

TOTAL MISSION AT HOME STRATEGY DISCUSSED AT SYNOUD SESSION IN HOBART

FROM OUR OWN CORRESPONDENT

There were ninety-six clergymen, four deaconesses and one hundred and ten laymen present at the Synod of the Diocese of Tasmania which commenced here on September 14.

They included the previous Diocesan, the Right Reverend G. F. Cranwell, and a former Bishop of Gippsland, the Right Reverend D. B. Blackwood.

In his Pastoral Charge, delivered at Synod Evening on September 15, and also in the Presidential Address delivered to synod on the Monday night, the Bishop, the Right Reverend E. D. Davies, laid his emphasis on the message of the Toronto Congress.

He underlined the need for a right understanding of the role of the laity in the life of the Church. He pointed out that the statement "God has called us all, clergy and laity together," which was the subject of the debate, was not necessarily new but that the laity are called to "church work".

He said, "A man's work for a private employer or public body can be done with a sense of responsibility towards God just as much as any work in the Church, or in the community, Sunday school, or youth club."

"It is this separation of church work and secular work which has led many Christians to regard the Church as something which concerns only its full-time members and there is a 'let up' for eight months of the year and five days of the week'."

INFORMATION

In his Presidential Address the bishop commented on the need for a programme of Christian Education within the diocese to meet the strong request from the laity of the diocese for information about the Church and the Christian faith.

He reported that to the Diocese of Christian Education had been formed with the aim of co-ordinating at all levels the work done in this area of mission.

With regard to the total mission of the Church, the bishop informed synod that the Commission set up by a previous synod to investigate diocesan and parochial strategy had recently received the Demographic Survey of the Church of England in Tasmania prepared under the supervision of Professor P. Scott of the Geography Department, University of Tasmania.

BOOK DEPOSIT

In his concluding remarks the bishop paid tribute to the heroic work done by many of the clergy in understaffed parishes where they faced urgent educational, pastoral and evangelistic tasks.

He spoke of the sense of frustration which could be generated in such a situation, and he urged that all should pay tribute to an increasing number of men offering for service in the ordained ministry.

The first issue which gave rise to any live debate during this session of synod concerned the work of the Diocesan Book Depot.

The chairman of the Diocesan Book Depot Committee of Management, the Very Reverend E. D. Davies, reported that the depot had sustained a loss on its trading over the last financial year in spite of a tightening up of routine accounting and a reduction in bad debts.

Whether the debate following this report centred on the question of whether or not the diocese should continue to provide this service.

In view of the bishop's comments regarding the growing financial difficulties of the diocese, the faith by the laity, it is probable that many voices were raised in support of the view that the Book Depot should be closed.

The arguments brought forward in support of this view were largely financial ones; it was claimed by the Diocesan Treasurer, Mr. J. N. Gee, that the closing of the depot and the subsequent rental of the premises would represent a saving of the order of £3,000 to the diocese.

This claim was contested on the ground that the depot performs many indispensable services.

If it were closed, these services would have to be provided, and although it was felt that some of them could be carried out by one of the officers of the Registrar's office, and another by the Diocesan Treasurer, it was estimated that the savings would be small.

STIPENDS

It was finally resolved that the matter be referred to a sub-committee of Diocesan staff for investigation, and the council was given power to consider the recommendations of this sub-committee.

Synod also fixed the minimum stipend of an incumbent at £1,100 including a house free of rates and charges, plus travelling expenses at the diocesan rate.

The stipend and allowance of an assistant curate, deaconess, and parish worker are to be approved by the bishop before appointment.

A further step toward the financial security of the clergy was taken by the passing of a Bill to amend the Diocesan Act of 1952, and the passing of a Bill to amend the Diocesan Act of 1952, and the passing of a Bill to amend the Diocesan Act of 1952.

This Bill was introduced by Mr. H. C. Lewis on behalf of the President of the Board, and it amends the original act so that the board can administer the funds of the diocese for the benefit of the clergy.

The window is the work of David Saunders, of the Erica Studios, Hobart, N.S.W.

The bishop said the three lights above the meditation cross, preaching and building, and teaching, and these are associated, respectively, with the three lights of the Diocesan Book Depot.

The meditation symbolised the transcendence of the human eternal purpose of love was made manifest in the life of Jesus Christ (the Jerusalem Cross) and in the Holy Spirit (the Dove) and downward rays of light.

Bishop Arthur said our appeal of inner integrity and self-control

Hobart, September 28

of clergy moving from parishes with a high stipend to parishes offering a lower stipend.

This session of synod also approved the taking over of the United Pastoral People House at Burnie by the Church of England and the retention of the property of the house.

A non-profit making company is to be formed for the purpose of administering the house.

No approval was given to the formation of an Anglican Television Committee, which was proposed by the Diocesan Treasurer.

(Continued on Page 11)

CARPENTARIA COLLEGE HAS REACHED ITS SECOND STAGE

FROM OUR OWN CORRESPONDENT

Darwin, September 28

The second stage of the most important project the Church in the Northern Territory has ever attempted is about to begin.

It is the building of the two-story class and study room block at the Carpentaria Junior Residential College at Nightlight, a suburb of Darwin.

It is anticipated that the block will be completed in time to open for the 1965 school year.

The launching of the college opened in January, 1963, with the first year of the college opening at the college, and the first year of the college opening at the college, and the first year of the college opening at the college.

Considerable publicity was given the project following the launching of the college, and the first year of the college opening at the college, and the first year of the college opening at the college.

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Leaving St. John's Church, Canberra, on Sunday morning on the arm of the Bishop of Canberra and Goulburn, the Right Reverend K. J. Clements, Princes Marina, Duchess of Kent, passed to speak in their native tongue to Mr. and Mrs. Paul Nago, who came from Greece four years ago to live in the Canberra suburb of Belconnen.

The election synod was held on September 23 in Armadale for the second time, having met first last month.

Bishop Kerle will succeed the Right Reverend S. Mores who retires at the end of the year, having been Bishop of Armadale since 1929.

Bishop Kerle was consecrated in St. Andrew's Cathedral, Sydney, by the then Archbishop of Sydney, the Most Reverend H. W. R. Mordaunt, on May 1, 1956.

With him was consecrated the present Bishop of Grafton, the Right Reverend R. G. Arthur.

It was a particularly memorable occasion as the then Bishop of Grafton, the Right Reverend R. G. Arthur, was the first to be consecrated in the cathedral since 1929.

Mr. M. A. Callaghan, the College Principal, is now recruiting staff for the school.

Since the bulk of anticipated enrolments favoured boys, the college will become a boys' school.

Some of the advantages to be offered are smaller classes and a comprehensive syllabus covering the minimum requirements of each State.

There will be a deliberate emphasis on academic studies, and the introduction of normal school hours to permit completion of preparation work at school under supervision.

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BISHOP KERLE FOR ARMADALE

The Bishop Coadjutor of Sydney, the Right Reverend Ronald Giles Kerle, has accepted the invitation of the synod of the Diocese of Armadale to become the diocese's seventh bishop.

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MERIDEN CHURCH OF ENGLAND GIRLS' GRAMMAR SCHOOL

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ARE WE NEEDLED?

This is the first of three articles dealing with the Second Article of the Revised H. Hunter, of Canberra. The second article will appear next week.

schools, though even here he professes to be an objective observer, emphasizing and interpretation in the light of his own views. "At primary school," he claims, "it is right to put before the child the stories of the Bible—Old Testament and New Testament—allow the child to do with them as he wishes, if they are not to interfere, if they are to be a help in seeing God as the Big Man in the sky, let them learn it and set it in the sand-tray and write it and draw it and mime it and model it and act it to the top of their lungs. This is all absolutely right."

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

live through as personal experience. He says that "the child's faith which served all through his life, and which was the mass of his ancestors from distant times until a few generations ago."

BASIC TRUTHS
Though he may not rest in this childlike faith all his life, he must live through it. "The child's faith in terms accepted to the epistemic, science—mind, power-driven, to which the whole human race is now advancing."

The background pattern of thought are now utterly different from those that were solemnly accepted in the authoritarian, pre-scientific days of

The majority of Christian teachers fail to take this change into account, with the consequence that the great majority of adolescents neglect or ignore the Old Testament, pictures and traditions which are actually so not better to enquire whether or not they are actually still to be offered in the Old Testament, the pictures, and the traditions of today.

Nothing is more necessary for modern teachers than to discover a new discovery of the religious outlook in general and in particular. The child's faith, but the possibility of such discovery is not to be found in the teaching methods adopted by Christian teachers and preachers in churches and in classrooms.

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

(To be continued)

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

THE THIRD COMPANY

BY THE REVEREND EDWARD HUNT

THE Third Company, which met at Oxford, consisted of seven members and was responsible for the remaining books of the Old Testament, which were the work of these seven translators.

These seven translators were Miles Smith, Superior, Hardin, and the other members of the Third Company, which was the work of these seven translators.

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

Thomas Holland, his companion as a translator, also went with him to the work, dying soon after the completion of the work.

A young preacher in Derbyshire, Robert Row, who was a member of the Third Company, was a translator, also went with him to the work, dying soon after the completion of the work.

Richard Kilbye was a distinguished Hebrew scholar and friend of Miles Smith, who was a member of the Third Company, was a translator, also went with him to the work, dying soon after the completion of the work.

INTER-CHURCH AID TO TOUR AUSTRALIA

A.C.C. SERVICE

A Presbyterian minister who is today responsible for the implementation of a multi-million dollar churches' aid programme to fifteen Asian countries will visit this country for three weeks in November.

He is the Reverend Alan A. Brash, Inter-Church Aid Secretary of the East Asia Christian Conference and Asia Secretary of the World Council of Churches.

Mr Brash will visit five Australian States at the invitation of the Australian Council of Churches to participate in the launching of the council's new programme of aid to Asia.

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MISS H. W. G. CLARIDGE, B.A.

North Parramatta

ALL SAINTS' COLLEGE

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OPPORTUNITY AT KAPOKA

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

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

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

1. About 100 per cent of the lads acknowledge a belief in God, although their knowledge of God is generally very limited.
2. Nearly all those calling themselves Church of England are very definite that this is their Church—even though they may seldom or ever have darkened one of its doors!

CONTACTS

3. The great majority recall that religion has something to offer them and are willing to give it a try if only they can be shown how to do it with a bearing on everyday life.
4. The percentage of Anglican recruits who have been in the Army would never be higher than

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

It is interesting to follow what the recruits undergo their basic training the chaplains are given the opportunity of contact at every point of the training—informal activities as mid-week Church services and lectures as well as formal services. Attendance at worship is not compulsory, but quite a high percentage of lads do attend services.

Perhaps the most valuable of all the opportunities come during the Character Guidance Course which is an integral part of the basic training course.

This Character Guidance Course leads to lead the recruit to examine the foundation of our way of life at it is based upon the Ten Commandments—an acknowledgement of one's relationship to God and society. To show the lad that there are very definite demands of right and wrong; to suggest to him that the great adventure of life he will not get the best out of it or have the resources to withstand the conflict of life (in war or in peace) unless he makes use of the great resources available to him through the Church of God.

It would be foolish to pretend that Character Guidance Course is a 100 per cent success rate. But it does have a

profound effect upon many of the lads. Sometimes it is evident that a recruit has been in the Army for some time and has taken his place in the regular unit and makes contact with his chaplain there.

Frequently it leads lads to travel from Kapoeka to be Confirmed in their own parishes.

THREE CHAPELS

Recently services were held to dedicate three chapels, each of England, Roman Catholic and Protestant. These very attractive chapels have become possible through local effort and interest. The Anglican Chapel of St. George was dedicated by the Archdeacon of Wagga, the Venerable K. A. Osborne, representing the Anglican Chaplain-General, Chaplain-General A. E. Baglio, who was unable to be present.

There are three chapels at Kapoeka: the Anglican Chapel of St. George, the Roman Catholic and Protestant Denominations. The Anglican Chapel of St. George is the Reverend E. J. Bennett from Perth diocese.

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

CLINIC FOR CHILDREN

FROM A CORRESPONDENT

Melbourne, September 21
St. John's Homes, Canterbury, Victoria, have launched their programme aimed towards more families together in times of domestic stress.

The clinic will provide, free of charge, practical help to troubled parents and children, and will also provide a safe haven for parents in their own homes.

St. John's Homes, to eliminate, where possible, the need for placing children in residential care unless absolutely necessary. The clinic, through its staff, will help to solve such problems as:

- Lack of understanding between parents and children.
- Unhappy marriage relations.
- The misbehaviour of children and adolescents who may become delinquent.
- Planning for the care of maladjusted, ill or handicapped children.
- Distortion by a parent or parents of the recognition of adjusting in a new country.

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RECITAL FOR DARWIN

A recital of organ and choral music will be presented by St. James' Church, King Street, Sydney, on Sunday, October 4, at 3 p.m.

The programme, directed by Mr. Michael Dyer, organist of St. James' Church, will be presented by the choir of St. James' Church, King Street, Sydney, on Sunday, October 4, at 3 p.m.

The offering at the recital will be sent to the Carpenteria Junior Ecclesiastical College in Darwin.

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GLENNIE CHURCH OF ENGLAND SCHOOL FOR GIRLS
TOOWOOMBA
Two Tuition Scholarships are available for girls entering Grade 8 in 1965.
GLENNIE OLD GIRLS' ASSOCIATION SCHOLARSHIP.
GLENNIE MEMORIAL SCHOLARSHIP.
Each is valued at £50 per annum for a period of three years, and is open to any girl at present in Grade 7, who is recommended to be held by the School on Saturday, October 24, at 9.00 a.m.
Applications should be made at approved centres.
Full particulars and application forms may be obtained from the Principal.

SYDNEY APPEAL FOR ABORIGINAL CENTRE

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

This brings to £50,000, the amount received in the first few days since it began.

The Lord Mayor, Alderman J. P. Jones, who is also president of the foundation, presented the council cheque to the two Aboriginal vice-chairmen of the foundation, Mr. Charles Perkins and Mr. Bert Groves, at a ceremony at the Town Hall last week.

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

At this centre, the foundation will provide a full-time, fully-trained Aboriginal social worker. The centre will also provide expert advice to Sydney's Aboriginal people in the fields of health, education, employment, accommodation and housing. The foundation also hopes to provide a series of scholarships to Aboriginal children throughout New South Wales.

The centre, which opened for business only last week, is located at 810 George Street, Sydney. The Aboriginal people and organisations are beginning to use it as a meeting place.

The Lord Mayor, in presenting the council cheque, said that the £150,000 was an ambitious target, but one which every member of the Sydney community should endeavour to help.

"Our national record in regard to Aboriginal people is not a good one, but here is a challenge for individuals in the community to do their part."

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ABORIGINES FOR MANILA

A.C.C. Service

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

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

They are: Lester Boswell, 26 (Anglican), formerly of Queensland and now of Glebe, Sydney, who is training as an Aboriginal officer for Co-operatives for Aborigines Limited and who has been closely associated with the work of the Federal Council for Aboriginal Advancement.

Jorge Merce, 23 (Baptist), from the Maclean River Aboriginal Reserve in Northern New S.W., who is now in Sydney doing a social services training course.

Roderick Greenwell (Anglican), of Townsville, Queensland, a folk singer.

The Asian Youth Assembly, arranged by the World Council of Churches, will be attended by 600 young people from 14 Asian countries, Australia and New Zealand, from December 28, 1964, to January 10, 1965.

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

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

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

WOMAN OBSERVER AT VATICAN

American News Service

London, September 28
Miss Marie Louise Montan, president of the International federation of independent social welfare organisations, is to be the first woman observer at the Vatican Council, the Pope has announced on September 20.

She is a sister of Jean Monnet, the French economist and "architect" of the European Common Market.

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

LETTERS TO THE EDITOR

CHOIR SCHOOL

To THE EDITOR OF THE ANGLICAN
Sir,—I wish to congratulate you on the letter from Mr. V. J. Palfrey in "The Anglican" of September 17. As he aptly points out: "Those who support the appeal have put their signs to the days when a world class Cathedral Choir would uplift our worship and make a great musical contribution to the cultural life of this country. The logical background for this achievement is the Cathedral School with a tradition and standing worthy of a great Christian community."

These are the very facts which provided my original correspondence ("Thinking Parishioner," August 20). The realization of these ideals is no leopards, and only a frank view of the issues involved will determine which are relevant and which are confusing. I would not question Mr. Palfrey's statement "I believe the Cathedral Chapter is competent to make decisions to promote them (music and education) both in the interest of the diocese through St. Andrew's Cathedral School and in the interest of the Church of Australia." However, I would point out that Chapter can only make decisions on the basis of the facts presented to it, and facts can be presented with or without bias and limited appreciation of the extent and ramifications of an incomplete awareness of the total situation.

The Reverend A. Langford in "The Anglican," September 17, has mistakenly relied on my comments on the school development. It is not correct that "Thinking Parishioner" in his second letter acknowledges that I was in error about the provision of choir facilities for the new school building. This is a classical example of a person taking two separate statements and combining them to produce a completely different proposition which is also completely misleading.

In my first letter, at the conclusion of a paragraph concerned with the provision of pupils in the number of apparatus, therefore, those developments and enlargements have no bearing on the Cathedral Choir. Whom do they affect? In my second letter, when speaking of proposed BUILDINGS, I pointed out that the Appeal Committee had already required that the improved choir facilities should be included in Stage I plan that the specially constructed practice room, etc., was "not the slightest use." If there are no choir boys to practice in it.

Readers of this correspondence will recall that my original letter commenced with a considerable number of misstatements. I am becoming increasingly alarmed at the situation regarding the St. Andrew's Cathedral Choir School.

The average number of choristers at a Sunday service has not exceeded 10 for several months now. What lies behind this sad reflection of the present choir school in the southern hemisphere affiliated to the Anglican School of Christ Church?

The present number of choristers must surely be strained to the uttermost. The survival of a "world class Cathedral Choir" and what it means to both the Cathedral and the diocese are what so deeply concern me. Subsequent correspondence has brought to light many issues which are involved and I am sure their intention is to clarify and not cloud the issues.

Mr. Langdon stated (September 17) that his "recital attempt to anonymous letters to ignore them, but when a correspondent like 'Thinking Parishioner' has a sufficient close acquaintance with the facts about the choir and school to be able to quote them so misleadingly," his letters are hardly surprising. A reply therefore seems necessary in the interests of truth. It is in those very interests of the whole truth that I

I have seen fit to initiate this debate. I am not so irresponsible as to write to a national Anglican newspaper letter making it my business to be acquainted with the facts about the choir school. As to the use of a pen-name, I stated my reasons for its use. Continued use of a pen-name at this time would be to give an aside for attack and a further irrelevant smoke-screen to the facts.

I am concerned with the condition and future of the choir in two ways. Firstly the ideal of safeguarding the ideals and traditions of the choir school, set out by Archdeacon Pitt, when as Dean, he wrote a letter at the "The Choir School Building Appeal." We need your help to build our Choir School. St. Andrew's Cathedral's Mother Church choir is continuing the great musical heritage of English cathedrals. A genuine contribution from you will help to ensure that the choir school traditions that enrich us all.

Secondly, I am concerned for the future of the choir school as a musical heritage, a part of that which is the lifeblood of the Cathedral, at Westminster. I am not a member of the choir school choir and also head of the choir school. I am now, and has been for some years, a lay clerk in the choir school. I had hoped that should our son be a chorister, he would be a chorister in the choir school. I am now, and has been for some years, a lay clerk in the choir school. I had hoped that should our son be a chorister, he would be a chorister in the choir school.

This is just one aspect of the choir school. The significance of the choir school is not the choir school, but the choir school. The significance of the choir school is not the choir school, but the choir school. The significance of the choir school is not the choir school, but the choir school.

Mr. Langdon speaks of the desirability of increasing the choir school and the strain on the present fund suppliers. I fully agree. I am not a member of the choir school choir and also head of the choir school. I am now, and has been for some years, a lay clerk in the choir school. I had hoped that should our son be a chorister, he would be a chorister in the choir school.

Further, Mr. Justice Webb has said that the choir school is a very small community admitted as a choir school. I am now, and has been for some years, a lay clerk in the choir school. I had hoped that should our son be a chorister, he would be a chorister in the choir school.

In reply to Mr. Langdon's statement, the average choir school is discontinued by the school when it was realized that in order to maintain the choir school, some provision must be made for the choir school. I am now, and has been for some years, a lay clerk in the choir school. I had hoped that should our son be a chorister, he would be a chorister in the choir school.

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coming involved in an acrimonious slugging match as to the relative merits and inspiration of the choir school. This whole problem is a result of the choir school being reduced to the level of a fight between personalities.

If the choir and general public can be brought together in a common foundation for that Cathedral choir school, the choir school will "uplift our worship and make a great musical contribution to the cultural life of this country."

I will certainly support the appeal for the choir school. I am now, and has been for some years, a lay clerk in the choir school. I had hoped that should our son be a chorister, he would be a chorister in the choir school. I am now, and has been for some years, a lay clerk in the choir school. I had hoped that should our son be a chorister, he would be a chorister in the choir school.

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(Continued from Page 5)

Alfred, may I be permitted to make some comment on its response to Mr. H. J. Langford by E.J., in your issue of September 17.

As the first few paragraphs of the review point out, E. J. Baker is not a professional musician, and his experience in education is limited. He is not a member of the choir school, and his review is not a scholarly review of his work. He is not a member of the choir school, and his review is not a scholarly review of his work.

This is especially necessary as members of the new Sydney Diocesan Synod will be asked to consider carefully the question of the choir school. The Federal Government's offer to fund the choir school is a significant step towards the construction of a choir school.

Mr. Langdon's review is a very good one. He is not a member of the choir school, and his review is not a scholarly review of his work. He is not a member of the choir school, and his review is not a scholarly review of his work.

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What I sought in my original letter was an exposition of the choir school. He is not a member of the choir school, and his review is not a scholarly review of his work. He is not a member of the choir school, and his review is not a scholarly review of his work.

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opinion, surely this is a thing of fundamental importance, in which we are obliged to discover the truth. He is not a member of the choir school, and his review is not a scholarly review of his work. He is not a member of the choir school, and his review is not a scholarly review of his work.

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Applications to attend the close on Friday, November