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Stratfield, Sydney

Boys and age pupils, see page 3 in this issue.

Nursery to Intermediate Certificate Standard

Three classes in Science and other subjects available according to ability and aptitude.

Applications for admission, to the Headmistress.

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Situated 3 miles from Sydney, overlooking the sea in a suburban setting.

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Modern amenities to facilitate and encourage.

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Illustrated prospectus on application to the Headmistress.

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In view of the success of this school, the City Modern Science Laboratory and extended tuition in small classes.

Prospectus on application to the Headmistress—

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Boarding and Day School for Boys, from Kindergarten to Leaving Certificate Standard. Science, Mathematics, Commercial and Technical Subjects.

The School is pleasantly situated close to Lake Wendurree. Climate healthy and invigorating. Boarding conditions excellent. Staff, who are well qualified, include: Athletic, Tennis, Art, Music, Dramatics and Bridge.

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For prospectus and further information contact the Headmaster.

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Queen's Church of England Girls' Grammar School

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Boarding and Day Girls from Sub-Primary to Matriculation. Centrally situated, the school is one of the oldest in Victoria. Annual School is of the most modern design.

For further information obtainable from the Headmistress.

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Wonderful TABLED CLIMATE

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Girls prepared for Secondary and all public examinations.

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BOARDING AND DAY SCHOOL

On the Scenic North-Western Shores Situated Parklands, Greenbelts and 100 Acres.

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Mrs W. A. WETHERILL, B.A.

Tamworth 8945

ARE YOU REDEEMED?

After 60 years' experience of teaching the vast majority of school boys and in classes from kindergarten to matriculation levels, the writer finds among teachers engaged in Religious Education a majority of them untrained and ill-informed; a majority of them unenthusiastic and hopelessly not fit, in fact, even their classrooms with their pupils! "I suppose I must keep on doing the job. To get things done?"

"At primary school age, we are told of the Acland in his challenging book, 'We Teach Them Wrong' (Gollancz), that 'the wrong' consists of the 'religious education'! Do we need a revolution?"

It should be remembered that this book refers to conditions in England, where "reserved" teachers, experts selected for their fitness and competence, are found in most schools, besides other trained teachers who are not "experts" in Religious Education and who teach Scripture more or less voluntarily. For years we have cringed before the so-called 1964 Education Act, especially Section 25, with its recognition of the importance of religious education, its provisions for the training of "expert" teachers for the work, its daily corporate worship in primary schools, the agreed religious issues which it has produced, but results in secondary schools, especially in the Acland's case, appear on the whole to be disappointing, if not disastrous. One of many similar reports confirming this conclusion dates from 1962, and the evidence indicates that religious education in secondary schools is making little impact on children. If, in fact, the Acland is right on their part, we must examine the reasons—the timetable, the syllabus and the subject-matter.

AT THE ROOT
The Acland's conclusion "I should have thought that one children and as life in the book they live," a conclusion which is not surprising, but which strikes at the root of the matter.

He also holds the view, now very widely shared by Religious Education teachers, and which is pressed with force, after many years of experience in the field, by Goldman, of Bonding University in his report, "Some Aspects of Religious Education in Schools." "Thinking" (in childhood and adolescence).

Goldman expresses, "No real awareness of the nature of the Bible is grasped until well into the secondary course, and even here the Bible is regarded as *ortho-todox* in a strongly literal sense."

"It appears that pupils are not aware of the possibility of a 'new' or 'revised' approach to Scripture."

It may be said that the greater part of Acland's severe criticisms and suggestions are directed at primary and secondary schools but it may be worthwhile to give his views on primary schools which are the better type of Sunday schools.

METHODISTS IN GOVERNMENT
EDUCATIONAL PRESS SERVICE
Geneva, September 28
At least three Methodists have been elected to high posts in the Government of New Zealand.

The "Methodist Message", official Methodist publication in New Zealand, reports that Dr. Tom L. Brown, Minister of Education, and Dr. Ian Somerville, Minister of Industry who was re-elected to Parliament on the Alliance party ticket, were the constituency (district) of Larat Selwyn and the first to be put in the new Federal cabinet, which Kai Itoh, who is elected to the Ministry of Housing, Consumer Affairs and National Development; and Dr. Tom Brown, one of two Ministers of the Alliance party, was elected to Parliament.

Dr. Tom Brown is the largest Protestant denomination in New Zealand in relation to the total population (more than 100,000,000).

live through as personal experience the first of these principles which the Reverend H. Hunter, of Canberra, in his book, "The Second article will appear next week."

schools, though even here he is not unenthusiastic. He emphasizes and interpretation "in the light of the Bible." "I claim, 'it is right to put before the children the Bible—Old Testament and New—so allow the moral to do its work in their present-life hours.' "I do not see it interfere, if they are reading God as the Bible which they love and have them from the sky; let us not let us and write it and draw it and mine it and mine it and set it to the top of their heads." "This is all absolutely right."

He claims that all of this part of the child's stage of spiritual evolution which the child must

MAKERS OF THE A.V. BIBLE... II

THE THIRD COMPANY

BY THE REVEREND EDWARD HUNT

The Third Company, which met at Oxford, consisted of seven members and was responsible for the remaining books of the Old Testament, with the exception of the Psalms.

These seven translators were Miles Smith, Superior, Harcourt, and Richard Kilby, Rev. and Fr. Richard Kilby.

Smith has already reviewed the matter at the annual conference in chief and little is known of John Harding, who was the only member of the company who is now living.

Thomas Douglas MacGregor is among the most notable of the translators, for him also may be said to have been the inspiration of the new translation, as it was his name which was chosen for the International Bible Conference during the deplorable state of a new translation of the Bible that would command the approval of all parties which were at issue.

A Devonshire man, Reynolds has been the only Englishman to be appointed Calvinistic doctrine.

He is also in sympathy with the Puritan cause, which was the principal champion. As spokesman of the Hampton Conference, he demanded purity of doctrine, an able clergy, government of the Church, "single ministry" administered according to the Word of God, and a series in the Book of Common Prayer and amendment of the Book of Homilies.

BANCRIFT
All the other members elaborated at great length, insisting paradoxically that they were fighting for the new translation which was highly essential to them.

It is not surprising therefore that the new translation which was highly essential to them, was the result of this new translation which was highly essential to them.

The fact that Hooker, the only Englishman to be appointed Calvinistic doctrine, was the principal champion. As spokesman of the Hampton Conference, he demanded purity of doctrine, an able clergy, government of the Church, "single ministry" administered according to the Word of God, and a series in the Book of Common Prayer and amendment of the Book of Homilies.

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Unfortunately his death, at the age of 58, while the translation was still in progress, was hastened by his extreme devotion to the task.

On entering his last illness his colleagues met at his lodgings every week to cover their

The majority of Christian teachers fail to take this great change into account, with the consequence that the great majority of adolescents neglect or ignore the old Bible, pictures and traditions. "You then surely could not be truer to the faith if you did not put in the Bible, the pictures, and the traditions of today."

Nothing is more necessary for modern education and religion than a new discovery of the religious outlook in general and in particular. But the possibility of such a discovery is inhibited by the teaching methods adopted by Christian teachers and preachers in classroom and pulpit.

To quote the severe words of a dedicated servant of humanity who had lost his way after baptism and confirmation: "The Church prints so much noise from the centre and talks so much drivel round the circumference."

(To be continued)

the whole human race is now advancing.

The background patterns of our lives now utterly different from those that were so seriously accepted in the authoritarian, pre-scientific days of yore.

His friends, seeing his emaciated condition, begged him not to throw away his life for the cause of letters, but he greeted their concern "only with a smile." Surely a translator who was "faithful unto death."

Richard Kilby was a distinguished Hebrew scholar and friend of the translators, but he gave no details of their work.

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ABBOTSLAIGH WAHROONGA

Church of England

School for Girls

from Kindergarten to Leaving Certificate Standard

Illustrated prospectus on application to the Headmistress

MRS H. R. ARCHDALE,

M.A., B.Sc., U.K.A.

TARA

PARRAMATTA

A City school in a country setting

for Boarding and Day Girls.

Full primary and secondary course with all facilities for teaching the Wyndham Scheme.

Prospectus on application to the Headmistress.

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ALL SAINTS' COLLEGE BATHURST

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Conducted by the Council of England

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A boarding school situated in 80

acres, playing fields, and own farm.

Full primary and secondary course and (residential) professional teachers.

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THE UNTOLO STORY

Incorporating the Church Bulletin
THURSDAY OCTOBER 1 1964

Everyone knows the ancient chestnut about the Church living on the proceeds of iniquity. In England, for many years, people who have received the gift that much of the income of the Church Commissioners came from the rental of low-grade palaces and houses of ill fame in London.

The truth was, of course, that the Commissioners received only ground rents from leases whose leases covered a term of ninety-nine years and who were able to do practically whatever they wished in the intervening years by the Church Commissioners or anyone else.

A lot of similar nonsense has been talked about and written during the last few years in Sydney. From time to time, even relatively responsible sections of the secular Press have published uninformed stories about the present state of what is known as the St. James Glebe in Sydney, the responsibility of the Diocese of Sydney for that state, and the intention of the diocese about the future of the glebe. It is an secret from newspaper readers that there are three topics which the secular Press can always cover when real news is scarce: health, sex and money. Newspaper readers are assumed always to be interested in these matters. The St. James Glebe is no exception. Most of the area is owned by the Church, and administered by the diocesan Glebe Administration Board. The area involved, some two-eight acre, is valued at the best part of a million dollars and has been sub-leased to ground lessees for a term of ninety-nine years. All the leases will expire at the end of the year.

Most of the area is in a pre-arranged condition, and the whole is ripe for re-development. Its present state is no responsibility whatever of the Church.

What does now become the responsibility of the Church, in the form of the Sydney Glebe Administration Board, is the way in which and the tempo at which the area is re-developed. The statement by the board which appeared in the Sydney Press last week clarifies the facts and makes it clear that the competent authorities are well aware of their responsibilities.

This, as far as it goes, is most satisfactory and encouraging. Other dioceses, with similar problems, however, would do well to note one easily avoidable error made by the board during the past few years, namely, the board's failure to give the public the confidence of the Synod of the Diocese of Sydney, Church people and the public generally.

When all is said and done, it becomes obvious that the board had nothing to hide. Like far too many Church organs, especially those who handle money, however, the board gives the impression that all it does must be kept in a separate compartment, elementary public relations apart, this attitude is unfair to the Press, to Church people and to the general public. It is a pity that the board has not publicised the Press for publishing ill-informed material if those who write it are blankly refused the information they require. All the criticism that the Diocese of Sydney has endured for so long past, however unjustified, would not have been made if the Glebe Administration Board had been a little less secretive.

A good example of this continuing tendency to secretiveness may be given in a glance at the board's statement shows an interesting omission: there is no "human interest" angle in it. Yet last week the board had a heavenly opportunity of giving such an angle. The approach. THE ARCHBISHOP OF SYDNEY, THE MOST REVEREND H. R. GOUGH, on behalf of the board, visited the University of Sydney and presented a price of £50 to a small group of twenty or thirty students who, as a Fourth Year exercise in high density housing development, had planned and made a model for re-development of the entire St. James Glebe area. The prize-winning group was one of several who competed in the exercise. His GRACE, the students and their tutors all thoroughly enjoyed the occasion, which marked a dramatic new relationship between the University and the Church. Yet not a word about it has appeared in the Press until now!

This is an astonishing state of affairs. It points up not only a deficiency in the public relations work in the board, but an equal deficiency in the Diocese of Sydney as a whole. It could so easily be remedied. Three and a half months ago the Standing Committee of the diocese set up a Public Relations, Welfare and Publicity Department of no fewer than sixteen members! No word has come from the fourteen since — two of them left the board shortly afterwards. Nearly all the original members, and most of the lay members, have a strong allergy even to giving information, let alone putting forth publicity. The late R. S. HANCOCK, who really was never more appropriate: "If Noah had had a committee he would never have built the Ark!" Why is it that the Church, who has been able to fulfil her redeeming mission since the time of Christ, is unable only by mastering and applying the techniques of public relations in their fullness, seems now bent on ignoring them, and withdrawing into herself?

ONE MINUTE SERMON

S. Matt. 9: 1-8
Our Lord's healings are signs, they are not merely for our benefit, immediately concerned but for the good of the world as a whole, gathered round.

Here there were Pharisees and a Doctor of the Law as well as a good company of people, even the house of S. Luke to whom the friends had to take the man, as the man lay down in bed.

"What will the teacher do?" He has strange powers, he will exercise them in so sad a case.

And His words are startling and shocking. "Man thy sins be forgiven thee! What sins? What kind of life has he led?" Possibly he alone knew and the words of Jesus pierced the joints and marrow of his life, sin arose in his heart, the presence of God. Here indeed was a man, a man who had seen Man! But the speech stirs to indignation the learned listeners. Who are you to speak such blasphemy, only God can forgive! So they and Jesus is gathered up, and they who sat on the ground and Man?"

Is there one by whom God is seen, is there one who can know himself? The scribes for all they know the scriptures do not believe it.

There is a God, a terrible God who can perhaps be approached to forgive the sins of men, but only if they are truly penitent. He would this forgiveness mean?

Not the removal of the curse that was hanging over the man, but only the escape from the curse, the curse of judgement, the due recompense for a certain amount of evil done.

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"Everything which touches the life of the nation is the concern of the Christian."

—Dr Geoffrey Fisher

Changing Episcopal Scene in N.S.W.

You were really growing old, you were really getting on, you began to notice that the police were really getting on, you had discovered an alternative of advancing years. You are really getting old when you start noticing that the bishops are getting younger.

And I have been noticing that this week when pondering on the highly interesting decision of Bishop Clive Kerle to resign as senior cathedral Bishop of Sydney to succeed Bishop John Howe.

A decade ago the Archbishop of Sydney was 65, one of his colleagues was close to 40 and the other was 75. Today their successors in office are respectively 59, 48 and 53, with a coalition of 45 soon to take office.

The department of two Sydney dioceses need not be surprising. The department of two Sydney dioceses need not be surprising. The department of two Sydney dioceses need not be surprising.

Bishop A. W. Goodwin Hudson, who returned to England a decade ago, is returning to Sydney in 1965. Bishop E. D. Haines-Moir, who is returning to New Zealand, that would have given Sydney three candidates for the see.

That will be need to seek another bishop for the diocese which is so vast and populous and which is so much regarded as essential, especially in the light of the many commitments Metropolitan and Primat.

It is an observation on the Sydney scene will agree, I think, that Bishop Kerle has fully fulfilled his mission as a bishop.

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filled the high promise seen in the first days of his episcopate. Bishop Kerle was consecrated in his 41st year and will take to Armadale the varied and valuable experience he has acquired over the years in his terms as Administrator of the diocese.

Long-Lans In Way Of Church Union

Many long-lans will be broken up before the current legislation to run through the Church union here. Maybe, even a change or two of dynamics will be needed to get things properly moving.

Attaching to the local parish church may be one of the long-lans. This seemed to be the thought behind some arresting comments made by the Professor, Professor Robert Nelson, at the British Faith and Order Council, Newcastle, two or two ago.

That could be especially true of the Christian church, an absence of Church unity or "ecclesiastical disunity" which it threatened the settled order of church life, the old-fashioned, comfortable vocabulary of the well-worn ruts of memorized incantations in prayer.

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the Churches in Australia and in the diocese here, the denominational priorities, we do not seem to be making progress. It would encourage a similar proposal for joint communion.

A Charming Royal Visitor

Even though only people in Canberra and Sydney will see in person Princess Marina, Duchess of Kent, on her current and first short visit to Australia, television and the newspapers are enabling the whole nation to share in the friendly charm she is imparting to her host.

Already in a few days there has been a host of interesting little actions which will make her visit memorable to the people in person to see the key to her personality. The Anglicans here very naturally were perhaps most unforgetfully struck by her umbrella with Princess Marina's daughter, the Princess Alexandra, and a similar happy informality when she was in Australia.

Princess Marina's daughter, the Princess Alexandra, and a similar happy informality when she was in Australia.

Hotels And Homes: Sydney Contrast

Building luxury-type hotels in Sydney just now that it is the Victorian era. The Sydney Herald should come to the fore with its announcement of plans to reduce the number of 300-400 room hotels to 100-150.

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RELIGIOUS BROADCASTS

(Sessions which are conducted by Anglicans are marked with an asterisk.)

- SUNDAY, OCTOBER 4, 8:30 A.M. - 9:15 A.M. THE HOLY TRINITY WITH HEART AND VOICE 3:15 P.M. - 4:00 P.M. RADIO SERVICE, 3:40 A.M. - 4:15 A.M. THE HOLY TRINITY WITH HEART AND VOICE 11:00 A.M. - 11:30 A.M. THE HOLY TRINITY WITH HEART AND VOICE 1:30 P.M. - 2:00 P.M. THE HOLY TRINITY WITH HEART AND VOICE 4:15 P.M. - 4:45 P.M. THE HOLY TRINITY WITH HEART AND VOICE 7:30 P.M. - 8:00 P.M. THE HOLY TRINITY WITH HEART AND VOICE 9:00 P.M. - 9:30 P.M. THE HOLY TRINITY WITH HEART AND VOICE

- MONDAY, OCTOBER 5, 8:30 A.M. - 9:15 A.M. THE HOLY TRINITY WITH HEART AND VOICE 3:15 P.M. - 4:00 P.M. RADIO SERVICE, 3:40 A.M. - 4:15 A.M. THE HOLY TRINITY WITH HEART AND VOICE 11:00 A.M. - 11:30 A.M. THE HOLY TRINITY WITH HEART AND VOICE 1:30 P.M. - 2:00 P.M. THE HOLY TRINITY WITH HEART AND VOICE 4:15 P.M. - 4:45 P.M. THE HOLY TRINITY WITH HEART AND VOICE 7:30 P.M. - 8:00 P.M. THE HOLY TRINITY WITH HEART AND VOICE 9:00 P.M. - 9:30 P.M. THE HOLY TRINITY WITH HEART AND VOICE

- TUESDAY, OCTOBER 6, 8:30 A.M. - 9:15 A.M. THE HOLY TRINITY WITH HEART AND VOICE 3:15 P.M. - 4:00 P.M. RADIO SERVICE, 3:40 A.M. - 4:15 A.M. THE HOLY TRINITY WITH HEART AND VOICE 11:00 A.M. - 11:30 A.M. THE HOLY TRINITY WITH HEART AND VOICE 1:30 P.M. - 2:00 P.M. THE HOLY TRINITY WITH HEART AND VOICE 4:15 P.M. - 4:45 P.M. THE HOLY TRINITY WITH HEART AND VOICE 7:30 P.M. - 8:00 P.M. THE HOLY TRINITY WITH HEART AND VOICE 9:00 P.M. - 9:30 P.M. THE HOLY TRINITY WITH HEART AND VOICE

- WEDNESDAY, OCTOBER 7, 8:30 A.M. - 9:15 A.M. THE HOLY TRINITY WITH HEART AND VOICE 3:15 P.M. - 4:00 P.M. RADIO SERVICE, 3:40 A.M. - 4:15 A.M. THE HOLY TRINITY WITH HEART AND VOICE 11:00 A.M. - 11:30 A.M. THE HOLY TRINITY WITH HEART AND VOICE 1:30 P.M. - 2:00 P.M. THE HOLY TRINITY WITH HEART AND VOICE 4:15 P.M. - 4:45 P.M. THE HOLY TRINITY WITH HEART AND VOICE 7:30 P.M. - 8:00 P.M. THE HOLY TRINITY WITH HEART AND VOICE 9:00 P.M. - 9:30 P.M. THE HOLY TRINITY WITH HEART AND VOICE

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And His words are startling and shocking. "Man thy sins be forgiven thee! What sins? What kind of life has he led?" Possibly he alone knew and the words of Jesus pierced the joints and marrow of his life, sin arose in his heart, the presence of God. Here indeed was a man, a man who had seen Man! But the speech stirs to indignation the learned listeners. Who are you to speak such blasphemy, only God can forgive! So they and Jesus is gathered up, and they who sat on the ground and Man?"

Is there one by whom God is seen, is there one who can know himself? The scribes for all they know the scriptures do not believe it.

There is a God, a terrible God who can perhaps be approached to forgive the sins of men, but only if they are truly penitent. He would this forgiveness mean?

Not the removal of the curse that was hanging over the man, but only the escape from the curse, the curse of judgement, the due recompense for a certain amount of evil done.

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CHURCH CALENDAR

October 4: Trinity 19
October 5: St. Mark's and St. Peter's
October 6: St. James, Bishop and Martyr
October 7: St. James, Bishop and Martyr

OPPORTUNITY AT KAPOKA

ONE very important but little known aspect of the Church's work of evangelism is being carried out as part of the work of the Royal Australian Army's Chaplain's Department at the Army Recruit Training Centre at Kapooka, near Wagga, N.S.W.

At this point of entry of ordinary recruits into the Regular Army, the Church is being given a wonderful opportunity to make contact with lads, many of whom have never before had more than the barest of a connection with the Church.

The recruits arrive at Kapooka on Wednesday and Thursday of each week and on Friday every recruit has a personal interview with his own chaplain. From an Anglican point of view these interviews reveal some interesting facts which may be summed up as follows:

1. About 100 per cent of the lads acknowledge a belief in God, although their knowledge of God is generally very limited.

2. Nearly all those calling themselves Church of England are very definite that this is their Church—even though they may seldom or ever have departed one of its doors.

3. The great majority realize that religion has something to offer them and are willing to give it a go if only they can be shown how it has a bearing on everyday life.

4. The percentage of Anglican recruits who have been confirmed would never be higher than

20 per cent, and more frequently even lower. Of the confirmed, perhaps one in four continues loyal to his Confession of Faith.

It is clear that to follow with the recruits under their basic training the chaplain is given opportunities of contact at every point of the training—interviews, services, mid-week Church Services and lectures as well as Sunday Services. Attendance at worship is not compulsory, but quite a high percentage of lads do attend services.

Perhaps the most valuable of all the opportunities comes through the Character Guidance Course which is an integral part of the basic training course. This Character Guidance Course seeks to lead the recruit to examine the foundation of our way of life as it is based upon the Ten Commandments—an acknowledgement of one's own sinfulness as God and society. To show the lad that there are very definite standards of right and wrong; to suggest to him that the great adventure of life he will not get the best out of it or have the resources to sustain over the conflict of life (in war or in peace) unless he makes use of the great resources available to him through the grace of God.

It would be foolish to pretend that Character Guidance courses would be a great success rate. But it does have a

profound effect upon many of the lads. Sometimes this is evident immediately and sometimes it becomes evident later on—the lad takes his place in the regular world and makes contact with his chaplain there.

Frequently it leads lads to Confession. Many of these travel from Kapooka to be Confessed nearby parishes.

THREE CHAPELS
Recently services were held to dedicate three chapels, Church of England, Roman Catholic and Protestant. These three attractive chapels have become possible largely through local effort and interest. The Anglican Chapel of St. Andrew was dedicated by the Archbishop of Wagga, the Venerable K. A. Osborne, representing the Anglican Chaplain-General, Chaplain-General A. E. Beale, who was unable to be present.

There are three chapels at Kapooka, the Church of England, Roman Catholic and Protestant. Demarcation groups of the Church of England chaplain is the Reverend E. J. Bennett from Perth diocese.

From the chaplain's point of view the work at Kapooka presents a great challenge with its wonderful opportunities. It goes without saying that to have the whole Church behind the work with supporting interest and prayer would be a great encouragement.

CLINIC FOR CHILDREN

FROM A CORRESPONDENT
Melbourne, September 21
St. John's Hospital, Canterbury, Victoria, have launched their programme aimed at helping poor families together in times of domestic stress.

The clinic will provide, free of charge, professional help to troubled parents and children, and to the world in general, which they live and reside themselves with their families or arrange for adoption of foster family.

It is also intended that the clinic should help children from fragmented families to adjust themselves to the world in which they live and reside themselves with their families or arrange for adoption of foster family.

The clinic, through its staff, will help to solve such problems as:

- Lack of understanding between parents and children
- Unhappy marriage relationships
- The misbehaviour of children and adolescents who may become delinquent
- Planning for the care of maladjusted, ill or handicapped children.
- Desertion by a parent or parents.

On the other hand, it is realized that many problems can best be solved by the family itself. If the family is affected, then all members are affected.

The Child Guidance Clinic, together with family service agencies, will be called upon to plan an ever increasing role in the rehabilitation of families.

The main purpose of the clinic is to contribute to harmonious family relationships, to strengthen the positive values in family life, to promote healthy personality development and satisfactory social functioning of the serious members of the family.

The St. John Singers, a well-formed group of five who have already undertaken successfully with the A.B.C., will also take part.

The offering at the revival will be sent to the Carpenteria Junior Industrial College in Darwin.

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SYDNEY APPEAL FOR ABORIGINAL CENTRE

The Sydney City Council has given an initial Contribution for Aboriginal Affairs £150,000 amount.

This brings to £5,000, the amount received in the first few days since it began. The Lord Mayor, Alderman P. J. Evans, who is also president of the foundation, proposed the council challenge in the field of health, education, employment, accommodation and housing. Mr Bert Grove, at a ceremony at the Town Hall.

The £150,000 appeal, which will run until the first week of December, will provide Sydney with the first Aboriginal Cultural and Service Centre.

ROME CHURCH FOR ALL CHRISTIANS
BONNENBERG, Passau, Bavaria, Germany, September 28
The Centre of Catholic Youth for Franciscan Action has announced it will build a church in Rome, which will be open to all Christians. The aim is to facilitate the union of spirit by uniting the hearts of Christians of all faiths. The official facade of the new church will be inscribed with the text "omnes unum sunt".

NEW CANONS IN TASMANIA

FROM OUR OWN CORRESPONDENT
Hobart, September 28
With the unanimous approval of the Gilbert Catechists, the Bishop of Tasmania, the Right Reverend E. D. Davies, considered under Canon C. C. Coupe the title of Canon Emeritus in recognition of his long and faithful service in his diocese.

Following the announcement by the bishop in his presidential address to synod, this month, of the appointment of two new canons, the Dean of Hobart, the Very Reverend M. W. Bell, and the Bishop of Tasmania, the Right Reverend E. D. Davies, considered under Canon C. C. Coupe the title of Canon Emeritus in recognition of his long and faithful service in his diocese.

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ABORIGINES FOR MANILA

A.C.C. Service
Three Aborigines will be included in a 50-member Australian youth delegation which will attend the first Asian Christian Youth Assembly in Manila at the end of the year.

The General Secretary of the National Missionary Council of Australia, the Reverend F. C. Engel, last week announced that the names of the three Aborigines, who are being sponsored by the Australian Church mission boards.

They are:
• Lester Boswell, 26 (Anglican), formerly of Queensland and now of Gladie, Sydney, who is training as an Aboriginal Welfare Officer for Co-operatives for Aborigines Limited and who has been closely associated with the work of the Federal Council for Aboriginal Advancement.
• Joyce Macey, 23 (Baptist), from the Mission River Aboriginal Reserve in Northern N.S.W., who is now in Sydney doing a social services Certificate course.
• Frederick Greenwood (Anglican), of Townsville, Queensland, a bookmaker.

The Asian Youth Assembly, organized by the World Council of Christian Churches and the World Council of Churches, will be attended by 6000 youth people from 14 Asian countries, Australia and New Zealand, from December 28, 1964, to January 10, 1965.

The Secretary of the Australian Christian Youth Council, Miss Wendy Dowling, Melbourne, is at present in the Philippines attending a seminary planning meeting.

The 50 Australian delegates, representing Anglican and Protestant Churches, will leave Sydney for Manila on October 26.

The assembly, on the theme "Christ the Life", will be the first ecumenical youth conference for the whole of Asia. It will study the role of the Christian youth in the life and work of Asian nations today.

WOMAN OBSERVER AT VATICAN

ANZAC NEWS SERVICE
London, September 28
Miss Marie Louise Manton, president of the International Federation of Independent Social Welfare Organisations, is to be the first woman observer at the Vatican Council, the 60th anniversary of which was announced on September 26. She is a sister of the late Jean Monnet, the French economist and architect of the European Common Market.

At the dedication of St. George's Chapel, Kapooka, N.S.W. The Unit Chaplain opens the door to admit the Archbishop of Wagga, the Venerable K. A. Osborne. (See article this page).

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Applications should be made at approved centres. Full particulars and application forms may be obtained from the Principal.

BISHOPS' POWERS ISSUE OF THE PEPE ON 'WEIGHT AND DELICACY' OF TASK

ANGLICAN NEWS SERVICE

London, September 21

The Pope, on September 14, opened the third session of the Vatican Council with a reminder to the assembled fathers that the weightiest and most delicate task lay before them in the definition of the hierarchy.

He said their deliberations on this subject would distinguish his solemn and historic meeting in the memory of future ages.

He then gave a clear indication where the weight and delicacy of the issue lay. His insistence on the full papal prerogatives, combined with the acceptance of the need for growing centralisation, was not intended to weaken the authority, either of individual bishops, or the episcopacy as a whole, he said.

The tone of the Pope's speech was very much directed at centralising the Council's work on the nature of the Roman Catholic Church itself.

For this reason, the wider questions of Christian unity have undoubtedly retreated a little in his mind, in spite of his warm welcome to observers from other Churches present in St. Peter's.

This is a natural enough. The council is due to take up again as its first item on its agenda the draft decree, "De Delicatis," on the nature of the Church and, in particular, raises the theological issues involved in the powers of the bishop.

It was, in fact, dealing with a number of elements in this form of view which were attempted to accord their proper weight.

The first was the historical point that the council is continuing the work of a council which left its discussions unfinished in 1870 after the Second Vatican Council's infancy.

The second is his own identification both with the highest valuation of the Pope's office, and with the traditional view of the Pope as better aware than anyone else probably, of the "interminable arguments, sometimes divergent, to which the subject is liable to give rise, and the so on at the last session.

BACKGROUND

He explained the historical background thus: "The fathers of the first Vatican Council defined and proclaimed the truly unique and supreme power conferred by Christ on Peter, and his successors."

His recognition has appeared to some as limiting the authority of the bishops, the successors of the Apostles, and of having rendered superfluous, and in some ways a hindrance, of subsequent Ecumenical Councils, which, however, according to canon law, have supreme authority over the entire Church.

The present Ecumenical Synod is certainly going to consider the doctrine of the previous one regarding the prerogatives of the Roman Pontiff, and it will also have as its principal objective the task of describing more precisely the prerogatives of the episcopate.

It is somewhat understandable that the convocation of this council has been a happy and spontaneous expression of the renewed confidence of a free and open society, which has recently confirmed knowing full well that the theme of this council is not sacramental union between episcopal and non-episcopal churches until a final agreement is reached. But it was just as fact that there could be no such union between episcopal and non-episcopal churches until a final agreement is reached.

It is not surprising, therefore, that the theme of this council is not sacramental union between episcopal and non-episcopal churches until a final agreement is reached. But it was just as fact that there could be no such union between episcopal and non-episcopal churches until a final agreement is reached.

merits, and the friendship of our brethren entrusted with the work of instructing, sanctifying, and governing the Church of God.

The Pope said that the integrity of Catholic truth now rests on the firm foundation of the papacy with the doctrine of the papal primacy would place "in its splendid light" the role and mandate of the episcopate.

In his work of tracing the outlines of such a role and such a mandate, the council would be anxious about nothing except the interpretation of the thought of Jesus Christ at its true source and genuine origin.

The Pope then attempted the task of centralisation, and his position and his belief in the need for centralisation, and his position and his belief in the need for centralisation, and his position and his belief in the need for centralisation.

And, therefore, as possessors of full power, we are entrusted with the task of healing the wounds of the episcopate, and of its purpose and hope to be able one day to remove every vestige of division, and of its purpose and hope to be able one day to remove every vestige of division.

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UNITY IS AT "CRISIS" ECLESIASTICAL MONSTER

ANGLICAN NEWS SERVICE

London, September 21

There were many church members who thought of church unity as a "monstrous J. Robert" at the Faith and Order Conference at Nottingham University last Monday.

The conference is the first such to be organised by the British Council of Churches. Professor Nelson is a former secretary of the Faith and Order Department of the World Council of Churches and was on the Graduate School of Ohio.

The settled order of church life, the old familiar patterns of ecclesiastical organisation, the comfortable machinery of the traditional system, the well-worn paths of dogma and doctrine in prayer and homilies all these elements of the unchanging church unity are being threatened by the present ecclesiastical monster, which is being built up by all efforts to bring this movement to bear upon denominational Christians.

For such fellow Christians they could not see the real significance. And yet he felt sure they must look upon their abhorrence of church unity as a distinctly retrospective and retrogressive mood.

He said he was sure there were numerous Christians who held that the crisis of the problem of unity was simply to get church members to see the value of their neighbourhood to recognize their true Christian neighbours, to be able to see the value of their neighbourhood to recognize their true Christian neighbours, to be able to see the value of their neighbourhood to recognize their true Christian neighbours.

THE MINISTRY

However much truth there might be in this view, the fact is unity, they found themselves unable to see the value of their neighbourhood to recognize their true Christian neighbours, to be able to see the value of their neighbourhood to recognize their true Christian neighbours.

"If our apostolic duty obliges us to impose restrictions, to define terminology, to prescribe modes of action, to regulate the methods which concern the exercise of episcopal authority, you realize this is done for the good of the entire Church, for the unity of that Church, which is not a merely geographical area for centralised leadership as its world-wide extension becomes more complete, at most serious dangers and more pressing needs threaten the Christian people in a world of such complexity."

WIDER UNITY

The Pope's remarks on wider unity addressed to the non-Roman Catholic observers were not intended to be able one day to remove every vestige of division, and of its purpose and hope to be able one day to remove every vestige of division.

"We welcome and thank you; we wish to assure you once more of our purpose and hope to be able one day to remove every vestige of division, and of its purpose and hope to be able one day to remove every vestige of division."

"We welcome and thank you; we wish to assure you once more of our purpose and hope to be able one day to remove every vestige of division, and of its purpose and hope to be able one day to remove every vestige of division."

STUDENTS AND THE ELECTION

ECUMENICAL PRESS SERVICE

Geneva, September 28

A resolution urging support of the British Council of Churches was adopted on "strategic issues was passed overwhelmingly in Chicago by the 10th General Assembly of the National Student Christian Federation."

Following a two-hour debate 57 voting delegates of seven student Christian groups from 14 countries, in a detailed resolution spelling out the reasons for their support of President Johnson's phrase, which constitutes "responsible action in a world of such complexity."

In another action the Federation leaders approved study tours to visit North America and the Middle East next summer to examine Christian participation in international relations.

CIBA

It was agreed that representatives of the Christian Student Movement in Cuba, Mexico, and the United States, and the North American group.

The North-East Regional Conference of the National Student Movement also has been invited to send a representative to the meeting.

Declaring that the issues facing the nation are of such magnitude, the Conference urged enforcement of the Civil Rights Act, the Nuclear Test Ban Treaty of 1963, and the comprehensive medical programme for 1964.

Recognizing that Senator Barry M. Goldwater would endorse these measures, students said that in good conscience they would vote for the senator's candidacy.

The National Student Christian Federation leaders approved study tours to visit North America and the Middle East next summer to examine Christian participation in international relations.

CHURCH LADS' BRIGADE

MAORI CHIEF CONFIRMED

ANGLICAN NEWS SERVICE

Wellington, September 21

Mr. Hori Te Pahi, 95-year-old Kai-Matua (paramount chief) of Ngatiwhakaia was confirmed last month by the Bishop of New Zealand, the Right Reverend J. T. Holland.

Mr. Pahi, who was confirmed in the presence of 100 members of his family, representing four generations, has been a Methodist shipper for many years.

Part of the service, including the two readings of the Gospels, and Mr. Pahi made his response to the Gospels.

Mr. Pahi has lived all his life on land which was originally confiscated from the British government after the Maori Wars. The land was later handed back.

One of his grandsons is a lawyer.

ANGLICAN AND EASTERN

ANGLICAN NEWS SERVICE

London, September 21

The centenary year of the Anglican Eastern Churches Association will be further commemorated by a course of lectures in St. Dunstan's Church, London, from 12.30 p.m. to 1.55 p.m. on Wednesdays, beginning on September 23.

The first speaker will be the Reverend E. M. B. D. of the Fellowship of St. Alban and St. Sergius, who will discuss "Orthodoxy and the Liturgical Movement."

He will be followed on September 30 by the Reverend Austin Oakley, chairman of the General committee of the Anglican and Eastern Churches Association, who will speak on "Some considerations of our debt to Orthodox Theology."

The Anglican Eastern Churches Association was set up by the Very Rev. John M. D. to promote study and friendship between Anglican and Orthodox Churches, and to assist in the eventual reunion.

The first Anglican president is the Bishop of London.

CHURCH LADS' BRIGADE

ANGLICAN NEWS SERVICE

London, September 21

The hope that some day the Church Lads' Brigade of the Anglican Council of the Boys' Brigade might be a "closer" was expressed by the Bishop of Portsmouth, Dr. H. L. P. at a meeting of the Anglican Council of the Boys' Brigade, held at Beamount Hall, Leicester, on September 13.

Dr. Phillips said his great dream was not only concerned with the two brigades, but that other Church organisations, including those of the Scouts, might also be brought into line along the same lines.

In his address to the delegates the chairman of the Church Lads' Brigade, Air Marshal Sir Arthur C. D. welcomed the brigade's new annual secretary, Mr. J. Forbes, who has just succeeded the Reverend John Burton, secretary for the past 10 years.

Mr. Aubrey said that the brigade's history was so long in its history when it was necessary to take stock.

Arrangements, he added, were being made for a committee to study the problems which faced it.

The conference was also addressed by the Rev. Herbert, secretary of the Church of England's Council of Clergy, delegates were welcomed on the Friday evening by the Bishop of Leicester, Dr. J. C. D.

RUSSIAN CATHEDRAL

ECUMENICAL PRESS SERVICE

Geneva, September 28

The Russian Orthodox cathedral of St. Sophia in Novgorod, U.S.S.R.—for centuries a disintegrated pilgrimage centre—has been completely restored after having suffered from neglect in World War II. Moscow Radio reported this week that the cathedral will not be used as a church, but will be open to the public as an ancient and of great architectural value.

ROME AND REUNION

ANGLICAN NEWS SERVICE

London, September 21

Differing views of the part the Pope should play in a new treaty of unity, highlighted discomfats at the British Faith and Order conference at Nottingham University on September 15.

The Reverend A. T. Hoag, secretary of the British Faith and Order Conference of the Bible Churchmen's Missionary Society, considered that the slightest sign on the part of the Church of Rome that its dogmas had been in any way repudiated or toned down.

Rome's idea of unity was still not clear, and the absorption of "separated brethren" for whom the papal Romanism might be made more easy and acceptable by special concessions.

This view was challenged by the Bishop of Ripon, the Right Reverend John Moorman, one of the speakers at the conference at the Vatican Council.

Within the next few weeks, the second conference of the draft would be discussing the draft document.

HOPEFUL

"This schema is one of the most remarkable and hopeful of the recent conferences of the Holy Spirit in the whole history of the ecumenical movement," Dr. Hoag said.

He suggested that the conference should send a message to the Roman hierarchy in Rome as the council drew near to its conclusion.

The message should include a plea for "somehow" on the lines of what Pope Paul VI said in his address of "Thanksgiving" for the part which Rome has played in breaking down barriers and for the new climate in which Christian unity can be achieved.

Dr. Moorman's suggestion was referred to the conference's Executive Committee, which would decide on the form in which it would be forwarded to the Vatican.

OPPOSITION TO

REPORT

ECUMENICAL PRESS SERVICE

Geneva, Sept. 28

An open letter to the president and vice-president of the Methodist Conference, opposing the report of the Anglican-Methodist Report, has been issued by 21 prominent members of the Methodist Revival Fellowship in England.

The letter contains the report on the grounds, first, that the Anglican-Methodist Report is in its treatment of the relationship between scripture and tradition, and secondly, that the doctrine of justification by faith through grace, and the new ministerial priesthood outlined in the report, and by the report for the past 10 years, future ordinations be carried out in accordance with the historic episcopate.

METHODIST GROUP

The Fellowship claims a membership of 300 Methodist ministers, out of about 5,000 and 1,200 of whom are evangelists.

The letter was shortly after World War II and was officially recognised by the Methodist Conference in 1957.

The Reverend A. Kingley Lloyd, conference president, in his address to the annual meeting of the church's "Constitutional Committee" in 1957, had considered the unity proposal to look beyond personal connections and to the unity of the church, and that until we are ready to be public as an ancient and of great architectural value.

"My own personal conviction is that God has spoken and that we are ready to be public as an ancient and of great architectural value."

