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# BISHOP DISCUSSES LAMBETH THEME AT SYNOD

## ORGANISATION OF MINISTRY MAY CHANGE

The Bishop of Gippsland, the Right Reverend D. A. Garney, spoke about "The Renewal of the Church in Ministry" in his Charge to Synod in S. Paul's Cathedral, Sale, on April 21.

This is one of the three main sections for study at the Lambeth Conference this year. The others are devoted to Faith, and Renewal in Unity.

"Even if we are perplexed about the form which the ordained ministry should take, there is no doubt whatever about the vocation and mission, the calling and sending of the whole Church," the Bishop said.

"Jesus, Lord of the Church, both calls and sends to us to be His Body."

The Bishop thought that some of the forms and organisations of the Church must be changed.

"The Church, which has its privileged position in our society, must consider whether such a situation is an advantage or a handicap to the Gospel."

We should consider whether congregations ought to be based not on territorial boundaries, as in Britain, but on the system of inviting church members to place their names on a roll of addresses, as in the U.S.A.

It may be desirable for many of the clergy to cease being full-time pastors of parishes, by following the example of S. Paul and the parish clergy of the Eastern Orthodox Church, who spend their living in some other useful way, such as the making of caravans (the equivalent of St. Paul's tents) or teaching in schools.

"The co-operative ministry which has been established at Churchill, and in a similarly different form at North Richmond and North Melbourne, is a model for the churches to take to witness to the Gospel in serving the needs of a wider community."

Bishop Garney said he believed that the Church would always need specially-appointed people to perform liturgical duties.

**S.P.C.K. SUNDAY ON MAY 5**  
Next Sunday, May 5, the Society for Promoting Christian Knowledge will make its annual appeal throughout Australia.

S.P.C.K. provides Christian literature for the Anglican community in the native language of the country.  
This becomes more important as more and more people in the world learn to read; it has been estimated that there are 4,000 new readers in the world every hour.

Many countries have realised the importance of teaching their people to read and have mounted vast literacy campaigns.

The Church must seize this opportunity, as many ideologies and organisations have and keep the Christian witness before the world by means of books, pamphlets and newspapers.

For this purpose people must be trained in writing, as well as in the printing, publishing and distribution of literature.

It is far more telling when it is not just a translation of an English book, but something written by someone in his own language and idiom for his own people to read.

S.P.C.K. is our representative for the field of Christian literature.

The Australian secretary is Canon C. N. Thomas, S. Peter's Vicarage, 1407 Whitehorse Road, Box Hill, Victoria, 3121.

**HAWTHORN ORGAN RESTORED**  
FROM A CORRESPONDENT  
Melbourne, April 29  
The Hunter organ of Christ Church, Hawthorn, Melbourne, has been restored.

The opening recital was given by David Ramsay of Elder Conservatorium, Adelaide, last Sunday afternoon.

The programme included works by Louis Quénif, Buxtehude, and J. S. Bach, Cesar Franck and Olivier Messiaen.

**JOINT STUDENT CONFERENCE**  
The annual conference arranged jointly by the Australian Student Christian Movement and the Universities of the Anglican Federation of Australia will be held from May 21 to 26 at Yarramundi, near Richmond, N.S.W.

The main theme will be "The Church—in future."

Workship will be an integral part of the conference each day. There will be an ecumenical service on Sunday, May 26.

phetic teaching, evangelistic and pastoral functions.

The whole Church was called "a royal priesthood".

The clergy performed their functions in partnership with laymen, though with different degrees of responsibility.

"We need," he said, "to challenge the assumptions so common to most Anglo-Catholics."

He said that Bishop Stephen Neil points out in his recent book, "The Church and the Christian Union", that much of the greatest missionary expansion of the Church was brought about by laymen or by an unusual freedom on the part of clergymen.

In his address to Synod the day before, Bishop Whetton viewed many problems which faced the Church.

There was the lack of a national plan for the conservation of water, revealed in the present emergency in Victoria.

Our life was in peril on public education, "almost nothing in comparison with our resources, the needs of our children and the amounts we spend on other things."

He praised the passing of the referendum on Aborigines, the appointment of the Federal Minister for Aboriginal Affairs, and the right of appeal to the High Court.

The Bishop spoke of the relief of suffering and "to getting rid of old ideas and policies which are out of date."

He said that the Church would always need specially-appointed people to perform liturgical duties.

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cause it, even if it causes a drastic change in our manner and standard of living.

He mentioned specifically refugees in the Middle East, Africa and South Viet Nam; in the latter country the official government estimate at the beginning of February, 1964 was approximately 2,000,000; it increased during the month by 100,000.

"Vocation, inspiration and perspiration are the three ingredients of an evangelist's life", said Brother Timothy, S.S.F., at Jagarata, Papua, on April 20.

He was addressing a party of students from the Popondetta High School who were visiting the Franciscan Friary at Jagarata in the Northern District of Papua.

The students were led by their instructor, David Whetton.

The Popondetta High School is the only government secondary school in the north-eastern corner of New Guinea, and the students are predominantly Aborigines.

Another lecturer at the Friary was the novice master, Brother Andrew.

After giving an outline of the life of S. Francis, Brother Andrew explained that the Society of S. Francis was a world-wide order, with communities in England, the United States, Africa, Australia and the Pacific.

Wherever they went, the brothers set up a home where everyone was welcome, especially the sick and unhappy.

Brother Kabay, a priest from Suva Island in Torres Strait, and Brother Cola from the Solomon Islands Protectorate gave the Papuan students an outline of their own work.

The friars and the nuns talk to their homes and the reasons why they had left their families to test their vocation to the religious life.

**MISSION FARM**  
During the week-end the students were given a conducted tour of the Denby Taylor Mission, managed by Mr. Verco Cook.

The farm is an agricultural experimental station run by the Anglican Mission, and is on land adjacent to the Friary.

Mr. Cook showed how rice was harvested and explained the practical difficulties of running a station with limited funds.

They visited the canteen where they were entertained by Sisters Helen and Valmai and the Papuan novices.

Afterwards they inspected the hydro-electric plant built for the three communities by Brother Clement, who used the water of the Kumusi River to supply electricity at Jagarata.

The Friary and the Evangelist College have about 45 members. Thirty-one of these are trainee evangelists for the Diocese of New Guinea, and the remainder are Franciscan friars and novices.

The brown-robed friars are a famous sight in Port Moresby and Popondetta as they travel about the towns visiting hospitals, teaching Religious Instruction in the schools, and taking services.

The Friary at Jagarata is a rest and retreat centre for people in the northern area of the diocese, and boys from the Marry's School often spend week-ends there.

Earlier in April, two hundred High School students had walked the six miles to Jagarata to watch the annual Palm Sunday Passion Play, but the High School week-end was the first time that students had lived with the Friars.

The visit was so successful that it is planned to hold more retreats and conferences for students in future.



S. Mark's College, Townsville, which will be opened by the Bishop of North Queensland, the Right Reverend Ian Shevill, on May 5.

## FRANCISCANS TALK WITH STUDENTS AT JEGARATA

FROM A CORRESPONDENT

POPONDETTA, April 29

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## NEW UNIVERSITY COLLEGE

FROM A CORRESPONDENT  
TOWNSVILLE, April 29

The Church of England college in the new University of Townsville will be officially opened and blessed by the Bishop of North Queensland, the Right Reverend Ian Shevill, on May 5 at 7.30 p.m.

Built at a cost of \$460,000 the college provides accommodation for 86 students, together with dining-room, common rooms, library and chapel.

The college is under the direction of the Bush Brotherhood of a Barabara, and students from any part of Australia who are considering studying at Townsville next year are invited to register for accommodation with tuition and not the one actually premises.

Student places are already available for the current academic year, 1968.

The college itself has been established since 1964, and this year moved into its new premises.

## PRESENTATION TO BISHOP HAWKEY

FROM OUR OWN CORRESPONDENT

FROM THE BRISBANE DIOCESE presented a cope, mitre, and chalice to the new Bishop of Carpentaria, the Right Reverend Eric Hawkey.

The presentation was made at a celebration of the Holy Eucharist at St. Clement's Church, Stafford, on April 24 at 7 a.m., at a breakfast.

The cope was worn by the Bishop at his consecration, though the mitre presented was a golden mitre for festive occasions, and not the one actually matching the cope.

This was his first celebration of the Holy Communion after his consecration.

## NOTICE FOR MEMBERS OF THE CHURCH OF ENGLAND INFORMATION TRUST

The Trust has secured six copies of the complete text of the U.S. Senate Republican Policy Committee Report on the War in Viet Nam. This Report was read into the Congressional Record on May 9, 1967. It was subsequently read into "Hansard" for the Senate of the Commonwealth of Australia on March 13, 1968.

The Trust will be glad to send copies on loan to any members of the Church of England who send their request with a 5c stamp.

It is hoped that members will read their copies and return them to the Trust in as short a time as possible, because there is not bound to be a considerable waiting list if documents are not generally obtainable, in either Australia or the U.S.A.

A typical student room at S. Mark's College, Townsville, Queensland, which will be opened on May 5.











## BOOK REVIEWS

## UP-DATED CLASSIC

AN ARAMAIC APPROACH TO THE GOSPEL OF MATTHEW, Third Edition.  
Mutter, Bick. Oxford University Press. Pp. 3 & 259, 12.50.

THIS book, in its earlier forms, has for some time been a standard tool for New Testament students who try to work beyond the superficial level, and this third edition is as much enlarged from the second as that was from the first, the first had 250 pages, the second 304, and the third 359.

The new matter consists of new appendices, more supplementary notes, and substantial enlargements in the main text.

These changes and additions take account of important work which has appeared since the edition before, for instance the work of Max Wilcox, well known in the Melbourne Semities department, on the Semitics of Acts.

The aim of the book is to find what light the Aramaic which may be presumed to lie behind the text of the Greek Testament throws on the earliest forms and on the meaning of what is recorded for us in Greek.

This is especially relevant to the words of our Lord, most of which must have been spoken in Aramaic.

Many of them can be seen to have great pungency and point when this view is taken of them, and the writer is very careful to assess the degrees of probability in his suggestions and argument.

## NARCOTICS

THE DRUG TRAFFIC: South China. Anthony Bland. Pp. 194, 12.50. O'Callaghan has written books on both the slave and the white slave traffic and now he has turned his sensational style to the drug traffic which he does with a mixture of journalism and facts and figures from United Nations documents.

There are two main methods of dealing with drug addiction. The first is the method of the United States Commission on Narcotics, sometimes glossed in television series, which aims at the extirpation of the traffic and the imprisonment of those caught offending against the code.

The other method is that of the United Kingdom where the addiction is much less and where there is a permissive attitude under which a doctor can prescribe morphine or heroin to a patient either to obtain a cure or gradual withdrawal or, where this is not possible, to allow a certain minimum dose.

Mr. O'Callaghan favours the American method and in the course of his book alleges that the most valuable source of foreign exchange to maintain China is the export of the grey opium poppy. He says that there is a Chinese communist drug traffic as vicious as the Sicilian Mafia, centred in Peking.

As there are two interesting appendices containing United Nations Reports on narcotic drugs.

—J.T.

## NINE ASPECTS

## OF MARRIAGE

MARRIAGE DIFFICULTIES. Paul Tourneur. S.C.M. Press. Pp. 45, 8s.

Happy marriages, it is trisly said, are made in heaven. But they must be worked out on earth. All marriages have their problems — but those who succeed in their marriages are those who tackle their problems together and overcome them.

Their working together gives their marriage a strength, a durability, a depth — and a greater appreciation of each other.

Paul Tourneur, Swiss physician, has written many books, some of a more specialised nature.

Not so this one. It is written for the ordinary man and woman who are keen to make their marriage work. Understanding is the essential ingredient of such a marriage.

Tourneur considers nine facets we need in order to achieve understanding — aspects such as that we need to admit our natural differences and our differences in love itself.

Each is considered briefly and is lit with homely wisdom and illustrations from his own case books.

In the chapter "In order to understand you to grasp the importance of the past" he states that each partner needs, in some fashion, to be a psychotherapist for the other — and that requires "listening, long and patient listening, with love and respect".

Each gives to the other the most precious dimension of his personality and each gives that which was most missing.

Warmly commended.

—A.V.M.

## FORUM FOR THE

## HISTORIAN

HISTORICAL STUDIES: AUSTRALIA AND NEW ZEALAND. Selected Articles. Edited by C. G. Phillips, Margaret Beever and F. K. Smith. Melbourne University Press. Pp. 235.

The Melbourne University Press continues to produce its series of Historical Studies. The success of the First Series has emboldened the compilers of this volume to give us a collection of articles from out-of-print issues of Historical Studies.

This collection maintains the level of the previous edition with the exception of one article where the time the emphasis is upon what the compilers call political history.

It has resulted in a collection of articles concerned with working class movements, and with politics in Victoria and elsewhere.

The balance is redressed by an illuminating account of the Colonial Office from 1782-1854 where due credit is paid to an other mainly academic of the same period written by D. M. Young.

There is also a skilful exchange of the kind which exchange of the podiums, between the historians, and C. G. Phillips, the turning point in labour history.

Finally the article by Mrs Zain'din on the history of the "Bulletin" will no doubt be of interest to those who are not particularly interested in the opinions about political parties.

The Melbourne University Press is to be congratulated on this series which provides a most useful forum for the historian, professional or otherwise.

—J.T.

## CHURCH ASSEMBLY YEAR BOOK HAS A NEW LOOK

ANGLICAN NEWS SERVICE

London, April 26

The re-setting and re-arrangement of all its contents give a completely new look to this year's edition of "The Church of England Year Book" which is published at 42s by the Church Information Office and S.P.C.K. for the Church Assembly.

This is the 58th year of issue of the "Church of England Year Book" which is indispensable to all who are concerned in any way with the administration and office-holders of the Church of England.

The extensive changes in presentation, which have been introduced to facilitate easier reference, have been made on the advice of a special committee which included a wide range of people who regularly use the year book.

A standard type size is now used throughout the book, which is divided into two main sections, "The Church of England" and "The Anglican Communion".

Introductory pages include a preface and three special articles relating to this year's Lambeth Conference, and appendices provide a long and valuable list of

Church of England and inter-anglican relations, and the Anglican organisations, a "Who's Who" of the Church of England, and a useful summary of legal information, which has also been added to date to the new edition.

The Lambeth Conference articles begin with a survey of the Anglican communion by Bishop Ralph Dean, Anglican Executive Officer, who observes that "in every part of the Anglican communion unity, negotiations and/or discussions are taking place, with the inevitable and entirely proper result of causing the Anglican communion itself progressively to modify its self-understanding".

The way ahead for the Anglican communion remains to be seen, says Bishop Dean, and "it is to be hoped that the Lambeth Conference of 1968 will point out the way in obedience to the leading of the spirit of God".

The Lambeth Conference articles are an outline of the plans for this year's conference and a brief history of past conferences by the Reverend Harold Riley, synodical secretary to the Convocation of Canterbury.

The Church of England section of the year book gives full details of the Convocations of Canterbury and York and the Church Assembly, including its boards and councils, as well as a full list of clerical and lay officers in the 43 dioceses of the Church of England.

Several pages are devoted to the religious communities, and there are 25 pages of Church statistics showing membership of the Church of England, numbers of Confirmations, numbers of parishes and clergymen, ordination figures, parochial church council income and expenditures and the progress of Christian Stewardship campaigns and plant giving since December 1956 and 1966, etc.

The figures for contributions to parochial church councils cover the year ending December 31,

1964, during which the total ordinary contributions rose from nearly £2,000,000 (from £1,750,000 in 1963) to £2,016,000 in 1964—and there was corresponding rise in planned giving, the will offerings and subscriptions under covenant.

All the Anglican churches in the British Isles and of overseas countries are described in the Anglican communion section, together with much information about the eccumenical movement, and the 29 pages of legal information answer many questions which are frequently raised about the Church of England.

There is a comprehensive index, which has been transferred from the back of the book to the front.

## FIGHTING IN VIET NAM

AUSTRALIANS IN VIET NAM. Ian Munn. S.C.M. Press. Pp. 225, 8s.

This is a creditable job of straightforward reporting about Australian soldiers and their life in Viet Nam. Politics are left aside. The author gives facts, the times detailed, accounts of training and operations. He says what the men did, and where, and under what conditions.

Most people have little idea of those conditions. They are "not exactly El Alamein, Lone Pine, Gallipoli". Not much glory. No cheering crowds from liberated towns, or victory marches, but a lot of sweat, blood, spilled, and the elusive "success" often hidden in the interpretation of events. "It was how Mackay sums it up."

There are accounts of many who have been decorated in Viet Nam. The figures of their exploits. There are useful sidelights on evil and other corollaries of the war. There is barely a page which lacks interest. The photographs are excellent.

—F.J.

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# AUROVILLE: A TWENTIETH CENTURY UTOPIA

By HUGUETTE GODIN

UTOPIAS have a way of remaining obstinately unreal. The word itself, coined by Sir Thomas More in 1516, means "nowhere".

Yet on February 28 the foundation stone of Auroville, which has been planned from the start as an ideal city, was laid on a site near Pondicherry, India.

Named Auroville for Sir Aurobindo, the Indian poet and philosopher whose work and ideas inspired the founding of the city, Auroville is to be a settlement of 50,000 inhabitants, although this maximum will not be reached for at least fifteen years.

This limitation, which has been chosen as the optimum number for human well-being, allows for diversity and cultural and economic self-sufficiency.

Plans for Auroville were drawn by a group of French architects who have adopted a concentric town planning scheme.

The city will be divided into four segments, industrial, cultural, residential, and international.

Buildings will be widely scattered at the outskirts, closer to each other toward the centre, but the hub will be an open area, the Circular Gardens of Unity.

In the heart of the gardens, surrounded by a lake, will be the Sanctuary of Truth.

Practical questions have not been overlooked in plans for Auroville, whose architects talk hopefully of using nuclear and solar energy in the future and of using distilled sea water for the city's water supply.

As for transportation, M. Roger Anger, the chief architect, stated that efficient public transport will be provided in the form of buses and a suspended monorail system.

Auroville, he says, will "rehabilitate the street, too often sacrificed nowadays to the modern obsession with the motor car."

**SPIRITUAL PROJECT**  
However, in spite of concern for practical aspects of planning, the project is above all a spiritual one.

The site chosen for the new town surrounds an already existing ashram, or spiritual community, one of the many in India which have grown up around an outstanding Gurm, or teacher.

The founder of this ashram was Sri Aurobindo. Since he died in 1950, the ashram has been maintained by the woman who has been the community's "mother" since 1926, Mira Alfassa, of French origin, who is now 84 years old.

Auroville will be the development to a small city of a settle-

ment that already numbers 2,000 people, of varied ethnic and social origins, who live according to Aurobindo's precepts.

In launching Auroville two years ago, Mira Alfassa described it as "a universal town where men and women of all countries will be able to live in peace and harmony, above all rationally, and in a place of peace, concord and harmony where man's aggressive instincts will be diverted into constructive channels and used to vanquish suffering and misery, overcome human weakness and ignorance."

Triumph over human limitations and shortcomings.

Roger Anger described Auroville as a prototypical world city, where one day anybody will be able to obtain a passport, or with an international passport. He suggests that other towns like it may be built elsewhere, in Latin America, perhaps, or Europe.

There will be three main languages used in Auroville, Tamil (chief language of South India), English, and French.

Everyone will be expected to work for the common good, but will be given work to suit his

inclinations and real abilities, which will mean that many new arrivals may find new interests and careers.

Everybody who wants to see a new society will be welcome in Auroville, from the scientists of the Pugwash movement to the hippies. Professors from all over the world will be invited to teach there. A long-range plan includes provision of facilities for the Olympic Games.

The Indian Government is backing the project; and other governments have expressed their interest. U.N.E.S.C.O. has promised moral support.

A question as yet unanswered is whether mankind as a whole is mature enough for such an enterprise on the spiritual level. Only time will tell; but the fact that detailed plans are drawn and construction work is about to begin is surely a hopeful sign of human progress.

—*For Services, Features, U.S.A., by courtesy of U.N.E.S.C.O.*

## REVISED PRAYER BOOK SERVICES

We propose soon to reprint the following separate forms of service—  
EVENING PRAYER (8 pages) 6 cents each

A MODERN LITURGY (20 pages) 15 cents each

BUT—

We do not want to reprint until we have reached some certainty about the number of copies of each service that will be required.

We have in hand back orders for some 800 only of each service.

It is not an economic proposition to reprint them until we have a print run of at least 4,000.

Accordingly—

Will all parishes who will require copies of either form of service please let us know their likely requirements at once?

Available from:

The Book Department,  
THE ANGLICAN,  
G.P.O. Box 7002, Sydney, 2001.

Auroville, Utopian settlement in India, on February 28 marked the founding of what may become the peaceful international city of the future.

## LOSS OF SIGHT MEANS A NEW CAREER FOR A YOUNG PRIEST

A young Anglican priest who has left parish work because of failing eyesight faces the future with hope, says an article in "Courage," the quarterly magazine of the Association for the Blind in Victoria.

Mr B. V. Bell describes a visit to the Reverend Denis Vardon, until last year Assistant Priest at St. James', Traralgon, Diocese of Gippsland.

Mr Vardon is now living with his wife, Rosa, and his infant son, Michael, in one of the association's flats in Kooyong, within the grounds of the Community Centre, where many activities to help the blind are conducted.

He is studying for the Diploma in Social Studies at the University of Melbourne as he feels his future lies in social welfare work, particularly with blind people.

He is a diabetic, and has

known for some time that he is likely to become totally blind; he has already lost the sight of his right eye.

Doctors have advised him to learn Braille and touch typing. Mr Peter Sumner of the Braille Library is helping him with this.

**FROM ADELAIDE**

Mr Vardon was born in Adelaide and later lived with his family in Sydney.

He received his theological training at St. John's College, Melbourne, being made deacon in 1964.

He continued his studies at St. Mark's College, Canberra, and

was ordained priest 18 months later by the Bishop of Gippsland, the Right Reverend Dr. G. Garney.

Mrs Vardon, who comes from Woodend, a trained school teacher; she is helping bridge this transition period by teaching at a local High School, while a friend looks after Michael.

Mr Bell was impressed with the spirit of comradeship and reliance upon each other in this small household.

Mrs Vardon has furnished the flat attractively in contemporary style. Mr Vardon, for his part, is a very good cook, something he owes to his mother.

## RECTOR WRITES SONGS FOR A MUSICAL COMEDY

The Rector of St. John's, Dee Why, Diocese of Sydney, the Reverend W. E. Weston, has written the libretto and lyrics for "Barchester," a musical comedy version of Anthony Trollope's novel, "Barchester Towers".

It will be performed for the first time on May 3 in Mosman Town Hall at 8 p.m. by the Strand Comic Opera Group in aid of the "Save the Children" fund.

Mr Weston wrote most of the lyrics to be sung to some of Sullivan's lesser known music, Ivanhoe, Haddon Hall, Utopia Land and The Grand Duke.

The music was arranged by Michael Hurst who also composed original music for several of the songs.

There are thirty-five solos, duets, trios, quartets, quintets and choruses in this hilarious musical comedy which tells the story of a hen-pecked bishop, his domineering wife, a scheming chaplain whose heart yearns for a beautiful crippled married Italian countess and whose ambitious greed leads him to woo a wealthy widow whose hand is also sought by an idle spendthrift and sombre university fellow.

A penniless vicar with fourteen children is the unfortunate victim of the scheming of the scheming chaplain.

A bishop, a wise man, no surprise man.

At the peak of all respectability. But in all his dominion no opinion.

Let his overstep responsibility. He's the guardian of morals which may lead to infidelity without quarrels which may lead to infidelity.

He must never make blunders, and one wonders at the standard of mental fertility. A bishop is a good man, do as should be, but trouble from a good university.

For though noble a prelate, it is his fate he must always overcome his adversity.

Sir Anthony Trollope, a great-grandson of the novelists, will be the guest of honour at the premiere.

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Mr Bernard Bell of the Association for the Blind (right) talks with the Reverend Denis Vardon in his Kooyong flat.



# BIG ASSEMBLY COOFERS AT RAGUE DR HROMADKA RE-ELECTED

ECUMENICAL PRESS SERVICE

Prague, April 26

The third "All-Christian Peace Assembly," sponsored by the Christian (Prague) Peace Conference, concluded here on April 5 with a statement on Viet Nam, a resolution on Africa, and recommendations for the stabilisation of peace in Europe.

Under the theme "Seek Peace and Pursue It," the conference gathered together 540 official delegates from all parts of the world.

The assembly welcomed the response of the Hanoi government to President Johnson's offer of discussions on the Viet Nam war. It expressed hopes that these would lead to negotiations and peace.

The resolution, which was vigorously debated, described the war as "a war of annihilation by a world power... which one can almost call genocide."

Participants from the United States protested vigorously against use of the term "war of annihilation," but it was retained at the request of speakers from the U.S.S.R. and East Germany, among others.

The assembly further declared its solidarity with the people of Viet Nam and emphasized: "Wherever the struggle for national liberation is supported by military means, the tragedy of Viet Nam may repeat itself. The victory of the Viet Nam people will be an encouragement to all oppressed peoples."

No less serious than Viet Nam, in the view of assembly participants, is the situation in South Africa and the U.S.A.

The racial question was described as primarily an economic, social and political problem. The conference called on Christians and all responsible people in the U.S.A. and South Africa to act without delay to break the situation from becoming as dramatic as that in Viet Nam.

## NIGERIA

On the Nigerian question, the resolution denounced an attempt "to balkanise Africa." At the same time, it acknowledged that "national unity is meaningful only if it provides the framework of full citizenship for all people living in a country."

"The developed countries must completely stop the delivery of arms and withdraw any foreign military personnel who might be in the country," said the assembly.

The conference declared its support for negotiations on a European system of collective security.

A prerequisite for the stabilisation of peace in Europe is the recognition of the realities created by the war, especially the

eastern boundaries of Germany and the integrity of states.

Hindrances to European security include the position of the Federal Republic on the boundary question and the "rise of a neo-Nazism in West Germany."

A message adopted at the conclusion of the Prague conference affirmed the principle of revolution in the developing countries, especially those in Latin America, in the interests of radical structural change and of a form of society in which each individual can develop as a free and responsible member.

The goal of every nation's politics must be to grant the people an effective involvement in the decisions, especially those about means of production, distribution of goods, and establishment of relationships.

The churches were warned against allowing "their structure to become a hindrance to Christ's effective involvement in the revolutionary process."

A message adopted by the members of the Peace Conference, included in his address his view on the new situation in Czechoslovakia.

"What is happening here does not mean a return to the pre-socialist time," he said. "The reversal among us has originated within the Communist Party. It Orthodox Church.

is not a return to bourgeois liberalism but an attempt, on the basis of what we have built in two decades, to make a fresh start.

"Are we Christians ready for this new situation?" asked Professor Hromadka. "I have time and again had a great fear that we do not understand what is happening that we are losing our self-righteous ghetto and abandon the world to its own fate."

## PRESSURE GONE

"We have said we could do nothing because we were under pressure. Now all the pressure has been eliminated. . . . And we must ask ourselves to what extent we can help our communities and societies to a better and more human life. And to peace."

In business session to the close of the meeting Professor Hromadka and the president of the Prague assembly, Jaroslav Ondra, were also.

The development committee was transformed into a permanent body capable of acting between assemblies.

Its chairman is Metropolitan Nikolai, secretary for international affairs of the Russian Orthodox Church.

# MORAL FORCES NEEDED FOR RELIEF OF POVERTY

ECUMENICAL PRESS SERVICE

Beirut, April 29

The Christian churches could play a major role in mobilising the moral forces necessary to achieve a global strategy of economic development.

This was the consensus of several representatives of international governmental agencies who addressed opening sessions of the Beirut conference on development sponsored by the World Council of Churches and the Pontifical Commission Justice and Peace meeting held here from April 21 to 27.

We need the help of the Christian churches to achieve the human solidarity needed to exploit the world's resources on behalf of all the world's peoples," Mr. Raul Prebisch, director-general of UNCTAD, said.

He addressed the Conference on World Co-operation for Development which is being addressed by thirty Christian laymen with technical competence in

economic and social problems and fifteen representatives of international, intergovernmental organisations such as UNESCO, the World Bank, FAO and other U.N. agencies.

Also present are six church officials and theologians and several staff members from the two sponsoring bodies.

Harold Graves of the World Bank outlined the difficult problem faced by developing nations where agricultural production is not keeping pace.

"The situation is one of concern but not of despair," said Mr. Graves. "We have learned a lot in the last two decades about how to solve agricultural, financial and trade problems. But we have not been able to create the political will to apply this knowledge wisely."

Reporting on the recent UNCTAD meeting in New Delhi, Mr. Prebisch listed several "modest achievements," but expressed disappointment at the failure to formulate a global strategy.

The developed countries have not realised the urgency of this explosive problem and some are indifferent due to prosperity, he said.

## POPE'S MESSAGE

The formal sessions of the Beirut Conference were opened by Max Kohlenstein, co-chairman of the group which planned the meeting. He read a greeting to the conference from Dr. Eugene Carson Blake and Dr. Franklin Clark Fry, officers of the World Council of Churches.

Mr. Auguste Vanistendael, a member of the Pontifical Commission Justice and Peace, read a message from Pope Paul VI which stated that while perfect union from Christian confessions is not yet achieved on doc-

## STUDENTS REFUSE ORINATION

ECUMENICAL PRESS SERVICE

Geneva, April 26  
"We are looking for a Christian way of life in the service of the Gospel. This compels us to question some of the work being done in the traditional pastoral ministry. We therefore refuse to be ordained, because this ceremony seems to lead precisely to that form of ministry."

This statement was made by two of the 22 theological students of the Protestant Faculty of Theology in Geneva who have refused ordination.

Since the group was formed in 1965, only four of the graduates from the faculty have accepted ordination.

Each year an average of 8 to 10 students completes theological studies.

The "22" are vigorously opposed to an overly clerical conception of the ministry. In their view, a "theologian" is only one member of the Christian community among others.

His training may permit him to do certain things, but it does not entitle him to "direct" them.

## NON-BELIEVERS

Present church structures confer an "authority" on the young pastor, and these structures feel that should be earned through his own life and work.

"We want to be in genuine dialogue with non-believers. By refusing to be ordained we raise the question whether the present structures of the Church are products of this kind of dialogue."

"This question raises a deep concern for the future of the Church. The role of the pastor will become increasingly important, and we think it is our task to prepare the way for this evolution," they say.

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sebe  
THE PEOPLE SEATING PEOPLE

## FOR ACTION

"May the work of the Beirut Conference help Christians, brothers, men of good will, as well as government officials, to grasp the urgency for decisive action for the good of all mankind."

Mgr Joseph Grémillion, secretary of the Pontifical Commission Justice and Peace, who helped organize the Beirut meeting, explained that technical experts in the social sciences had been invited to come here to discuss the churches a strategy and programmes for action that would be technically sound and merit the moral support of the churches.

The churches will then seek to start campaigns of citizen education and mobilize public opinion behind the strategy that the experts suggest.

Beirut is a challenging post for which we hope will become a mobilization of citizen support for structures that can bring about social justice among nations," Grémillion said.

"We hope to rally citizen pressure to bring changes in tariff policies, private investment, trade

"It will be up to our National Committees to decide exactly how this will be done in some countries it might be called a 'Christian lobby'."

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## STATE CHURCH IN SWEDEN BEING DEBATED

ECUMENICAL PRESS SERVICE

Stockholm, April 26

Opinion in Sweden is divided on whether the Church of Sweden (Lutheran) should continue as a State Church or become a Free Church receiving no financial help from the government but retaining its real estate.

A considerable debate is in progress following publication of a report summarizing the findings of a ten-volume study covering all aspects of church life.

The next step will be the appointment of a parliamentary commission to propose its solution.

The majority of Swedish people are said to favour maintaining the status quo with some important reforms.

Among the groups supporting the other alternative (a Free Church which retains its real estate) are the following:

Nearly all the Free Churches of Sweden (except the Pentecostal movement, which holds that Christianity in this country would be diminished if the Church loses the income from State-collected taxes).

The younger pastors in the Free-Church wing of the Church of Sweden (about one-third of the total) who contended that the State Church was hindering its real interests;

Most of the liberal and social democratic newspapers.



# THE UNITY OF THE CHURCH AND THE UNITY OF MANKIND

FEW words have more meaning today than "unity." Viewed from one perspective, it appears that all things are tending toward some form of unity.

Many of the major countries in the world consist of one or more political units — states, republics, provinces, cantons — which are held together by a common national bond.

Various countries ally themselves to one another for greater political strength and economic vitality.

Despite obvious difficulties which presently obstruct the way to universal international agreement and peace, nearly all of the nations cherish the hope that the United Nations will eventually lead the way to a united human race. No one expects soon; many will not abandon hope.

The words "unity," "united," and "union" are widely used in other dimensions of contemporary culture.

Hundreds of international associations are devoted to the task of uniting scientists, artists, athletes, Boy Scouts, stamp collectors, travel agents, sisters, trade unionists, journalists — the list is endless.

To these must be added the hundreds of commercial corporations and industrial complexes which span the planet, determining the economic condition of millions of people.

Evidences of tendencies toward global unity are visible to everyone. The trend is surely beyond recall.

Nations and peoples will become more and more interdependent during the remaining years of this century.

The urgency of achieving a more proximate realization of the unity of mankind will be intensified as the population explosion, scarcity of land and natural resources, economic inequity and grim famine become felt personally by more people.

And always in the shadowy background of our common human existence lurks the threat of nuclear warfare, before which mankind is united in anxiety and dread.

## BETTER FUTURE

It is against this background of mankind's universal striving for new expressions of unity that my words about praying for Christian unity must be heard.

In spite of the hostility and destruction in the world today, many people are seeing the vision of man's unity ever more clearly.

In spite of recurring civil strife and rioting, new alignments, racial and political blocs, and the persistence of open conflict and warfare between nations, men

and women in great numbers are rejecting death and holding to the hope for man's better future.

For *Christian faith* this is scarcely a new theme. The concept of human unity has been frequently observed and observed by Christians at various times in history.

They have been disposed in past centuries to bring about an external, external unity by use of sacramental, economic and even military means.

Or failing to subjugate people by coercion in the mis-applied vision of Jesus Christ, they have sometimes thought of the mission of the Gospel as a spiritual conquest over all non-Christian people.

## REVEALED PLAN

The imposition of European and American cultural patterns was attempted for many years in the name of Christianity with results in Africa and Asia of ambiguous value for both Church and culture.

But the mistakes of church history do not cancel out the original fact that the charter of the Church, the Gospel of Jesus Christ, directs it towards the reconciling and healing of all mankind.

When writing his letter to the Christians at Ephesus, the Apostle Paul placed the greatest emphasis upon this theme.

Jesus Christ is for all men in all times and places, because it is God's revealed plan, "for the fullness of time to unite all things in him, things in heaven and things on earth." (Eph. 1:10).

What a tremendous declaration of faith! This man of Galilee, this prophetic rabbi, whom the righteous religious leaders of his society had rejected and given over to the Roman occupation forces to be killed, is the one equity and grim famine become felt personally by more people.

And always in the shadowy background of our common human existence lurks the threat of nuclear warfare, before which mankind is united in anxiety and dread.

The claim seems stupendous, even to a faithful Christian. To an unbelieving person it is not stupendous but just folly.

How can all mankind, indeed all the created world, find meaning in the life of one man?

Only if this man Jesus Christ is truly what the apostle for whom he is: the eternal Word of God made man, the Son of God who lived and died as man and was raised from the annihilating power of death, the Lord who is appointed by God the Father to have power over all creation.

If one's faith in Jesus Christ is in line with these basic affirmations of the New Testament, it is not very strange or exotic to think that the resolution of man's sin, estrangement and div-

This article is intended as a preparation for the Week of Prayer for Christian Unity to be observed in this country from May 23 to June 2. It has been written by Professor J. Robert Nelson of Boston University, U.S.A., who is Chairman of the Working Committee, World Council on Faith and Order.

Sion will be accomplished in him. Further, if the universal community of Christians who constitute the Church are the ones in whom Christ continues to live historically, for the sake of extending the effect of his saving ministry unto all generations, then it is really meaningful to say that the unity of the Church has much to do with the unity of mankind.

The key to the right relation between man and God is reconciliation. Therefore the rebellious creature, man, is claimed for himself by the forgiving love of the Creator. The agent of this reconciliation for all time is Jesus Christ.

The key to the righteous and loving relation between man and man is likewise the power of reconciliation which Jesus Christ has brought to man.

## WORLD-WIDE

The sphere where in this divine reconciliation may first be expected to appear is precisely the community of men and women who know and believe in Jesus Christ as their Lord.

This is the Church. But it is a world-wide community that is badly divided.

Sometimes because of ignorance, or wilfulness, or overt sin, the Christians of early and recent history have caused and preserved the divisions of parties and confessions.

One could probably argue the influence of every one of these factors in bringing about the present state of the Church as it characterizes Christianity.

But one important reason remains unmentioned. It cannot be proved or demonstrated. It can only be felt.

It is that complex of superstitious and magical ideas which

## ISABEL HALL WING OPENED AT S. CATHERINE'S SCHOOL

FROM A CORRESPONDENT

The Archbishop of Sydney, the Most Reverend M. L. Lorne, dedicated the Isabel Hall Wing at S. Catherine's School, Waverley, on April 20.

Providing two junior classrooms, a kindergarten room, a staff room and four dormitories, the new wing, cost \$78,000 to build.

An impressive, contemporary building, it is constructed of sandstone bricks while windows and doors are of Canadian redwood with an oil finish.

The whole of the first floor is carpeted and each dormitory has built-in beds, wardrobes and individual built-in lamps.

Whenever such brokenness continues, in opposition to the reconciling love of God, there is a loss of the divine power to overcome human prejudice and give mankind unity.

In this century, in this decade, in this year the brokenness of the Church is being mended. The signs are reported in the daily lives of men and experienced by countless Christians.

Suddenly the barriers which have stood for centuries are crumbling. Strong new experiences of spiritual solidarity, mutual service, common worship and concerted mission are being felt.

## FOR INTEGRITY

Why is this ecumenical revolution taking place? Because of the world conferences since 1910?

Because of the existence of the World Council of Churches and the many national and local councils?

Because of Pope John XXIII and the Second Vatican Council? Because of new agreements from the Council of Jerusalem?

Or a deep sense of uneasiness over the role of the Church in modern life?

Or anxiety and fear that the mission of the Gospel may not be successful?

Or a secular Christian people and institutions are no different from the rest of the world?

One could probably argue the influence of every one of these factors in bringing about the present state of the Church as it characterizes Christianity.

But one important reason remains unmentioned. It cannot be proved or demonstrated. It can only be felt.

It is that complex of superstitious and magical ideas which

natural realities which we mean when we speak of the will of God, of the working of the Holy Spirit, and of prayer.

Why should the unity of the Church become more evident? Because of our faith that God's purpose calls for the uniting of all his people in Christ "to the praise of His glory." (Eph. 1:14)

How can the hearts of men be brought together by the divine and even the character of institutions be changed? By the divine and uninhibited power of the Holy Spirit who is given to men (Acts 1:8).

And how can this power of the Spirit be released and made effective in concrete circumstances such as the present tasks of Christian people?

By the fervent, faithful and persistent prayer of the people, who find their support in the Word, and who firmly believe the promise of Jesus Christ, "Whatever you ask in my name, I will do it, that the Father may be glorified in the Son." (John 14:13)

God's purpose for mankind, the present power of the Holy Spirit, and the prayers of the faithful support the unity of the Church.

But they support much more than Christian unity as a churchly matter. They sustain and support the wavering, uncertain, tragic, and yet hopeful movement of all human beings towards an earthly life of meaning and peace and an eternal life in the glorious reign of God.

We are not praying for a utopia, on earth, nor for a miraculous cessation of all man's ills and agonies.

But we pray for the integrity of the Church as the bearer in history of the Gospel of reconciliation, for the wondrous work of love in men's hearts, and for the secret drawing of men and women towards their free assent into the significant life for which they have been created.

## LATIN AMERICA CO-OPERATION

GENEVA, April 26

Wishes for the "Full Council" of a Consultation on Christian Social Responsibility in Latin America have been received by the Lutheran World Federation from the Roman Catholic Bishops' Conference in Latin America.

The L.W.F., in co-operation with the Federation's Commission on Latin America, is sponsoring the social responsibility conference from May 11 to 17 at Caracas, Venezuela.

## "CHRISTIAN ORIGINS"

## HART MEMORIAL LECTURES

The annual Hart Memorial Lectures will be delivered in Holy Trinity Cathedral, Wangaratta on the evenings of June 3, 4, 5 and 6 this year.

These lectures are delivered in honour of a former Bishop of Wangaratta, the Right Reverend John Stephen Hart.

The first lecture, "Christian Origins," and the lecturer will be Dr. Barry Marshall, Chaplain of Trinity College, Melbourne, who has recently spent a year in post-graduate studies on this subject at the Institute Catholique in Paris.

A spokesman said in Wangaratta last week, "These lectures are designed to encourage theological learning among both the clergy and the laity and are there-fore of a semi-popular nature."

There is no charge for the lectures, to be held at 8 p.m. each evening, and the public and clergy of all denominations are invited to attend.

Further information and help with accommodation if required, can be obtained by writing to the Bishop's secretary, Box 221, P.O., Wangaratta, 3677.

## HAMILTON MISSION

FROM A CORRESPONDENT

Yesterday at the 8 a.m. Sung Eucharist at the Parish Church of St. Peter, Hamilton, the Bishop of Newburgh, the Right Reverend J. A. G. Housden, commissioned the Reverend Gordon Cook, Rector of Chatterton, as the missioner for a parish mission.

Mr Cook is being assisted by the Reverend Bill Childs, Rector of Casterton.

In an intensive campaign for the past fortnight, parishioners have visited every Anglican family on the parish with a letter from the rector, the Reverend George Mullin, inviting them to the mission and a few days ago a brochure outlining the programme and a letter from the missioner were distributed.

During the mission week there will be special men's, women's and youth rallies, a daily celebration of the Eucharist at 6.30 a.m., a children's mission service each afternoon at 4 p.m., and the mission service each evening at 7.30 p.m. following by supper.

These will all take place at the parish church.

The climax of the mission will be on Sunday, May 3, when the three centres of the parish will come together for a Parish Family Eucharist at 9 a.m. at St. Peter's and the mission will conclude that evening with the final mission service at 7.15 p.m.

The Headmistress, Miss D. F. Patterson, Marjorie Shaw, Bishop Hulme-Moore and a school prefect at the opening of the Isabel Hall Wing at S. Catherine's School, Sydney, on April 20.

Miss Isabel Hall at the opening of the new wing named after her at S. Catherine's School, Sydney, on April 20.



## SENIOR BIBLE STUDENT

### THE BIBLE AS LITERATURE

By WINIFRED M. MERRITT  
No. 4, O.T. POETIC STRUCTURES

It has been claimed that no language is better adapted to poetic poetry than Hebrew, due in great measure to the strength of the Hebrew accent, which is normally, though not exclusively, on the last syllable of a word. Hebrew poetry has, in consequence, a very firmly marked rhythm which is extraordinarily beautiful. The study of Hebrew poetry is really a very recent one, it being only within the last two centuries that any serious attempt has been made to examine its content, and only something of half a century since modern methods of analysis were first introduced.

Line of Hebrew poetry has always two parts at least, and the parts in some way contrast with each other. This literary practice, known as Parallelism, is divisible into quite a number of categories. In Synonymous Parallelism both parts present the same thing; in Antithetic Parallelism the two parts present a contrast; and in Synthetic Parallelism the sense "simply flows on". In Emphatic Parallelism one part makes a statement and the other presents a metaphor. In the Parallelism only a section of the first part is repeated, and the rest is continued from the second. Parallelism is characterized by four parts, the first arranged that the first corresponds to the fourth and the second to the third.

#### PARALLELISM

Following this initial analysis, it was discovered that in some cases the two parts of a line are exactly parallel, in others they are not. The former, known as Complete Parallelism, is the latter as incomplete Parallelism. In its turn falls into further classes and actually a very wide variety of forms is possible, making for infinite variety and delight.

The lines of a Hebrew poem may be grouped into four types or strophes, and use is frequently made of a refrain occurring at certain intervals. These poems are cast in the form of alphabetic acrostics, each line or group of lines commencing with a particular letter of the Hebrew alphabet in sequence, but this is identifiable only in the original. In brief, Hebrew verse is characterized by two elements, rhythm and parallelism. The former corresponds roughly to metre, but without "feet", the rhythm being marked simply by the number of accented syllables to the line. There is no rhyming as common in English poetry.

In the interpretation of the Old Testament, poetry must be read as poetry and prose as prose. When written with poetic intent, the author's vocabulary, word meanings and grammatical use are all affected. His style undergoes a significant change. To apply to prose the same principles as are valid for prose interpretation is unproductive distortion, and not a little of the confusion in interpretation has arisen from the fact that the Bible has been translated and interpreted in prose form making it extremely difficult, if not impossible, for the uninitiated reader to identify correctly the poetic element and assess its significance.

In the Old Testament we are dealing with an early form of Oriental literature, and its thought patterns and modes of expression must be accepted and given full weight. The purpose of Biblical study is to discover what the writers were actually seeking to convey by means of their language and form they employed, not to put our own interpretation upon it and try to make it prove that it was never intended to prove. The Revised Standard Version of the Old Testament, which prints the poetical sections in prose form, is invaluable to the student of the Bible in English.

It is not right to talk of our mission strategy, when we do not have a strategy. So said the Executive Officer of South America of the Anglican Communion, on a recent occasion. He may well have been speaking of South America. At the Lambeth Conference 1958 under Lambeth in the area, South America has begun to figure on the Anglican map.

An independent, Portuguese-speaking Church in Brazil, new dioceses in Colombia, Ecuador and Costa Rica, and a new diocese in Venezuela; diocesan structures with archdeacons, rural deaneries and synods; a score of national clergy ordained; high level consultations in Mexico (1963) and Sao Paulo (1966); a regional conference of Anglican bishops, complete with full time travelling secretary; extended episcopal preaching tours in England, Canada and USA, with another projected to Australia and New Zealand.

All this suggests the unfolding of a grand design. In reality has little to do with the declared purpose of establishing a Spanish-speaking Church in South America, the social development of South America.

At least a third of the newly-ordained men speak only Indian tongues. Four two-thirds are rural farmers, some almost nomadic. The really urgent problem, Institutes, living on the very fringe of national life. They can serve their own people, but they cannot contribute to the life of the nation, which is to win the new and important middle and professional class.

Some developments are open to question. Why is South America a high cost area?

#### HIGH COSTS

In some of its cities the cost of living is higher than anywhere else in the world. In Santiago, Chile, costs £100 a year.

Distances are great and travel is slow. In one diocese it costs £100 to visit a remote village. When the covenant is accepted, it visits the most distant mission.

Ecumenical government has been established in this same diocese. The local clergy influence the synodical delegation to the synod itself £250, even though two members paid their own way.

Two synods have been held in four years. It is remarkable whether the Anglican Church in South America can support such costly structural organisation.

Mission must be undergirded.

#### AID TO NIGERIA

ECUMENICAL PRESS SERVICE. In response to a request from the Christian Council of Nigeria, the Anglican Church in Nigeria, Division of Inter-Church Aid, has agreed to contribute £25,000 to Lagos for a war relief programme.

The Anglican Church in Nigeria needs about \$100,000 to buy food, medicines and vehicles, and to support the work among refugees and war victims on its side of the fighting line.

#### PLANNED PARISH HOOD HEAD

ECUMENICAL PRESS SERVICE. The Reverend Canon John A. Man, former director of social work, has been appointed to head the Planned Parishhood Programme of the National Council of Churches.

He will link it with the N.C.C.'s priority programme on the development of the Church through World Service, and will coordinate Christian medical institutions and medical personnel.

with sound financial planning. Except in the American diocese of Colombia and Ecuador, this was not the interesting case.

Expenses appear to be incurred without regard to ability to pay. The cost of travelling expenses alone in recent years, not forgetting the cost of the Anglican American churches impose still entrance and travel on the Anglican.

#### TRAVEL EXPENSES

Each meeting of South American bishops probably costs around \$800, even if local hospitality is provided. The appointment of two semi-English-style dioceses, on the West Coast and in S.E. South America, involved considerable capital outlay for purchase and transport of goods. Missionaries in the area, however, are doing things, and are doing them well.

If one bishop has been appointed to build a strong base for Spanish-speaking churches in Argentina (the most likely spot) and two or three specifically mission-oriented bishops in Chile and to the Chaco regions of Argentina and Paraguay to problem.

The cost of increased episcopal travelling within area has been high.

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the final report was never widely published, perhaps because its conclusions were largely negative. A copy is available in the library of St. Augustine's College, Canterbury.

Who is supporting Anglican commitments in South America? The Anglican American Society continues to finance its own missionary work in South America. The Canadian Church has expressed an interest in Venezuela.

SMALL WORK. The Australian C.M.S., despite its own financial problems, has started a small project in Peru.

Over and above generous support of its own dioceses in Colombia and Venezuela, the Anglican Church has provided help for the salaries of the two English bishops whose combined dioceses cover the South American Republics of South America plus the Falkland Islands.

THE TARGET SET FOR THE UNITED NATIONS ECUMENICAL PRESS SERVICE

Salisbury, April 26. Representatives of Anglican, Methodist, Presbyterian and Lutheran churches in Rhodesia have proposed that their churches should engage in a solemn covenant to seek organic union.

This covenant should be affirmed not later than Pentecost 1970, they said.

When the covenant is accepted, all affiliated, baptised communicant members of all the churches taking part will immediately be allowed to take Communion at any of the other churches "as an immediate and visible sign of our fellowship and the earnest desire for communion to come."

The churches will also seek agreement on a completed statement of common belief, and on a form of oversight and ministry for what is referred to as the "United Church."

Once the covenant is accepted, the convening churches are expected to establish a consultative council to discuss and promote matters of common concern, and so pave the way for the inauguration of union.

The discussions in which the churches are engaged are directed towards the goal of organic re-linking.

"By that we mean that the uniting churches will be brought to a point where they will dissolve their present constitutions in favour of new constitutions."

This does not imply any resignation of the churches of worship in the conduct of parochial work; indeed, it is the very opposite. It is the valuable emphases of each uniting body which will be the basis of the new constitution," said the negotiators.

Other points of agreement listed in the conference statement are:

● That the United Church should have a common form of ministry.

● That this should include the personal oversight of bishops.

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In these "English" dioceses much of the best of new African administration and structure has been established, self-supporting, English Chaplains Churches.

In 1962, for instance, in one diocese a single chaplaincy was established, at the expense of diocesan machinery and bishop's travelling — a matter of £1,000.

Yet in some quarters the chaplaincy congregations have been harshly judged. The Report of the Sao Paulo Consultation, published by S.P.C.K., almost handed them a gratuitous insult.

Criticism centres on their alleged failure to establish Spanish-speaking congregations, ignoring the facts that until recently no lead was given in such a direction, to have engaged in public mission would have incurred local hostility, and (this is extremely important) not many priests can minister adequately to both Spanish-speaking and English congregations at the same time.

Ministrations in English will be needed for an indefinite period since the Anglican American firms and United Nations representatives are increasing number of representatives in South American centres.

The P.C.C.s of Chaplaincy Churches are therefore justly disturbed at seeing their slender resources depleted when they know that in South America economic blizzards or devastating earthquakes may be only a war warning.

Criticism does not centre only on finance. Lack of overall strategy is so evident in other fields, for instance.

In the northern republics of South America, for example, moderate High Church tradition has been developed into a conservative, evangelical "Low Church" is the norm.

LITTLE LONGEVITY. In the north a Spanish version of the Anglican Prayer Book, readily available at low cost, is in general use.

In the north, where evangelical missionaries do not find this acceptable, individual dioceses suggest the Prayer Book in English, combined with revision.

Some of the best have been made with Roman Catholic social agencies and study central, in the south, ecumenical involvement is with amorphous "Evangelical and Pentecostal groups."

In some areas the clear aim is to extend visibly the Anglican Church; in others Anglican men and money are indifferently submerged in the "Protestantism."

Divergence even extends to the venture Lambeth '68 when.

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language training of missionary workers. Some go to interdenominational schools, others to the atmosphere, where religious argument occupies an equal place with language study; others have been centres controlled by extreme Roman Catholicism.

Six centres — four of them priests — after a year or more of study, have been understood to have left mission training in the case of others.

Two are accounted for by breakdown in health; but choice of language school may well have been a contributory factor in the case of others.

POOR PRESS. Last, but not least, scarcely any beginning has been made in the important field of communication within the region.

Quite apart from the various Anglican languages found in older missionary areas, the Anglican Church's only involvement in mission in South America has been the real contribution to make to the human problems and spiritual hunger of this region.

World, then the voice of Anglicanism must help itself heard in mission in South America.

Some means among other things making available, speedily, the resources of the Anglican and Anglican common calculated to influence public opinion.

Unfortunately enough, at high level, this kind of communication has been discounted as little importance, and no funds have been made available for even a pilot project.

The result is that the average Anglican in South America has no means of obtaining adequate knowledge of his own Church in relation to his own continent, and so some generations in England or Australia.

It leads to such a situation, when the burden of so many principal exhortations is a starkly that the need for full and rapid integration through the whole region?

The Anglican Church was 60 years old in declining to engage in South American mission, compared with other non-Roman bodies.

Even today only a handful within our communion begins to understand the physical "vastness of the continent, and the complexities of its human problems, more numerous and defying every year.

Yet this job demands our best — our best men, our best financial support, our best thought and above all our best prayers.

If we cannot give that, we should make no pretence at mission. Others can be more effective.

This is the issue Lambeth '68 must confront when it reviews the venture Lambeth '58 again.

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