishop's request, will administer, a car for the Archbishop and will make a contribution towards the use of a second car.

The diocese will provide and maintain a car for the Archbishop and will make a contribution towards the use of a second car.

BISHOP OVER THE BORDER

FROM OUR OWN CORRESPONDENT

Perth, August 29

The Bishop of North West Australia, the Right Reverend Howell Witt, and Mrs Witt visited the Three Springs in the Diocese of Perth this month.

They were given a civic reception by the Shire Council, the Mayor, the Reverend Frank Bazely, and Fr Frank Fitzgerald, the Roman Catholic priest, were present.

Those taking part will be Mr Alex Carey, who is a Lecturer in Applied Psychology at the University of N.S.W., and the Reverend Norman Webb, who is the Master of Wesley College within the University of Sydney.

ANGELAN NEWS SERVICE

The Archbishop of York, the Most Reverend F. D. Coggan, is leaving on September 6 for a fortnight's visit to Denmark, Sweden, and Finland, where he will meet Bible Society representatives, and will be engaged in much of preaching and other engagements.

He will end his tour in Helsinki where he will lecture to the theological faculty of the university.

Here again was the matter of giving "honour" and "service" to God, and if parental attitude was to be a serious duty to teach and lead their children to the matter of the worship and service of God, then there would be a definite contribution in the family structure, in the home, community, and the nation at large.

MARRIAGE

Bishop Witt touched upon the reference made to honour in the marriage service, and made the point that the first action of the couple immediately after marriage had been joined in marriage was to approach the altar in prayer to God Who had made them "one flesh".

The rectory, the Reverend Frank Bazely, thanked Bishop Witt and spoke the words of the marriage service, and that the bishop's reputation as a forthright and vocal speaker had been provided him, the present was disappointed one.

Father Fitzgerald supported these remarks. Many of those present were able to meet and talk informally with the two visitors before they departed to return to Geraldton.

licans, by the Archbishop, the Methodist by the Reverend G. Jenkins, and the Presbyterian by the Reverend John Hamilton, accompanied by his session.

The service, planned for a joint introduction to be taken by the Anglican Naval Chaplain, the Reverend John Butt, stationed at H.M.A.S. "Leeuwin".

Combined promises of all candidates to be taken by the Archbishop of Perth, the Most Reverend G. Appleton; the Reverend G. Jenkins, R.A.N.R. Superintendent of the Fremantle Methodist Mission; and the Reverend John Hamilton, R.A.N.R. Minister of the East Fremantle Presbyterian Church. Three separate acts of confirmation follow for the Anglican, Methodist, and Presbyterian.

The collection will be devoted to the work of the British and Foreign Bible Society who supply Service personnel with New Testaments.

Young people of surrounding churches have been invited to take part to welcome these boys from interstate into the wider fellowship of the Anglican Church.

Enquiries can be made to Mr William Allan Bart, H.M.A.S. "Leeuwin", Fremantle, (Telephone 391521 or at home 9010).

ORGAN TO BE REDEDICATED

The Archbishop of Sydney, the Most Reverend M. L. Lonsdale, will rededicate the newly restored pipe organ of St. John's, Fremantle, on Friday, September 9, at 7.45 p.m. The organ, the largest in the west of honour at a public welcome from the people of Fremantle.

The organ was built by J. W. Walker of London, and installed in 1863. It is said to have been the largest organ in the world at that time.

The movement to acquire this organ was begun in 1900, and it was purchased in England for the cost of £1000.

Freight and installation charges made it a total of £1450.0.10. Today, to build an organ of this kind would cost around \$30,000.

There is no record of any restoration work being done in place before the present restoration programme, and the organ is a valuable and historic treasure of St. John's.

HISTORIC FORM OF ORGAN

At one stage consideration was given to the re-building of the organ, but it was, however, the proposal to re-erect and the organ has been retained in its historic form and in the manner which will not only preserve the organ but which will be in keeping with the historic setting of St. John's.

The use of modern materials in the restoration of the organ to a condition better than when it was first installed.

The organ is a fine French-pipe and the total effect both in sound and appearance will be very pleasing. The overall cost is approximately £10,000.

A thanksgiving service of music and prayer will be held in St. John's on Sunday, September 11, at 7.15 p.m.

A.C.T. ELECTIONS

The results of the Australian College of Theology council elections held in August are: Most Reverend F. D. Coggan, Archbishop of York; Reverend F. R. Amott, Bishop of North West Australia; and the Most Reverend M. L. Lonsdale.

Scholar Election: Dr. E. K. Cole, and the Venerable G. R. Williams. They will serve, along with the Archbishop, to be constituted by General Synod later this month, until the next ordinary session of General Synod.

DIRECTOR FOR OPEN AIR CAPTAINERS

FROM A CORRESPONDENT

The national headquarters of the Open Air Campaigners have announced the appointment of the Reverend Noel Gibson as national director.

He will arrive in Australia from New Zealand on September 10 and will be stationed at the O.A.C. national headquarters in Sydney.

Mr Gibson joined the O.A.C. in New Zealand in 1952. For the past 10 years he has been Field Director of the O.A.C. in New Zealand throughout New Zealand as well as Wellington and Auckland.

Three years ago he spent 51 months lecturing at colleges, conferences, seminars and churches throughout the United States and Canada and in the oil and industrial indoor evangelism techniques.

His findings for evangelistic purposes are known around the world. More than 200,000 copies of children, teenage and adult tracts have been produced and used in many countries.

potentially for considerable assistance in evangelism, particularly inside prison institutions.

As National Director of the O.A.C. in Australia, he will supervise all field work.

Mr Gibson joined the O.A.C. in New Zealand in 1952. For the past 10 years he has been Field Director of the O.A.C. in New Zealand throughout New Zealand as well as Wellington and Auckland.

Three years ago he spent 51 months lecturing at colleges, conferences, seminars and churches throughout the United States and Canada and in the oil and industrial indoor evangelism techniques.

His findings for evangelistic purposes are known around the world. More than 200,000 copies of children, teenage and adult tracts have been produced and used in many countries.

IT'S FUN TO BE A NUN

By SISTER MARCIA, C.S.C.

OUR subject was chosen by a man.

I do not know if his emphatic manner means he already convinced, or if it is a matter of indifference. It is fun . . . like the story of the nuns who were taken for an outing on a cold and rainy day and were told, "I brought you out to enjoy yourselves, and enjoy yourselves you will!" That is what we mean by fun! There is the old tradition, "funny-peppery or funny-bash," to be found being a nun is both.

To most of us the first revelation of vocation is definitely funny-peppery. I can still remember my horror the first time the thought came to me. But it came in prayer, and it kept on coming, and in the end I accepted that it was of God and that I just had to take the next step—whatever happened after that.

What did happen, as soon as I picked up enough courage to tell anyone was that my friends thought it very funny—definitely funny-peppery. My best friend, from school days, went over me.

She thought the only natural way to be a wife and mother. Her husband, a rationalist, dropped me.

Someone else said: "You're a funny person to think of becoming a nun." And the meant, I'm afraid, that I was too fond of the good things that I had always found in the world to offer.

Yes, but God called, and that somehow made all the difference, and has continued to make it.

Why should it be strange that someone who enjoys the good things of life should not enjoy that Gift more?

Young women have told me: "But I couldn't give up music or dancing—or my dog." I think religious vocation means you don't think any more on the negative line of "giving up": the old joys and interests just no longer have the same pull; God becomes more and more sufficient, more and more satisfying to your whole being, so that life really is fun—meaningful, alive, vivid, changeable.

I also remember an uncle shaking a puzzled head over me. "I can't understand it, you've always seemed successful at anything you took up . . ." (Not strictly true—but only saw the surface.)

But you see he thought a convent was only for the ones that couldn't cope with life. Those of us on the inside know how laughably wrong he is.

FACE TO FACE

You might be able to get along in the world with its varied relaxations, living at your own pace, but the convent will show up every nervousness, every personality difficulty every escape tendency.

I sometimes wonder if our next evolutionary stage is learning to live with the inescapable tensions of human life.

Perhaps God brings some (not only monks and nuns, of course) face to face with ourselves, so that we have to come to grips with our human nature and with that of our sisters, and learn to find the solution to human weakness in relationship with God.

He asks us to offer him, on behalf of the whole of humankind, our human nature, our energies and stabilising without the drugs and palliatives that the world usually provides. This is painful, but is *living* life, not just existing—and *living* life to the full is fun.

When my mother gathered that I spent a lot of time in silence, she said incredulously, "You're mad!"

I guess she thought I liked talking. And I did, I do, but I like . . .

It is only in silence that reality communicates itself.

This article first appeared in the "Church Times", England, and is reprinted here by arrangement with the Editor, Sister Marcia is an Australian who has contributed several articles over the year to "The Anglican". This one contains the substance of what she said at an ecumenical gathering this year at Westminster when three Anglican and three Roman Catholic sisters spoke of their vocation. They showed that nuns are normal women, called by God to this one among many Christian vocations. To them the convent is not an escape from life but a place in which they are prepared for the work of the Church in the world of today.

Silence is the bridge on which spirit enters the material and we come to understand wordlessly, the nature of things, and this is, undoubtedly, more fun than playing with the things themselves.

But we don't just have a religious vocation in general. Each of us is called to a particular community in which we can grow to our holiest possibility—whole, mature, integrated, at one with God and therefore, with ourselves and with other people.

So we have to distinguish the particular community God is calling us to.

For me the incredibility of a religious vocation was so great that I thought of which order was very secondary. I assured myself much thoughts, that it would be to one for whom I had worked a bit on Saturdays, gardening, and driving.

However, the old lady priest to whom I went for advice sent me to a house belonging to the Sisters of the Church. I went back to home. He said straight out: "I wish you had better enter their novitiate," and went on to talk of something else as though the matter were settled.

He sent me here. I am in an "adult convent," so it was called. And they were difficult months of the postulancy his mother's what is called God's hands."

But I never had to leave my mother's house. I was very much in the world that I became aware that God wanted me to give up that life. But one doesn't lose established habits and tastes without effort . . .

I know another Sister who was received at the beginning of Holy Week.

It seems incredible: there must have been reasons, I suppose.

She thought the rigorous pattern of life she walked into was the norm. At the same time she knew she had come home—she had to stay until death.

She isn't strong, and Holy Week in those days was pretty stringent.

Her only comfort, she told me, was that she didn't think death would be far off! She is still there—twenty-five years later.

I remember thinking: "This life would be all right, if one could only have the weekends off."

EARLY DIFFICULTIES
A bit later, that I could manage it if only I could dine in a restaurant once a week. I used to wish to be spirited away, but I knew I couldn't go myself.

However difficult, it was a home, the right environment for me, and this novitiate remained deep inside me through all my novitiate. And it was fun—literally.

My father used to get annoyed with me at home for laughing so much, especially when I was reading a book

tained their guests to tea, and our Sisters and some of the staff entertained the five visiting Sisters.

After tea and a tour of the building, we took them to our quarters to don coats and cloaks. Apparently we laughed.

The next day a staff member told me how she and a young Roman Catholic staff member, an old girl of one of the visiting schools, had wished that many people might hear us laugh to dispel some of the gloomy pictures the world has of nuns.

This seems extraordinary to us. But I suppose the reason that we have times for recreation, as we have times for work and prayer and study, and by the nature of convents, the world does not see us at recreation but only at work, or prayer.

But the joy should be observed in a deep serenity. I think if it is not, then an Order, or a sister, should take stock; it is due to overlook, or a falling short of our vocation to be a handmaid of the Lord—the Lord of life and love.

Well, in due course I was professed. Our community, though small by Roman Catholic standards, has a variety of activities which enables each Sister to find a vocation within her vocation.

There are children's homes and, in Australia, Canada and England, schools of various sorts, both excellent and mediocre.

We also do some mission work.

We are soon to open two small fraternities from which the Sisters will go out to



The Report of the Prayer Book Commission appointed by General Synod, together with draft Revised Forms of Service, published by authority of the Standing Committee of the General Synod, will be available for general sale on Monday, September 19, after copies have been sent to all members of General Synod.

The Report and Draft Services are contained in a fully bound, limp linen-covered book of 170 pages, 7" x 4 1/2".

Price: \$1.00

(plus Postage)

Available from all Church bookstores or direct from THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W.

"Children treat you naturally. . ."

Later I asked him why he was in another room and he could hear me.

He merely replied: "Every order has its own ethos, and this I think is characteristic of convent life, as other things change."

I remember a visitor to Perth College, staying in the house where he heard the Sisters at recreation laughing and laughing.

This exasperated her, as other people's laughter does when you certainly was great fun.

Next morning she asked me what had happened last night to make the Sisters laugh so?

Well, of course, no one could remember, nor could she have had. They were just happy and enjoying their leisure, and the other's companionship—was a Christian family, having fun.

During the Unity Octave in two Roman Catholic schools visited our school for prayer and unity.

Afterwards our girls enter-

manual work after the pattern of the Little Sisters of Jesus of Charles de Foucauld.

Once I was sent to a child ren's home to relieve a Sister her annual rest.

On the morning of my departure I was informed the four children would be delivered into my care at Paddington and would journey with me to St. Edith's.

I was being kind! I struggle and saving the L.C.C.'s journey!

Three children were delivered the doctor refusing at the last minute to clean the baby.

The luggage for all four was contained in one paper dry cleaning bag, a few T-shirts for the boys, a spare dress for the girls, some socks and sweaters and biscuits.

The two boys had on brand-new point-toed shoes.

At the end of the journey I helped them to pick up their

(Continued on page 9)

SENIOR BIBLE STUDENT

O.T. APOCRYPHA

12. "JUDITH" (continued)

By WINIFRED M. MURPHY

On a cursory reading the story of Judith might seem to be Jewish, despite its obvious debt to the Old Testament, especially to the books of Samson and Jael, the deliverance from Samsonides and Benhadad, and the fact that the hymn of "thanksgiving" is strongly reminiscent of the Song of Moses in Exodus 15.

The details, however, point to Nehemiah rather than to Nehemiah's son, for Judith is not King of Nineveh, but ruler of Bethulon.

It was he who overthrew the Assyrian Empire which had its capital at Nineveh. During his reign, the Jews were in captivity and not in possession of their own land.

The book was probably written during the Maccabean wars, when Jewish religion and nationality were alike at stake, and no one could force what might eventually be described as a romance designed to strengthen faith, hope and courage in a time of distress.

While Judith's conduct cannot be defended by our standards, we must remember that the east commonly regarded such conduct as treachery as a mark of superior intelligence.

Among the reasons for placing the work in the Apocrypha is the evidence of Greek influences to be found in the Greek cities and in the names of the Maccabean struggle.

The prominence given to the name Simeon recalls that Simeon was a hero of the Maccabean days. The story contains allusions to the Septuagint, definite indications of Greek influence.

In addition, the use of festival garlands, the reference to Samaria, the hostility of the Edomites, the exhibiting of the victim's head can all be traced as strengthening the case for a Maccabean origin.

Through the history and biography are extremely confused, the composition is a work of high literary quality. The style is vividly told, and the scenes are dramatically and convincingly presented.

FINE LITERATURE

Unnecessary details are avoided, but the detail is ample, where specifically needed. The thanksgiving of Judith has been described as being a piece of literary composition as we have in the best pages of the Old Testament. It has been said, it can take by place beside the Song of Deborah in "Judges".

For these reasons, we may overlook the occasional low ethical standard of the hero, and the occasional low ethical standard of the hero, and the occasional low ethical standard of the hero.

There exists a shorter form of the story, in which the historical and geographical difficulties have been eliminated. In this version, though written in Hebrew, is so late in date that it is best regarded as a rewriting of the story of Judith, and to emphasize the bearing of the narrative on the Maccabean struggles.

It has been interestingly suggested that there may have existed a Jewish Book of Famous Women, in which "Judith" found a place.

The book, as we have it, falls into two distinct parts, Chapters 1 to 7 providing a historical framework for the story, and Chapters 8 to 12 recounting Judith's act of daring and courage. The rewriting of "Judith" became a feature of the annual celebration of the Jewish Feast of the Dedication.

The book reveals the influence of the law less than twenty-one Palm and of twenty-one other Old Testament books, while Ten New Testament books make direct or indirect reference to it.

Our version is in Greek, and for scholars an outstanding feature is its almost literal translation from Hebrew.

COMMON PROBLEMS . . . 5

THE IDEAS WE NEED!

By JOHN MAINSTONE, SENIOR LECTURER IN THE UNIVERSITY OF QUEENSLAND, AND A BRISBANE LAY READER

EXACTLY 50 years ago a group of the Church was called together at Nice in 325 A.D. to discuss the question of heresy.

At this time the conclusion was that Arius was right the Church was wrong. The Church was to proclaim the salvation of men—they could point to the fact that the Son of Jesus and urge men to believe in him. There was no power or hope in this as it stood. The proposition was that the Church was to proclaim the Son of God.

Through this great man, Galileo Galilei, we do not keep to himself the truth which he discovered with the result that 17 years later he was forced by the Church to submit to house arrest.

Today the Church is faced with the same question. Is a physicist, has been asked to express my ideas, but I do not anticipate that my fate will be similar to that of Galileo.

GALILEO

What were the new ideas which Galileo expounded? He said that on what grounds he was to be sentenced to house arrest.

Through his observations of the stars, he discovered that the sun was not a fixed star, but a body of two very striking colors, yellow and red, and that the sun is not a fixed star, but a body of two very striking colors, yellow and red, and that the sun is not a fixed star, but a body of two very striking colors, yellow and red.

The pronouncement of the Church was that Galileo was to be sentenced to house arrest. The Church was to be sentenced to house arrest. The Church was to be sentenced to house arrest.

Just prior to this, in 1615, Galileo was in a letter to the Pope, in which he said that he did not feel obliged to believe in the Church's teaching, but he was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

Through this great man, Galileo Galilei, we do not keep to himself the truth which he discovered with the result that 17 years later he was forced by the Church to submit to house arrest.

Today the Church is faced with the same question. Is a physicist, has been asked to express my ideas, but I do not anticipate that my fate will be similar to that of Galileo.

Through his observations of the stars, he discovered that the sun was not a fixed star, but a body of two very striking colors, yellow and red, and that the sun is not a fixed star, but a body of two very striking colors, yellow and red.

The pronouncement of the Church was that Galileo was to be sentenced to house arrest. The Church was to be sentenced to house arrest. The Church was to be sentenced to house arrest.

Just prior to this, in 1615, Galileo was in a letter to the Pope, in which he said that he did not feel obliged to believe in the Church's teaching, but he was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

Through this great man, Galileo Galilei, we do not keep to himself the truth which he discovered with the result that 17 years later he was forced by the Church to submit to house arrest.

Today the Church is faced with the same question. Is a physicist, has been asked to express my ideas, but I do not anticipate that my fate will be similar to that of Galileo.

Through his observations of the stars, he discovered that the sun was not a fixed star, but a body of two very striking colors, yellow and red, and that the sun is not a fixed star, but a body of two very striking colors, yellow and red.

The pronouncement of the Church was that Galileo was to be sentenced to house arrest. The Church was to be sentenced to house arrest. The Church was to be sentenced to house arrest.

Just prior to this, in 1615, Galileo was in a letter to the Pope, in which he said that he did not feel obliged to believe in the Church's teaching, but he was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

Through this great man, Galileo Galilei, we do not keep to himself the truth which he discovered with the result that 17 years later he was forced by the Church to submit to house arrest.

Today the Church is faced with the same question. Is a physicist, has been asked to express my ideas, but I do not anticipate that my fate will be similar to that of Galileo.

Through his observations of the stars, he discovered that the sun was not a fixed star, but a body of two very striking colors, yellow and red, and that the sun is not a fixed star, but a body of two very striking colors, yellow and red.

The pronouncement of the Church was that Galileo was to be sentenced to house arrest. The Church was to be sentenced to house arrest. The Church was to be sentenced to house arrest.

Just prior to this, in 1615, Galileo was in a letter to the Pope, in which he said that he did not feel obliged to believe in the Church's teaching, but he was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

Through this great man, Galileo Galilei, we do not keep to himself the truth which he discovered with the result that 17 years later he was forced by the Church to submit to house arrest.

Today the Church is faced with the same question. Is a physicist, has been asked to express my ideas, but I do not anticipate that my fate will be similar to that of Galileo.

Through his observations of the stars, he discovered that the sun was not a fixed star, but a body of two very striking colors, yellow and red, and that the sun is not a fixed star, but a body of two very striking colors, yellow and red.

The pronouncement of the Church was that Galileo was to be sentenced to house arrest. The Church was to be sentenced to house arrest. The Church was to be sentenced to house arrest.

Just prior to this, in 1615, Galileo was in a letter to the Pope, in which he said that he did not feel obliged to believe in the Church's teaching, but he was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

REACTION

The decisions made by the Church, in 1615, were thought of as quite fundamental. "I think," said Galileo, "at least the Church has always had a right to express its own views on matters of faith and morals."

Through this great man, Galileo Galilei, we do not keep to himself the truth which he discovered with the result that 17 years later he was forced by the Church to submit to house arrest.

Today the Church is faced with the same question. Is a physicist, has been asked to express my ideas, but I do not anticipate that my fate will be similar to that of Galileo.

Through his observations of the stars, he discovered that the sun was not a fixed star, but a body of two very striking colors, yellow and red, and that the sun is not a fixed star, but a body of two very striking colors, yellow and red.

The pronouncement of the Church was that Galileo was to be sentenced to house arrest. The Church was to be sentenced to house arrest. The Church was to be sentenced to house arrest.

Just prior to this, in 1615, Galileo was in a letter to the Pope, in which he said that he did not feel obliged to believe in the Church's teaching, but he was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

Through this great man, Galileo Galilei, we do not keep to himself the truth which he discovered with the result that 17 years later he was forced by the Church to submit to house arrest.

Today the Church is faced with the same question. Is a physicist, has been asked to express my ideas, but I do not anticipate that my fate will be similar to that of Galileo.

Through his observations of the stars, he discovered that the sun was not a fixed star, but a body of two very striking colors, yellow and red, and that the sun is not a fixed star, but a body of two very striking colors, yellow and red.

The pronouncement of the Church was that Galileo was to be sentenced to house arrest. The Church was to be sentenced to house arrest. The Church was to be sentenced to house arrest.

Just prior to this, in 1615, Galileo was in a letter to the Pope, in which he said that he did not feel obliged to believe in the Church's teaching, but he was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

Through this great man, Galileo Galilei, we do not keep to himself the truth which he discovered with the result that 17 years later he was forced by the Church to submit to house arrest.

Today the Church is faced with the same question. Is a physicist, has been asked to express my ideas, but I do not anticipate that my fate will be similar to that of Galileo.

Through his observations of the stars, he discovered that the sun was not a fixed star, but a body of two very striking colors, yellow and red, and that the sun is not a fixed star, but a body of two very striking colors, yellow and red.

The pronouncement of the Church was that Galileo was to be sentenced to house arrest. The Church was to be sentenced to house arrest. The Church was to be sentenced to house arrest.

Just prior to this, in 1615, Galileo was in a letter to the Pope, in which he said that he did not feel obliged to believe in the Church's teaching, but he was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

BISHOP CAUTIONED ON DOCTRINAL DECISIONS

ANGLICAN NEWS SERVICE

Rome, September 5

Roman Catholic bishops throughout the world have been rather forcibly reminded by the Vatican of the excesses felt to be accompanying the Ecumenical discussion of questions raised at the Ecumenical Council.

What is clearly meant in what is a warning has taken in the form of a circular letter from the Vatican to the bishops of the world, asking them to be careful of the Faith, the successor to the Holy Office.

The letter asks the bishops to give their opinions on a number of doctrinal issues, and to be careful of the Faith, the successor to the Holy Office.

It is suggested that the bishops should be careful of the Faith, the successor to the Holy Office.

It is suggested that the bishops should be careful of the Faith, the successor to the Holy Office.

It is suggested that the bishops should be careful of the Faith, the successor to the Holy Office.

Through this great man, Galileo Galilei, we do not keep to himself the truth which he discovered with the result that 17 years later he was forced by the Church to submit to house arrest.

Today the Church is faced with the same question. Is a physicist, has been asked to express my ideas, but I do not anticipate that my fate will be similar to that of Galileo.

Through his observations of the stars, he discovered that the sun was not a fixed star, but a body of two very striking colors, yellow and red, and that the sun is not a fixed star, but a body of two very striking colors, yellow and red.

The pronouncement of the Church was that Galileo was to be sentenced to house arrest. The Church was to be sentenced to house arrest. The Church was to be sentenced to house arrest.

Just prior to this, in 1615, Galileo was in a letter to the Pope, in which he said that he did not feel obliged to believe in the Church's teaching, but he was to be sentenced to house arrest.

He was to be sentenced to house arrest. He was to be sentenced to house arrest. He was to be sentenced to house arrest.

Through this great man, Galileo Galilei, we do not keep to himself the truth which he discovered with the result that 17 years later he was forced by the Church to submit to house arrest.

Today the Church is faced with the same question. Is a physicist, has been asked to express my ideas, but I do not anticipate that my fate will be similar to that of Galileo.

Through his observations of the stars, he discovered that the sun was not a fixed star, but a body of two very striking colors, yellow and red, and that the sun is not a fixed star, but a body of two very striking colors, yellow and red.

The pronouncement of the Church was that Galileo was to be sentenced to house arrest. The Church was to be sentenced to house arrest. The Church was to be sentenced to house arrest.

Just prior to this, in 1615, Galileo was in a letter to the Pope, in which he said that he did not feel obliged to believe in the Church's teaching, but he was to be sentenced to house arrest.

He was

