

BUNBURY ACCEPTS M.B.I. PROJECT ORDINAND FOR SINGAPORE AND MALAYA SPONSORED

FROM OUR OWN CORRESPONDENT

Bunbury, November 9
The Synod of the Diocese of Bunbury decided last week to make available £180 per annum for four years to pay the cost of an ordinand for the Diocese of Singapore and Malaya.

It did this following the report of the Diocesan Liaison Officer to the Primate's Committee on M.B.I.

This is regarded as an extension of the work that has been done in the past six months by having the Reverend Luke Choon Heng, Vicar of S. Paul's, Penang, on the staff of S. Boniface's Cathedral.

One of the highlights of this year's synod was the short speech made by Fr. Luke in the missionary hour when he brought a letter of greetings and appreciation from Bishop Ronald Rob of Kuala Lumpur to the Diocese of Bunbury.

The Diocesan Teaching Campaign Committee Report brought many of the laymen of synod to their feet to speak to the debate, in the expression of opinion as to how the work should be carried out.

In the course of the debate the bishop requested every parish clergyman who was involved in the organisation of Bible study groups to stand and to say how many people had been involved in their groups.

As a result of this quick census it was revealed that 220 people had been involved in regular Bible and discussion groups at some time during the first year of the campaign.

The diocesan minister has presented campaign badges and rule of life cards to some 700 people in the commitment rally of the churches in seventeen parishes, who have accepted the challenge of the campaign.

Two private members' bills to amend the Diocesan Trusts Statute failed, but the diocesan treasurer, Mr. R. G. White, successfully moved the following motion:

"That in view of the anomalies in the present Diocesan Trusts Statute of 1905-1958 which in view of the genuine differences of opinion as to how the effectiveness of the Trusts can be improved, this synod requests the Diocesan Council to present a Bill to repeal and re-enact the said statute."

NEW CONSTITUTION

"The Diocesan Council is urged to give particular attention to the motion of Trustees to be adopted by the method of the synod and their tenure of office."

The synod also agreed to a motion accepting the proposed new constitution of the Province of Western Australia of the Church of England in Australia, and requested the Provincial Synod to proceed canonically to adopt the new constitution.

Bunbury thus becomes the first diocese in W.A. to accept the proposed new constitution.

Other matters which caused much debate in synod sessions were a report from the Diocesan trustees, and a motion seeking suitable sites in the Bunbury area for the establishment of day schools, the future of the Diocesan Conference and Finance, and a motion questioning the bishop to investigate the interference of supplementary ministry in the diocese with parishes that are referred to these, status and training.

The bishop, in stating the desirability of looking to the future, and planning to secure the future of the Church in the schools, reminded the diocese

that we already possessed the only Church school outside the metropolitan area of Perth. Kobelsky School for Girls, and whereas almost a third of the children attending the Perth Diocesan Church School came from the Bunbury diocese, there was a real need for two schools in Bunbury, one for boys and one for girls, and another for boys, probably in Albany.

It was evident from the debate that there was a strong cleavage of opinion as to the effectiveness of Church schools, some speakers urging the need to further help accommodation for the growing number of State High Schools in the diocese.

WILSON HOUSE

On the report of Wilson House, the Diocesan Conference and Retreat House, which only had a sinking fund, there was an agreement to have the house and has never been able to repay interest on capital costs or establish a sinking fund, there was again a lively debate, some speakers suggesting that the house be converted into a home for the aged or a home for the blind, seeing the possibilities of the house, urged its retention as at present.

The bishop announced that some 14 of the clergy had volunteered to give up a week of their time to help in the gigantic working bee, to repair the house, and a very sincere vote of appreciation was recorded to the retiring wardens, Mrs. James, and Mr. R. G. White, as from the end of the year.

The motion in regard to the honorary supplementary ministry was moved by Mr. R. J. Rule, of Katanning, and he referred to the resolution 89 of the Lambeth Conference in 1958 and to the section of the Lambeth report which gives details

of the supplementary orders of deacons and priests in the Diocese of Hong Kong.

In this diocese we already have two honorary deacons, who continue their daily vocations, but assist their rectors over the week-ends.

Mr. Rule felt there was room for an extension of this supplementary ministry to include priests, for the more frequent administration of the sacraments in some of our very isolated and remote districts.

The bishop agreed to investigate and report fully to the next session of synod.

GOVERNOR OPENS A NEW SYNOD HALL AT BUNBURY

FROM OUR OWN CORRESPONDENT

Bunbury, November 9
Last Monday afternoon, November 2, the new Walker Memorial Synod Hall here was blessed by the Bishop of Bunbury, the Right Reverend R. G. Hawkins.

The Governor of Western Australia, Sir Douglas Henderson, set a memorable and later decided the opening session of synod.

This new hall forms part of present building operations on the same site, which, when completed, will house the diocesan officers, to include offices for the bishop, the diocesan secretary, the archdeacon and will also house the Diocesan Library. The Synod Hall is the first of this project to be completed.

The memorial stone bears an inscription in memory of the late Sir Leonard Walker, Diocesan Advocate, from the commencement of the diocese in 1904 until 1918.

He passed to his rest in 1953, becoming a generous benefactor to the diocese.

The opening ceremony was attended by all members of synod, who afterwards were entertained by the Bishop and Mrs. Hawkins at a garden party at Bishopscourt.

At the opening session of synod, Sir Douglas Henderson gave a short address on his recent visits throughout the State, and mentioned in particular the development that is taking place in the north-west and reminded synod that the Church must be in the forefront in that development.

The bishop, in his presidential address, reminded synod that it was the 60th anniversary of the diocese, and he recalled that the

Diocese of Bunbury was established in 1904.

During this ministry he established 25 schools, which were used on Sundays as churches.

He received a government grant of only £25 for each school he founded.

The bishop reminded synod that these commemorations of the past were the occasion of present and future progress and development, the year being marked by the present building programme and the movement of the Diocesan Council to Perth.

He also mentioned the movement of the Diocesan Council to Perth, and said to a Diocesan Mission in every parish in 1966.

BISHOP DIXON DIES
FROM OUR OWN CORRESPONDENT
Perth, Western Australia, November 9

The Right Reverend H. H. Dixon, O.B.E., former Bishop of Adelaide, and founder of The Southport Group, died at his home in St. Martin's Hospital here last Sunday, November 8, in his 96th year.

His funeral will be held at 11 a.m. on Monday next week.



The Governor of Western Australia, Major-General Sir Douglas Henderson, and the Bishop of Bunbury, the Right Reverend R. G. Hawkins, walking away from the setting of the memorial statue of the Walker Memorial Synod Hall, Bunbury, on November 2, in the background is the Governor's A.D.C., Captain Dunn.

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LARGE CHURCH DECATAD

THE CHRISTIAN AS
A SOLDIER

FROM OUR OWN CORRESPONDENT
Melbourne, November 9

The waiting company of the new S. George's Church, East Ivanhoe, was inadequate for the large congregation which attended for its dedication by the Archbishop of Melbourne, on Saturday, November 7.

About twenty of the clergy followed the choir into the new building, and they included the Dean of Brisbane, who is to conduct a mission during the week following the dedication.

The Mayor and Town Clerk of Heidelberg were also present and joined in the official procession.

After the archbishop had knelt three times, to be admitted, and the architect had opened the doors, the procession moved in, and the Archbishop

of New led the congregation in a Litany.

The Archbishop made the sign of the cross on the floor, and the choir sang the hymn, "This house in the Name of Christ, He is Alpha and Omega, the beginning and the end, which was, and is, and is to come. In this place we set His mark."

FREE STANDING

After prayers and the singing of the 24th psalm, the archbishop and his attendants moved to the various parts of the church, for the dedication of the furnishings.

As the altar is free standing, he was able to walk around it for making the sign of the cross five times.

The altar was then dressed, and the candles and sanctuary lamp lit, and all was in readiness for the dedication of the whole church.

When this was done, the choir sang Pachelbel's "Rejoice in the Lord Always" and a vestryman read the first lesson from the Gospels in the new church.

The Kuril Dean then read the sentence of dedication, and all joined in singing the Old Hundred.

In his address, Archbishop

(Continued on page 11)

CHURCH LEADERS IN ENGLAND SUPPORT ANGLICAN PAPERS

ANGLICAN NEWS SERVICE

London, November 9

The Church's two independent newspapers, the "Church Times" and the "Church of England Newspaper", have received encouraging support from the archbishops and bishops in England for Religious Press Week, to be held from November 13 to 20.

The week, organised by the Interdenominational Religious Press Council, is being held in an effort to put religious papers on the map, and to encourage increased support for them and a wider readership among church people.

Typical of many messages published in support of the Diocesan papers are one by the Bishop of Exeter, the Bishop of Exeter, and the Bishop of Exeter.

"I have been a regular reader of a Church newspaper for thirty years, and while I have not always disagreed violently with some of the things

that are written in it, I am constantly kept in touch by this and other Church newspapers with important issues in the life of the Church in this country and in the world.

"I receive up-to-date news of what is going on, interesting experience, and I ought to my notice, to say nothing of excellent reviews of books.

GREATERT SUPPORT

"I hope that many people who are not regular readers of Church newspapers will remedy this and begin to read them, and I trust that the information that is brought to

them by one of the newspapers of the Church."

The Bishop of Rochester, the Right Reverend Robert St. John, said to a Diocesan Mission in every parish in 1966.

During November the religious Press throughout the country are uniting to enlist greater public support for Church papers.

"The circulation of Anglican papers has long been behind that of their Roman and Free Church counterparts, and was, therefore, to commend itself to the attention of all our people."

"But it is timely, informative and provocative. They will both continue to aggravate at times, but that is as it should be in a free country."

At The Heart Of Anglicanism

Others have shewn it can be overcome: Chinese and Indonesians. It was the "Army" in both countries which established and now maintains order, spreads education, medical and other services, under whose wings industry arose, commerce revived. The question before us is, whose "Army" will succour the millions of South East Asia? Ours? Or those of others?

SUNDAY, NOVEMBER 15:
SACRED MUSIC: 7 a.m., A.E.T.,
WITH HEART AND VOICE: 7.35

FRIDAY, NOVEMBER 20:
* EVENSONG: 4.30 p.m., A.E.T. — S.
Andrew's Cathedral, Sydney

SUNDAY, NOVEMBER 16:
 • FACING THE WEEK: 6.25 a.m.
 A.E.T. - The Very Reverend E. M. Webb.
WEDNESDAY, NOVEMBER 18:
 • FACING THE WEEK: 6.25 a.m.

ABRO 3, ROCKHAMPTON:
 • 11 a.m. DIVINE SERVICE - S. Stephen's, Willoughby, N.S.W. Canon Alan Begbie.
 1.15 p.m.: SUNDAY SPECIAL -

lishing more primary teaching facilities in country areas, as has been done at Armidale, N.S.W. The Church has done

CHURCH CALENDAR
November 15: Trinity 25.
November 17: Hugh, Bishop of Lincoln.

10 p.m.: **CHANGING THE LIT-
URGY.** — Canon A. W. Morton.
to work in Taiwan under the
Bishop of Honolulu.

SUNDAY SCHOOLS WILL HELP NEEDY CHILDREN

By VAUGHAN HINTON, A.C.C. Staff Writer

HONG KONG is a great and bustling city, probably the best known of all cities in Asia, swarming with Western tourists, including a surprisingly large number from Australia.

It is probably a revealing comment on the impermanence and basic selfishness of man that so many people can visit that city and come away with little to say other than that it is "exotic" and that you can buy things cheaply.

In that city of 3,000,000 people live over 1,000,000 refugees, many of them penniless and unemployed. In the few square miles of that city, crowded there live 400,000 children aged between two and five years, many of them unable to receive the care and attention that an Australian child accepts as a right.

And it is these children that Australian Sunday school children can help under next year's Inter-Church Aid programme.

Each year at Christmas Inter-Church Aid invites Sunday schools throughout the nation to contribute to the Empty Christmas Tree, a symbol of the millions of young people in the world who will receive no lavish gifts, probably no gifts at all, this Christmas.

In thousands of Sunday schools a plain, undecorated Christmas Tree is erected and to the pupils attach the small gifts of money to be sent to needy children in other lands.

Who are these children who will be among those who receive something from this year's Empty Christmas Tree appeal? Of Hong Kong's 400,000 children between two and five years of age in that city, 200,000 are left uncared for during the day as parents go to work or seek jobs in the city. A city survey taken three months ago revealed that existing day nurseries have places for only 4,000 of these.

THE EMPTY TREE
One of this year's Empty Christmas Tree projects will be to provide £1,500 for the Kowung Day Nursery for preschool children. This nursery has been opened by the church in an industrial and refugee area. Hong Kong to care for some of the children who must be left alone during the working hours. Already 60 children are being cared for each day and the number is expected to be extended to 90 in the near future. Four apartments in this high density population area have been purchased and remodelled and the funds provided by Australia's Empty Christmas Tree will be used to purchase equip-

ment for the youngsters and to provide some medical facilities. All told, it is hoped that at least 44,000 will be received for this year's Empty Christmas Tree. In addition to the Hong Kong nursery school, the money is needed for:

3. The building of a nursery for the free education, treatment and maintenance of 100 mentally handicapped children from the island of Rhodesia.

4. The running of a day nursery for pre-school children who must be left without care while parents are at work.

The playground will be a multi-purpose programme, this is an oratory from other cities and will be used to help to provide and be shown the value of providing similar facilities in their centres. The Empty Christmas Tree needs £1,500 for this project.

5. The provision of a community centre for homeless orphan children who make their living scavenging in the rubbish dumps of Seoul. These children not only care for themselves, but

to find their food and clothing by searching through the city's rubbish dumps. The Empty Christmas Tree will need £500 to provide a community centre where health services can be provided and educational facilities set up.

6. The building of a school for the free education, treatment and maintenance of 100 mentally handicapped children from the island of Rhodesia. Under a staff of psychological specialists will be 60 resident and 40 day pupils. The local churches have provided the land and equipment for the school. Empty Christmas Tree needs £500 to help build the school.

IN LEBANON

4. The building of a permanent camp and conference centre for 500 boys in Lebanon. The Y.M.C.A. plans to purchase a mountain site where, summer camps can be organised for 50 boys at a time. It is expected that 400 boys will benefit from the centre in the

CANON WARREN AT MASS MISSIONARY MEETING

ANGLO-AMERICAN NEWS SERVICE

London, November 9
The world of today is "an angry expectation" because "the minds of multitudes suffer from malnutrition or from a diet that makes only for disease", declared Canon M. A. C. Warren, of Westminster Abbey, at the Missionary Mass Meeting held during the General Convocation of the Episcopal Church at St Louis last month.

The "meeting" was actually a great service in Kid Auditorium.

All the ministerial bishops of the Episcopal Church present were vested and processed as the opening and closing hymns were sung, each bishop preceded by a banner, a processional cross, and two torchbearers.

Canon Warren called the contemporary revolution "a revolution of expectancy on the part of hundreds of millions through out the world, who until yesterday had no hope at all."

He asked his hearers to be patient with "our brothers and sisters who are sometimes prone to ask for what we have proved to be 'dust and ashes', adding that 'the over-fed must be very slow to pass judgement on the ever-hungry'."

In this connection he noted that Westerners have an almost infinite sense of their own superiority which other peoples do not grant to any longer.

He urged Christians to stand to identify themselves with the suffering peoples of the world

course of a year, over half of them Palestinian refugees. The Empty Christmas Tree wants to provide £500 towards building expenses.

You or your Sunday school class can take part in the Empty Christmas Tree by contacting the Inter-Church Aid Secretary in your State.

The Reverend C. R. Sprackett, 511 Kent Street, Sydney, N.S.W.

The Reverend B. L. Langford, 27 Gladstone Street, Indo-Or, Queensland.

The Reverend M. C. Trevor, 101 North Esplanade, Adelaide, South Australia.

The Reverend L. St. Br. 36 St George's Terrace, West Perth, Western Australia.

Mr C. A. Neal-Smith, 4 Spencer Street, Turner, Canberra, A.C.T.

The Reverend Frank F. Byatt, 37 Oranienburg Street, Melbourne, Victoria.

KING DAVID LINK WITH ORPHEUS?

ANGLO-AMERICAN NEWS SERVICE

London, November 9

A scroll found at Qumran, by the Dead Sea, in 1956, and only recently studied is said to have established that David, now hypothetical, and the legendary Orpheus, had the identical

M. Andre Dupont-Sumner of Belles-Lettres, said in Paris last week that the Essenes, a Jewish sect in disagreement with the official synagogue, achieved a fusion of the characteristics of the two figures.

He said that the newly-discovered scroll contained a short passage put into the mouth of King David, which there were said to be undeniable references to the Orpheus myth and to Pythagoreanism.

This was a time, he said, when the cult of Orpheus was at its height.

PLACE IN ART

The Essenes were more open to outside influences than other Jews and Christians. In the Psalms, was clearly a shortened and distorted version of a psalm originally written by a member of the sect.

This explained, M. Dupont-Sumner continued, the privileged place given to Orpheus in early Christian art in which Christ, the "new David", is given the attributes of the Greek Orpheus of the catamounts.

The David-Orpheus figure of the Essene psalm-writer thus prepared the way for the Christ-Orpheus of the catamounts.

ATONEMENT TEAM

ECUMENICAL NEWS SERVICE

Geneva, November 9

Fifteen young Germans have gone to Jerusalem, as the "Atonement Team" to work in Israel. They will spend a year renovating a church and will be used upon completion as a house for the poor.

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FORSHIP IN CHRISTIAN UNITY

THE BIBLE STUDENT

THERE seems to be an increase to be—as the impressive publications of the Glenside Liturgical Congress are proving.

In February of this year the Irish Dominican monthly, "Doctrine and Life," published a special issue on the Constitution (promulgated in December, 1963) and the new Mass, and printed in book form: in May there also appeared a special number devoted to the Constitution (published at Maynooth).

Of particular interest are Fr. Giv's articles in the new monthly and Dom Paul Murray's in the latter. "The Furrow" special number also has an interesting article by the poet, the Rev. Canon Desmond Forrestal, pleading for close collaboration with Anglican liturgy.

The 1962 Downside Symposium on "True Worship" was held before the Council opened but is nevertheless very much in the spirit of the common liturgical legislation.

Two of the seven contributors are Fr. A. G. A. and the Rev. Hebert, S.S.M., and the Rev. John MacInnis and the Rev. John MacInnis, O.P., who have written a masterly paper by Fr. I. H. Dalmass, O.P., on the "Mystery of Salvation," which would be read by any priest with to permit of their presentation in the Constitution of the Mass, the theme of the liturgy.

The Constitution clearly recognises that it is not only an expression of its doctrinal standpoint but also a means of expressing the theology and the life of the Church. *lex orandi, lex credendi*—in both directions.

In this field of liturgy the most important event in the last year has been the solemn proclamation by the Second Vatican Council of the "Constitution on the Sacred Liturgy," a magisterial document which should be studied closely by all Christians and especially by Anglicans, since it is bound to have repercussions outside the boundaries of the Roman Catholic Church.

Indeed one of the reasons for the Constitution's importance is the work of promoting and reforming the liturgy, and the "Constitution" can promote union among all Christians in Christ.

The document is not concerned with liturgical reform only in the narrowest sense; it is important and valuable for its clear and balanced statement of the basic theological issues and for its deep pastoral concern.

ROMAN CHANGES

Anglicans will not only be concerned and stimulated by such practical measures as the fuller introduction of the vernacular and the partial restoration of common in both kinds, but will be impressed and gladdened by the thoroughly biblical and patristic style of the theology.

Much of what is said about the theology of redemption about Christ's presence in his sacraments, about the Eucharist and about the liturgical commemoration of our Lady and the Saints offers the possibility of fresh solutions to old divisions. It is also true that the very manner of promulgating the Constitution by the Pope-in-Council and the decentralisation of liturgical authority to give weight to limited powers to local and national episcopal conferences mark a real evolution in the progress of the Roman Catholic Church towards a more "collegial" way of life.

"A number of special issues, commentaries and symposia have been occasioned by the Constitution: English readers will find particularly valuable J. D. [the Rev. Canon] Forrestal's, "The Church's Worship," published in June, which contains the full text of the Constitution.

Many people think of Ireland as the country the most backward of all Roman Catholic countries, but if this is still true it is much less true than it used

This article, by the Reverend Roger Greenacre, originally published in "Faith and Unity," published in England. Mr. Greenacre is an Anglican who is Chaplain of Liddon House.

the suitable placing of sacred images, emblems and vestments.

The guiding principle is that the design of new churches is to be the fullest celebration of the liturgy and the active participation of the faithful.

Here in England all the communities have for many years been lamentably far behind the Continent in the effort to think theologically and liturgically about church-building. It is only in recent years (the landmark was the publication of Peter Hammond's "Liturgy and Architecture" in 1960) that we in England have begun to get some inkling of the real dimensions of the subject.

Quite a lot has been done recently, and there has now been published a volume of papers read at a conference held in 1962 at Liverpool on "The Modern Architectural Setting of the Liturgy."

ARCHITECTURE

The book is the result of collaboration not only by Anglicans, Roman Catholics and Free Churchmen, but also by theologians and architects.

It is encouraging to note that with one or two exceptions all the contributors show a considerable depth of understanding and of unity of purpose.

Liturgical reform and renewal

are not only the concern of those in the "Catholic" wing of Anglicanism.

An American Jesuit has published an admirable study "The Protestant Liturgical Renewal": the result of a study of recent tendencies in a number of Protestant communities in the U.S.A.—not including the Episcopal Church.

The study is extremely objective and well documented.

Fr. Taylor composed a questionnaire in which he asked his chapter on the different Churches in the world to supply statistical data with percentages given to the answers to the questions.

These chapters are, however, preceded by three chapters giving a more general and historical survey of the movement.

Also from America has come "Worship in Scripture and Tradition," edited by Professor Masson in St. Stephen's volume of essays by members of the World Council on Theology (North American Section).

The Faith and Order Commission of the World Council of Churches.

This is a difficult book, partly because it uses many difficult words (at first examination I found "multivalent," "epitaphisation," "apophysis," and "ethnographic") and contains some rich specimens of jargon and of incomprehensible remarks (Evelyn Underhill is accused of failing "to catch sight of the 'stump' of the 'style' Church" to find meaning in its meaning).

It is difficult and uncomfortable to be because it shows us that the convergence of traditions is not the only phenomenon to-day: there is at least one protestant, radical, and

exemplified in this book by Professor Herrig, which is making the gold wader rather than the crow.

Perhaps for this reason alone it is a salutary and chastening experience to read the work and to wrestle with its thought and with its prose.

In conclusion, it is worth drawing attention to two liturgical prayer books of particular interest.

The first is the "Book of Common Worship" of the Church of India. The eucharistic liturgy is well-known and widely approved. The other forms are equally worthy of serious attention. "The Saint Andrew's Mass" is a joint Belgian-American production and an extremely interesting "translational" prayer book, and hering to the present text of the Roman Missal but pointing to further development with its extended introit psalmody and its liturgical community prayers.

SOUTH INDIA

It is a beautifully laid out and illustrated and it is meant for the home even more than for the church in order to provide a study of the conditions of the next day's Mass.

The only trouble is the style: Fr. Gibson comments on "The Church's Worship" that "the translation is so bad that it is unusable."

It is right and proper that the Constitution on the Liturgy should remind us that "the sacred liturgy does not exhaust the entire activity of the Church: it is equally right and proper that the liturgy should be understood as the summit to which the activity of the Church is directed; at the same time it is the fount from which all other power flows."

Only yes and no answers were possible.

When the situation was more complicated, it was necessary to decide beforehand as to the significance to be attached to the lot of the lot was confined to the lot.

Unknown and Thummin were unknown in the post-war period. The lot of the lot was confined to the lot.

Apocryphal records that Matthias the apostle, the lot of the lot was confined to the lot.

What is the story behind the lot?

St. Paul addressed this Epistle from his Roman prison to Philomena, a Christian of position.

Colossians. The names of the lot of the lot was confined to the lot.

Return to his own master might mean, for an absconding slave, heavy punishment, including torture or even crucifixion, as a deterring example to others.

contemplate similar action: but Obedience to the lot of the lot was confined to the lot.

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The interior of St. Silas, North Balwyn, Victoria, seen from the Baptistry with the lighting, which has been awarded "The Meritorious Lighting Award" of the Illuminating Engineering Society of Australia (Victoria) for 1964, in operation. The main lighting is by means of fluorescent tubes concealed in brass projecting from the ceiling. The architects, Louis Williams, Paul and Johnson, designed the light fittings and installation.

