

MERIDEN CHURCH OF ENGLAND GIRLS' GRAMMAR SCHOOL

Strathfield, Sydney

Boards and day pupils, six years, 9 to 12 years

Nursery to Reception Class - Full-time

Three rooms in middle and upper school available for extra-curricular activities and sports

Applications for admission to the next year are invited

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Boys and girls, from 5 to 12 years, enrolment on the 15th October

Special hours for children of the armed forces

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Intermediate to Leaving Certificate - 5000 Scholarships

Illustrated prospectus on application to the Headmistress

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RANDWICK DAY & BOARDING SCHOOL

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On the sunny North-Western Slopes Splendid Position, overlooking the Trees

Kindergarten to Leaving Certificate with special opportunities for Physical Training and Sport

Health and scholastic records kept in well-ventilated, air-conditioned, multi-block etc.

For prospectus apply to the Principal

Miss W. A. WHELAN, B.A.

Famworth, 5785

THE CATECHISM . . . 40

THE SEVEN COMMANDMENTS

By FRANCIS JOHN BREWLY

THE Seventh Commandment chastity and unchastity has two meanings: one is incontinence, the other is immorality. Incontinence means not to do what we are tempted or urged to do. God gave man passions in abundance, but He did not intend fervour and enthusiasm. "Whore and a firm rain and steady hail, a great and mighty flood, that will not be bridled, they can carry him to destruction." "I keep under my body, lest that by any means I should be a castaway." The uncontrolled horse and rider become a danger both to themselves and to others. The uncontrolled passions of an irascible man or woman make him (or her) a danger both to himself and to others.

Our Lord allowed no grounds for excuse on the plea of weakness or inability. He said simply to the hand and the eye, "If thou desirest to enter eternal life, bind up thine eye through self-discipline that to remain whole in body and in Adam's Eve, King Solomon wrote, "Whoso committeth adultery with a woman defileth himself: he that doeth it destroyeth his own soul." The chief meaning of this commandment is lewdness which means sexual intercourse. It is to be distinguished from lewdness which means sexual intercourse with a woman never again to see her.

Our Lord about the question of divorce said, "From the beginning of creation God made them male and female, for this cause shall a man leave his father and mother, and cleave to his wife, and they shall be one flesh. What therefore God hath joined together, let not man put asunder." "Therefore shall a man leave his father and his mother, and shall cleave to his wife, and they shall be one flesh." "Do not put asunder that which God hath joined together." When God has joined together a man and woman through the sacrament of Holy Matrimony, making them one flesh, their duty and allegiance belong first to God, then to each other and then to the children who proceed from their union.

Anyone who tries to come between them is only seeking to lead them away from the duty and allegiance they owe to God. No one can separate them for they are one flesh. Each of them is tempted to be disloyal in his or her duty to God, to the discipline of God's Holy Sacrament.

ALLEGANCE
When the Decalogue began to persecute the Christians in the fourth century, a girl (or dry-ness) named Anastasia who lived in Aquila crossed over to Salamis in Dalman. But far from attempting to hide the fact she proclaimed her Christian faith. A large cross upon his door proclaimed it.

When a man and woman are joined together by God in Holy Matrimony, they are one flesh. They are placed upon their duty, their allegiance, their duty to God, to each other and to the children who proceed from their union.

Some years ago, an English regiment asked to be allowed to take out a patent to make a medicinal

regimental life copy-right because so many people seeing it in the newspapers were buying and wearing it without any thought of the fact. The tale belonged to the regiment and was the property of its members of that particular regiment. It was not the property of the discipline of the regiment had the right to wear it. If the law was not for the sake of the law, one who seeing it might decide to do so.

We belong to God. He is not at the disposal of anyone who may desire to have us with out to His discipline even though he might find it irksome at times. He knew an unchristianized army could never make for a safe country or a safe people.

DISCIPLINE
The man and woman who (as we were) were the "ice" of the sacrament of Holy Matrimony need not be ashamed wherever they may go, so long as they are behaving as become those who have been joined together by God as man and wife.

They have put aside their single life for the sake of the discipline of marriage even though they may find it irksome at times.

ADDRESS ON CANON LAW

FROM OUR OWN CORRESPONDENT

At their chapter meeting on October 26, held at St. Aidan's, Carrum, clergy of the Rural Deanery of Frankston were addressed on Canon Law by the Reverend J. P. Stevenson, who is a Fellow of the Australasian Canon Law Society.

He helped with the clergy of the diocese. From the dates that are of special significance in the history of Canon Law generally, and our own Anglican communion in particular.

Beginning with Constantine's Edict of Milan in 313, he traced the influence of Roman law on the development, and the codes which were subsequently issued. The influence of the canon law was Lyndwood's Provinciale, issued in 1479. The critical period of the Reformation, and the various Parliamentary enactments and their relationship to existing canon law.

DIVORCE
This included the matter of divorce, and the various matrimonial causes Act transferred all divorce jurisdiction to the divorce courts.

Previously divorce was always had been controlled by Parliament, and divorce *a vinculo* or *absolutely* by the divorce courts.

In 1736 passed the ruling that the canons of 1049 were not binding on the laity. In 1963, the Ecclesiastical Jurisdiction Measure repealed all or part of various canons.

The situation as it affects the Australian Church is discussed, and various decisions quoted. Mr Stevenson's address was intended to support the claim of a

YOUTH SERVICE PACK

FROM A CORRESPONDENT

Inverell, N.S.W., November 8
St. Augustine's Church of England, Armidale, was filled beyond capacity for the youth service held there on Sunday evening, October 17.

The service was organized by St. Augustine's Church of England, Armidale, was filled beyond capacity for the youth service held there on Sunday evening, October 17.

After the service the young people were taken to the "birds" in the parish hall and were entertained by a film on "On Camera" television screen.

ABBOTSLAUGH WAHROONGA

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M.B.E. 18, 34

TARA

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Headmistress

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Boys are prepared for Professional, School, and University Entrance

Theological School's "Course" to the University of Sydney

The School is the only one in New South Wales to offer

Four Entrance Scholarships, one to girls and three to boys

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THE NEW ENGLAND GIRLS' SCHOOL

ARMIDALE, N.S.W.

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Headmistress

AB

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Now locally made to suit Australian conditions, "Tabula" educational boards are featured in notable installations throughout each State.

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THE M.R.I. REPORTS ON SYDNEY'S "ENCOURAGING" BISHOP ON RELUCTANCE TO RE-EXAMINE PRIORITIES

"My report is not encouraging," says the Director of the Primate's Committee on Mutual Responsibility and Interdependence, the Right Reverend G. T. Sambell, in an appraisal of the M.R.I. programme presented to the Standing Committee of General Synod on October 29.

A fully-implemented programme, he says, "could lead to a revolution that would make the Reformation look like a rearguard."

No revolution has taken place because it is bound by and to what we have in the way of inherited institutions."

A list of projects amounting to £150,000 has been given to the Australian dioceses. (The total world needs listed by the Anglican Directory amount to £7,000,000 sterling.)

Australian dioceses have promised £100 to towards projects. Bishop Sambell says the money is available if the diocese wants it to be.

Three dioceses in the Australian Church are carrying out appeals that will be successful for building, renovating cathedrals, and these appeals amount to just on £1,000,000.

"And please understand I make no criticism of these decisions. It is to be understood of the Primate's Committee.

"The point I want to make is that money is available if the Church accepts the need and the message.

"A parish can launch a centenary appeal for £1,000 and receive £100 at the meeting launching the appeal. This parish is contributing towards the appeal like £100 to an M.R.I. project.

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items listed for publication through an Australian Directory, many dioceses are still asking huge sums to endow the bishop.

"This is outmoded finance as is an inherited tradition which needs questioning. I am to be convinced that a diocesan bishop needs more financial security than a parish priest."

"Again, 'Every parish will assume that it must have its own vicarage and church and parish centre, but does any one demand that no building at all be required, this set of buildings?'"

"The whole question of parish buildings in the light not only of modern requirements, but of the changing of the place of the Church in the community, must be examined."

"Could we envisage putting a priest into a parish with the direction that no building must be erected in the first five years?"

"I would not want to be understood to withstand the pressures that we have built up over the years, but that we can't have a Church without a building?"

"When I think of this I am so often told, of course, that we have collected money to build a church, but we have not used it to build a church."

"Another problem is an excuse to find another way of doing things. Many have collected the £2,000 we have collected rather than use it as an incentive to find another way of doing things."

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and a diocese which has allocated five per cent. of its income to social work projects.

An Australian Directory is being drawn up listing the needs of our own needy dioceses.

Legislation to set up a Council for World Mission and Unity within the Australian Church is being presented to General Synod next year.

Further study material is being prepared for next year in the general theme, "Commitment."

There will be three books, one for each one of sixty group leaders, and one for participants in the study or action groups.

SEAFARERS' CHAPLAINS CONFER

FROM A CORRESPONDENT

Twenty seafarers' chaplains from ports in each State of Australia and one from Wellington, New Zealand, spent three days in conference at "Gillbulla."

Gillbulla Conference Centre at Manly in New South Wales, was held from October 25 and 26.

"The theme of the theologian and the psychiatrist predominated while the Chaplains had professional instruction on the nature of the anxieties that arise in seafarers' lives because of their long separation from home, or the significance of the now more frequently advanced doctrine of 'materiality' given by Bishop A. J. Dain.

In other sessions the chaplains considered ways to meet the needs of ministering to seafarers of different nationalities and religions, and means to overcome problems which are always arising.

A report was also considered on the recent congress of a similar society of another denomination and on ways to make communication effective and attractive.

The service of institution was conducted by the Suffragan Bishop of California, the Right Reverend Richard Millard and the preacher was the Reverend J. Henry Thomas, Rector of Trinity, San Jose.

Visiting clergy included the Dean of the Anglican Church Divinity School of the Pacific, the Very Reverend Sherman Johnson, and the Reverend J. Henry Thomas, Rector of Trinity, San Jose.

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The four Metropolitan at the meeting of the Standing Committee of General Synod held in Sydney on October 28 and 29. Left to right: the Archbishop of Brisbane, the Most Reverend F. N. Strong; the Archbishop of Sydney (Primate); the Archbishop of Melbourne, the Most Reverend F. Woods; and the Archbishop of Perth, the Most Reverend G. Appleton.

FACT AND FANCY

FROM A CORRESPONDENT

Not all the members of the Perth Diocesan Festival noticed a large blackboard at the foot of the stairs leading to the upstairs hall of the Perth Town Hall, as they went in to eat their basket lunches. One hopes was by accident and not by design that a lecture by the well-known d'Arcy, Leonard Kardel, was advertised in large letters on the blackboard. "What if, mothers, watch 'IT' some way was heard to say!"

The Bishop of New Guinea advised the Bishop in Pohnpei's red and purple socks that a friend bought him some. But it turned out they were the kind popular with teenagers with large letters on the blackboard. "What if, mothers, watch 'IT' some way was heard to say!"

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A.B.M. WOMEN'S AUXILIARY CENTRAL COUNCIL

FROM A CORRESPONDENT

The annual meeting of the Central Council of the Women's Auxiliary to the Australian Board of Missions was held at Stammer, N.S.W., on October 29.

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offers for service had come to the attention of the Board.

The following office bearers were elected for 1961: President, Mrs. K. H. Bright-Parker; vice-presidents, Mrs. M. Henderson, Mrs. H. M. Morgan, Mrs. M. A. W. Ralston, Mrs. F. Genge, Mrs. R. A. Jessup, and Mrs. J. G. Stammers; Hon. Mrs. Clifford.

The Home Secretary, the Reverend Tony Bagnall, brought to the members the "view look" for the "Review" and "Focus" and the A.B.M. kits which will be available for adult and young women's age.

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ABORIGINAL ACTION

Both candidates for the N.S.W. government by-election were of the opinion that the Aboriginals' action was well-replied favourably to the questions put by them by Student Action for Aborigines. (The ANGLICAN, October 28.)

The following statement has been signed by local church leaders: "The clergy and Rabbis of the Bondi welcome the concern for Aborigines shown by each of the candidates in the by-election and hope that the candidates will be able to date will be demonstrated in parliament."

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B.C.C.

The Council, which includes churches with long and continuous service among European immigrants in Rhodesia, is deeply concerned for the peace and development of that country and the welfare and happiness of all her people.

The subject of this concern is the mission of the Church of Jesus Christ in the whole continent of Africa now and in the future.

The Council believes that the Christian faith demands that the A.D.C. Africans, as well as the 21,000 Europeans, should have the opportunity of sharing in the decision-making of the government of their country and the ordering of their lives.

As so often in history a privilege minority has been as well as unwilling to abandon privilege, and are in danger of bringing upon themselves the very fate which they, including Voltaire, Communist or otherwise, and the destruction of all they have created.

For the tragic situation Britain, as the Imperial power, owing the granting of the Charter of 1899, should be aware of.

The Council welcomes the re-affirmation of "the aim of such a British government, being remaining British territory and independence on the basis of democratic government and the principle of universal adult suffrage."

Her Majesty's Government is required to secure acceptance of five essential principles before it could consider the granting of independence, and to stress the importance of the fifth principle, that "the British Government should be satisfied that any basis proposed for independent Rhodesia is a whole."

In the event of a Unilateral Declaration of Independence.

Any Unilateral Declaration of Independence by the Rhodesian Government must be readily opposed.

It is the responsibility of Her Majesty's Government, in full consultation with the United Kingdom, to undertake such measures, including economic measures, as may be required, and to negotiate the phased introduction of fully representative government.

Even if this should necessitate the British Government being prepared to resume responsibility for government in Rhodesia, the nation should have the wisdom and moral courage to take an initiative in certain territories.

INTERIM PERIOD

If there is no immediate Unilateral Declaration of Independence.

I. In the event of there being no immediate Unilateral Declaration of Independence, or a Unilateral Declaration of Independence which is implemented deferred, there could follow a period of uncontrolled racial relations further deteriorate: the five principles, not so impractical as progressive measures increase: white minority rule is further entrenched: ways are sought to minimize the effect of the immediate economic sanctions.

II. In these circumstances, Her Majesty's Government nevertheless should:

1. Maintain its offer of British financial assistance for a massive and dynamic programme of education and technical schools, colleges, as well as training facilities in Rhodesia and other African countries, for the "Rhodesian people";

2. Seek, as proposed by the Conference of Commonwealth Prime Ministers in June, 1965, and again by the Committee on October 12, the convening of a Constitutional Conference representative of the whole Rhodesian people, to hammer

This is the complete text of the statement on Rhodesia approved by a vote of sixty to five by the British Council of Churches in Rhodesia on October 26. It was at this meeting that the Archbishop of Canterbury made his controversial speech.

out, under the chairmanship of a British Minister, a new form of arrangement, as for independence.

3. Make it clear that the basis for such a conference would not be the immediate establishment of "one man, one vote" but the acceptance of a "two man, one vote" basis, as stated by the Prime Minister: "Africans would be taken into partnership with government and trained as junior Ministers and Parliamentary Secretaries."

The Conference should implement a short, stated period of time, at the conclusion of which elections would be held on the basis of universal adult franchise of all Rhodesian citizens, under the provisions of the new constitution.

DR RAMSEY DEFENDS HIS STATEMENT ON RHODESIA

ANGLICAN NEWS SERVICE

London, November 8

The Archbishop of Canterbury, Dr. A. M. Ramsey, asked in a television interview on October 31 if he had any second thoughts about his statement on Rhodesia. His answer was: "The same as my first thoughts—that what I said was entirely right."

"I regret misrepresentation of it because I haven't advocated the use of force, but Heaven no, I was pleading for all the forces of reconciliation led by the Prime Minister to do their work."

"I was talking about what might be necessary in certain circumstances. I was not plain and explain more fully if I had."

Dr Ramsey was being interviewed by Mr Robert Keen, of the programme, "Moment of Truth."

He was also asked: "By force, were you thinking primarily of some immediate military action on U.D.I. or in the programme, 'Moment of Truth'?"

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tion as agreed at the Conference.

III. If all attempts to persuade the Rhodesian Government to implement the five principles should fail, and there should be a complete refusal to participate in the Conference, Her Majesty's Government should be ready, if necessary, to resume responsibility for government in Rhodesia, in order to

BRITISH ACTION

ensure the implementation of the measures set out under II above.

Other measures

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CATHEDRAL DEDICATION FESTIVAL

FROM OUR OWN CORRESPONDENT

The "Friends of the Cathedral" gathered at the Deanery for the annual garden party on Saturday afternoon, October 30, to celebrate the fifty-fifth anniversary of the dedication of St. John's Cathedral on the site of St. Simon and St. Jude, 1910.

Before Evening, Brother A.S.F. gave a historical account of his modern Christianity, with a brief recapitulation, with a brief run-through of the liturgical year, as it were, together with Advent.

The solemn preacher at the Feast Evenings was the Bishop of Bendigo, the Reverend Ronald Richards, who also preached at the 9.30 a.m. Eucharist the next day.

Praying at the 11 a.m. solemn Eucharist on the Sunday

ANTISEMITISM CAUSES

ANGLICAN NEWS SERVICE London, November 8

The Christian Roots of Antisemitism is the title of a booklet just published by the Anglican Council of Christians and Jews, giving the text of the Sermon years ago by Professor Jules Isaac, the French-Jewish historian, on central mission in life was to fight against antisemitism.

In this lecture Professor Isaac examines the historical causes of Jewish antisemitism, whose character he claims to be far less inimical than popular antisemitism, and he finds these are of a Christianology itself.

Jules Isaac's influence has played an important part in several discussions in the Vatican Council on the Church and Jewish People, and in the emendations which have now been approved to passages in the Roman liturgy that were offensive to the Jews.

The booklet also contains the text of the 18 points of Jules Isaac, the ten points of Seeligman, and the Russian text as set out in the document of the Anglican Council of Trent of 1546-63.

S. CECILIA FESTIVAL

ANGLICAN NEWS SERVICE London, November 8

The choir of St. Paul's Cathedral, Canterbury Cathedral, Westminster Abbey, and the Chapel Royal will be conducted by Mr Douglas Goss, organist and master of the chorists at Westminster Abbey, at the annual festival service for St. Cecilia, the patron saint of music, to be held at the Church of the Holy Sepulchre on November 23.

Applications to: The Secretary, Kabebea School, P.O. No. 45, Karamanga, Western Australia

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