

# THE ANGLICAN

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## WE ARE A "DIMINISHING CHURCH," SAYS BISHOP

### FEW AUSTRALIAN LEADERS, MANY CONTROVERSIES

Lack of Australian leadership and preoccupation with questions of churchmanship are the reasons why the Church of England in Australia is a "diminishing church," said the Bishop of North Queensland, the Right Reverend Ian Shevill, on June 6.

Bishop Shevill was giving his Charge, "Let my people go," to his diocesan synod in St. James' Cathedral, Townsville.

He said we are in the grip of a nostalgia for nineteenth century England; and our "image" abroad is a very poor one.

Just as Moses pleaded for his people to be delivered from the dominion of Egypt, the bishop said he was pleading for the Australian Church to be "delivered from the bondage of a sentimental nostalgia for an England which has long ceased to exist."

We were, as a result, "passive members of a diminishing denomination."

The bishop was ahead earlier this year. In Russia, they had never heard of us, in the U.S.A., Canon Howard Johnson's "Global Odyssey" damned us without even faint praise.

Canon Johnson said we were ill-prepared to receive migrants; our title is "unwisely and uninviting"; we have too few churches, do little social evangelisation; our theological colleges are unimpressive; "with libraries so tiny and obsolete that they are unrecognisable."

England said the bishop, was critical of our lack of Australian leadership, lack of energy.

## POPE JOHN'S DEATH

### W.C.C. SYMPATHY

The World Council of Churches sent the following telegram to Cardinal Ben as soon as the death of Pope John XXIII was announced:

"We beg your Eminence to accept the expression of our deep sympathy on the occasion of the death of Pope John XXIII who has contributed so greatly to the new brotherly relationship between the Churches believing in the one Lord. May he rest in peace and his work be continued." Frank Clarke, Mr. Chairman, General Committee, Inter Faith Council, Chairman, Central Committee, W. A. User, Y. Hoof, General Secretary.

In addition Dr. Visser 't Hooft made the following statement: "The great significance of the Pontificate of Pope John XXIII comes clearly when we remember how many important developments have taken place in that short period of less than five years."

"The point of view of the ecumenical movement was manifest especially in the calling of the Council through which so many vital spiritual forces have come released, and the whole Christian world has been challenged in the creation of a Secretariat for Unity, the sending of observers to the Council Assembly at New Delhi and the invitation to other churches to send observers to the Vatican Council."

"But most important of all has been that profound change in relationships which has led to the beginning of a true dialogue between the Roman Catholic Church and other Churches."

"I believe that Pope John XXIII will be remembered as the Pope who made that new dialogue possible."

and union, and its effect on the community at large.

As for Canada, no Australian churchmen had been invited to speak at the Toronto Congress although Australia had more Anglicans living in it than in any other part of the world outside the United Kingdom.

"This picture of our Church gathered in four major countries of the world is an unhappy one," said Bishop Shevill. "It suggests that we are as isolated, understated, intricate body of well-meaning colonials devoted to the perpetuation of a fading tradition."

### U.S. INCREASE

There was a steady increase in Church membership in the U.S.A., but Anglican numbers were decreasing in New Zealand and Australia. In the former country all diocesan bishops and most assistants were American citizens; in Australia and New Zealand lack of indigenous leadership was marked.

In 1975, there was no Australian archbishop; in the capital cities of the East Coast, three out of four deans were from abroad.

"In theological colleges it is not an unique situation in Australia to find that the entire residential staff has been imported."

"Broadly forty per cent of Australians live in Sydney and

Melbourne, Brisbane and Perth account for another ten per cent, which means that half the Anglican population of the Commonwealth have never had indigenous leadership.

"The Presbyterians do not insist that their moderators be Scotsmen, nor the Roman Catholics that their cardinals and archbishops should be Irish or Italian," said Bishop Shevill. "It is not true we dropped it!"

(Continued on page 12)

## CHURCHMEN IN UNITY ON COLUMBA'S ISLAND

ANGLICAN NEWS SERVICE

London, June 10

Iona, famous beachhead of Western Christianity, was the scene of an historic ecumenical service on June 2.

Representatives of the Anglican, Presbyterian and other Free Churches and the Eastern Orthodox Church celebrated the Holy Communion together to mark the 1,400th anniversary of the landing of St. Columba's Island.

The service was in Iona Abbey, the restoration of which has been in process of completion for the past 25 years by the united craftsmen and voluntary labourers of the Iona community.

Pilgrims from several countries attended the service. Some of them could not gain admission to the abbey and watched on television screens in the cloisters.

The first part of the service was conducted in the open behind the Chapter House, by the Bishop Leslie Newbigen of the Church of South India, with which both the Church of England and the Church of Scotland are in inter-communion.

The sermon was preached by Professor James Stewart, Moderator of the General Assembly of the Church of Scotland, who later went to the Communion table in company with Bishop Newbigen, the Bishop of Durham, the Right Reverend M. H. Harland, the Bishop of Edinburgh, the Right Reverend Kenneth Carey (retired Church of Scotland); and Dr Neville Davidson (Church of Scotland).

The Reverend Vladimir Rozdanko, representing the Eastern Orthodox Church, read one of the lessons.

Others present included lay members of the Presbyterian Churches in England, Wales and Ireland, and Methodist, Baptist and Congregational Churches, the

Salvation Army and the Society of Friends.

Brother Christophe, of the Tzarine community of the French Reformed Church, was a tall, conspicuous figure in his white robes, among the black and purple of other clergy and the scarlet and purple of the chorists.

A great task of practical Christianity and restoration is being fulfilled in this small island. The abbey, founded by Columba and his monks, had been almost deserted.

### IONA FORCE

The Iona community, an expeditionary force of churchmen and craftsmen, originally came out of the shuns and unemployment of the shipbuilding area of Govan, Glasgow, in 1948, to complete the rebuilding of the abbey area to prove that the Church offered the example of the deed as well as the word. They were joined in the work by Dr George MacLeod.

The community, which has its headquarters in Glasgow, continues to try to involve Iona in the social and industrial life of the people, to express its creed of "work and worship" there and here: it has the roughest praying hands in the Church. More pilgrims will be coming here during the next fortnight.

The Prime Minister is to pay a visit this week, more than 1,000 young people were there last Sunday and the Archbishop of Canterbury is to lead a pilgrimage of Anglicans and Episcopals on June 12.

A service similar to that used by the saint is being done here by members of the Church of Ireland, and a Rosengal fishing boat was presented to the community by the Presbyterian Church in Ireland last Sunday.

Those who were there last week have attained the accommodation in Iona. They seemed impressed by the simple active Christianity practiced in the community.



Mr and Mrs Christopher Coney, with their son, Andrew, new missionaries from England to New Guinea, in the office of the Anglican Missionary Council, Perth, with the Reverend John Wardman, recently returned from New Guinea.

Perth, June 3

They met the Reverend John Wardman and Mrs Wardman, who returned last year from New Guinea, where they had served for eleven years.

The new missionaries were Mr Christopher Coney, who has been a teacher at Ardingly College, Sussex, and his wife, Joanna, a daughter of a vicar in Bedford and a nurse before her marriage. With them was their fifteen-month-old baby, Andrew.

They are bound for the Martyrs' Memorial School, Popondeta.

Asked what put the idea of missionary service into his mind, Mr Coney said that he had been challenged to go to New Guinea, if he wanted worthwhile work overseas.

Mr Coney's sister is married to the Reverend Stephen Adams, who was out at Waia and Bulolo in 1958-59. They are anxious to get to Popondeta and to get down to the job for as long as possible, half-way across the world.

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The Trust is at present making an Appeal for a capital sum of £60,000, for the purposes of:

- publishing books;
- granting scholarships;
- helping to set up the Primatial Academy;
- helping to provide books for the Collegiate Library of St. Mark, Canterbury.

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**THE CELTIC SAINTS** ... 33

**S. HILDA THE ABBESS**

By MICHAEL J. LAURENCE

WHEN S. Hilda was about thirty-three years old, she decided to go to Paris to join the convent of Albi. King of the East Angles had become a man in the convent of Chelles near Paris.

Hilda, never having married was free to renounce all worldly possessions and give up her worldly house when she made her decision to become a nun. Her life and life for God alone.

To take ship for France, it was necessary for her to reach the coast. As she made her way to the East Angles where her nephew, Meresind, was king, but although she wanted for a full twelve months, she was still unable to sail to France.

When S. Aidan, who had just returned to Northumbria in 635, heard that S. Hilda had been in Chelles, he asked why it should be necessary for women like her to go abroad when there was so much need for will and good women in Northumbria. He asked her to return to Northumbria.

**NORTHUMBRIA**

When she arrived, S. Aidan gave her one ox-side of land (that is, from north to south) on the north bank of the River Wear on the site of a great Roman town and there S. Hilda lived for a year with two or three companions who preferred to live the same kind of life, and taught them a life of prayer and good works.

When S. Aidan saw how well his governed her tiny community and how practical the boys from the continent of a much larger monastery were, he sent S. Hilda to the Heretou or Hart's Island (Hartlepool) which was a small island in the bay of the North Sea. S. Aidan said to have been the first to bring Christianity to the island. He and his religious wives and he clothed as a nun. S. Aidan himself had been a monk and had been his blessing. Soon after the death of S. Aidan, S. Hilda ever, she went to Caister (Caister-on-Sea) in the East Angles and settled down there.

S. Hilda was abbess at Hereford for seven years and there S. Aidan and other wife and holy men visited her and instructed her, being greatly impressed with her courage, wisdom and piety.

**AT WHITBY**

At the end of that time S. Aidan encouraged her to found a monastery for both men and women at Strean-shalch, which means the Bay of the Reason (Whitby), which is on the cliffs of the North Sea. To reach the ruins of its abbey, it is necessary to climb one hundred and ninety-nine stone steps.

Here S. Hilda supervised and directed the building of a school for the young girls, monks and nuns, a hospital for the sick, a guest-house for strangers, and a school for those who wished to learn, as well as a house of small villages.

All the members of the community were to be in a common fund and all shared equally. S. Hilda being responsible for the spiritual and well-being of each person there, she was very strict and justly, irrespective of rank or position.

The life of the monastery was a busy one, with its central meditation, its work of prayer, God and the knowledge of His will.

Each member of the monastery worked according to his ability. The garden in the fields was divided in the fields

vegetable, others tended the animals, fished or built huts of wattle and clay to be used as dwellings.

Some taught the people others to read and write, and some illustrated manuscripts.

Some monks, more than monks, were diligent in observing the rules of piety, peace and charity as well as the other virtues.

Five of the monks of the monastery later became bishops, those who were appointed Bishop of York by Theodore of Tarnus, then Archbishop of Canterbury, with the city of his episcopal residence, York. Hilda, Bishop of Dorchester; John, who became

Bishop of York; Wilfrid, Bishop of Hexham; and Otford, who became Bishop of the East Angles.

After studying under him for some time, he returned to visit Rome, and on his return to Britain, went to the province of the Flavians (an Anglo-Saxon province near the River Sever) which was ruled by King Otric.

There he remained for a long time, teaching and preaching the Faith of the Church, like all those trained in the Celtic

monasteries at that time, setting an example by his own holiness of life.

When Bosel, Bishop of the Flavians, became so ill he could no longer perform his duties, he was elected and retired. Otford was elected and he in his stead.

When Ethelbert, King of Kent, asked particularly that he should be converted to the Faith, who was it that time acting-Bishop of the Flavians? Otford, who had died, Archbishop of Canterbury, had said and no bishop had yet been appointed to succeed him.

It was the second monk from S. Hilda's monastery to be elected Bishop of Flavians, for Taifrid, Bosel's predecessor, had been chosen while he was still a monk. S. Hilda's monastery, but had met a sudden and unexpected death before he could be consecrated.

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**THE OUTWARD BOUND SCHOOL**

By A CORRESPONDENT

IN March of this year a simple and attractive tract for the year added a new and better life to the Outward Bound School at Haverksbury River.

A long-wanted need was filled when His Royal Highness the Duke of Edinburgh, as patron of the Outward Bound School, was elected Lord, Chairman of the Commonwealth Youth Council (N.A.S.I.) Limited, a new fast launch for the school's use and planned by the school's staff, will cruise at over 20 knots.

When the school's staff, will cruise at over 20 knots. When the school's staff, will cruise at over 20 knots. When the school's staff, will cruise at over 20 knots.

Great strides have been made since the school's property was taken over by the school's staff, will cruise at over 20 knots. When the school's staff, will cruise at over 20 knots.

The starting of Outward Bound was reminiscent of the pioneer days of the school, when the buildings have been added to the school. This now caters for 72 students and about 15 staff for nine one-month courses each year. An October next, in September next.

Misconceptions of Outward Bound are being cleared up. It is better thought to be a means of bringing out boys from England, and the school's staff, will cruise at over 20 knots.

What is this organization that is so well known to the school's staff, will cruise at over 20 knots. When the school's staff, will cruise at over 20 knots.

Over 1,200 young men have passed through the Australian Outward Bound School since its inception, and in every case the object of the school, to train them to be better and happier men.

Outward Bound provides the opportunity of one month's living with the school's staff, will cruise at over 20 knots. When the school's staff, will cruise at over 20 knots.

Outdoor and indoor activities are designed to provide the school's staff, will cruise at over 20 knots. When the school's staff, will cruise at over 20 knots.

Students learn to understand the school's staff, will cruise at over 20 knots. When the school's staff, will cruise at over 20 knots.

Leaders often emerge from the school's staff, will cruise at over 20 knots. When the school's staff, will cruise at over 20 knots.

The syllabus of sailing, canoeing, bush and mountain expeditions, and other sports, are attempted to turn out trained school's staff, will cruise at over 20 knots.

**CHRISTIAN FAMILY YEAR  
 THANKSGIVING SERVICE**

ANGLICAN NEWS SERVICE

London, June 9

Christian Family Year ended on Sunday, June 22 when Her Majesty The Queen and the Duke of Edinburgh joined 3,000 people in S. Paul's Cathedral at a thanksgiving for marriage service.

The Archbishop of Canterbury, the Most Reverend Dr. M. Ramsey, presided at the service of thanksgiving for marriage service.

The many bishops present included the Archbishop of Wales, the Bishop of London and the Bishop of Madagascarg.

There were many overseas representatives present, including the Duke of Edinburgh, who was accompanied by his wife, who was made into wine at the service of thanksgiving for marriage service.

The Archbishop presided from the text: "I bow my knees unto the Father from whom the whole family of heaven and earth are named."

He said that he believed, as Christians, that the human family is a divine creature.

**BOND IS LOVE**  
 "The principle and bond of the family is love, and we are sure, in the Christian sense, that the family is a divine creature."

"Happy are the congregations of our churches, where we are served and strengthened—not by the family, but by the family."

The Christian family looked out for the family, and the family looked out for the family, and the family looked out for the family.









# WORLD AFFAIRS

By BEVERLY JACKSON

**DURING** the past few weeks I have done a variety of jobs, have addressed many New Zealand men, including those who were at the Youth Conference in Manila to the lists of "Friends of Polynesia," and have spent many hours preparing copies of our diocesan magazine "The Gazette" for posting overseas.

I've mended school library books and unpacked the contents of books and educational supplies for Holy Trinity School; helped to make school uniforms for field-men whose parents can't even afford to buy the material valued at roughly 6/-; painted line-drawings and typed religious plays; I've even sewn a few lines of (I like to think) stitches on a cope-part of the new vestments being presented to our bishop by the Ladies Guild; I've helped hold hands protesting infants as Betty Slader has administered doses of antibiotics to help combat the boils and scabies covering them from head to toe.

## MANY JOBS

Mental tasks, at first glance may not seem worth counting 1,300 miles to do—but when you stop to think of it, by doing these things for already grossly overworked clergy and lay-workers, you are releasing them to carry out more important, evangelic work, then the jobs take on quite a different significance.

Yesterday I attended the end-of-service at St. Mary's here in Labasa, thrilling as I received over 300 gifts from the Chinese and Fijian, recalling the Lord's Prayer and singing in praise of their patron saint—not all these gifts are Christian, but many bearing a very good formal education they are also being shown and being taught to understand Christianity.

During our bishop's recent visit I attended a service in the ruins of a burnt-down St. Solomon's settlement here—until recently a rather dormant Christian settlement now reviving rapidly. I've been congratulating individuals in an Indian home and listened as the villagers discussed building their own bursch-charge, as a non-voting member of a vestry meeting composed of representatives of all the races here in Labasa.

One day last week I walked into the vicarage to see three boys, but poorly dressed Fijians sitting cross-legged on the floor, solemnly and intently stringing using cloth string from New Zealand.

At churches in Suva and Labasa I've listened to services conducted in English and translated into Hindi; at Deuba Hotel on Easter Monday I was among the congregation gathered together in the games room with the Communions; and at the Cathedral I've worshipped with Indians, Fijians, Chinese, Tongans, Solomon, Samoans, part-European and Europeans. These are a few of the incidents that have meant a great deal to me in the past three months, and the experiences that I shall remember always.

## LIGHTER SIDE

On the lighter side there have been many moments—there was the day I was out with Betty Slader and we got her famous van stuck on the slippery suspension.

On pouring rain, and with quite the unlikely looking group of helpers, we eventually backed on the firmer ground—the "pushing crew" consisted of three wizen and toothless-earred women, three united little boys, an old Fijian man who had advanced well over his three score and who couldn't stay vertical without his walking-sticks, and myself—different in race, religion and outlook, but all joined by the humorous side of the situation and by working together to eventually get the van mobile again.

On the occasion when after much talking (non-effective) and sign-language (effective to a few) we persuaded a local canteenowner to demonstrate cut-

**The Voluntary Service Overseas Scheme was started in the Diocese of Polynesia this year for young people prepared to give one or two years service in a missionary or frontier situation without regular salary.**

ing for the benefit of a visiting New Zealand priest.

Despite the presence of Fr. Burns there was a great suspicion regarding our request as the cane wasn't due to be cut until the end of the year. I thought that we had some connection with a labour union.

The job was finally tackled in a very half-hearted and suspicious manner. The priest was taking offence of the proceedings.

With the thought no doubt of rocketing to stardom on the screen, the cane was attacked with great vigour, skill and accuracy, dazzling smiles were turned in the camera's direction, theatrical poses were struck, and I'm willing to surmise that had the film not run out he'd still be there cutting and mulling!

Local customs, quickly acquired, often make me smile—when I'll find myself thinking of my shoes before entering their homes in order to do the same.

How will that go down with parish priests and congregations in New Zealand?

Don't you think my excuse of "letting the air circulate" will prevent mildew forming? I'm not sure I might at home regarding ever-open windows.

When I arrived in Fiji at the end of January I was assigned work in Suva. I lived at St. Stephen's House, the Anglican hostel, where I received my third, doing supervisory duties every three days, and during the day I attended to the duties of a bus-driver.

One day at the diocesan office, but how will that go down with parish priests and congregations in New Zealand?

## INDIAN TOWN

Suva is an attractive city, and I found it very interesting in many moments—there is the cathedral, choir, and the Indian bursch-charge. Besides in the past, at any time, the Arts Club has good music, art and drama sections, the British Church arranges talks and recitals by visiting lecturers and musicians, and there is a trumping club for those who wish to see the scenery the hard way—these are just a few of the amenities and interests offering in Suva.

After Easter I was transferred to Labasa—where I was described as an Indian town as the population is mainly Indian—Indian-owned, and the streets are thronged with Indians, many of them able but unemployed.

As the mission staff here is only just adequate for the work, three priests, two Australian priests, and the Indian bursch-charge and the hotel, an Indian layman, and two V.S.Os.

The scope for untrained workers such as V.S.Os is at the moment very limited, but the opportunities for expanding the field are coming all the time. I have had the responsibility of organising a parish office at the Indian Mission here, consequently relieving the mission staff of a considerable amount of the clerical work he was coping with, and it now means that he is able to spend more of his 18-hour working day out among the people.

As the Church schools expand more openings will come for teachers, and for laymen, evangelists those with agricultural and mechanical knowledge, plus the willing unskilled labourers, will be needed. If you're thinking of coming up here on the scheme don't be too inflated by the postcard picture of Fiji on postcard—to be sure there is that side of the picture, but when working for the Church it is not only the attractive side we see but the grim reality of life off the beaten track.

large doses are vitally important—that evil known as "Fiji time" can really prove how stupid or little patience you have, as I've found from experience. Only last Sunday we went to an Indian village for a 4 p.m. service, but the menfolk were busy preparing for the first-coming of the season on the following day, and we had wait until 5.30 p.m. before they had all assembled—time just doesn't mean a thing to the Indian mind, nor to most of our Europeans!

That is where the Church comes in, for it is up to the Church with its well-learned and trained staff, to convert these people, endeavouring to give them a little of the above reasons and the financial side, too. I'd advise young people straight from school to wait a while before volunteering, as a small message is necessary to meet expenses, and the initial outlay on clothing suitable for the tropics, and plenty of it, can be a very big item, especially in Fiji.

As a V.S.O. worker you will have the time to be expected to take them, of doing a lot for your Church, and for the people of Fiji.

It's not a glamour job and at times it is best to know that it's value as a worthwhile job just can't be underestimated. It's impossible to do a job without the staff here without some of their own knowledge rubbing off on to you.

## THE REWARDS

I know, for as one of the "golden-age" of the scheme I found the most worthwhile to begin with, moving into a sphere where I was able to give my gifts alien to my familiar world, but now that the teaching staff daily more about the work, although the thought of leaving all this at the end of the year is a little disturbing.

So much is happening, and will happen, to places and people I have met, and I feel I must stay on and follow through to the end. But that is a purely selfish thought— if I stay it means one less person available to Polynesia but I think that in the future the work will be extended to other areas within the diocese with 114 million square miles of scope, surely there must be room here for hundreds of V.S.Os.

Voluntary Service Overseas offers many rewards—it's challenge, it gives a much greater insight into the work being done in this particular missionary society, you are given the chance of witness for your Church and that she is helping—and at the same time there is the opportunity to prove, and improve, yourself.

## "ART OF OUR TIME"

ECUMENICAL PAPER SERVICE

Geneva, June 10. Works by Picasso, Matisse, Braque, and other artists, Barlach and others will be on view in the first of several large exhibitions to be held in Dortmund, in connection with the 100th anniversary of the birth of the artist.

With the title "Creatura," statues of animals will be exhibited in the city with others are also all of which have been executed in the twentieth century, and which is intended to show the "fellow creatures of man in the art of our time."

## A MIDDLE EAST CONFERENCE

ECUMENICAL PAPER SERVICE

Geneva, June 10. A Middle East ecumenical youth and student conference will be held at Beirut from July 3 to 12, 1964, with 150 delegates from 18 to 30 years, will come together from all Arab countries and Cyprus, Turkey, Greece and Iran.

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## THE SUNDAY SCHOOL TEACHERS' STUDY GROUP 2

## JESUS LOVES THE OUT-OF-DOORS

BY WINIFRED M. MERRITT

IN a small book by Mary Edgerly I have called "Ideals and Realities," there is a chapter entitled "Desert Places." The people Mrs. Edgerly writes, "had to go into desert places to see Jesus Christ. They had to leave their homes and wander into the solitary, uninviting regions round about Galilee, where He had withdrawn Himself."

There is something tremendously impressive about deserts, and Jesus was often to be seen in them. God seems very real in the great empty desert lands that are a desert faith, has a powerful sense of the reality of God, and is sometimes less kind in crowded cities.

Jesus loved the wilderness of the desert. He loved it when the moon and the stars shone brightly overhead. He loved it equally under the scorching eastern sun.

It was, we remember, to the desert of Judea that His wilderness following His Baptism, then, to think out a way to His ministry.

S. Mark tells us that Jesus was "with the wild beasts" in the wilderness. They were His companions during the 40 days of His fast. Though animal life in Palestine has never been so varied, we know that lions once made their home there.

## ANIMALS

Besides domestic animals, such as horses, oxen, sheep, asses and mules, wild beasts have always roamed Palestine's desert areas—horns, leopards, wolves, hyaenas, jackals and foxes being abundant as well as wild boar, wild goats, and many little wild animals.

Wild birds include eagles and vultures, hawks and lites, herons, cranes, lapwings, crows, owls, partridges, pigeons, doves, quail, ravens and wild fowls.

John the Baptist, we know, ate locusts and wild honey. The palm trees in the wilderness. We are indebted to Mr. Samuel Schor's book "Palms and the Bible" for much information on life in the Holy Land.

As well as the deserts, Jesus loved the farmlands. He loved very close to a soil, Mr. Schor assures us, so intensely fertile that artificial fertiliser is not needed.

The fertility of Palestine has a most unusual source. It comes from the small soil limestone scattered over the countryside. When the rainy season comes, the lime is dissolved, enriching the soil just before ploughing time.

Jesus walked frequently through the wheat. He knew all about the areas which grew most of the wheat. Tares are weeds, but they are indistinguishable from the wheat until the ears are forming. You will know well the little story about the wheat and the tares.

## RESOURCES

Palestine is a land of almost unbounded natural resources. It is only a very small country, yet its climate ranges from cold like that of Norway and Sweden to the tropical heat of Central Africa.

It is coldest in the north, on the Lebanon mountains, the temperature rising steadily as one journeys southwards, until a hot, dry, tropical climate is reached in the deep valley of the Jordan River and the Dead Sea.

With such a variety in its climate, almost everything that grows can be found in some part of Palestine. Wheat, barley, millet, maize, beans, peas, lentils, and figs are the principal crops, and oranges and lemons are extensively raised and exported. The chief trees are palm trees, oaks, terebinth, fig, olive, cypress, cedar, cypresses, acacias, pines and box.

The Palestine sycamore tree is an entirely different kind of tree from the one we know in Australia. It is a tree which grows differently. The Palestine sycamore has a trunk which grows widely, making a pleasant shade, for which reason it used to be planted on the sides of the roads.

On June 19, we can read the story of a Palestine sycamore tree, and of a little man who was sitting under its branches to see Jesus. The Palestine sycamore is a fruit somewhat like a fig.

There used to be very many olive trees in Palestine, but today their number is much less, and Mr. Schor explains the reason. At a certain period in Palestine's history, every olive tree was taxed, and when a farmer was too poor to pay the tax, he was forced to cut it down and sold the wood.

Jesus often went to the Garden of Gethsemane to think and to rest. He went there to pray beneath the olive trees on the last night of His life.

A very important tree in Palestine is the fig. The fruit is eaten straight from the tree in the summer, and large quantities are exported. In an article of food of the year 1958.

Mr. Schor makes a most interesting comment which helps to understand the meaning of the story of the barren fig tree. The fruit, he says, generally ripens in the autumn, but some figs with olive trees are to be found producing a crop of figs in the spring around Easter time.

Such a tree must have been planted, expecting to find fruit in the summer. There was none on it, remember there was none on it.

## THE PALMS

Almost trees grow profusely, and the khazroth tree has a long, feathery crown of palm branches for cattle. These pods are believed to have been "the bread which the twelve did eat," about which we read in the story of the Prodigal Son. Very few people used to eat them too, as did the Prodigal Son when he had spent all his money.

Palms occur covered the entire land, but none are left in the region of the Mount of Olives near Jerusalem. The palms about which we read in the Gospel story are date palms.

When Jesus rode into Jerusalem on Palm Sunday, the people waved palm branches and sang Hosannas. Some of the palm trees were cut down for Him to ride through.

Vines are cut plentiful, and wine presses are cut in the rock, the grapes being trodden by the feet of the oxen. It is a tough, from which it is put into a vat, and pressed to form wine. St. John tells us how Jesus used the symbol of the vine in His parables.

There is a very interesting story of a man who was blind from birth. There are about thirty blind men in Palestine, the commonest being the one believed to have been blind at the Crown of Thorns for Good Friday. Some varieties are used for the making of wine.

As a boy, Jesus wandered over the farmlands, and saw the people in the straw fields. No rain falls at all in Palestine during the months of the year, and during this time the country is very dry. The grass is burned up by the heat, and the streams cease to flow. But when the rains come, everything takes on new life, and the crops are green, fresh, and soon the ground is covered with bright green grass.

Palestine, in the spring is a glorious sight, and Jesus loved the spring. Sitting on a rock in the fields, He gathered round Him, Mr. Schor writes, a pluck a bunch of brilliant woad, and those who are of Galilee, and those some of His brethren to be His disciples. "Come ye after Me," He said to them. "And I will make you fishers of men." Jesus was up to a parable in His Hand.

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## BEATING THE BOUNDS

AT KADINA

FROM OUR OWN CORRESPONDENT

Aelaide, June 10

Passing motorists and others may wonder what was happening when they saw a group of people, mostly cross-borderers, streaming around Victoria Square, Kadina, early on a Monday morning recently.

Kadina is a township of about 100 miles north-west of Adelaide.

At the corner facing the nearby port of Wallaroo, the industries and shipping trade were thrived for for all who worked in them, particularly the people of Wallaroo.

Outside the port office parades were offered for the civil service, God's blessing was asked upon the land and all who laboured on it.

Certainly he cannot be quite the same person when he goes, and the members of the institute do not in any case think in terms of success or failure, save in themselves, for their job is to spread the love of God for

the spirit of the place is almost overwhelmingly beautiful and entirely devoid of any self-righteousness or pigheadedness so often connected with such groups.

There are joy and goodness in their faces, and, indeed, there is a certain glow to be seen-it was worth the journey to Assisi if only to see this, and perhaps to absorb something of the spirit of evangelism to be found in the

his subject - apart from that he is free. No kind of pressure will be put upon him in any way. Will he leave a communist and an unbeliever? That will be up to him.

It was not easy but he had a friend and helper in another and he must leave at least one painting for their gallery.

He must also study the life of Christ, selecting from the library of some 60,000 volumes on the subject, and a completely every known painting or drawing of Christ from the first century onwards - there are a host of cross references to the name of the artist and also to the work.

The result is partly to be seen in the very fine gallery of modern paintings and sculpture.

There is also a very large music section in which is encouraged not just liturgical music but any music related to a religious theme - for example, the lovely waltz by composer Jean Marie Pichaud, and similar light music.

There is a large theatre in which is held an international religious film festival each year, and several religious films have been made there.

A library of modern architecture is being put together by two young members of the institute both architects themselves and both women. One of them designed the latter buildings of

After all presides the large and smiling figure of Don Giovanni. He is welcome, but who will take to them the love and kindness of the artist and also to the work.

There is more to it than merely encouraging the arts, of course, though that is one of the real and important purposes, behind the spur of evangelisation.

There came an artist from America, a young man who wanted to paint Christ, but he was not a Catholic, and he was already known as a modern painter and was given a warm welcome.

A collection of his best work is now available in a book sold at the "Cittadella," where he stayed a long time and studied and worked, and in the end he stayed, too - he did not return to America.

At present there is a well known Italian communist there. His aim is to make a film of the life of Christ the Worker. He is welcome, but who will take the appropriate studies of

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