

ADVENT PROGRAMME FOR S. JAMES' CAROLS, PLAYS, LAYMEN'S ADDRESSES

FROM A CORRESPONDENT

Advent at S. James' Church, King Street, Sydney, will begin with an Advent Carol Service on Saturday, November 30, at 8 p.m.

Similar to the better-known Carol Service of the Nine Lessons and Carols, this service is virtually unknown in Sydney, and was only introduced at S. James' last year.

Carols are normally only associated with Christmas, but in fact they have been written for all the Church's great seasons, including Advent.

On the three Wednesdays in Advent, the S. James' Players will present a series of lunch-hour plays in the chancel of the church.

As with a similar service presented in Lent this year, the plays will commence at 1.10 p.m. and take approximately 20 minutes.

Advent is not only a time of preparation for Christmas in the Church, but also a preparation for the end of time as we know it.

The ideas of the Church turn to the reality of death, but in fact they have been written for all the Church's great seasons, including Advent.

The first one, on December 4, will be "The Last Word," by John Houghton.

First performed in 1958, it deals with the remaining minutes of a husband and wife begin to confront each other at the first time in their lives as persons.

INSIGHT

This short play uses a musical comedy technique — a serious theme is presented in a humorous way, but the deal of humor, suggesting that through the comic, a person may find greater insight into life.

On December 11, "The Man with the Flower in His Mouth," written by Luigi Pirandello and translated by Eric Bentley, will be performed.

The play shows how a man with the mark of death upon his face changes his attitudes to the conventional, and sees (fresh details on the surface of his existence).

"This is the End," written by Ken Taylor and based on the B.B.C. show, "This is Your Life," is a modern adaptation of "Everyman" for the secular world.

Each modern son of Adam, as his forebears, faces death at the end of Everyman.

Mr. Douth is presented as a TV personality with a machine sense of comedy. It will be held on December 18.

COMPANIONS TO HELP FRIARS' FARM

FROM A CORRESPONDENT

The Sydney Companions of the Society of S. Francis have pledged themselves to raise \$100 to purchase a harrow to be used in the cultivation of pasture land at the Brookfield Friary, Brisbane.

Following the fire which destroyed the Friary in 1954, some years ago, the Franciscan monks returned to the site at Brookfield in the outskirts of Brisbane. Here they have established a friary and novitiate.

The old house at Brookfield has been renovated and repainted, its large rooms having been partitioned into small cells for use by the friars and their guests. A small cottage, which was made into a house of quiet for the training of novices. Already there is a demand for further accommodation.

An endeavour was made to keep the friary self-supporting; the farm buildings have been extensively repaired.

Also during Advent, S. James' will have a course of sermons at the Sunday morning Eucharist (9 a.m. and 11 a.m.) presented by laymen of S. James'.

Entitled "Communicating the Gospel in the 1970's," they will be presented by Mr. Murray Gordon, Federal Supervisor of General Tasks A.B.C. (December 1); Mr. John Maier, a lecturer (December 8); Dr. Geoffrey Odde, Lecturer in History, University of Sydney (December 15); and Dr. John Sains, Public Associate Professor in History, University of Sydney (December 22).

GIFT CEDAR TREE MADE FURNITURE FOR CHURCH

FROM A CORRESPONDENT

Marvillumbah, November 22 — The Bishop of Grafton, the Right Reverend R. G. Arthur, consecrated the beautiful new and very modern brick Church of All Saints, Marvillumbah, on November 3.

The great cedar tree Doug bears twin branches, three marks on the left and three on the right where Bishop R. G. Clements rapped on the door at the consecration of St. Sains' Day, 1966, and where Bishop Arthur rapped for the consecration.

There were 1100 people present at the consecration, which combined the presentation service, the thanksgiving and the national festival and the Holy Communion.

Archdeacon Raymond, Rector of the cathedral in the celebrant; the Reverend R. C. Cornelius, Rector of Murrumbidgee, and the Reverend G. Foley, Rector of Woodbush, and the Reverend R. S. Date, Rector of Byron Bay, the Lectors.

There were more than 700 communicants.

All Saints' has a "wide open" look about it when the eight huge glass windows on either side of the nave are pushed up and people can be seated under the windows and on the ambulatories.

At least three hundred people were sitting in the ambulatories, enjoying the ceremony yet perfectly cool and comfortable.

The early consecration of All Saints' eight years after its dedication was made possible through the generosity of its parishioners and especially because of two former parishioners.

Mr Victor Worley and Mr Frank Fellows.

During the service sixty men were dedicated as communicants for the planned giving programme, and 92 newly-committed people made their first Communion.

There are no memorial places on any item of furniture within the church as the records of all gifts and endowments are beautifully hand-printed in a Book of Memory kept open on a table at the back of the church.

Almost all the cedar furniture

in the church came from a gift cedar tree which a parishioner had set aside for that purpose years before and given to the church.

After the impressive service everyone was invited to stay for a cup of tea.

The undercroft, the spacious area excavated under the church provided ample accommodation for the refreshments.

The rectors, the Reverend R. H. Macfarlane welcomed everyone and thanked all on behalf of the parish.

SCHOOL AND CATHEDRAL COMBINE FOR CHOIR

FROM OUR OWN CORRESPONDENT

Brisbane, November 22 — A move by the Church of England Grammar School to provide scholarships for chorists of S. John's Cathedral was described today as "wonderful" by Mr Robert Boughen, Organist and Master of the Choristers at the Cathedral.

Mr Boughen said that the move, which had the enthusiastic support of the C.E.G.S. Headmaster, Mr H. E. Roberts, was a real attempt to answer the need of a cathedral in the twentieth century.

The scholarships will be available at the school for boys aged from eight to 11 years.

It is the first time for more than 30 years that the Cathedral Chapter and the school have combined in this fashion.

CLERGY RETREAT

FROM OUR OWN CORRESPONDENT

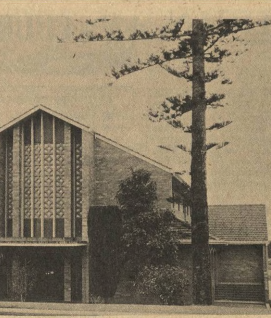
Melbourne, November 22 — The Reverend John Moroney, Vicar of St. Columba, Hawthorn, and Examining Chaplain to the Archbishop, conducted the second Retreat for the Diocese of Melbourne.

It was held at the Retreat House, Cheltenham, from Monday evening, November 11, to the following Friday morning. The addresses were based on Bishop Pilgrims' Progress and the various characters depicted there lent themselves admirably to the modern pastoral situation, especially to some of the special temptations to which the clergy are subject.

ORDINATION FOR BUNBURY

The Bishop of Bunbury, the Right Reverend R. G. Hawkins, will ordain six men to the diaconate on December 6.

They are David Murray, John McDonald and Tom Silverwood.



All Saints' Church, Marvillumbah, N.S.W., on the morning of the day of consecration, November 3, 1968.

ORDINATION IN MELBOURNE

The Archbishop of Melbourne, the Most Reverend F. Woods, will hold an ordination in S. Paul's Cathedral on November 30.

Those to be made deacon for the Diocese of Melbourne are: Andrew Dauntson-Fair (S. Paul's Thomaston), Brian Meredith Porter (Holy Trinity, Kew) and Roger Thomas Shaw (St. John's, East Malvern).

By Letters Dimissory for the Diocese of New Guinea, the archbishop will ordain James Victor William Haste (Christ Church, Ormiston) to the diaconate, and Philip John Newman (All Saints, East St. Kilda), to the priesthood.

On November 29 in St. John's Church, Crofton, Bishop Felix Arnold will ordain two deacons: Jacquelyn Mary Farrer (Chaplaincy Department) and Bessie Joy Sandford (St. John's, Crofton).

HEADMISTRESS APPOINTED FOR NEWCASTLE

The Bishop of Newcastle, the Right Reverend J. A. G. Howden, last week announced the appointment of Mrs Kathleen Stewart as Headmistress of the Newcastle Girls' Church of England Grammar School.

Mrs Stewart is the wife of Professor Ian Stewart, Professor of Chemical Engineering at the University of Newcastle.

She is a Bachelor of Arts and graduated from the University of Queensland with honours in English language and literature.

Following her graduation, Mrs Stewart taught in Anglican schools at Herberton, Warwick and Townsville, all in Queensland, until her marriage.

She resumed her teaching career in 1959, when she joined the staff of the Newcastle Girls' Grammar School as a part-time teacher, and has continued on

TOP REVUE FOR ADELAIDE

FROM A CORRESPONDENT

Adelaide, November 22

A repeat performance of a very successful revue is to be presented in Adelaide on Thursday, December 5, at 8 p.m.

Entitled "Adelaide Last Night," the revue will be presented in the well-known TV show "Adelaide Last Night."

It is a musical, satirical revue, tending up the country and the Church.

The stars are Bernie Siskey, Anne Thrill, and Idria Paisley-Weather.

The revue will be presented in the well-known TV show "Adelaide Last Night," on Saturday night, December 14.

It will be presented by the Y.A.F. Revue Company, a group of five Y.A.F. members from various Adelaide parishes.

The revue was first staged on October 12 as part of a "Fellowship Week-End," when country Y.A.F.s spend a week-end with the Adelaide Y.A.F. at the Brickendon Bridge.

It was such a success, that a repeat performance has been demanded.

More than 300 are expected to see the show. Tickets are available in advance from the Y.A.F. Revue Company, Chairman, Tony Noble, P.O. Box 27, Rosewater East, 5013.

C.H.N. ASSOCIATES

FROM OUR OWN CORRESPONDENT

Melbourne, November 22

The final meeting for this year of the Associates of the Community of the Holy Name was held at the Retreat House, Crofton, on Saturday afternoon, November 16.

The meeting of the Community House celebrated Holy Communion in the Retreat House, Crofton, on Saturday afternoon, November 16.

Members of the Holy Name Associates walked across to the Retreat House, Crofton, on Saturday afternoon, November 16, for the evening Mother and Sisters' service. The service was the extension of the house, to be dedicated later this year.

There until the present.

Mrs Stewart was appointed deputy headmistress in 1966.

Following the resignation of Miss Lynette Thompson earlier this year, Mrs Stewart became acting headmistress, which position she has held so efficiently that the council was happy to offer her the post of headmistress.

One of her innovations next year will be a one-year secretarial course, for girls who have completed their O-levels and who do not wish to sit for the Higher School Certificate.

CONSECRATION AFTER CENTURY

FROM OUR OWN CORRESPONDENT

Melbourne, November 22 — One of the best known of Victoria's picturesque churches is the tiny white-painted Church of S. James the Less, Mount Eliza, on the Nepean Highway that carries so much traffic to the Mornington Peninsula.

It was built of hand-made bricks 103 years ago, but although paid for long since, for some reason was never consecrated, although it had been used for religious purposes.

With its simple roof, and attractive interior, it has been listed by the National Trust in Australia as "interesting, prehistoric, and of historical interest."

Until four years ago, S. James the Less was served by the Vicar of St. Peter's, Mornington, as a part of that parish.

But in 1964, the parish of Mount Eliza have grown tremendously in recent years, and there is now a large permanent

population at Mount Eliza.

Four years ago, it was created a separate parish, and the Reverend C. R. Miles was appointed vicar.

Since his induction, a vicarage has been built, and there is also a fine parish hall near the church.

In 1961, \$75,000 was spent in restoring the church, but when the present vicar, investigated in history, he discovered that it had never been consecrated.

This ceremony was performed by the Archbishop of Melbourne on Saturday night, November 16, but as the tiny church accommodates only 90 people, seats had to be arranged outside for

the bulk of the congregation, and this meant that when rain began to fall.

Although the church has now been consecrated, its size is now inadequate for the parish.

Plans are being made for the church to be growing parish, and plans are being made for the church to be growing parish.

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THE ANGLICAN

Incorporating the Churchman

THURSDAY NOVEMBER 28 1968

PUR CHRIST BACK INTO ADVENT

Pressure upon the Church towards conformity with the world is nowhere more clearly seen than in the growth of a "Secular Calendar" as contrasted with the Christian Calendar. Christmas, Epiphany, Ascension and Whitsun, Epiphany and Rogationtide and All Hallowe mean something to our people. They have been replaced in modern esteem by Anne Day and Mother's Day, Remembrance Day, Abolition Day, Sunday, Red Cross Sunday, Apprenticeship Week and Education Week.

One of the worst features of this situation is that church people are only a little way behind the world in their forgetfulness of the Christian Calendar. It is not that Christian people should be scornful or neglectful of the social interests signalled by the "Secular Calendar", quite the reverse. The pressures of conformity, however, should make us all the more conscious of the need to emphasise those seasonal observances of the Faith which we now largely unthinkingly ignore.

The connection between neglect of the Calendar and lay ignorance of the Faith must be a close one. The teaching value of the Calendar is so great that it might be called "the ordinary man's theology". When the Church neglects the Calendar, it is discarding one of the chief elements in its educational equipment. Moreover the Christian Calendar is a part of Christian Liturgy as a whole. To deal lightly with the Calendar is to weaken the Church's slacken the emphasis on any part of the doctrine it represents, is to deal a blow at Liturgy. There is no way of Christianising the modern world, the energies of the Liturgical Movement could be better employed than in the revival of public knowledge and observance of the Christian Calendar.

It is the approach of Christmas which suggests these observations. So, no doubt, we shall be urged to "shop early" and to "post early", and reminded incessantly that it is so many or so many days that Christmas. As a counter-point to this frantic theme we shall also come to hearing the thought, "Put Christ into Christmas" (as if Christ were some spiritual add-on to put in a pagan festival). The Christian observance of Christmas should be put into Christmas. If He is not there, it is simply not Christmas, and no gimmicks such as we are becoming depressingly used to will ever make it so.

The world, of course, pays no attention to the religious significance of Christmas, but Christians have more concern, however, is the fact that social and economic pressures are paganising Christmas for many Christians as well. "Getting ready for Christmas" means, inevitably, getting ready for Christmas cards, and Christmas presents, and Christmas parties. It is any wonder that after the frantic few weeks of December most people have to snatch at the Christmas Communion, as if by an after-thought that comes to them in the by-gone? What possible spiritual significance and force can Christmas have for professing Christians against the background of late December as most professing Christians spend it?

In fact, what we need is Advent. There is only one way to put Christ back into Christmas, and that is to put Christ back into Advent. That's what Advent is made for. Unless on Christmas the least of life and we won't be in Christmas. It's as simple as that. This is where our neglect of the Christian Calendar comes in. Advent, like every other part of the Calendar, is designed to mean something to our people. Neglect by the Church to emphasise the soberly penitential and preparatory duty of Advent is, more than anything else, responsible for the paganising of Christmas amongst our own people.

It is unfortunately the case that the routine of December's work in most parishes is dictated by the pressures of the world, and that the spiritual tone of the Church in the last ten days of the year is the slackness and self-indulgence of the society in which we live. On the one hand the Calendar bids us think during Advent of Judgement and the world is urged to reflect on the last ten days of the year and death; warns us against "rioting and drunkenness" and bids us "let our moderation be known unto all men". But on the other hand there is hardly one aspect of our Christmas life apart from the liturgical prayers and scriptures, which gives the slightest clue to what we belong to a Church which expects its people to be concerned with these things during Advent.

How can we expect our people to resist the paganising of Christmas when the Church is, almost universally, neglecting the only thing which can possibly counteract this? Let's get back to the Calendar and make it mean something. Let's try to put Christ back into Advent. Then, when Christmas comes, He'll be in it!

THE CHURCH AND NATION

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

—Dr Geoffrey Fisher

Gorton Is Match For Whilman

THE Prime Minister's debating victory scored by the Prime Minister, Mr. Gorton, over the Leader of the Opposition, Mr. Whitman, in the House of Representatives at the conclusion of the week's work, has been a reassessment of political prospects. Mr. Whitman has deservedly earned a high reputation as a speaker. He gives the impression that he does his homework thoroughly, not only for political debates but also for occasional addresses. As examples, his new column to two recent distinguished members of the House of Representatives, Mr. Whitman of India, and the Prime Minister of India, Mr. Jawaharlal Nehru, were felicitously and in some passages brilliantly phrased, whereas Mr. Gorton mumbled, gabbled and generally gave the impression that he was making up his speech as he went along.

Mr. Whitman's two predecessors, Mr. E. G. Whitman and Mr. E. G. Whitman, were not very successful. Mr. E. G. Whitman's election broadcasts always suffered because he did not usually find his time on the air. He had expired before he had delivered half his speech. Mr. Whitman's speech was thought by many to be the lack of light and shade.

THE reason given for the surprise choice of Mr. Gorton as Liberal leader nearly a year ago was that he was the best man available to "distill with Whitman". Mr. Gorton's career as a Senator in the House of Representatives, Mr. Gorton's successor, may have been a surprise choice for the surprise choice of Mr. Gorton as Liberal leader nearly a year ago was that he was the best man available to "distill with Whitman". Mr. Gorton's career as a Senator in the House of Representatives, Mr. Gorton's successor, may have been a surprise choice for the surprise choice of Mr. Gorton as Liberal leader nearly a year ago was that he was the best man available to "distill with Whitman".

There will be testing times ahead, particularly when Mr. Gorton goes abroad in January to attend his first conference of Commonwealth Prime Ministers. Mr. Gorton's acclimatisation in Australia last week must ensure that he will be in a position to meet the fire disaster in the early months of his Prime Ministership.

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RELIGIOUS BROADCASTS

Services which are conducted by Anglicans are marked with an asterisk.

SUNDAY, DECEMBER 1
10.00 A.M. A.E.T.—The Reverend Mr. J. H. McPherson, St. Andrew's, Adelaide.
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THE PRICE OF PEACE

He maketh peace in thy borders, and filleth thee with the flour of wheat (Psalm 147: 14).

In the Parable of the Unmerciful Servant (Matt. 18: 23-25) an alarming fact is brought to our attention. All Christians have already agreed about the theology of the Cross—that Jesus died for us from the effects of sin. “He died that we might be forgiven,” says the popular Mr. Alexander has put it in her “Green Hill Far Away.”

This popularisation of one of our fundamental beliefs has led us into a false position. We are lulled into a false sense of security by the popular Paganistic and Eucharistic hymns. Today's Gospel makes the point that the Sacrificial death of our blessed Lord on behalf of sinful mankind was *redemptive of itself* to save all men from all their sins. That is alarming truth.

The death of Jesus was insufficient of itself to save them from their sins.

The total cost of our forgiveness, in spite of the precious death of our Lord Jesus, includes a price which we ourselves must pay, that is, we must learn to love others if we are to expect God to forgive us.

“For the pardon is not given without the petition in the Lord's Prayer: ‘Forgive us our trespasses as we forgive them that trespass against us’ (Matt. 6: 12).”

ONE PETITION

It is interesting that, having taught His disciples what to say in their prayers, Jesus amplified only this one petition in teaching afterwards.

“For,” He said, “if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses” (Matt. 6: 14 and 15).

One commentator on the Lord's Prayer writes that its text is capable of two interpretations: “Don't forgive me unless I forgive others.”

“Boasting the teaching that we must learn to forgive if we expect to be forgiven, we are on the details of today's Gospel, the servant himself refused to forgive a debt equivalent to a couple of weeks' wages.”

Thus we are taught how much God forgives each of us, and, by comparison, how little each of us has to forgive the other. Let us see how we measure up to this.

“Tomorrow is observed as twenty-five years mankind had to learn to forgive a European country for the holocaust seen upon the world by warlike —but what we remember!”

“The glory of war.”

“The glorious deed.”

“The horror of being slain against.”

“For some individuals at least (unhappy priestly experience has revealed) it will be the latter, the glory of being slain against, that is, the hateful and the terrible things, which will be remembered by them to-morrow.”

But perhaps this is only some individuals.

AS NATION

As a nation we seem to have forgotten to forgive our Japanese at any rate. Immediately after the Pacific War our Presiding Bishop in Japan, Bishop Michishige Yashiro, was visited by individuals and publicly vilified by the Returned Servicemen's League when he visited Australia on a peace mission to try to atone for the sins of his countrymen.

This week an announcement, apparently from the Commonwealth Department of Works in Canberra, informed us that “A Shinto ground-breaking ceremony will mark the launching of the Australia pavilion for Expo '70 in Osaka, Japan, next month.”

The latter calendar will be concerned with a Shinto priest who will take a mark of our national forgiveness. Or is it merely that the Returned Servicemen's

This is the text of the sermon for the Twenty-second Sunday after Trinity preached to Christ Church S. Laurence, Sydney, by the Reverend Donald Cordell on November 16.

League spokesman who criticises all sorts of war and bode to be persuaded to remain silent out of reverence for the holy dead.

I am sure that once again the splendid Japanese Christians will be forgiving and try to understand those who are not dealing with a Christian nation.

Although we might have been offended officially our forgiveness of the Japanese we are not nearly as forgiving in our domestic matters.

Thus did the recent postal strike a section of the Press, apparently seeking to explain the unionist's actions, quoted the American socialist Jack London's words: “Once branded a scab, a man is marked for life. There is no escape. It is infinitely worse than the brand that was placed on Cain. It goes with a man everywhere. It shadows him every footstep.”

What then will become of Miss Elizabeth O'Keefe, the postal strike breaker?

Has she no right to work? Has she no right to forgive? Has she no right to be forgiven?

Fortunately, letters in another section of the Press indicate that there is some evidence of Christian concern for Miss O'Keefe.

Close to home still, during this time of the committee people who cannot forgive God, they are in a very sad case and their only hope is in the use of the Sacrament of Penance; that is if they can be persuaded to face God at all, for pride has built a barrier which even God cannot break through.

Presently, those of you who can love and charity with your neighbours and who “do duty and earnestly repent” will be invited to make your Communion.

This short invitation has tended to replace the much longer text of the Book of Common Prayer immediately after the Bishop Barry (in former Sydney Diocese) deplored the divisive of these exhortations as “a great spiritual loss to the Anglican Church.”

Surely this is true.

Are we altogether too glib

Archiebishops, arch and so on.

GRIEVANCES

In some of the cases we have had time to intervene we discovered that the persons concerned were grievances of many years standing.

They are literally enjoying their poor health because of their preoccupation with their sad past.

One sad person that I

NEGRO SOCIAL WORKER

TO SERVE WITH CHURCH

ANGELICAN NEWS SERVICE

Mr. Woodrow W. Carter, a Negro child welfare administrator of New York City who has devoted much of his adult life to the problems of minority young people, has been appointed a senior associate for specialised field services on the staff of the Executive Council of the Episcopal Church.

Mr. Carter, on leave of absence from the New York City Department of Social Services, was appointed to his post by the Right Reverend John E. Hines, Presiding Bishop of the Episcopal Church.

He will serve, it was announced this month, as an associate of the Right Reverend Webb, director of the Church's newly-created section for Experimental and Specialized Services, a programme devoted primarily to the development of church programmes of service in society and ministries to special groups.

The appointment of Mr. Carter, Mr. Webb said, “will

strengthen the ability of Executive Council to offer mature, professional consultant services in helping diocese and other Church agencies to carry out programmes which they believe to be important for the future of the Church in the world.”

He emphasised that these programmes are their “programmes and not ours,” and stressed the importance of local development and administration of social welfare programmes. “We are working with the national Church limiting itself to providing professional and financial assistance.

Special attention, she said, will be given to Mr. Carter, the son of a Negro child welfare administrator of New York City, and for nine years before that he was a case worker and later a supervisor in the Bureau of Child Welfare.

He has been active in his own home parish at the Chapel of the Intercession, New York City, a chapel of Trinity Parish, where

ceased coming here to this church all sorts of war and bode to be offended her.

I hope I have given enough examples to illustrate for you the crying need for reconciliation—reconciliation between man and man, and man and God.

How should we go about seeking reconciliation?

When people have a difference of opinion they tend to avoid one another.

Women, in fact, do not speak. Obviously they ought to seek an opportunity to put their differences, perhaps by paying a visit. Once the talking has started again the rest should be easy if the visitor is truly seeking to be reconciled.

HOW TO FORGIVE

Perhaps the easiest way for men to forgive one another is in the simple sharing of refreshment and congenial surroundings.

Youngsters might have traded a black eye for a punch on the nose but all is forgiven when it is forgotten in the interest of a new game or joint activity.

Men, however, cannot forgive God. They are in a very sad case and their only hope is in the use of the Sacrament of Penance; that is if they can be persuaded to face God at all, for pride has built a barrier which even God cannot break through.

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in our approach to the Heavenly Father.

Our Blessed Lord says: “If you give your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift.” (Matt. 5: 23-24).

It may be necessary that these arrangements seven times seven—a Jewish concept for an infinity of times.

Likewise St. Paul warns against an unworthy reception of the Holy Communion in his First Epistle to the Corinthians (chapter 11: 17-29).

In the face of Our Lord's commands, St. Paul's instructions and Church teaching, we ought not to dare not come to the altar of God unless we are at peace with Him and with one another.

If we are reconciled, at peace with God and one another, we may come with a clear conscience to be filled by Him with the Bread of Life, which is of course, His Very Body.

He nourish peace in thy borders, and filleth thee with the flour of wheat.

ROMAN CATHOLICS

AND ANGLICANS

ANGELICAN NEWS SERVICE

The Archbishop of Canterbury's Commission on Roman Catholic Relations and the Roman Catholic Ecumenical Commission for England and Wales met at Church House, Westminster, on November 14.

The meeting was an informal one to enable members to meet each other.

The joint chairman were the Principal of St. Edmund's Hall, Oxford, Dr. J. N. D. Kelly, and the Bishop of Salford, the Right Reverend Thomas Holland.

Prayed for by Mr. John Coventry, B.J., of Heythrop College, Oxford, the meeting was presided over by Canon Howard Root, Professor of Theology in the University of Cambridge, and Canon Lambeth 1968 and Anglican-“Roman Catholic Relations.”

he has been a leader of young adults.

He has organised and led many Church seminars and conferences on the problems of youth and in 1965 served as the U.S. representative at a youth conference in Canada sponsored by the Canadian government and the Anglican Church of Canada.

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Mr Woodrow Carter

FLOWING FROM THE SANCTUARY

Because the water for them flows from the sanctuary (Ezekiel 47:1-2).

The Prophet in exile in Babylon is looking forward to the return to Jerusalem when the national life shall function once again and the Temple be rebuilt.

He has planned the new sanctuary and drawn up the orders of worship.

As he looks forward with longing, he sees a vision of a land of clear water rising at the altar and flowing towards the barren country to the East and becoming a great river.

Everywhere the water touches, new life springs up.

On both banks there grow all kinds of trees, which bear a fresh crop of fruit every month.

The fruit, he says, will be for food and the leaves for healing.

Finally, the river pours itself into the Dead Sea and the salt, brackish waters become fresh, so that they swarm with fish and fishermen catch their nets where formerly they thought it hopeless to do so.

A healing, life-giving stream of water flowing from the sanctuary is a parable of the influence of religion in human life.

For the service which a cathedral can provide to the diocese and city in which it is centred.

This beautiful Cathedral, built over a period of 70 years, with thousands of gifts great and small is today offering to God as a place of spiritual worship, where God's truth shall be preached, where a deep longing of the Spirit shall be kindled, where the service to City, Diocese and State shall be carried out in a spirit of love, with relevance and depth.

It is only to be expected that the expense of building a great cathedral like this should be questioned.

No generation before our own has known so much about the needs of the world, the problems of the millions in the developing countries, the millions of refugees in the world, the devastations of modern war.

LONG-TERM

It was one of those closest to Our Lord who asked the question: "Why was not this commandment sold and the money given to the poor?"

If you really care for the poor and are giving to the limit of your available money to help them, you have the right to ask.

There is a way of looking at this problem which may be more long-term and more productive. This cathedral can be a profitable investment on behalf of true charity to men.

For here, week by week, year by year, generation by genera-

This is the full text of the sermon preached by the Archbishop of Perth, the Most Reverend George Appleton at the consecration of the extensions to St. John's Cathedral, Brisbane, on November 22.

churchpeople and others of our generation, the lives of our neighbours, will begin to live by the pattern of the Man who lived for Others; will learn to give sacrificially for the needs of others.

The spiritual and financial capital of this cathedral, invested in deeper conversion, brighter enlightenment and humbler service, will produce in the lives of those who worship here an annual dividend of caring love, which will soon out-balance the capital expenditure.

If, because of the effort put into building this cathedral, there will be a falling off in our service to people in need, a diminution of our support for God's mission to the world, a preoccupation with the life of the rather than a priestly love for the world, then we should deserve to be driven out, scourged by the knotted cords of our Lord's love.

Let it be an inspiration to work for peace, that here, as we work for peace, we may see the eyes of God, we may see more clearly the things that make for peace and those that make for war.

Here, prayers will be offered for the world, linking the world with service, and through spiritual links, so that we may be inspired by this pulse of the Divine Love, to work to the end that the prayers we pray, confident that God is always working for

us, shall be answered.

But this need not be—this shall not be. Because of this cathedral we will love the world more deeply and widely, we will serve the needs of men more intensely and lovingly; needs both spiritual and material.

TRANSFORMATION

Because of this cathedral we will care more deeply, serve men with more personal commitment and more self-sacrifically.

Yet let us not hide from men our conviction, the insight of our own experience, that it is in the spirit, minds and hearts of men that transformation, transfiguration, must take place if we are to have a world closer to God's will.

Below through the centuries the citizens of Brisbane will be transformed by this cathedral for great occasions, for annual commemorations, for services of dedication.

Generations of priests and laymen, men and women, will be the bearers of the burdens of sin and grief and worry, asking for insight into living.

Individuals will come to be reformed by this cathedral for great occasions, for services of dedication.

Here, increasingly, men and women from all the churches will gather in unity, as today, standing before God for His unifying, inspiring, empowering grace, to serve and save the world.

A modern city is a difficult place for Christian values.

Men tend to live by bread alone, and it takes a long time to be able to live only by material values only.

Our generation desperately needs the dimension of the spiritual. We shall be restless until we find our rest in God.

We shall be dissatisfied and run down in heart and spirit until we have the help and the water of life.

We shall not be happy, safe, secure, saved, until we know how to worship.

To worship is to stand humbly, before the Creator and the Creator, giving Him His full worth, Creator, Redeemer and Indwelling Lord; giving Him the chief place in our lives, loving Him with all our hearts.

To worship is to be lifted out of our inveterate selfishness in wonder at His love and goodness.

And a cathedral is above all else a place of worship—individual worship, with associations and men, in the company of our fellow-men, pierced with the messages of beauty created by artists and craftsmen.

It is from our worship that the world will be transformed.

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MUSIC FOR A CENTENARY

FROM A CORRESPONDENT

Music is to play an important role in the centenary celebrations of St. Andrew's Cathedral, Sydney. The Cathedral Choral Society will give its first concert of the centenary year on Saturday, December 7, 1968.

The three choral tones to be performed are especially appropriate. First of all, Handel's "Deus tu Quis Es?" is a work not often heard in Sydney.

This will set the note of praise for the whole concert.

The Eastern Chorus Band will add the splendour of organ to the occasion.

John Antill's "Deus tu Quis Es?" was especially written for the Choral Society two years ago and the composer will conduct this performance.

THE EASTERN CHORUS BAND

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Apply in writing giving age, references and qualifications, denominational affiliation. Ministerial status desirable but not essential.

Rev. Alex. 58, South State Secretary, Bible House, 58 South State Street, Sydney.

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FIFTEEN STUDENTS FINISH TRAINING AT S. JOHN'S COLLEGE, MORPETH

FROM A SPECIAL CORRESPONDENT

This year fifteen students, almost half the total number of thirty-three, will finish their training at S. John's College, Morpeth. The college trains candidates for the Ministry from dioceses all over Eastern Australia as well as for missionary dioceses.

Valedictory students in 1968 include seven different dioceses: Bathurst, Canberra and Goulburn, Grafton, Melbourne, Newcastle, Riverina and Tasmania.

The students will be farewelled at a valedictory dinner, presented by Postal Events, on November 25, and at a Valedictory Eucharist the next day.

They would appreciate the prayers of Christians throughout Australia, especially as most of them will be ordained to the full-time ministry in the next few months.

Below are brief biographies of these students, with details of ordination given where known.

1. Peter Holland. Peter entered college from the parish of Wentworth Falls in the Blue Mountains, for the Diocese of Bathurst in 1967.

He studied at Parramatta High School from 1964-67 and then worked as a clerk for ten years, before studying at Moore College (1959-60).

Before entering S. John's he was a deputant with the British and Foreign Bible Society (1962-66).

During 1951-58 he was a member of the Citizen Military Force. He hopes to be ordained in February next year. He is married, with three children.

2. Howard Smith. Howard was educated at Manly Boys' High, Sydney University, and Sydney Teachers' College, graduating B.A. and Dip.Ed. in 1961 with majors in French and German.

He spent four years as a High School teacher with the N.S.W. Education Department and during this time developed an interest in amateur dramatics.

His home parish is S. John's, Dee Why, in the Diocese of Sydney, but he entered college from S. John's, Mudgee and S. John's, Taree, as a candidate for the Diocese of Bathurst in 1967.

During this year he has been head server at Morpeth.

Like Peter Holland, he expects to be ordained in February,

probably at All Saints' Cathedral, Bathurst.

3. Peter Brown. Peter is married, with four children.

He matriculated from Adelaide Technical High School and worked with the Commonwealth Public Service as a geological draughtsman until he entered college this year for the Diocese of Canberra and Goulburn.

His home parish is Christ Church, Queanbeyan and he will be ordained at the cathedral in Goulburn on S. Thomas' Day, December 21.

4. David Clark. David is originally from England, but completed his education at Daylesford High School (Victoria) and Canberra High School.

He entered S. John's in 1966 from All Saints' Church, Ainslie, A.C.T. for the Diocese of Canberra and Goulburn.

Before his entrance to college he worked as a clerk with the Commonwealth Public Service and also did voluntary work with the British and Foreign Bible Society as a colporteur (distrib-

ing Bibles in house-to-house visits).

His family is closely connected with the work of the Church—his brother is an officer in the Salvation Army; his parents were involved in Aboriginal work for the Queensland government where his father was manager of an Aboriginal community in North Queensland.

During his three years in college David has been catechist at S. Andrew's, Largs, in the parish of Morpeth. He expects to be ordained, with Peter Brown, in Goulburn on S. Thomas' Day.

5. Robert Chittick. Robert studied at Murwillumbah High School and Hurstville Evening College.

He worked as a clerk with the N.S.W. Government Railways before entering college in 1965 for the Diocese of Grafton.

His home parish is All Saints', Murwillumbah, but he entered college from S. John's, Penrith, Diocese of Sydney. He spent 1966 working full-time as lay reader in the cathedral parish at

Grafton, before returning to S. John's in 1967.

6. Kevin Ellen. Kevin gained his Leaving Certificate at Coff's Harbour High School in 1967. From 1963 to 1965 he worked as a bank clerk, and entered S. John's in 1965 for the Diocese of Grafton.

His home parish is Coramba-Woolgoolah on the north coast and he entered college from S. Barnabas', Fairfield, in Sydney.

During 1967 he studied privately and worked as a labourer and at the same time he was superintendent of the Sunday school and Fellowship leader at S. Mary's, Waverley, in the Diocese of Sydney. He returned to Morpeth this year.

7. Ian Braybrook. Ian entered college for the Diocese of Melbourne from S. Aidan's, Strathmore High School and studied at Monash University for a year, working as an auditor for a chartered accountant before coming to S. John's.

He was married in February this year; his wife Joy, also came from S. Aidan's.

He hopes to be ordained at S. Paul's Cathedral, Melbourne, on Sexagesima Sunday, February 9, 1967.

8. Ken Parker. Ken studied at Seymour High School, gaining his Matriculation Certificate in 1965.

He entered S. John's in 1966 as a candidate for the Diocese of Melbourne after working as a salesman at the University Bookroom, Melbourne.

His home parishes are S. Mary's, North Melbourne and S. Mark's Garrison Church, Puckapunyal.

While in college he has been Librarian (1967), Head Hebrew-dominant (1968) and Editor-Reporter (1967-68).

During his three years at Morpeth he has been associated with the parish of S. Mary's, Weston (Diocese of Newcastle).

9. Michael Leslie. Michael studied at Gieling Grammar

School and All Saints' College, Bathurst, and worked in various occupations before coming to Morpeth—bank clerk, stores clerk, and tunnel brake-man at Island Bend in the Snowy Mountains, and taxi-cab driver in Sydney.

He has continued to drive taxis during vacations while at college. He studied at S. John's in 1963, returning in 1966 as a candidate for the Diocese of Newcastle. His home parish is All Saints' Cathedral, Bathurst.

Michael will not be ordained immediately but will be married in January to Miss Annette McDowell of the Bathurst Office of Christian Education.

They will probably live in

Youth Fellowship at S. Mary's, Morpeth, and the Scout Troop at S. Peter's, East Maitland, and is a member of the League of Youth. During the past year he has served the college as senior student. He is to be ordained at Christ Church Cathedral, Newcastle, on S. Thomas' Day by the Bishop of Newcastle.

11. Also to be ordained deacon on S. Thomas' Day in Newcastle is Kenneth Jones.

12. The Reverend David Denby. David is originally from England, his home parish being S. Martin's, Worcester.

He was educated in England and worked as a baker before coming to Australia in 1950.

He worked as a share-farmer

A PRAYER FOR THE COLLEGE

O Lord Jesus Christ, who art the one True Light which lighteneth every man that cometh into the world, vouchsafe Thy blessing upon all places of sacred learning in this land, and especially upon the College of S. John the Evangelist.

Send Thy Benediction upon all who are placed in authority within the College, make them wise to teach, or to govern, or to direct. Sanctify and illumine its students in their preparation for the sacred ministry of Thy Church. Open the heart of those to whom Thou hast given the power to advance and sustain its work. Reward with Thy blessing all benefactors; and grant to the College such success as may tend to Thy Glory and the Salvation of Thy People. Who art with the Father and the Holy Spirit, one God, world without end. Amen.

Newcastle, where they hope to find secular employment.

10. Trevor Smith. Trevor was educated at Campbelltown High School, where he gained his Leaving Certificate; he then proceeded to study Arts. Before entering college he worked as a clerk for six years with the University of New South Wales.

During this time he served on the Leadership Training Board of the Church of England Boys' Society and the Young Anglican Fellowship.

He entered college in 1966 from S. Peter's, Campbelltown, in the Diocese of Sydney, as a candidate for the Diocese of Newcastle.

While a student at Morpeth he has been associated with the

in the Riverina and entered college for the Diocese of Riverina in 1966.

He was made deacon at Griffith on S. Andrew's Day last year and will be priested at Naranderra on S. Thomas' Day next.

While in college he has been honorary deacon at S. James', Morpeth. He is married with two daughters.

13. Robert Lucas. Robert entered college from S. Andrew's, Coolamon for the Diocese of Riverina.

He was educated at Wagga Wagga High School and worked for three years as a clerk with the Wagga Wagga City Council.

He will be made deacon on S.

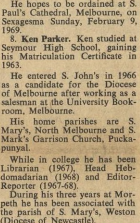
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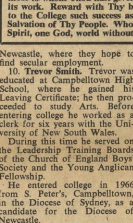
Peter Holland



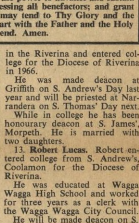
Howard Smith



Robert Chittick



Kevin Ellen



Ian Braybrook



Peter Brown



David Clark



Robert Lucas



Ron Tongue



Michael Nixon



Michael Leslie



Trevor Smith



David Denby

A Pulitzer prize winner in 1959, it has aroused controversy