











## ANGLICAN OF THE WEEK

## BOOK REVIEWS

## MANY FAITHS

RELIGIONS IN AUSTRALIA. THE Yeshu Seminars, Budy Limited, Adelaide. Pp. 248. 34.80.

READERS OF THE ANGLICAN who also include the past couplet weekly *Pix* in their literary diet, will remember that some months ago, there will be appeared a series of articles dealing with some of the religious faiths in Australia.

They were factual and informative and written by professional journalists. I was somewhat disappointed to find that a member of the *Pix* staff for each article, she consulted with representatives of the faiths of the church concerned. As the series met with a wide response, it was decided to extend the study and to publish them in book form, and this present volume is the result.

The original series has been extended to 41, and, as can well be imagined, includes exotic and little-known groups, in addition to the recognised churches and denominations.

How many of us have frequent contact with "The Molochs," "The Holy Spirit," "The Jumpers," for example? They are religions in their own right and are the descendants of a splinter group of peasant dissenters from the main body of the Church three centuries ago.

In contrast, there is a modern sect about the Radio Church of God, naturally an American product, with adherents in this country.

As the book is concerned with religions in Australia, it looks well beyond the confines of this country, as well as well as orthodox — and deals with other faiths represented here. The author, The Right Reverend Father Vincent, S.M.A., is a member of other faiths are all described.

The result is an interesting and assorted compendium, well written and readable. It has value as a reference book for religious teachers, its format is attractive, and it is well illustrated, with a comprehensive index.

In every case, qualified per-

sons (they are listed) within each faith have been consulted, have supplied information, and read the manuscripts, so that the information given may be taken as accurate, and not merely something culled from books by an outsider.

As each study is about half a dozen pages, and written for popular reading, this book is by no means to be regarded as a deep study in comparative religion. It is not a text book for the scholar, but within its limits, it is first class work.

It does give a sufficient picture of the many faiths active in this country, a note on their history, and something of their distinctive tenets. Iess, with Seminars has done a good job.

—A.W.S.

## A REMARKABLE STORY

TAKE MY HANDS, Dorothy Clarke 217, 85 cents.

Dorothy Wilson gives us her fourth book on an Indian subject. It is the story of Dr Mary Kinnison, a Scotswoman who went to study medicine at Yellore under the famous Dr

A tragic road accident, when a number of the doctors, were relaxing for a day's picnic, left her paralysed and her face mangled.

After a series of painful, major operations, she concentrated on developing a surgical skill which aroused the admiration of all, not only in India but also in America and U.S.A. where she continued her studies.

The first chapter presents such an enthralling picture that it would make anyone worth reading, and this book is no exception. And it is a rewarding reading. Here is a story of a brave woman, whose influence as surgeon and Christian affected many of her fellow-Indians.

—A.E.L.

## THE PROBLEM OF EVIL

EVIL AND THE GOD OF LOVE. John HICK. Muenchen, Pp. 408. 56.00.

JOHN HICK, of the University of Cambridge, has provided an admirable addition to textbooks dealing with the philosophical introduction to religion.

In three clearly argued and well-organized sections, he sets out the two main methods of approach to the problem of evil in traditional theology: the "free will" theory, which sees evil as a deprivation of good, and the "reman theory," which sees man as a not yet perfected creature.

There is no hesitation in recommending these parts of the book to the notes of students: the complete story of Christian thought on this subject is faithfully presented and judiciously analysed.

But in the constructive fourth section, in which the author attempts a "heedful for today," he falls wholly into the error of which he has (rightly) accused Karl Barth: he presents a treatment of the problem of evil in a "rational" rather than "rationalist" primitive type thinking.

While fully recognising that all explanations formerly regarded as the consequences of the doctrine of God (i.e., the Fall story), the author fails to apply the methodological criterion to his own theological statements — and in so doing does us than justice to contemporary trends and to the modern trend of "return" thinking which has exploded than Barth's, and with serious consequences for the doctrine of God which he himself holds.

Following the Irenaean line, he has a developmental view, and in so doing does us than justice to contemporary trends and to the modern trend of "return" thinking which has exploded than Barth's, and with serious consequences for the doctrine of God which he himself holds.

God is seeking to create." God is like a father with a child, allowing it to learn for itself the realities of life. (Is "man" wholly collective? What about those who die because they are "fallen"?)

The image is primarily drawn from the creator-god, who creates by slow, developmental method simply because he does not have all knowledge, and all power. The consequences for the author's own doctrine of God.

## ON ROMAN CATHOLIC SCHOLASTICISM

GOD AND REALITY. Robert J. KENNEDY. Holt, Rinehart, and Winston, New York. Pp. 128. 32.35.

THE subtitle of this book is "An Introduction to the Philosophy of God"; and it is written entirely within the modern Roman Catholic scholastic tradition, though it does not bear any real imprimatur and revelation is maintained, and all the expected topics are discussed: God's existence, simplicity, perfection, knowledge, will, providence, and the real.

To one who does not think that this tradition is a method of human freedom and of providence is perhaps the most interesting part of the book: but few people are likely to want to read except to find in themselves what this tradition is. For this purpose it would be better outside the scholastic tradition, and the very short review is inadequate, indeed, in cases to modern conditions and some questions of the modern fashions of thinking, and the style is lively though very con-

ventionally traditional, are obvious.

It seems that he is still caught in the dilemma which he recognized at the beginning: that between the doctrine of an omnipotent, good, personal, self-sufficient God, and the facts of human evil and suffering, there is an irreconcilable conflict. Either we resolve the conflict, or one of these postulates must go. The conflict, it would seem, is not yet resolved.

—B.T.

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—A.S.

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# FROM THE HOLY

*In very truth, anyone who gives up to what I say and puts his trust in him who sent me, has already won eternal life. — John 8, v. 51.*

The tremendous joy and gladness of the season of Easter, of which we have been singing, is the Christian conviction that in the death and resurrection of Jesus Christ we have shown clearly the way by which new life is released to mankind. It is a kind of miracle — but not only to people. The whole of creation and development on the principle that life flows death — and not the other way round — thus shows as the human level what is true for the whole of the universe.

A friend of mine in England — an Anglican clergyman — always used to say to me that he could never see himself working in the Southern Hemisphere, because Easter is a time of new life and he could only celebrate it in the spring and not in the autumn.

Now that is rather a curious thing to say in the Southern Hemisphere, perhaps, but I think he has a point in just this sense. It is the principle of resurrection, which he applies supremely to human life and personality, is the fundamental principle of the whole of creation.

It is because such an attitude is at the very heart of creation and it is bound to be victorious and finally vindicated. Such a person has passed from death to life and has brought life and hope to others.

The trust and sacrificial love of Jesus led to His death, but inevitably vindication and victory followed. And the evidence of the resurrection is best seen in the stream of His new life which has surged through human history ever since. The death that stream has often been diverted by man's wickedness.

New life and hope have come to the world whenever men have walked in the way of His creative spirit of adventure of men like Columbus, Cortez and his discoveries began to make the world one.

The trust and dangers willingly embraced by men like Sir James Simpson and the first untested chloroform as an anaesthetic and opened up new possibilities of surgery way. The dedicated scientists like Marie Mahatma Gandhi and Danilo Dolci who became vulnerable for the sake of peace and of new hope for their countries and people.

And the martyrs of unmaned men and women who, in the

This is the text of the sermon given on Easter Day, April 19, by the Reverend Norman Webb, Master of Wesley College, in the University of Sydney, at the Rose Bay Methodist Church and broadcast by A.B.C. Television, whose kind permission it is printed here, in response to many requests.

which may in extreme cases — as is so often the case — be asphyxiated by itself, but in most cases involves the mind and spirit rather than the body. It is a conscious and willful trust in another person or other people, be they living or dead. A willingness to expose oneself to others, even if it costs their lives.

A vulnerability, or defencelessness, which offers itself and is willing to be extended to the end — a vulnerability which nonetheless prizes most highly the very values it seems willing to lose.

Such an attitude can only be sustained by someone who has a profound trust in the nature of love and in life itself — someone who in the words of Jesus "puts his trust in Him who sent me."

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midst of internal struggles and conflicts — beliefs that will as lost, yet found that when indeed they lost themselves in simple acceptance and trust, they had gained everything. All these in varying ways show the generative powers of Christ's resurrection and victory.

From death to life — this is the central truth of existence, which this season demonstrates. But to live anew there must be a dying.

And for all the examples of resurrection — living up till now — there are huge areas of life where there is continuing death.

**DEFENCES**  
In anxiety and fear men hang on to what they think they have — they erect defences, their trust fails, and there is no Resurrection. Let us look at some examples.

The world of international relations is controlled by ideas of defence. To be vulnerable is to be a deserter.

In a desperation a country trusts its so-called friends who are yesterday's enemies, which usually ends in disaster.

The world waits for the day when it will be prepared to be vulnerable — to treat other nations — to die rather than fight for its life.

Such a nation would not have risked being crucified, but in running the risk, the affirmation of a new way of peace would be so strong that it would be victorious.

The world of political affairs who will become vulnerable by breaking loose from political expediency and career-protecting policies.

Such men may and will lose their seats in Government; for voters are as fickle as those who represent them.

The Resurrection doctrine states that finally their trust will be vindicated.

The world of commerce and productivity waits for more employees who will trust their employers by embarking on profit-sharing schemes.

It waits for more elderly directors and managers who will sacrifice their positions and become childlike in order to bring new and vigorous life into their firms.

It waits for Trade Unions to kick trusting the bosses and stop flying to defensive activity in immediately secure offices threatened.

Such trust will often be betrayed — but in the long run, work, acceptance and industry and productivity and industrial relations will benefit.

The world waits for more parents to be open and vulnerable to their children. Naughtiness is not overcome by scolding and warnings but by love and trust, which even though let parents have new and creative ways of the child to develop.

The world waits for the Church of today to die to itself.

Encrusted with tradition and institutionalism, the average congregation of Christians is very often killing the life of Christ in its midst — by fear of the very World He came to save. It is this fear of the wrong thinking attitude which effectively isolates its members from the living and real people, hiding behind false authority and irrelevant experience and tradition — unwilling to trust the inward risen Spirit of Jesus and become vulnerable as He did.

## ACCEPTANCE

The Resurrection of the Church will only happen after the death of the Church. In one of those areas of life where the Church is not vulnerable is found, however, until the individual has come to terms with himself.

The politician will not trust the voters, the employer will not trust each other, the parent will not become vulnerable to the child, the church member will not trust the world until he has learned to trust himself by finding his own total act of faith and acceptance.

And because at the heart of the universe is the love of Christ, any step we take which makes us vulnerable to a becoming vulnerable — means that the new life that then enters into us is the reality of the resurrection.

As we pass from death to life, it is His life that emerges within us, so that we begin to say "I live, yet not I, Christ lives in me."

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"THE WORD OF CHRIST", a publication of the Church of England Information Trust, is now on the printing press and will be published on June 3. Orders should be placed immediately with the Book Department of THE ANGLICAN, G.P.O. Box 7002, Sydney.

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## PARSEES POSITIONS VACANT

Australian Inter-Church Aid is seeking applicants for ten medical, advisory, educational and administrative positions overseas.

Successful applicants will become fraternal workers under the Australian Council of Churches' Inter-Church Aid Scheme, which is supported by the Council.

The positions for which applicants are sought are: —  
A doctor for a T.B. hospital in the village of Depok, Java, Indonesia.  
A newly-crested and is primarily for therapeutic and medical needs and staff accommodation.

An agricultural adviser to work in the farming areas on behalf of the Action for Food Production Organisation (A.F.P.O.), an international agricultural economic agency including both Roman Catholic and Protestant churches.

A water resources consultant for the Action for Food Production Organisation, urgently needed to advise on flood projects now being developed in famine areas.

An administrative expert on community development for Korea, to establish new communities on reclaimed land.  
The applicant should be a

single man. The language is English, but Persian would have to be learned.

A land reclamation officer, to lead a group of projects in the Garo hills, a mountainous area of Assam, India. The officer would be responsible for overseeing the work for machinery and personnel and for the maintenance of the area, in particular with tractors and bulldozers. He should be young and vigorous, and speak English.

### KENYA

An information officer, to work in the Emergency Programme of emergency action in Africa, headquarters in Nairobi, Kenya. The officer should be among churches in Africa and among donor agencies overseas. Journalistic experience and training is necessary and extensive travel would be involved. The language is English, though French is desirable.

Secretaries for the Christian Committee for Service in Africa and for the Agricultural and Medical Departments of the Christian Committee for Service in Africa. These positions involve general secretarial duties in French and English languages are necessary. The applicant should be a

**NEW HOPE**  
And now we look at human existence, we see that while in a physical sense the course of life moves towards death, not only is there the mechanism of generations by which life goes on and, but there is within ourselves that of the Christian message of resurrection within ourselves that is a capacity for a kind of dying out of new life, a new life for us and for the world; and that that new life, new hope and new life.

The Christian doctrine of the Resurrection expresses the incorrigible conviction that Resurrection and new life comes as the inevitable consequence of a certain kind of dying out of new life, a new life for us and for the world; and that that new life, new hope and new life.

By using the phrase "a certain kind of dying out of new life, a new life for us and for the world; and that that new life, new hope and new life."



# B.B.H.S. WORKSHEETS PAPERS PERISH DIocese LAUNCHES LOAN FUND

## ANNUAL MEETING REPORTS

FROM OUR OWN CORRESPONDENT

Approximately two hundred people attended the annual meeting of the Bishop of Home Mission Society in Adelaide on Friday.

The Organizing Chaplain, the Venerable L. E. W. Renfrey, and the Honorary Treasurer, Mr. B. A. Kelly, presented their annual reports.

The Bishop of Adelaide, the Right Reverend T. E. Blyth, is president of the society, presided over the meeting and welcomed those present.

Twenty-one apologies were recorded, including those of the Very Reverend A. E. Weston, the Venerable J. K. Blyth and the Lord Mayor of Adelaide, Mr. J. C. Irwin.

The Bishop expressed his pleasure at the increased interest in the Home Mission Society work as shown in the increased attendance at its annual business meeting.

He recalled earlier occasions when those who attended could be accommodated in the small Board Room in the Church Office.

The organising chaplain began his report by stating that his term in office would come to an end at the end of July and that he had spent two and a half years in his term in Home Mission work.

He thanked the Dean of Adelaide, the Very Reverend A. E. Weston, for his work for the Home Mission Society and wished him well in his retirement.

The Bishop assured the Venerable E. A. Codd who will take up an appointment as Archdeacon of Adelaide on July 29, of the interest of all members of the Bishop's Home Mission Society.

The organising chaplain listed the following buildings which are under construction during the year:

A new rectory adjacent to St. Christopher's Church, Kilburn, was dedicated by the Bishop on August 1, 1963.

The new mission hall of St. Cecilia, Elizabeth Downs, was licensed and dedicated by the Archbishop of Adelaide for the Bishop on November 13, 1963.

The new church at Wirrulla on Eyre Peninsula, the foundation stone of which was laid on February 27, 1966, is almost completed.

Variance in watching the developing new areas is part of the society's work in the diocese, and its Development Committee does its work very well. During the year the following new sites have been acquired:

**NEW AREAS**  
Allotment on corner of Diagonal Road and a Creek, St. Margaret's, Adelaide.  
Site for adjoining the Mission Hall of St. Elizabeth of Hungary, parcel from the South Australian Housing Trust for \$4,000.

Two acres of land in a community on Grant Road, Reynella South, purchased for \$40,000.

Four allotments, one containing a 5-roomed dwelling, on the corner of Service Road and David Street, Madelon Park, business premises from owner for \$12,000.

Sites for future development have been reserved for the society at Smithfield-Elizabeth, West Extension, Elizabeth Field, and Paraford Park.

The Organising Chaplain drew attention to the making of a new and struggling mission districts as the basis for the society's missionary work. He said:

"It is fundamental consideration that in no buildings, or blocks of land, or other matters, but people."

"The people in the Church, the people who are the Church, who meet together to worship God and receive the Word

of life, these are the foremost consideration in a missionary work. It is the Home Mission Society, and it is for the welfare and development of the congregations that the society truly and primarily exists."

"When a congregation is in need of help to enable it to carry on its essential work as a grant by its priest if it is not able to do this unaided through the B.H.M.S. as an agent of the whole Church in the diocese by making a grant from the funds which are given to it through the Quota System to help the congregations in need."

The details of the loans made during the year under review are given in the following table:

To Seaton Park \$7,200 for purchase of land and home adjacent to St. David's Mission Church.

To Warradoola, \$4,000 for ten years to enable church to purchase land purchased by the society adjoining mission hall.

To Plympton, temporary loan of \$10,000 for purchase of land and home adjoining church.

To Morphettville, an additional loan of \$350 for extensive work on the roof of the mission hall.

To Wirrulla, an additional loan of \$10,000 for completion of the new church.

The matter of altering the constitution and enabling us to make the society able to function in the following manner in any other diocese that may be desired in the future in Australia was referred to by the organising chaplain.

**WILLOCHRA**  
The income of the committee of the society had asked the synod solicitor to prepare a draft of amended objects and regulations after considering possible changes and making some suggestions.

It is hoped that this draft would be completed and considered by the committee in time to be presented to the meeting of the society's members in the near future.

The society's treasurer, Mr. B. A. Kelly, presented his report and motion for the approval of the society's accounts which were carried by a large majority.

Mr. Kelly reported as follows: "The income of the society this year at £23,187 compares favourably with that of last year at £18,987. The total income of £3,196,1 contributions by mission districts, £1,000, and £1,189, the society's accounts which were £4,548, £2,596 greater than 1963."

It is pleasing to report parishioners in the diocese supporting Home Mission work by the increase in the number of collections and parochial contributions. The total of £1,000, 1963, £1,189, 1964, is 19.6 per cent more from these sources and the Leigh Trustees for an increase of £1,189, 1963, £1,189, 1964, is 19.6 per cent more from these sources.

At the end of the year the Home Mission work has increased from £13,647 to £15,965, an increase of 16.9 per cent. It is faced with a deficit of £2,388 for the year but was almost off-set by £1,394, 1963, £1,394, 1964, the sale of land.

Requests for grants during the year totalled £15,555 so that the society's accumulated funds were £1,394, 1963, £1,394, 1964, the financial year than at the beginning of the year.

At the conclusion of the business of the meeting, the General Meeting of the Bishop of Adelaide.

**Adelaide, June 20**

The 137th anniversary of the founding of Western Australia was commemorated on Friday, June 23.

More than a hundred and fifty such tremendous material progress has been made since the first settlement of resources in trying to keep the welfare and development of the people.

Often the services of loans of buildings leave little for the recognition of the work.

The Archbishop of Perth has appointed a group of able and devoted laymen to the Loans Fund. Parishioners are asked to make loans to the diocese which will bear interest and be for stated periods.

These loans will be repaid immediately in case of real need. The interest offered is quite good, though not at the diocese's peak rates.

The concession that the depositor will be allowing the diocese to use the money for the benefit of the Church and also, it is believed would give a great deal of satisfaction and pleasure to the depositors who would feel they were supporting the Church in a very real way in the diocese.

## SYNOD HEARS OF SOME WIDER ISSUES

FROM OUR OWN CORRESPONDENT

**Townsville, June 20**  
The Bishop of North Queensland, the Right Reverend Ian Shell, reporting to the State of the Diocese to synod here on June 12 said that "individuals are being recognised as the root of most sins."

"Corporate selfishness, however, is not a sin in itself. Individualism, individualism, individualism is justified under many guises, when these are stripped off, the same old sin of self stands nakedly revealed."

With the question of the Primacy, projected legislation, he said, would increase the electoral college, and that the Church which could be made by including the Bishop's constituency.

The Bishop suggested that the examples of Australia, Canada, Wales, and Ireland should be followed in the proposed plan, and the target date of any suitable diocese, bishop, adding that the majority of centrally situated smaller dioceses would have more time to devote to national problems.

**UNION PROPOSALS**  
Outlining the proposals for the uniting of the Presbyterian, Methodist, and Congregational churches in Australia, and the target date of any suitable diocese, bishop, adding that the majority of centrally situated smaller dioceses would have more time to devote to national problems.

It is contrary to two principles accepted by the Provincial Synod which are:

(a) A new diocese should give width of opportunity and breadth of experience to the clergy.  
(b) A new diocese should not be created by the merger of two dioceses without an assessment of General Synod.

"I cannot believe that any of those who would constitute only two towns with a population over 7000 consisting of dioceses in the premier meeting of the world."

**DARWIN**  
The creation of a Bishopric without any endowment is an innovation in the history of the Australian Church which may be strongly criticised.

The European population of the proposed diocese is considerably less than that in several of the dioceses which are to be merged in the new diocese, and it must not be forgotten that the population in Darwin are government servants on transferred by the Government.

The staffing of such a diocese would be very difficult indeed. "It is difficult to believe that the division of one difficult to staff diocese into two more than produce two difficult dioceses."

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**By OUR PERISH CORRESPONDENT**

In State schools how to be advised. All this needs money, and, an expanding period much has to be done on credit. The money parishes and new parishes need help to get on their feet.

They find it difficult to raise the stipend of their rectors, to provide a rectory and a car, to build a church and a hall.

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All this needs money, and, an expanding period much has to be done on credit. The money parishes and new parishes need help to get on their feet.

They find it difficult to raise the stipend of their rectors, to provide a rectory and a car, to build a church and a hall.

Often the services of loans of buildings leave little for the recognition of the work.

The Archbishop of Perth has appointed a group of able and devoted laymen to the Loans Fund. Parishioners are asked to make loans to the diocese which will bear interest and be for stated periods.

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## AUSTRALIAN MUSIC EXAMINATIONS BOARD

**CLOSING DATE FOR ENTRIES WEDNESDAY, JUNE 29**

Teachers and candidates are reminded that the final date for receiving entries for the Grade and Diploma examinations in the September/November Series is as shown above.

**CANDIDATES PRESENTING AUSTRALIAN MUSIC EXAMINATIONS BOARD EXAMINATIONS AS ALTERNATIVE SUBJECTS FOR SCHOOL EXAMINATIONS**

Candidates presenting A.M.E.B. examinations as alternative subjects for the Intermediate, Senior School Certificate should be distinguished from other candidates by entering them in red, stating the schools attended. Principals of schools should forward details of these candidates to the Department of Education.

I. S. Henry, Registrar.

## CATHEDRAL PARISH OF S. JOHN THE BAPTIST

**KALGOORNE, WESTERN AUSTRALIA**  
RECTOR NEEDED FOR THIS VIGOROUS PARISH.

350 ACTIVE FAMILIES.  
OVER 9,000 ACTS OF COMMUNION ANNUALLY.  
Healthy Financial Position maintained by Generous Personal Giving.

There is an Assistant Priest.  
Capable and Willing Lay Help daily in the fields of FINANCE, ADMINISTRATION, CHOIR AND SCHOOL INSTRUCTION.

A fine opportunity for an enthusiastic priest to continue the development of this Parish.  
Kalgoorlie has excellent educational facilities, including tertiary education establishments. Population, with the adjoining Parish of Boulder: 20,000 people. Pleasant climate. Good medical and recreational facilities.

Generous Stipend and allowances to the right man.

Applications to the Bishop of Kalgoorlie, Bishopscrowne, Kalgoorlie, Western Australia.



# DELTA MINISTRY SUPPORTED

ECUMENICAL PRESS SERVICE

New York, June 20

The National Council of Churches policy-making General Board has lined up solidly behind the "purpose and direction" of its Mississippi Delta Ministry on the condition that there be an "overhaul" of its financial and administrative procedures.

The action ended speculation that the N.C.C. would not carry out a long-range program of the ministry — a long-range relief and rehabilitation programme in Mississippi, which has been both criticised for its activities and criticised for its activities.

This criticism led to the formation last December of a 19-member committee to study the work of the Ministry. The committee's report and the committee's recommendation that a certain statement be drawn up to clarify the purpose of the project and that there be an administrative overhaul, especially in financial controls.

Officials said that last year the Delta Ministry exceeded its budget by \$400,000. Total expenses were \$445,000.

The council leaders refused, however, to go along with the

committee's recommendation that the project abandon its facilities in Mississippi and move to a \$300,000 budget.

Another committee, approving \$300,000 for the current fiscal year, voted to encourage member churches and other interested organisations to provide financial and moral support.

In doing so, the board affirmed its confidence in the "purpose and direction of the Delta Ministry."

In other sessions the Board affirmed "its utmost solidarity" with a policy statement on Vietnam adopted last December. The statement urged cessation of bombing of North Vietnam in order to create a climate more favourable to peace negotiations.

It called for a peace conference and convening of American troops if and when they can be replaced by a similar force of American troops in force.

It adopted a policy statement urging a stepped-up drive to eradicate illiteracy. It noted that more than 25 years of age have less than five years of formal schooling.

**BALLARAT**

**BELLS BEING RE-INSTALLED**

The bells of St. Peter's, Ballarat, which are regarded as one of the best peals in Australia, are being re-installed in the church after their return from England for restoration. The hobby will re-hoist the bells and the tower on Sunday afternoon, June 27. The rector, the Reverend G. V. Cracknell, has invited five foreign visitors, the Reverend L. M. Howell and Canon A. French to take part in the parafestal festival celebrations.

**BATHURST**

**PATRONAL FESTIVALS**

The Bishop preached this month at the Parish Festival, Bathurst. Holy Trinity Church, Kello, and Bathurst Church, Bathurst South.

**ANNOUNCED PLANS FOR A NEW SIX-POINT DRIVE TO AWAKEN AND INFORM AMERICAN CHRISTIANS**

The general office of the present rector was issued by Bishop Heber of California, in whose diocese extensive study programs are to be launched through various agencies of the N.C.C. N.C.C.'s announced in February to be the present rector, indicated in a letter to the rector, in St. Barnabas' Church, in the southern part of Bathurst, was built in 1881 and extended in 1902 and 1903. Bishop Heber, former senior minister and director of the Study Division of the World Council of Churches.

## PERTH

### WEDDING OF THE CENTURY

The first marriage to be solemnised this century in the 10th year-old church at Rottnest Island, Perth, was between Mr. Alan McPhail of Kalamond, who after his island's baptism and Miss Nanette Stry of Bentley. The Reverend A. T. Bock, rector of Armadale, flew to the island with the wedding team and of groomsmen in time for the ceremony. Many of the 150 wedding guests who were met by the manager were accommodated in a building which was the venue of the national holiday observance.

The old chapel which, last December, was rededicated to the Archbishop of Perth, located exactly as it did originally. Since the beginning of this century it has served as a servants' quarters and a storage room. Last year the Rottnest Island rector acquired the building and decided to restore it.

**PERTH-OXFORD EXCHANGE**

The Reverend Vicar, South Perth, who was appointed rector of St. Mary's Church, South Perth, last week had exchanged the parish of Armatoway and Crowle in the Diocese of Oxford, South Perth, 1959-60. Mr. Vincent Weare was sub-organist of St. Mary's Church, Perth, and proceeded to Melbourne to be in charge of the choir. After his return to England, he is once again in Western Australia.

**MAGAZINE OF THE AIR**

Anglican Magazine, a quarterly radio news programme of the Anglican Church in Western Australia, will be broadcast at 7.30 p.m. on Friday, June 24, 1966. It will be on the air new and on the air new on 6AM Northam.

It is expected to be broadcast from 6AM Merredin every Friday. Perth, however, has now passed its 100th anniversary. The Governor, Sir Robin Dunnington, read the prayer, the Eucharist, the Very Reverend J. T. Thomas, officiated.

## RECTOR OF MORAWA

### RESIGNS

The Reverend David Martin has resigned the living of Morawa in Western Australia to return to England where his mother has lain seriously ill. He is his mother's only close relative. Mr. Martin came to Australia to be sub-warden of St. George's College, Perth, and after serving there for a time took over the northern shire parishes. He expects to leave on July 26.

## SYDNEY

**S. MARK'S, HURSTVILLE**

The Annual Vestry Meeting of St. Mark's, Hurstville, passed a resolution that it is happy to note the growth, during recent years, of the spirit of charity and desire for the good among sister communities of Christians. The meeting on March 31st year between the Pope and the Archbishop of Canterbury, which was a mark of that growth and we give joyful thanks to God for the contact between those churches which are the point declaration which arose from that meeting.

A letter has been written to the Rev. Fr. Peter J. Murray, Bishop of Brisbane, expressing appreciation of the work of the Holy Spirit in so many different ways as Christians seek to understand the needs and priorities of the past.

## U.S. PRIEST EXPELLED FROM RHODESIA

ECUMENICAL PRESS SERVICE

A representative of the Diocese of Cape Town, South Africa, is expected to spend five months on a church mission in Rhodesia which has been declared a "prohibited migrant" and forced to leave the country after one year.

Canon Trevor Hoy, returning from his mission in Rhodesia, has been expelled because he is believed to be working too closely with Bishop Kenneth J. J. Skilton of Matabeleland, an Anglican Bishop in Rhodesia. Premier Ian Smith's social policies and his determination to secure independence from Great Britain.

## RECORD REVIEWS

### THE TWO SCHUBERTS

**SCHUBERT'S CHANGING OPINIONS**

FRANZ SCHUBERT was a man who spanned two distinctive musical eras in the thirty-year span of his life which went into both the classical and romantic periods. He is more than a musical logicist; Schubert had a sense of both the aesthetic architecture of Beethoven and Mozart's formal precision and the strange expression and emotional purity of the romantics as Schumann and Mendelssohn.

These records to hand this week reveal abundant evidence of Schubert's dual role in the music of his time. The first two quarters of his mature and little-known ninth quartet in G minor was written when Schubert was 18 — by which time he had already completed most of two operas, three operettas, twenty-two chorals works, twenty-one piano pieces, and 120 songs — including the "Erl King".

On the same record is the longer, masterly complex and more than thirty-year quartet in A minor. Schubert was over 1824, when he wrote the quartet as a prelude to many crises and moods, and was at the end of his recording life — reflects them vividly.

The Juillard edition, although gives a most enjoyable performance, has the greatest work — indeed, it is widely conceded to be, in form, one of the greatest symphonies ever written — is his ninth symphony (No. 9) — the "Great" — to distinguish it from an earlier work in the same key.

Written in the last year of his life and he himself performed in the Vienna Philharmonic Society, it is a work which was "technically impossible". Robert Schumann organised the first performance, which was conducted by Mendelssohn.

John Barbirolli, on this record, lacks the warmth of Kiebler's 1953 recording but, with the interesting new light he throws upon the interpretative problems, gives a performance remarkable for its relaxation and religious modesty.

It is a performance well worth a small orchestra at any time, and a standard recording of this great work.

## RELIGIOUS ATHEISM THEME

### FOR SYDNEY LECTURE

The 1966 Charles Strong Memorial Lecture in Sydney, to be delivered by Professor W. Cantwell Smith of Harvard University, will relate to the theme "The religious and the secular which has recently attracted much attention in the United States."

The lecture is to be given in the evening at the Opera, Civic Square, on Thursday, June 23, 8.15 p.m.

Professor Cantwell Smith's subject will be "Religion and the Secular in Recent America."

The Charles Strong Memorial Lectures in Comparative Religion are arranged by the Charles Strong Trust, funds deriving from the sale of the Australian Church in Melbourne by the Reverend Charles Strong was previously the minister.

The trust brings a leading overseas scholar to this country every second year to lecture in the capital cities.

Professor Cantwell Smith is recognized as a leading authority in this field, being Professor of the History of Religions at Harvard University.

In his lecture, Professor Cantwell Smith will explore the tensions in the ancient Buddhist tradition that may be thought of as a kind of counterpart to the Western category of the secular.

He will raise the question as to how far the notion of the secular in a moral law may legitimately be interpreted as a kind of counterpart to the Buddhist role that is played of the secular in the West.

## MELBOURNE

### S. JOHN OF JERUSALEM

The annual Divine Service of St. John Ambrosius, Brisbane was held in St. Paul's Cathedral on Thursday, June 23, 1966. The Rev. Canon Sir Robin Dunnington, read the prayer, the Eucharist, the Very Reverend J. T. Thomas, officiated.

## FATH AND BELIEF

The investigation may make possible the development of some thoughts about the relation between religion and faith — between faith and belief — and make possible also some constructive reflections on the intellectual expressions of religious faith.

By relating such discussion, finally, to the work of God, Professor Cantwell Smith hopes to show that the movement can be constructively criticised.

The lecture is free and is open to the general public.

The lecture is being arranged by the Charles Strong Trust by the Department of Adult Education, University of Sydney, in co-operation with the Educational Association of N.S.W. and the Extension Studies, University of N.S.W.

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### ECUMENICAL PRESS SERVICE

Cardinal Bevilacqua, Archbishop of Philadelphia, Pennsylvania, June 20, 1966.

His Eminence Augustin Cardinal Bevilacqua, president of the Vatican Secretariat for Promoting Christian Unity, marked his eighty-fifth birthday on May 28.

A message from Dr. W. A. Visser 't Hof, general secretary of the World Council of Churches, expressed gratitude for the Cardinal's leadership which has contributed so greatly to the creation of a fraternal relationship between the Roman Catholic and Protestant churches in the World Council.

## DIOCESAN NEWS

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**THE N.S.W. GOVERNMENT UNCONDITIONALLY GUARANTEES INTEREST AND REPAYMENT OF PRINCIPAL AT MATURITY.**

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FOR 7 YEARS

**THE SUDNEY WATER BARBANK**

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