

A.B.C. 'CHALLENGE' PROGRAMMES

The television programme, "Open Grave", which aroused such interest when shown by the A.B.C. on Easter Day, and one which makes a frank assessment of the Roman Catholic Church in Ireland, are among six unusual, interesting programmes to be shown on all A.B.C. stations during July and August.

To be shown on Sunday evenings at 8.10 this series will be presented under the general title of "Challenge". All have been obtained by the A.B.C. from overseas sources.

Commencing dates for the "Challenge" series are: N.S.W. Victoria and South Australia: July 3; Queensland and Western Australia: July 10; Tasmania, July 17.

The first to be shown is the B.B.C. programme "Pilgrims to Lourdes", in which Malcolm Macgregor travels with a group to the grotto associated with Bernadette, and considers whether there is any value in the stories of healing there.

MYSTERIOUS CASE

"Open Grave", a "news" type film of examining the mystery case of Joshua Corbett, who was executed for his alleged complicity in a plot against the second in the series.

This is followed by an Inter-Television (International Television Federation) programme on the

Church in Ireland, entitled "The Men in Black", which is the first programme, comparing the ideas and practices of four world religions, including Protestantism by the noted historian, Arnold Toynbee.

Duke Ellington, one of the greatest composers of our era, and leader of his own band and two choirs in a presentation of it, supported by several alto saxophonists and a top-liner. This performance is being shown in New York's Fifth Avenue Presbyterian Church.

The series concludes with "Men for Others", produced by the Canadian Broadcasting Corporation, which shows how ideas advanced by Dietrich Bonhoeffer are affecting the thinking and action of Christians in the North America.

A leaflet giving further information about this series of stimulating programmes is available from the A.B.C.

YOUTH CENTRE APPEALS FOR MORE FACILITIES

FROM A CORRESPONDENT

Melbourne, July 4

Two young Melbourne men, one of them an Anglican priest and the other a Methodist layman, have launched an appeal for a project aimed at keeping Fitzroy's drifting teenage population "off the streets and out of trouble."

The two men are the Reverend Ian Ellis, chaplain to the "Taranus" Youth Training Centre, West Parkville, and 23-year-old Rob McCutcheon, a public servant.

They live in an old two-storey terrace house in Fitzroy Street, which has been "open houses" to numbers of young people since January, 1964. It is known as the "Karibuni" Youth Centre from the Swahili word meaning literally, "Come on in; you are very welcome."

Here the teenagers have found a common meeting place, where they can come regularly to talk, drink coffee, and generally enjoy each other's company.

"The numbers have gradually grown, and it's obvious that further facilities are urgently needed," Mr Ellis said. "The adjacent house has become available for \$2,200, and is committed to his interpretation of the faith.



The Government-General, Lord Carter, who led the second lesson in S. David's Cathedral, Hobart, on June 26.

FAMILY CENTRE OPENED

FROM OUR OWN CORRESPONDENT

Sale, July 4

A dedication followed by a family social opened an appropriate way in which to commence the official work of the Anglican Family Centre, Traralgon East, planned as an extension to the work of the S. James parish. This centre was presided by a Sunday school and church which meet in a nearby State school.

The Bishop of Gippsland, the Right Reverend D. A. Garnsey, performed the official work of dedication during which a statement of purpose was read by the representative of the local committee, Mr P. Enew, together with that of the rector, the Reverend Geoffrey Ross.

NEW AREA

A predilection of young people at such an opening was an indication of the nature of the task in this new housing settlement. Services began the next morning in addition to the other activities which are being sought in this area.

Present at the official gathering were the Mayor and Mayoress of Traralgon, Cr and Mrs Priestly, together with the President of the Emerald Shire, Cr E. Farmer, the Mayor of Town Clerk, Mr L. Hickman and Mrs Hickman.

Also assisting were former rector, Archbishop G. Lovgrove; and the Archdeacon of the Latrobe Valley, the Venerable J. Knife; and Assistant Priest, the Reverend Dennis Vardon.

BROTHER WILLIAM'S RECORD

FROM OUR OWN CORRESPONDENT

Brisbane, July 4

"Tell Me Again", the seventh disc of songs by Brother William S.S. Co revised in the ANGLICAN on June 9, has already sold out two separate pressings.

A third pressing is now being made and stocks will become available again at the "Quaery", Brisbane, on July 8.

Misses of the songs (except for two written specially for this record) may be obtained from the Fraternity, Gaitley Road, Turanga, Qld.

CATHEDRAL'S TRIBUTES TO A FORMER PRECATOR

The fact that the late Bishop E. N. Wilton was a former Precator and Headmaster of the Choir School was seen in many ways at his funeral service in S. Andrew's Cathedral, Sydney, on June 22.

John Antill, who had been chorister when Bishop Wilton was Precator, wrote an "Elegy for a Headmaster" which was played as an organ prelude by the Precator, the Reverend Lawrence Bartlett.

The last hymn, "On the resurrection morning", was again at the Bishop's request.

It was developed from a theme from the Bishop's favourite carol, "The Three Doctors", which in turn had been written by Joseph Massini, a former organist of the cathedral.

Mr Bartlett produced an arrangement of the hymn "Love Divine", sung as an anthem, as a token of respect and affection from one Precator to another.

The Bishop had requested that

his hymn be sung at his funeral, and that by the time the service was S. Andrew's Day, "Jesus calls us to o'ed the turmoil", which is usually sung at the Old Boys' services.

The last hymn, "On the resurrection morning", was again at the Bishop's request.

The Dean, the Right Reverend F. O. Hulme-Moir, conducted the service. Canon and Mrs. Linnerton (a former chorister) read the lesson. S. Begbie gave the address, and the Right Reverend the Right Reverend M. L. Leary, gave the blessing.

There were about 500 people present — a moving tribute to a man who was not so much a public figure as a well-loved friend.

PAGEANTRY IN HOBART

FROM A CORRESPONDENT

Hobart, July 4

The Governor-General, Lord Carter, and the Governor of Tasmania, Sir Charles Galvani, attended Matins in S. David's Cathedral, Hobart, on June 26, together with other members of the Order of S. John of Jerusalem.

The service was on the occasion of the annual meeting of the Priory Chapter of the Order. Lord Carter is the Prior of the Communitatem of St. Charles, the Deputy Prior.

The procession to the cathedral consisted of the Governor-General, Major J. F. Martin; the Chancellor of the Exchequer, Colonel G. G. L. Steaning; the Governor and his aide-de-camp; and several other members.

BLACK ROBES

Those taking part in the procession wore the black robes of the order. The service was also attended by members of the Tasmanian S. John Ambulance Brigade.

Matins was sung by the Precator of the Cathedral, the Reverend D. J. Pearce, and the occasional prayers and sermon were given by the Dean of Hobart, the Very Reverend E. M. Webber. The Chaplain of the Hutchins School, the Reverend M. L. Eagle, assisted with the receiving of banners.

On Friday, Lord Carter attended a special meeting of the Council of the University of Tasmania. During the meeting, Lord Carter was admitted to the honorary degree of doctor of laws in a ceremony conducted by the Vice-Chancellor of the University, Sir Henry Somerset.

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The procession members of the Priory Chapter of the Order of S. John of Jerusalem arriving at the west door of S. David's Cathedral, Hobart, on June 26 before a service attended by the Order and the Tasmanian S. John Ambulance Brigade.

BOOK REVIEWS

NON-CONFORMISTS
LEADER

RICHARD BAXTER, Geoffrey F. Nutall, Nelson, pp. 142, 55.00.

Richard Baxter, leader of the English non-conformity in the century of a century of revolution in English politics and religion. Born in 1615, he was ordained in 1638 and three years later, appointed curate at Kidderminster. By his nature eager and sensitive, Baxter was dogged with ill health from his youth.

"The face of death, and earnestness of eternity, which convince me, what books to read, what studies to prefer and prosecute, what company and conversation to choose!"

Until he was 19, although studying practical divinity, he was "satisfied in the matter of Conformity," and "joined with the common Prayer with . . . hearty fervency." But the seceding of a group of Puritan non-conformists led to a deepening of his own religious convictions and perhaps first planted the seeds of doubt about conformity.

His dopamism offended many at Kidderminster during the civil war, he found it prudent to leave temporarily. Eventually he became a member of the Parliamentarian army.

When he returned to Kidderminster as Minister from 1649 until 1660, he preached "as dying man to dying men," and it was during this period that he produced his most famous devotional book, "The Reformed Pastor."

At the Restoration, Baxter was the leader of the non-conformity, opposing the "primitive episcopacy against the old diocesan form. His part at the Savoy Conference is fully dealt with in his autobiography, and while Dr. Nutall agrees that Baxter's lack of strategy and flexibility contributed to the loss of the cause for which he fought, he is inclined to believe, with Baxter himself, that political maneuvering had ensured that the cause of non-conformity would survive.

MANUAL FOR SERVANTS

SERVING AT THE ALTAR, Devn. Taylor, Religion Services Press Ltd. Pp. 68.

EVERY handy must want a suitable, handy booklet to give to his servants, and this one is as good as any now available. The words of the Holy Eucharist are given including the normal variations of the 1662 Prayer Book Rite, and the words and actions of the server are emphasized by the use of red print. It is with the smallest minor exception that the service is given.

It is used, is rung after the first paragraph and not at the beginning of the Consecration Prayer, there can be no criticism offered concerning the instructions to the server. All is there, and all is clearly expressed.

In addition, there is a useful introduction "explains" the varying tradition of the Church of England, notes on Church services, liturgical colors, vestments and veils, full instructions on preparation for the service; questions for self-examination, an office of admission of a server, and a Prayer Book of Complines.

It is doubtful if we ought to maintain the pretty fiction that altar candles are symbols of the "Light of Christ," especially when this "light" is extinguished at the end of the service, as with vestments and the traditional furnishings, are simply signs of the outward continuity of the Church through the ages.

As a whole, it is surely true that we gave credit to author-poet.

"ONE MINUTE OF TIME"

"One Minute of Time," Vice-Admiral Harold Hickling's contribution to the "Melbourn-Voyce" collection, first published by A. H. and A. W. Reed last year (and reviewed in these columns then) has now been reissued in a paperback by Sun Books Pp. 142, price 95 cents.

ESSAYS AND INTRODUCTORY
REVIEWS
THE LESSONS

HEADING: THE LESSONS, Rev. H. C. Cooke and David J. Cooke, Macdonald, pp. 107, 5.75.

Christian people are beginning to realize that they can no longer plan in denominational isolation. Sunday schools, for example, must be used for the common purpose.

This problem is forcibly dealt with in an introduction by the Reverend G. D. Brimacombe, a Methodist minister, in "The Strategy in Canberra" is its title, and it is written in the wake of a consultation between various denominations held in the capital city of Canberra in April of this year.

The Reverend Hugh Scott of the Wesleyan Church is short but scholarly essay on the New Year Message which the Reverend Bishop of Warrack as its advocate. He attacks the traditional, "Nothing Prescribed—Except Love" as being unliberal. "The essence of Christian ethics," says Mr Scott, "is that we should love God."

Dr Daunton, F.R. appears again in the role of defender of wretched phrases. This time it is "Oliver Cromwell," and the writer endorses the view that the author's Government was the most tolerant government which had existed in England since the Reformation.

These snippets will give the reader some idea of the store which he gets his Review, the author's best reviewed pungent "leader" on the Second Vatican, there is a summary of the presentation of the Viet Nam Council taken from his own writing. —C.M.G.

TENSIONS IN NEW LAID

HERESY AND DEMOCRACY IN AUSTRALIA: The Formation of Australian Catholicism. T. L. Suter, Melbourne University Press, pp. 200, 5.00.

Not untroubled by the nationalist tensions which divided the Anglican Church in the same period, there is no one way the Roman communion found it more difficult to establish itself in Australia than in England and Ireland.

But nationalism is only half the story, and the merit of Dr Suter's book is that it takes us behind the curtain to show the relationship between the Benedictines—represent the English variety of Catholicism and the product of all Hallows—representing the Hibernalist view of the world. These parts are among the least satisfactory in the book, for not only does the engaging and dramatic presentation of the earlier pages, but the sharp penetration of motive-against secularism in any form prevents him from doing justice to its indubitable contributions.

Not all will be satisfied with the reasons given for the success of itinerant Methodist preachers, nor does the summary of the message of the author (and himself as true, or suggest avenues of further further research. One speculates about the reaction of the Anglican Episcopate Conference on being told that their communion was "without virtue."

Dr Suter is not at his best when he has to write about the lives of those who were not his own, though his account of the dispute between the letters of the infant Church, some favoured State and others, is well written. It would make better progress with it.

Nor are the fully talented Mrs Chisholm and John O'Shanahan, in the former case, treatment and fair share of praise perhaps a trifle over-enthusiastic. In the former case, Duncan appears in a rather less favourable light.

These sketches warm us against assuming that all the Irish had the same ideals for the infant Church. Some favoured State and others, it would make better progress with it.

Some, like McEnroe, were prepared to enter the political arena, and their aims, like others, such as Good, distinguished politics as much as they distinguished religion. These differences both in aim and in method are attributable to the fact that many of the clergy were being trained at all Hallows, and not at Maynooth, though there was just enough of the latter to add variety.

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A NEW VENTURE FOR THE SISTERS OF THE CHURCH

INVOLVEMENT IN THE WORLD

BY A MEMBER OF THE COMMUNITY OF THE SISTERS OF THE CHURCH

AT THIS present time of renewal and change within the Church, Religious Communities are called to look at the Gospel and the ideals of their founders and re-express them in terms relevant to the modern world. The aim and purpose of our life is "to promote the honour and glory of almighty God, of His eternal Kingdom upon earth". This allows for wide scope and has been carried out in a variety of ways: from educating street children in the London slums to providing meals for unemployed men in Toronto, Canada.

Today the sisters in ten schools (three in England, two in Canada and four in Australia), and three Homes for children in England. The large, well-equipped buildings which are necessary for our work, give an impression of opulence which is not for some people to reconcile with the religious vow of poverty.

Although as individuals we have no possessions, yet as members of the community which owns our schools and buildings we acquire a certain status that makes us less acceptable for some people. In Australia, where our schools are free-paying because of the lack of Government aid for private enterprise in education our contact is almost entirely with the more affluent of society. This has given a distorted image of our community making it difficult to have no interest in ordinary working people.

AT GLEBE

Last year two sisters in Australia considered re-building St. Gabriel's School, Sydney, in a more suitable area, but it proved impracticable because of the shortage of "school sisters" available to cope with the running of a larger school. After much thought and prayer, the community was guided to the Holy Spirit to enter a different field of work — among the less privileged "wage-earners".

Our house has been purchased at Glebe in the heart of Sydney where four sisters will live, putting themselves at God's disposal to serve their neighbours by just being present among them: a presence of the Church, the Body of Christ, belated and intended as a witness of the love of God. This is the basic stage of any missionary undertaking, but one which is overlooked.

By choosing to live in the slums, under the same conditions, going out to the same mental work, we shall be participating as far as possible in the lives of those around us who we may come to belong to their milieu.

In Liverpool, England, we have recently sold our children's home which was no longer required in that area, and have moved to a smaller house in which the sisters will lead a similar life to that envisaged at Sydney, but with two of the sisters continuing to teach in our nearby secondary school.

SHARED FRIENDSHIP

Jesus chose to spend a greater part of his life on earth as a workman in the rather despised work of carpentry. During this time he engaged in no direct teaching work, but instead exposed those among whom he lived to God's love in his daily occupations and encounters. Some sisters in our community feel a strong impelling call to initiate in a definite and real way this part of Christ's life within the call to the life and not apart from it. It must therefore be shared within the framework of our community and its common "family" life.

In this family we are strengthened and integrated both individually and corporately by

our mutual exchange of love, help and consideration for one another. Only in so far as we are faithful our subsidiary vocation to the religious life, will we be able to fulfill our subsidiary vocation to the apostolate with its stress on "being rather than doing".

At Sydney and Liverpool, we shall try to show our love for others as Jesus did in a way which will be acceptable to them; not exposing it as something to be handed out to those less fortunate than ourselves, but as a real deep shared friendship which "either pre-supposes equality or brings it about."

We want at all times to make ourselves available to all, but especially to those with whom we live and work, and the misfit and inadequacies of life who always seem to need another on whom to lean.

All people have their dignity as human beings and deserve to be treated with love and respect at all times and in all circumstances. They are of God, created in His image and destined for life with Him.

By giving to them their due and really caring about them, we help them to develop to their full stature and to realise

the whole potentiality of God's purpose for them.

Through Jesus' love and friendship, Matthew the tax-gatherer became Matthew the disciple and apostle of Christ. The Church is her true self only when she exists for humanity," wrote Bonhoeffer. As members of the Church we are called to be yeast in the dough of the world, yeast which must be buried and hidden in the dough so that it can permeate it and give its life to enable the whole loaf to rise.

If we are to bury ourselves in the noisy "daily-burly" life of a city and be used by God to influence others, our times of prayer must be jealously guarded. "There is no apostolic activity more important than prayer," also there can be no effective apostolic activity without prayer.

Prayer is that vital union — communion — with God — which our active work flows, which work in its turn feeds and nourishes our prayer. Our jobs will be regarded "not as time taken from, but as time given to prayer."

Set times devoted wholly to coming apart and being with God are necessary to bring us to a complete union with God.



... in the same area... Where the Sisters of the Church will begin their new venture in Sydney in September.

AFTER COCKROACH

Hot July tears ran down my face.

I couldn't stand there any more:

My God, that took!

I sat and ran and wailed.

And 'til the sun was fully in the sky.

I howled... just like a kid.

I couldn't love him any more,

That fell very much moment

Face to face we looked.

Love? So strong

Never yet to wack

Which called for 'yes'.

No answer: 'no'

O God!

How shall I forget that moment.

Those eyes,

Those sad and loving eyes.

Now, possessed by love unbroken

I can't find it held.

As though I held him.

Stand in front of Christ

Full of confidence: bold!

No longer trapped by fear.

No longer trembling me.

No strange, new hope;

Indefinite courage at his word

Just to know all the time... .

Just to love him till our lives.

"Peter".

the whole potentiality of God's purpose for them. Through Jesus' love and friendship, Matthew the tax-gatherer became Matthew the disciple and apostle of Christ.

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Set times devoted wholly to coming apart and being with God are necessary to bring us to a complete union with God.

Our social work and Sunday school teaching are, we think, incompatible with our desire to approach others on an equal footing, devoid of official status, but only with a friendship in which we can both freely give and receive.

The Roman Catholic congregations of the Little Brothers and Little Sisters of Jesus, have already begun to practice this new approach to the apostolate — love much to them and to the inspiration of their founder, Charles de Foucauld, who gave his life for the most forsaken people he knew, the Touareg nomads of the Sahara, among whom he chose to live.

An increasing number of Anglican priests and Religious who are aware of this need for greater involvement with people in the world, are being drawn to these ideas and the adapting of them to fit the particular fields in which they work.

PIONEERING

Religious Communities ought to be pioneers for the Church of God in every age. Our founders, Mother Emily, was a great pioneer. She took initiative, chiefly among the Homes of the community in this field, in the development of encouraging timorally.

When the poor needed food and clothing Mother Emily quickly organised such schemes as half-penny dinners and second-hand clothes depots to provide relief.

Her wisdom was apparent when the usefulness of any project had come to an end and she closed down a house, or having pioneered an undertaking she withdrew from it to leave it to be carried on by the State.

By identifying ourselves as far as possible with the ordinary working people and sharing genuinely common with them, we shall be expressing Mother Emily's ideals in a way we believe to be acceptable and suited to today's world.

To many, our approach will seem strange, unorthodox and even sedes. Yet our approach with the very heart of the Gospel: love one another.

It gives a true experience to our religious vows and is compatible with the aim and purpose of our community.

See "New Outlook" in "The Churchman's Office," 1958 Issue, No. 4, (Parish House, 10, St. Bonaventure Street and Power Street, Sydney, N.S.W.)

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"THE WORLD OF CHRIST", a publication of the Church

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RELIGIOUS TELEVISION

THE Christian Television Association in Sydney has favoured us with three weeks away from the committee members discussing their impressions of the Christian faith on camera.

In place, are three of seven programmes from the Church and Life Movement, bearing in mind that the basic aim of C.A.T.V. is the bringing together of the churchman and the non-churchman to discuss the more social questions of our immediate concerns, what has been the success of these television programmes? The first came from the Sydney C.T.A., — the other two from Melbourne.

The Sydney programme was a fictional drama with film inserts to arouse interest in Asia and its starving millions. We were treated to a terribly precise script that was at times very human, but absolutely unlikely.

Australian businessmen just don't come back from business trips 'somewhere in Asia', with such a desire to evangelize Australia that they go visiting friends at nine o'clock at night going over presents of crosses and alarm bells. For a drama to make any comment on any issue it must be accepted by the audience as typical and probable. This one was neither.

And as if the script wasn't preachy enough, we were treated to another sermon by the chairman of the C.T.A., 'I've heard nothing — last month's viewers, and made the understandable error of the set of the fictional drama. Please Sydney — next time only one sermon!

The two Melbourne episodes featured that inebriate quizmaster Danny Webb as the up front man. His effort at pretending to do a programme about "living in the scientific age" was pathetic. The scriptwriters know that the viewer will not accept one man talking him back to trying to produce a programme about something. Had there been a couple of people discussing the programme among themselves, it would have been considered better as the gimmick around which the programme was being built.

THE whole conception was unlikely, the script shocking and the message was lost in a maze of verbosity, bad acting and production. The treatment on computers was so bad as to be unbelievable.

Last Sunday's effort on "Living in the lucky country" was no exception. It seemed to magnify inequality. To Dave Danny Webb, the symbol of inequality — and handout quizzer for large prizes for no skill must be the greatest evidence for the lack of equality in this generation — notifying on inequality was just too much.

Again, to begin with the comments of New York attorney William Stringfellow on Australia's treatment of the Aborigines, based on a few days' work was to add insult to injury.

CATHEDRAL ORGAN RECITAL

On Thursday, June 30, another in the second series of this year's lunch-hour organ recitals was given in St. Andrew's Cathedral, Sydney, by Michael Hemann.

Mr Hemann is the successor to Mervyn Byers as resident organist at the cathedral and has now held the post for five months.

The recital was of the E. Power Biggs' fulfillment of Eric Goddard's *Reveries* and Charles Shaw's Variations on an Old Canon, Schumann's Setting No. 1 in C minor for pedal piano, Sir

This is the first of a series of reviews of Religious Television and Radio, which will now appear weekly.

What he said was right — but who would accept it? Again, the whole point and philosophy of the whole programme would do nothing to impress the non-churchman, who would be the scope of the churchman's outlook.

A hard-hitting documentary programme is the only way to handle this kind of material, possibly that will be brought into some deeper thought.

But the Church fails as it attempts to do this. It is not a professional job done on the church. Its time at Church stopped trying to make its own television programmes, and paid the professionals to make them. The Church has had a terrible

RECORD REVIEWS

PIANO AND HARP

REHEARSE, CONCERTO FOR HARP, KLUHMÜLLER, CONCERTO No. 4 FOR HARP, Lis. London, Imp. Neo-Franco Palladium Chordless Graham. **REHEARSE, CONCERTO FOR HARP, KLUHMÜLLER, CONCERTO No. 4 FOR HARP, Lis. London, Imp. Neo-Franco Palladium Chordless Graham.**

SCHUMANN, FANTASIA IN C MAJOR, EDUARD SCHMIDTKE, Violinist. **SCHUMANN, FANTASIA IN C MAJOR, EDUARD SCHMIDTKE, Violinist.**

SCHUMANN, FANTASIA IN C MAJOR, BEETHOVEN, SONATA IN D MINOR, Violinist. **SCHUMANN, FANTASIA IN C MAJOR, BEETHOVEN, SONATA IN D MINOR, Violinist.**

THE week of the percussion instrument which has become a couple of harp concertos and a harp concerto. The harp has been brought to the attention of the music lover.

Francoise Boieldieu (1775-1834) is known for little more than her *Calich* of Baghdad overture and this is hard to explain. The harp concerto of the Concerto. It is a delightful piece of music. The harp has been played on this record by Lily Laskine. Every kind of harp concerto, played in the style of the Boieldieu, is shown really sparkling, and it is in the Boieldieu.

The sixth Harp Concerto by Johann Krumpholtz (1745-90), although lacking the charm of the Boieldieu, has its own pasty character and virtuosity. The Jean-Francois Paillard Chamber Orchestra accompanies, which it invariably does, with polish and style.

In brief, a simply delightful record.

The *Fantasia Op. 17* by Robert Schumann was recorded as a contribution towards the cost of a memorial to the Bach. Although the music was shelved, Beethoven's influence is evident in the introduction of echoes of the *Adagio* from the "Tempest" concerto, the finale of the Fifth Symphony and the initial part of the development on the theme from the song-cycle. An

This is personal music, which, if it is to mean anything, will be a record of a man's emotional with its desperation and

organ registration balance and the need for synchronization of pedal and manual. It is the most enjoyable performance of unusual interest and notable in the smaller works.

In Australia there is a crying need for more organ recitals — to the development of both organists and audiences. The size of the audience was a great disappointment and it is hoped that the next recital will advertise more widely the future recitals in this series. (There were only even a sign outside the cathedral on Thursday.)

The series will continue at 115 p.m. every Thursday until the end of August. Other organists in the series will be the Rev. Canon (Dr. Robert) de la Roche, Canon Lawrence Bartlett, and a deputy organist at the cathedral, Alan Beavis. **P.C.L.L.**

MUSIC FESTIVAL AT WAHROONGA

A. S. John's Festival of Music will be held at St. John's Presbytery, Wahroonga, N.S.W., on Friday and Saturday, July 22 and 23, at 8 p.m.

Peter Broome will conduct the Ku-Ring-Gai Chamber Orchestra, Douglas Spencer, St. John's Choir, and David Reeves will be at the console of the "Puls" Dutch Baroque organ.

The programme includes works by Corelli, Vivaldi, Monteverdi, V. Williams, Bach and Handel (concertos Nos. 2 and 9 for organ and strings).

Programmes will be available at the church for \$1 or \$1.75 for both nights, students half price, or be obtained from Mr. R. Rowe (telephone 57266).

—AGNOSTICOS.

WATCH OUT FOR

A.B.C. television has two programmes in the "Don't care miss" category. Thursday night at twenty past ten, that is, the critic of C.A.M., the "Don't care miss" programme is the one by Edwin Robinson. Next Sunday at five past nine a repeat of "Open Grace" and a astounding piece of realistic television. It is not one to hold your interest.

MEMORIAL PLAQUES

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Moore College is engaged in the very worthwhile and rewarding work of teaching the Word of God to men and women who are called to devote their lives to the ministry of that Word in Sydney, elsewhere in Australia, and overseas. The promise of God that He will supply the needs of His servants has been fully experienced in the work of the College.

As Christians in the complex modern world we are enjoined still by our Lord Jesus Christ to go and make disciples of all nations and basically Moore Theological College exists that this command may be the better obeyed, both at home and abroad.

Not everyone is called to train at a College such as this. But every Christian can have a definite part to play in helping the students to achieve their full potential as Christ's servants, unhampered by restrictions due to lack of money, in an otherwise affluent society.

All of us can pray. The object of our prayer at this time is that faithful Christians will be moved to give \$200,000 in the next five years of this work.

Much of this money will be used to build adequate accommodation for single and married students and for lecturing staff, many of whom at present are living in sub-standard dwellings.

Part of this money will be used to set up a post-graduate bursary fund so that our future lecturers may be the better trained for the benefit of us all. Any balance will be used to reduce existing debt.

Some see money as a balance at a bank. Some see buildings as piles of bricks and mortar and glass. — we see both as providing trained men of God.

And as each student moves out into the world to fulfill his ministry, in whatever measure we have helped in his training, we share his ministry.

REV. W. L. WALSH,

DIOCEAN CHURCH HOUSE,

GEORGE STREET, SYDNEY, N.S.W.

Dear Sir,

1. Please send me a Prayer Leaflet. []
2. I enclose the sum of \$ _____ for the extension of the work of Moore College.
3. I wish to pledge the sum of \$ _____ per _____ for the extension of the work of Moore College.

NAME (Rev., Mr, Mrs, Miss)

ADDRESS

CITY

POST OFFICE

STATE

will you
PRAY
will you
GIVE

Here then is the conflict — if you give us your money, we will give you a superb performance of a Beethoven sonata, or do you want it for Schumann's sake? Of course, you could try both.

P.C.L.L.

PRESIDENT THANKED

ECUMENICAL PRESS SERVICE

Geneva, June 29

The annual meeting of the Christian Council of Kenya has just ended. In a letter to President Mzee Jomo Kenyatta thanking him for his invitation to the Council, the President has thanked the Council for its handling of the affairs of the Republic and the Government of Kenya, and for the way in which he continues to handle the political situation.



TRAITOR TEMPLE

So when Jesus had dipped the morsel he gave it to Judas Iscariot, the son of Simon Iscariot. Then after the morsel, Satan entered into him. Jesus then said to him, "What you are going to do, do quickly. Now no one of all those who knew him by his name but Jesus was willing him. Jesus said to him, 'What you have done, you have done for the feast'—or that he should give something to the poor. So, after he had taken the morsel, he immediately went out—and it was night." (John 13:26-30).

The necessity of Judas Iscariot is baffling. It is far easier to understand the reactions of a Peter remaining loyal in the time of crisis than it is to understand the calculated treachery of one who had been a friend of Jesus.

Judas surely must have been a good man when Our Lord called him to follow—at least he must have had the potential to be a good man.

CAPABLE

He must have been capable of being given charge of money; and that would have been important to the small fund of monastic preachers led by the Christ.

He was apparently often entrusted with buying the provisions needed for the community—a task which indicates that he had certain powers of judgment and reliability. And, we must have had received the morsel. Satan entered into him.

It is strange that we know more about Judas than we know about some of the other apostles who remain faithful. Why is it that St. John goes to so much trouble to paint the picture of the man who is one of the most disserviceable characters in history?

It is simply because the villain of literature often appeals to our audience rather than the hero? I think not.

St. John was not writing his good news for literature effects. He was writing about himself. It is the essential truth about the life of the Lord, and it is essential that John did not even write a single word without reason, and the character sketch of Judas was written in the narrative to teach the readers the dangers of unbelief and disobedience.

Judas was not a coward who failed to understand the teaching of Christ in the way in which the high priests failed to reform his mission.

Judas was no politician like Peter or Herod who were desperately determined to maintain their own notions at all costs.

Judas was one who had had his feet washed by the Master, and one who was not suspected by the Master of other decisions.

In fact when he went off into the night the other disciples agreed that he was going to do some-thing that was good—perhaps give to the poor.

It was a well-rehearsed and well-thought-out plan, but after receiving the morsel, he immediately went out into the night.

Do I believe that John has carefully maintained this story? Judas the betrayer because he knows the dangers that all sinners face.

Those of us who follow the Lord Jesus later to his passion meditate on the scriptures, are the very people whom Satan would love to catch.

CHOSEN

And one of the most terrifying things about the story is that Judas was one of the chosen Twelve; and nobody but Jesus knew that he was a betrayer until it was too late.

It would sometimes if Judas himself knew when his actions were bad. I have no doubt that he thought he was being genuine and sincere, although it is certainly true that he was a troubled person.

Who else but a frightened man would come to the praying Lord Jesus accompanied by a band of soldiers, behind the safety of their swords and staves?

Sometimes we are surprised that Judas betrayed his Master with a kiss, thus denouncing the Jew of all symbols of human brotherly affection.

But we must remember he was chosen. He was chosen to be the one who had been invited to the Lord Jesus, and so when he failed, he failed as a betrayer. He was chosen to do as he did, and his attitude to God and his attitude to his fellows.

The love of love broke down into a sickening desire to do as he did, and his attitude to God.

The Lord Jesus reminds us of the Parable of the Mustard Seed. Our Lord said that the Kingdom of Heaven was like a mustard seed which was sown in a field. But even when we are on the verge of temptation to do an act, we face judgement in every thought. Remember that the Lord Jesus said that the sacrament of the Body and Blood was given to us when we were baptized. We are surely as if we had been in the Upper Room on the first Maundy Thursday, and we gather there as friends to receive the morsel from the Master.

It is in the way in which we use the morsel, and the manner in which we receive them, that we are judged. We are judged as belonging to the children of light or the children of darkness.

There are so many faithful people in the Church, and we are not able to grasp in our little minds this magnitude.

And then we hear the voice of Our Lord telling his followers, "Blessed are the pure in heart. Blessed are the merciful. . . . There is the God within, and there is the God without."

It is at the very time that we are tempted to do an act, we are reminded of the truth that our devotional life that will make its strongest attack.

And then we hear the voice of the temptations which come to you every day. We are tempted to do an act, we are reminded of the truth that our devotional life that will make its strongest attack.

When he was taken to the place which he was to die, he said that Satan wanted him to do an act, he was reminded of the truth that our devotional life that will make its strongest attack.

It is at the very moment that we feel strongest that the forces of evil are at work in our mind, we are reminded of the truth that our devotional life that will make its strongest attack.

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This is the text of the sermon preached at Evesham, St. John's Cathedral, Birmingham, on 19th July 1964. The Rev. Canon Sherwood, the Reverend Vernon Cornish.

to what is observable in the revelation of Jesus, and the impact of that revelation on others. It is the revelation of the temple of this, King Solomon's temple, which is the temple of heaven cannot comprehend.

For the life of me, I cannot understand why people are jumping up and down about the theories about the "God out there" and the "God within" of these theories are perpetuated by Christ's standards of Jesus.

"I am the beginning and the end," says the Father. "I am the beginning and the end," says the Father. "I am the beginning and the end," says the Father. "I am the beginning and the end," says the Father.

There is certainly a picture of God in the Bible, and there is certainly a picture of God in the Bible, and there is certainly a picture of God in the Bible, and there is certainly a picture of God in the Bible.

There is no doubt that the primary law of Christ is the law of charity, but when that law is rejected, it is our duty to do the will of the Father in the place of his choice.

To keep them at the table of the altar, the Father's law is rejected, it is our duty to do the will of the Father in the place of his choice.

There is the God within, and there is the God without. There is the God within, and there is the God without. There is the God within, and there is the God without.

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and from the time of Paul and Augustine to the time of Luther and Hans King they have been separated into two camps.

Our temptation in the 1960s is to separate it from every other part of Christian living.

It is the temptation today rightly, to separate it from every other part of Christian living.

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COMMON RITES URGICAL

St. Louis, July 4. A Roman Catholic priest-ecumenical group of common sacramental rites in a speech to the 1964 annual meeting of the National Council for Christian Unity last month.

The group, which includes 300 Anglican, Protestant, Orthodox and Roman Catholic, ecumenical leaders, met in St. Louis, Mo., for the 1964 annual meeting of the National Council for Christian Unity last month.

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S. PAUL'S ILLUMINATING SWITCHED ON

The floodlighting installation at St. Paul's Cathedral, which has been undertaken at the expense of the Corporation of London, was switched on by the Patriarch of the Rumanian Orthodox Church, His Beatitude Justinian, and the Lord Mayor of London, Sir Lionel Denny, on July 23.

The ceremony also marked the completion of the clearing of the entire cathedral which, together with restoration work, has been made possible by the response to the appeal for funds launched by the Lord Mayor of London, Sir Lionel Denny, in December, 1963.

The floodlighting installation consists of 132 fittings. They are mounted on railings on the roofs of four buildings overlooking the cathedral.

The clearing of the exterior of St. Paul's, the first of which operations is to be carried out since the cathedral switch was completed in 1957.

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MIXED MARRIAGE LAWS

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It's Yours! Discuits

There is no Substitute for Quality.

OBITUARY

THE REVEREND A. E. TURNER

We record with regret the death of the Reverend Albert Turner, Rector of St. James' Kelvin Grove, Diocese of Brisbane for the past six years, and formerly of the Diocese of North Queensland.

The son of North Queensland, the Right Reverend Ian Shevill, died the pinguicis of St. James' on June 20. He was 81.

First met Albert Turner 20 years ago on the beach at Yarrabone where he had been ordained but amongst the Aboriginal people whom he loved and served for nine years as a lay missionary. They were primitive, hard days at Yarrabone, before the era of Government.

The people were ill clothed the buildings in varying stages of decay, the conditions in which the staff worked were unbelievably bad to my urban eyes.

Yet in the midst of these difficulties this strong young layman in temporary charge ruled with that combination of loyalty, grit, pulling and love which are integral parts of the rugged, Australian character he was so fully typified.

There is a mourning amongst the Aboriginal people of the north today because Brother Albert, who shared their lives as lay missionaries dare to do, has been called home.

Being at an older man than St. Francis' College, he emerged with Second Class Honours in his T.L. and moved to Hurghada, where he served his curacy at St. Andrew's, Mundingbulla.

From here he served his Church at St. James' where he was in charge of the church but had been destroyed by cyclone and the rectory was of galvanised iron as here the building was the new and very attractive St. Thomas' Church which I was able to consecrate only a fortnight ago. It was on that occasion that two young girls said to me, "We have never had a Rector like Albert Turner. He was 100% male and 100% good."

I then asked him to become Diocesan Commissioner and he undertook with many forethought for it was a crusade to complete our Cathedral, rebuild St. Anne's church in Townsville and stimulate church building in a diocese where perhaps three parishes possessed a complete, permanent parish church.

First armed only with a cattle brand and then pioneering Planned Giving Programmes throughout an area a little bigger than Italy and a trifle smaller than Japan, he battled for God through floods and cyclones on indifferent roads and among a people who were casual, friendly but so often uncommitted.

This crusade is now part of our history but it is marked by many well characterized, completed Cathedral and one completely new church.

When this endeavour was over he was appointed rector of Albert where he had been from 1956 to 1960 and here he built one of the best bearing churches in the Diocese, dedicated to St. Mary the Virgin.

I know little of his ministry here in Kelvin Grove, but I am sure that his gentle and his generous enthusiasm, the same zeal to use all things new to the glory of God and the same affection for his people, which he had marked his work in the north.

And now on the eve of the festival of the one who was shared so many of St. Peter's characteristics he has been called to his Father's house.

He will take there his love for people, his sense of humour, his sympathy and his veneration for his Heavenly Father.

He was a man who loved much and I shall not forget the grizzled rector who sat beside me on the station at Julia Creek, my feet aching whether I knew Albert, said rather simply, "I loved that man." Oh that this could be said of all of us who try to share our Father's love with mankind.

He was one with a sense of humour and again I shall never forget the day he was driving two new bush brothers fresh from England, and the one who was the tableland. He ran over a dog and without a word, pulled up, and threw it in the boot. Returning to the wheel, he said, "I am sorry, but I am sorry for your dog here, you know."

Then too he was a man's man with an understanding of sports and sportsmen which is given to few in Holy Orders. He also had a tremendous gift of understanding and sympathy which I gladly shared when he went with me to the hospital to surprise a baby son of mine whose, at the time was in some question.

Finally, he had a delight in honouring his heavenly Father, one of whose attributes is beauty, and in his old Order. He also had a profound belief in the splendour, and so that the worship of the one building could be as worthy as he could make it. "Only the best is good enough for God," was his earnest belief.

And now that he has gone home and may well be greeting many with his characteristically Australian greeting, I know that you would have me express on behalf of so many all our sympathy to his lady and his relatives. I remind myself that at least twice, usually through his ordained life, in the office of the church, he said, "I believe in the Communion of Saints, the Forgiveness of sins, the Resurrection of the body and the life everlasting."

Therefore he would not have us grieve this day, but rather rejoice that his indomitable spirit, freed from the handicaps of a weary body, is being welcomed where he has many friends.

OLD CATHOLIC SYNOD ELECTS WOMAN
ECUMENICAL PRESS SERVICE
Geneva, July 4
At its meeting last month at Olten, Switzerland, the 22nd National Synod of the Old Catholic Church of Switzerland elected a woman for the first time as one of its members. She is Mme Denise Hindscheider of Berne.

DIOCESAN NEWS

ADELAIDE

FIRST PRIEST FOR SOMERSET

The Reverend V. D. Hartwig, who has been rector of Kapel since 1963, has accepted appointment as the new incumbent of Somerset Park, and will be assigned to that charge on Wednesday, September 1. Mr. Hartwig will be the first priest in this district which has in the past been taken care of by the District of Warrakool, but now becomes a separate district.

PROSPECT NORTH
On Thursday, June 30, the Rector of Prospect, the Reverend A. G. Daw, was admitted as Priest-in-charge of St. Ninian, Prospect North. Mr. Daw will have oversight of the two parishes of the parish of Prospect. Prospect North was formerly linked with the District of Kibarra. The Reverend Mr. D. Smith will continue as Priest-in-charge of Kibarra.

MELBOURNE

PATRONAL FESTIVAL
St. Peter's Church, Murrumbidgee, celebrated its Patronal Festival on July 3 when the Bishop of Wangaratta, the Right Reverend F. B. McCall, preached at all services. The Bishop presided at the parish breakfast on "Some Impressions of Deification."

DINNER DANCE TO AID MISSION
The senior women's Fellowship of St. Andrew's, Brighton, held a dinner dance for the Diocese at Corn's, Elwood, on Friday, July 5. Proceeds will aid the Y.A.F. project to build a classroom for a mission station in New Guinea.

FIFTEEN ANNIVERSARY
The 15th anniversary of the settlement of the people of St. Mark's, Fitzroy, was celebrated on Monday, June 27, when the parishioners joined the congregation of St. Andrew's, Brighton, at I. Holloway's preaching. Anglican Canon G. D. Smith, of St. Paul's Hall and school building in 1949 presided at the service.

ACCOUNTANTS' SERVICE
The annual service for the Accountants' profession was held in St. Paul's Cathedral on Monday, June 27, when the Archbishop preached. The President of the Australian Accountants' Association, Mr. F. Whiteley, and the latter's president, Australian Institute of Cost Accountants, Mr. R. Ellis, and the Rev. Canon G. D. Smith.

"OPEN MIND" ON ELECTION

The Administrators of the Diocese of Riverina, the Venerable V. E. Twigg, writes of the Sydney election syndicate of July 15, in the current issue of the Griffith parish paper, "Crescendo."

"There is much speculation in the Press as to who may be elected, and having just been through it all, I can sympathize with the Diocese of Sydney and hope that the result will be as happy as ours and meet with the same general approval.

"I feel that it is wrong to enter a Syndicate of Election with a closed mind and with definite prejudice.

"While it may be desirable to have an Australian as Archbishop of Sydney, it is wrong to decide before syndicate that he must be an Australian.

"It is a strange thing that many of our Australian intellectuals can think more 'English' than the English."

"I can think of two Australian-born Bishops with 'Oxford accents' held up with a towel, which is a great pity as I am sure that they would be more effective and acceptable as the diocesan prelates."

"Let us be good Australians, and proud of it, but also be free to appreciate and accept the contributions of those born in the 'Old Country' to which we owe so much."

NEWCASTLE

PERMANENT DEACON

Next Saturday, the Bishop of Newcastle, the Right Reverend G. G. Hosford, will ordain Mr. Peter of Coonober to the diaconate as a permanent minister. Mr. Peter has retired from his work and has been superintendent of the Sunday school at Coonober for many years. The Rector of Coonober, the Reverend W. H. S. Childs, will preach the occasional canon.

SYDNEY

CHOCOLATES FESTIVAL
The annual R.S.C.M. Choir's Festival will be held in the cathedral on Saturday, July 3. The program will commence at 6.30 p.m. The choir will sing under the direction of Mr. Michael Bremer of the Monash University and the proctor will be the Precursor.

Mr. Bremer will give an organ recital in the cathedral on the previous evening commencing at 8.15 p.m.

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