

THE ANGLICAN

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DELEGATES APPOINTED FOR UNITY DISCUSSIONS

ANGLICAN - ROMAN CATHOLIC JOINT COMMISSION

ANGLICAN NEWS SERVICE

London, November 7

An Anglican-Roman Catholic Joint Preparatory Commission has now been set up, it was announced here last Friday, November 4.

This is in accordance with the announcement made by the Archbishop of Canterbury and Pope Paul VI in their Common Declaration in Rome on March 24 this year.

The Bishop of Ripon, the Right Reverend John Moorman, is chairman of the Anglican delegates who include theologians from England, Wales, the United States, Canada, Ceylon, and South Africa.

In their Common Declaration the Archbishop and the Pope said that they intended "to inaugurate between the Roman Catholic Church and the Anglican Communion a serious dialogue which, founded on the Gospels and on the ancient common traditions, but also matters of practical difficulty left on one side."

It was stated that "the dialogue should include not only theological matters (such as Scripture, tradition and liturgy, but also matters of practical difficulty left on one side."

The Pope and the Archbishop, the statement continued, are, in fact, aware of the serious obstacles standing in the way of a complete communion of faith and sacraments. Nevertheless, they are of one mind in their determination to provide responsible contacts between their Communities in all those areas where Church and Church collaboration is likely to lead to a deeper understanding and a deeper charity, and to strive in common to find solutions for all the real problems that face those who believe in Christ in the world of today.

The following are the names of the Anglican delegates to the Anglican-Roman Catholic Joint Preparatory Commission: The Bishop of Ripon, Senior Anglican observer at Second Vatican Council; Professor of the Archbishop of Canterbury's Commission on Roman Catholic Relations.

Canon James Atkinson, Lecturer in Theology, Hull University.

Canon Eric Kemp, Lecturer in Theology and Medieval History, Exeter College, Oxford.

University Lecturer in Canon Law.

THEOLOGAINS

Professor Howard Ross, Professor of Theology, Southhampton University.

The Bishop of London, the Right Reverend W. G. H. Simons, Formerly, Warden, St. Mary's, Divinity School of the Pacific, California.

Professor H. Shepherd, Professor of Liturgics, Church Divinity School of the Pacific, California.

Professor Eugene R. Fairweather, Professor of Dogmatic Theology, Trinity College, Toronto.

The Bishop of Colombo, the Right Reverend C. H. W. de Silva, Formerly, Principal of the Divinity School, Colombo, Ceylon.

The Bishop of Pretoria, the Right Reverend E. G. Knappenberg, Formerly, Principal of Cuddlesden Theological College, South Africa.

Secretaries:

Canon John Findlow, Archbishop of Canterbury's representative at the Vatican; Associate Secretary of the Archbishop of Canterbury's Commission

on Roman Catholic Relations.

Canon John R. Satterthwaite, General Secretary of the Church of England Council on Foreign Relations.

The Right Reverend Charles H. Helmings, Bishop of Kansas City, St. Louis, Chairman of the United States Roman Catholic Bishops' Commission for relations with the Protestant Episcopal Church.

The Right Reverend William Goones, Titular Bishop of Portus, Auxiliary to the Archbishop of Bombay, Co-Chairman of the Ecumenical Commission for the Study of the Ecumenical Commission of India.

WELSH BISHOP

The Right Reverend Langford D. Fox, Titular Bishop of Maurea and Auxiliary to the Bishop of Merioneth, Wales.

The Right Reverend John Priest, of the Oratory, French Jesuit, member of the Pontifical Commission for the Study of the Ecumenical Commission of India.

The Right Reverend George Tavard, Assumptionist, Professor and head of the Department of Theology at Mount Mary College, Pittsburgh, member of the Roman Catholic Bishops' Commission for relations with the Protestant Episcopal Church in the United States of America; Consultant to the Secretariat

for Christian Unity; author of several works on ecumenical themes.

The Reverend Charles Davis, Professor of Theology at the University of Chicago, editor of The Clergy Review; author of several books on theological subjects.

(Continued on Page 11)

GLOSSOLALIA AND "VOGUE THEOLOGY" DENOUNCED

"Vogue Theology" and "Speaking in Tongues" were strongly denounced by the Archbishop of Sydney, the Most Reverend M. L. Lorne, in his presidential address to Sydney Synod on October 31. "There are strange winds blowing across the whole of speculative and theology today," he said.

The publication of "Honest to God" in 1963 was significant because it had sparked a series of controversies which would have lasting effects.

"Honest to God" suffers from a basic flaw which is common to all humanism, it discards the authority of the Bible as a divine revelation of truth, and that leaves it without the one criterion that matters in theology as distinct from philosophy," he said.

It starts nowhere and lands nowhere because it has to pluck ideas out of the air; they have no real grass-roots under the mind of the author himself.

"Clear phrases make such ideas seem attractive and convincing, but they are just as hard to pin down to reality as anything they criticize. Such phrases are little more than a man who is feeling after the words of philosophy and morality which he is sure will give him the words of his actual attainments."

ULTRA-MODERN

"But the significance of such a book lies in the fact that it is a popular expression of an ultra-modern outlook and that it has helped to create a vogue for a philosophy and a morality which are still more extreme."

"Cold winds from the air"

"The whole of speculative philosophy are not alone; there are also wild winds from the restless surge of charismatic energy," the archbishop said.

"Devoted Christians have always been involved in the quest for higher spiritual standards, but they are always conscious that there are heights to scale beyond all their actual attainments."

"This is enough to make earnest people grieve at each new expression which holds out the promise of quickening and renewal and spiritual revival."

"So it was with the Oxford Group Movement thirty years ago, as it was with Glossolalia today."

"I know to those who claim to speak in tongues believe that there is a solid basis for this phenomenon in the history of the early church, and the teaching of the New Testament."

"But I am not at all convinced that the speaking in tongues which is described in the Bible is identical with the speaking in tongues which is current in the Church at Corinth, still less am I convinced that it is the same thing as the speaking in tongues which we hear today."

IRRATIONAL

"The experience of Corinth was emotional and irrational, and the phenomenon today is at least irrational."

"There may be a deep emotional release in the surrender of one's faculties to such unwhimsical utterance, and yet it may be quite wrong to ascribe this to a gift of the Holy Spirit."

"The real explanation of such experience may be rooted in the psychology of an abnormal condition, and in this case it is just that kind of experience which the Church is better without."

"What takes place in private is a private affair, but I regard it as deplorable when men convert a public demonstration of 'ecstasy' into a private affair, 'His Grace said."

S. AUGUSTINE'S TO CLOSE

FINANCIAL CRISIS RESPONSIBLE

ANGLICAN NEWS SERVICE

London, November 7

It was announced from Lambeth Palace last Friday, November 4, that, in consequence of a recent decision of the Lambeth Consultative Body, S. Augustine's College, Canterbury, will cease as the central College of the Anglican Communion at the end of June, 1967.

The high cost of what has been undertaken by the college makes it impossible for it to continue on the grants which the Anglican communion budget has been able to provide.

Decisions have still to be made with the aid of a new advisory council, about the future use of the college and its library in the service of the Church at home and overseas.

CENTRAL COLLEGE

S. Augustine's College was founded under Royal Charter in 1848 for the education and ordination candidates intending to serve in distant parts of the British Empire, and under the Supplemental Charter of 1947 it has been authorised to admit clergy from all parts of the world and to provide a place for men co-operative of their sphere of service.

In October, 1962, in fulfillment of a resolution of the Lambeth Conference of 1948, it was designated as a Central College of the Anglican Communion, to provide a place for men co-operative of their sphere of service.

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HISTORIC HOMESTEAD TO BE A CONFERENCE AND RENEWAL CENTRE

FROM A CORRESPONDENT

Melbourne, November 7

The historic "Avon" homestead at Lara, near Geelong, is to become a Christian centre for conference, training, healing, and renewal under the guidance of a resident community.

The new venture, to commence in January, will be led by the Reverend Vernon Cohen, Year of Crisis Church, Michigan, Melbourne.

For the past year, Mr. Cohen through his experience in retreats, conferences and in spiritual counselling, has looked forward to the Church having a centre where men have met and rest, and find a sense of renewal and refreshment.

"Avon" along with 88 acres of land, formerly a quarter mile frontage to Corio Bay, was purchased by the Rev. Mr. S. Lawrence in 1962 by Mr. and Mrs. Richard Austin.

The homestead has now met the property available for the venture.

Mr. Cohen said this week: "The property is available for the venture in the Church and for a spirit of evangelistic zeal. It is hoped that it may become

a spiritual power house to which people may come and go with new-found faith to strengthen others."

"Behind all the work of the centre will be a resident community, comprising men and women who are aware of the need for personal conversion, and who will work and share together as a team under the guidance of the Holy Spirit."

RULE OF LIFE

"At the moment the community is quite small. Among its members are a teacher, an ex-minister, a nursing sister and a man of business."

All members of the community will work for a very small remuneration, and adhere to a simple but disciplined rule of life. The community, called the "Life" it is expected that visitors may quietly discover what fellowship in Christ can mean in action."

"All shades of churchmanship will be represented. 'Avon' will stand for evangelical Calvinism, a spirituality which leaves room for conversion and calls people to personal commitment, while at the same time leaving room for spiritual development."

"In short, it will be a place of genuine encounter with the living Christ, a place aware of modern movements and expressions of thought within the Church."

The house and community will be dedicated and blessed by the Archbishop of Melbourne on Sunday, January 8, 1967, at 2 p.m.

In the meantime, bookings may be made by writing to the secretary, the Avon Community, The Life, 88, Melbourne. After December 24, applications should be addressed to the secretary at Avon, via Lara, Victoria.



The Reverend Vernon Cohen, at left, tells visitors to "Avon" at Lara, near Geelong, Victoria, of plans for the conference and renewal centre to be established there. (See story below.)

SUCCESSFUL MISSIONS IN BUNBURY DIOCESE EMPHASIS ON SACRAMENTS

FROM OUR OWN CORRESPONDENT

Reports from the parishes in which missions were held in the Diocese of Bunbury (briefly reported in an earlier issue) indicate that a profound impression was made on all who took part. The mission services were attended generally by

one of the four parishes concerned, no details are yet available from Narrogin where the mission was conducted by the Reverend A. C. Holtz, except that the large Church of the Resurrection was well filled on all the four nights.

At the other three missions were conducted by the Bishop of Kalbarri, the Right Reverend Cecil Muschamp, at Albany; by the Archbishop of Albany, the Venerable Frederick Hart, at Bussellton; and by Father Lawrence Evans, S.S.M., at Manjimup.

In two of the parishes, Bussellton and Albany, the churches (two of the oldest in Western Australia) were far too small to accommodate the numbers expected, and in each case the local theatre was adapted for use.

There were those who had misgivings about this step, but in the event the setting of the theatre lent itself admirably to the celebration of the Eucharistic drama.

Such large crowds demanded presentation on a large scale, and the impact was probably greater on accounts of the spaciousness of the setting.

In Manjimup, the venue was the Shrine Hall, which had been tastefully and simply decorated to provide the setting for the mission services.

The theme, small attendances were reported. The overall pattern of the Mission was the same in each parish: a teaching mission, based on the visual aspects of the actual celebration of the sacraments.

On the second night at Manjimup, nine children were baptised, and four of these were presented, along with their fathers, for confirmation by the Bishop of Bunbury, the Right Reverend Ralph Hawkins.

Notwithstanding the comparatively small attendances at the mission services, ninety people young and old, came forward on the last two evenings to profess their loyalty to Christ and his Church by signing a signed and described roll.

In Bussellton, the scene was the Albany Jones Theatre, the local cinema.

The keynote of the preparation for the building was the same: simplicity.

DRAMATIC ALTAR

There was a very large altar, surrounded by a huge cross and flanked by tall candles, and the truly dramatic scene, piece and compelling the attention of the congregation to its rightful place.

The mission here began on an unexpectedly cold and wet Wednesday evening, when, in spite of the weather, three hundred and fifty people came to hear the Missioner's introductory address.

The theme, here and elsewhere, was "Adventures in Life", the phrase which has been the chosen title of the Bunbury Diocesan Mission since its inception, three years ago.

The numbers were even greater on the Thursday, when the rector, Canon John Cook, presided, the infant daughter of two of his parishioners, aged five, and four young couples were presented to the Bishop for Confirmation.

More than five hundred people were present on this occasion. The celebration of the sacrament was so presented as to integrate both the administration of the Bishop and the teaching of the mission with-

in the context of the rite itself, thus impressing it firmly upon the experience of all those present.

The celebration of the Eucharist, on the Friday evening, followed the same pattern, the simple, unhindered movement of the service being accompanied by a carefully prepared commentary.

The Bishop, incidentally, who had not been expected to be present on this occasion, was so deeply impressed with the Confirmation that he came back to take part on the Friday evening.

The time, in a gesture of moving humility, he assisted, along with his parish priests, in the administration of the sacrament to the vast congregation, which included the newly confirmed, making their first communion, and Holy Communion in the stirring atmosphere of the mission.

On the final night of the church, was held in the parish church, when the archdeacon paid tribute to the past of the diocese, which had contributed to the success of the mission.

The celebration of the Eucharist, which began on Sunday, when Bishop Muschamp preached in St John's Church.

He spoke simply on the Gospel of the final night, with a few good commandments.

GROWTH IN GRACE

The Bishop showed how the path to the Lord and our neighbour lies through the sacraments of Baptism, Confirmation and Holy Communion, and the growth in grace.

On the three nights following, the services were held in the Empire Theatre.

Here, on a large altar, with a huge cross against a grey curtain, the Bishop, who had given the impression of looking into a boundless sanctuary, among which all the thought and teaching of the mission moved.

The pattern of the Mission services here was slightly different, in that, the first evening, the Bishop celebrated the sacrament of Baptism, three adults were baptised.

The missioner then went on to speak of repentance and faith, and made the occasion to introduce teaching on sacraments.

The Bishop of Bunbury (we have his own altar and his own missal) was in Albany on the Friday evening, when a capacity congregation witnessed the Confirmation of fifty-five candidates, which was followed by another address from the missioner.

His theme this time was the role of the laity, through which the mission may hope to live, and the promise of repentance, faith and hope to live.

The missioner also gave instruction on the traditional devotional actions, such as genuflections, and the sign of the cross, actions which often speak louder than words in the devotion of Christians.

The final evening, on which, as in other places, the Eucharist was celebrated, began with an introductory talk from the missioner.

He spoke of the meaning of the Eucharistic action, and of the music, movement and ceremony traditionally associated with it.

The celebration itself was accompanied by a commentary spoken by one of the visiting priests of the diocese.

He spoke of the Eucharist held fittingly with the celebrated words of Dom Gregory Dix, "The Eucharist is not a command or obeyed."

Bunbury, November 7.

Missions of Mingene, North Midlands and Morawa have trained a group ministry which will provide every major centre with a service every Sunday and a monthly service for the more remote places which in the past have been without.

It is now three years since two archdeacons (neither of whom is now in the diocese) gave the vision of a teaching mission to celebrate its Diocese. The plan which they envisaged has, over a number of years, been transformed almost beyond recognition; but it has come to fruition in its own way.

The missioner, the Right Reverend C. E. R. Muschamp, conducting a service at the Albany Mission last month.

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EXPERIMENT IN GROUP MINISTRY IN W.A.

FROM OUR OWN CORRESPONDENT

In the northern part of the Moore Diocese, in the Diocese of Perth, the Rectors of Mingene, North Midlands and Morawa have trained a group ministry which will provide every major centre with a service every Sunday and a monthly service for the more remote places which in the past have been without.

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CATHEDRAL FESTIVAL

FOUR BISHOPS AT BATHURST

FROM OUR OWN CORRESPONDENT

Bathurst, November 7. Your bishops and two visiting chairs joined in the celebrations of All Saints' Cathedral parish festival here last Sunday.

The Bishop of Bathurst, the Right Reverend E. K. Leslie, presided at the Festival Eucharist at 8 a.m.

Also present were the Bishop of Armidale, the Right Reverend R. C. Kerley, the Assistant Bishop of Canberra and Goulburn, the Right Reverend C. S. Moyes.

Those who were recently confirmed made their first Communion at this service which was also a corporate Communion for 101 parishioners.

Bishop Moyes preached at Solemn Evening when the congregation included pupils of All Saints' College and Marsden School.

The special music at both services was sung by the Cathedral Choir, and the choirs of St. John's, Mullumbidgee, and St. John's, Dubbo.

The cathedral festival will continue next November 13 when Canon M. W. Williams of Singleton, Diocese of Newcastle, will preach.

CORRECTIONS

There are two corrections to the story on Page 10, last week about the A.B.M. meeting in Sydney.

Two hundred dollars (not \$100) have been given to A.B.M. by the Elvo Church Self-Support Committee in Perth.

The Board has had to prune the records of missionary bishops from \$25,255 to \$45,541 (not \$45,551, as printed).

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After the inauguration of the Group Ministry at Carnamah on October 30: Left to Right: Peter Clamper (server); the Reverend Dennis Buzley, sole preacher; the Reverend Brian Alfaly, Rural Dean and Rector of Mingene; the Reverend Michael Painter, Rector of Morawa; Stephen Clamper (server).

