

CHRISTIANITY IS "NARCOTIC" BISHOP SPEAKS AT FAITH AND ORDER CONFERENCE

ECUMENICAL PRESS SERVICE

Montreal, Canada, July 22. The growth in Christian unity in the past fifty years is "unimpeachable," the Bishop of Bristol, the Right Reverend Oliver Tomkins, told the opening session of the World Faith and Order Conference here on July 12 at McGill University.

The bishop, who is the conference chairman, was addressing 300 Anglican, Protestant and Orthodox delegates from 30 countries.

He called "the positive and fruitful dialogue" between the Roman Catholic Church and the rest of the Christian world "the greatest development in recent years."

Bishop Tomkins said that "in the voice of Pope John XXIII we heard the voice of the Roman Catholic Church speaking with a new accent."

"We realise very well that inherent in the present Roman Catholic position are certain dogmatic affirmations on which there will be no compromise, but it is now true that the Roman Catholic Church engages in a living dialogue with the rest of us in a way that it quite unprecedented."

Part of "our consideration of this world should be to ask how fruitfully we are to develop a deeper understanding of our awareness," the bishop said.

"There was always a certain uneasiness in the discussion of Christian unity when the larger part of the world is not effectively a partner in the discussion."

"The world itself has to face some reality about what it is, be its relationship to a body of Christians, however large, who are not members of the fellowship in the same sense as are the member Churches."

It is "in the context of our membership in the World Council as a whole that we must seek creatively to find new ways of cooperation with Roman Catholic theologians in the specific faith and order activities."

The World Council of Churches is now composed of 201 Protestant, Anglican, Orthodox and Old Catholic bodies.

When the Council was formed in 1948 at Amsterdam, the Roman Catholic Church was asked to join, but refused.

In 1961, the Vatican named five official observers to the Council's Third Assembly in New Delhi.

BULTMANN

Bishop Tomkins suggested that the faith and order movement avoid "theological problems" and admitted that "certain theological issues... have not been sufficiently attended to in work in recent years."

He mentioned specifically the ideas advanced with Professor Rudolf Bultmann, famous for his work on "demythologising" the Gospel.

All "who are raising fundamental questions" must be taken into account even though it is difficult to integrate them into the present pattern of work, he said.

He also observed that faith and order "should take a much more responsible interest in the many movements towards actual organisation which are developing in various parts of Christendom."

But he warned that it would be "calamitous if it were supposed that faith and order were some kind of super-Church tribunal before which unity schemes were put on trial."

"The recognition of local unity is essentially a matter for which the Churches concerned must accept full responsibility themselves."

"But at the same time it is to deny the reality of our membership of one another to suppose that action in any part of the world can be effectively sought without awareness of the eccumenical repercussions."

The quest for unity is urgently related to the task of evangelisation of "scientific man" as global civilisation and technological achievement become more a characteristic of our age."

OTHER DEMANDS

Unity is not the only demand "God lays on His Church," Bishop Tomkins said. "He also demands of us the mission, truth, holiness."

Bishop Tomkins suggested to the delegates that "if we obey God constantly in His demand upon us, for unity, we shall thereby find that we are being brought face to face with His other demands."

Bishop Tomkins, a former secretary of the Faith and Order Department of the World Council of Churches, observed that there is "clearly no substitute in the printed word for the living experience of participating in a discussion of this kind."

ANNUAL ESSAY PRIZE INSTITUTED

The Church of England Information Trust has decided to institute an annual Essay Prize of twenty guineas, to commemorate the life and work of the late Bishop Francis de Witt Batt, one time Bishop of Newcastle.

The Prize will be awarded each year, starting in 1964, for the best Essay submitted on a given aspect of the Constitution of the Church of England in Australia by a communicant member of the Church.

The title of the first Essay will be announced immediately after the Toronto Congress has concluded.

It is felt that this would be the most suitable way of commemorating Bishop Batt's independence of the Anglican Communion, to achieve a national constitution for the Church in Australia.

The terms of the award provide that the Trust will publish each winning Essay, and that royalties from sales will be offered up to the winning essayist in addition to the prize.

The Council of Trustees has also resolved in principle to institute an annual award in some form to commemorate the work of the late Father Gabriel Hebert.

The most important effect of faith and order work, he pointed out, is that it has made the first step in the "new works," but the transformation it produces in the outlook of those who take part.

"But at the same time it is to deny the reality of our membership of one another to suppose that action in any part of the world can be effectively sought without awareness of the eccumenical repercussions."

The quest for unity is urgently related to the task of evangelisation of "scientific man" as global civilisation and technological achievement become more a characteristic of our age."

A congregation estimated at more than three thousand spilled out of the great church, the Priests-in-charge of Popondeta, the Reverend Robert Butcher, who had been responsible for the arranging of the function, replied to the bishop's request for entry by saying, "Right Reverend Father in God, we bid you welcome. The Lord preserve thy going out and thy coming in from this time forth for evermore."

The procession then moved to the chancel step where the Archbishop of Northern Papua, the Venerable Hyam Roberts, who was accompanied by the whole body of clergy from the Northern District, both Papuan and European, led the congregation in prayers for the bishop and his episcopate just begun.

A Solemn Eucharist was taken celebrated by the bishop with the Reverend John Sharpe, Priest-in-charge of Erivo, with teacher Evarist Dide from Port Moresby by deacon.

The singing was led by a choir of a hundred composed of students from The Marjory

land last week.

Whether this will take the form of a Lecture, an Essay, a Scholarship, or something else will be decided after consultation with the Provincial of the Society of the Sacred Mission. In the meantime, members of the Trust are invited to make any suggestions they may wish about.

The Trust is empowered to administer bequests under Will, and property of all kinds, to provide educational funds for religious and educational purposes, in connection with the religious and educational activities of the Church of England.

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SCIENTIST AT MISSION

Professor Charles Birch, of the Biology Department of the University of Sydney, telling Adelaide University students "What Darwin did to God" at a lunch-time address during the S.C.M. Anglican Society Mission this month. (The Anglican, July 15)



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TRADITIONS BLENDED AT NORTHERN PAPUA WELCOME

FROM A CORRESPONDENT

Popondeta, Papua, July 22

Gorgeously painted drums and the siren call of conch shells provided an accompaniment for the song sung to welcome the Bishop of New Guinea on July 14 as he knelt on the doorsteps of the Church of the Resurrection, Popondeta, requesting entry as bishop of the diocese, his first visit since his enthronement at Dugura.

A congregation estimated at more than three thousand spilled out of the great church, the Priests-in-charge of Popondeta, the Reverend Robert Butcher, who had been responsible for the arranging of the function, replied to the bishop's request for entry by saying, "Right Reverend Father in God, we bid you welcome. The Lord preserve thy going out and thy coming in from this time forth for evermore."

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WARDEN OF S. PAUL'S

The Rector of All Saints', Melbourn Terrace, Brisbane, Canon A. P. B. Beattie, has been appointed to be Warden of S. Paul's College within the University of Sydney in succession to the Right Reverend Felix Amott.

Canon Beattie was born at Guelph, Victoria, and educated at Scotch College, Melbourne, and Trinity College, University of Melbourne. He graduated with First Class Honours in Philosophy, and then took a First Class in the Th.B. Examination.

He was an assistant curate at All Saints', Brisbane, during 1938-1942; Vicar of Mary Valley from 1942 to 1946; then sub-Dean of Carpentaria, Principal of S. Paul's Theological College, Adelaide and Administrator of the Diocese of Carpentaria.

In 1953, he returned to Brisbane to become Rector of All Saints'.

Canon Beattie has been Editor of the "Australian Church Quarterly" since 1953. He is well known to the general public through his appearances on radio and TV programmes.

FR GABRIEL HEBERT

Fr Gabriel Hebert, S.S.M., one of the Anglican community's outstanding biblical and liturgical scholars, died at Newark, England, last Thursday, July 18.

He was an untiring worker for the reunion of the Churches, and during his time at S. Michael's House, Cranford, South Australia, did much to establish all observances for the Week of Prayer for Christian Unity in this country.

A notice appears on Page 8 of his issue.

PRIMATE LEAVES FOR TORONTO

The Primate, the Most Reverend H. R. Gough, and Mrs Gough, left Sydney by air last Monday evening for Toronto, to attend the opening of the Anglican Congress from August 13 to 23, as well as preliminary meetings associated with the congress.

They will visit England before returning to Sydney in September.

ONE MINUTE SERMON

WHAT IS
TRUTH?
S. JOHN 18 : 32-END

over that whole field. A high level representative conference is surely needed now to set standards.

over that whole field. A high level representative conference surely needed now to set strategy in train.

Second Thoughts On

One feels sorry for Pilate, for his mistakes had put him somewhat at the mercy of the Jews, and

too late to mend" has been given by the Auckland Diocesan Synod in deciding to scrap the design for the nave in the new Cathedral of the Holy Trinity during the course of the construction.

While one may wonder how great an enterprise was approved in the first place if the plan were not wholly satisfactory, it is earnestly to be hoped that change, made on the strong advocacy of the dean, the V. Reverend G. R. Monteith, will stand the test of time and experience.

Two powerful reasons were advanced for the decision to substitute one design for the other—cost and convenience.

The nave now proposed will cost about £175,000 against £250,000 for the original design. But, more important to the people who will worship in the new cathedral, the design has been

"squared." This will mean that services, particularly Holy Communion, will be conducted in a closer relationship to the people. Further, there will be no inter-pillars as in the first design.

Dean Monteith, who threatened to resign if the plan for the nave were persisted in, declared that when the original conditions for the building of the cathedral were drawn there was no word about the functions of such a building, only schedules of seating accommodation and areas required for vestries and organ.

A.B.C.'s Quandary On Parliament

BROADCASTS

*10.45 p.m. "Something to Remember You By." The Reverend H. H. H.

ABV 2, METBOURNE:
11.00 a.m. "Divine Service" from the Presbyterian Church, Epping, N.S.W.
* 4.45 p.m. "Sunday Special,"—"Faith Finding." The Reverend Keith Sanders.
* 6.30 p.m. "Meet David Sheppard." The Reverend David Sheppard talks about his life and beliefs.
10.55 p.m. "Dialogue."—A Weekly Magazine.

ARQ 2, BRISBANE:
4.45 p.m. "Sunday Special," "Davey and Goliath: The Wild Goats."
6.30 p.m. "Is Gambling Immoral?"
10.35 p.m. "Viewpoint: Emil Brunner."

ARS 2, ADELAIDE:
11.00 a.m. "Divine Service" from St. John's Presbyterian Church, Warrnambool, Victoria.
*4.45 p.m. "Sunday Special." "Win or Lose." The Reverend Keith Sanders.
6.30 p.m. "Meet General and Mrs.

10.05 p.m. "Viewpoint: Paul Tillich."
ABW 2, FERIE:
 * 11.00 a.m. "Divine Service" from S. Paul's Church, Bendigo, Victoria.
 4.45 p.m. "Sunday Special." "Davey and Goldie: The New Skates."
 6.30 p.m. "The Lord of Life: Risen and Rescued." The Reverend Gordon S. Dicker, the Reverend W. Scott McPhail, the Reverend Donald Robinson and the Reverend Ian Sanders. C.M.
 10.30 p.m. "Viewpoint: Martin Habber."
ART 2, HOBART:

Barabbas was a zealot. On

of the band who really were trying to overthrow the Roman rule and set up a Jewish kingdom. And they believed the only way was by force.

Him the Jews choose instead of the One who would set up God's rule and a way of peace. Like Adam and Eve who chose wrongly and lost their God and their garden, so their descendants

Have we learned that loyalty to God must come first in life? It is the first Commandment.

CLERGY NEWS

C. M. S. APPOINTMENT

The Reverend Brian J. H. d. Sarum has been appointed African Secretary for the Church Missionary Society. A former mis-

he has been Men Candidates Secretary for the C.M.S. at Salisbury Square since 1959.

Taylor, who has been appointed general secretary of the society. He will take up his duties on September 1.

CHURCH CALENDAR

August 1: Lammias Day.

BOOK REVIEWS

NEW GUINEA—A STUDY

MOUNTAINS IN THE CLOUDS. Out Notes. Hilly, Ltd. Adelaide, Pp. 248. 20s.

AUSTRALIA'S responsibilities in Papua and New Guinea are not matched by informed interest among Australians, in spite of the uncertainty of the future.

This historical study, by Old Ruten, provides a massiveness of supplement to the official records and statements which are available to the interested reader.

Interpretation of the facts and events contained in official sources is usually limited to the re-statement of Australian policy, for this reason, an independent view is more valuable.

The author argues convincingly that the country has suffered, and continues to suffer, from an unjust reputation for savagery.

This grew from a report of a blowback, which reached Sydney in 1958. Most of the survivors were supposed to have been eaten by their captors.

The evidence does not support this story, but it found its way into the British Admiralty's "Sailing Directions", and coloured official thinking. Believers to take over the government of the island subject the way open to adventures.

The book evaluates the work of Christian missions from an outside point of view. This is refreshing because much that we read is in the form of missionary pamphlets.

The author considers that the most important contribution made by the missions is the part they have played in the establishment of law and order.

They have reversed the influence of the aboriginals and blackicides connected with translating the Bible, but do not appreciate that this is only part of the much wider problem of communication which faces all members everywhere.

Scarcely as a source of social stability, it does not matter to him if it is Christian or heathen.

THE German administration of New Guinea up to 1914 is contrasted favourably with the military administration which replaced it. Shortcomings are illustrated by the destruction of the wireless station at Rabaul.

He questions the justice of the circumstances of the take-over of German properties by the Expatriates Board in 1921. The administration of Papua under Sir Herbert Murray is given a fair appraisal.

Australia's tactics during the Japanese war come in for good deal of criticism. The de-

ference of Rabaul, in the face of hopeless odds, is shown to be a mistake, and the author's conclusions are not without interest in the light of the present need.

He questions the motives behind some of the incidents in the later stages of the New Guinea campaign, and in 1922 some of the disposal of the territory is criticised as "unnecessary waste."

He discusses the nature of the country with a view to its potential development. Education is the greatest need.

Attempts to raise Pidgin to the status of a proper language are rightly condemned, but I suppose that its usefulness will continue as long as there are people learning an English education.

Mr Ruten becomes poetical when he describes the physical features of the country. "New Guinea is a land of mountains abruptly high, mountains so grand and magnificent that they lift the heart and tingles the senses."

What is otherwise the product of sound historical method is limited by the lack of an index. It is well illustrated by photographs. The author's devotedness to his subject and his personal experience make the book interesting and easy to read.

—D.G.S.

VIEW ON CHRISTIAN ETHICS

REASON AND FAITH IN MODERN SOCIETY. Edward Heineann. Oxford and New York, Pp. 262. 42s. doctrine.

TO say that this is a well-written work is not to condemn it to this new book by an eminent social and moral philosopher.

Defining democracy as union of reason and faith, he argues that it sprang from religion, though now it is a secular concept. Heineann is a vigorous source. Heineann carefully analyses the spiritual weakness that is one of its ingredients. It is a source of guidance of spiritual efforts.

As its doctrine of liberty is created, it leads towards rational individualism whereby the individual is free to use of community and basic equality. So Marxian socialism set out to regain this balance.

In turn, it was forced by precisely the same rationalistic logic to reject liberty for equality (often interpreted as uniformity) until it ended in totalitarianism.

His comparison of the two major world systems is clearly set out and shows remarkable spiritual insight.

CARING FOR ABNORMAL PERSONALITIES

THE PASTORAL CARE OF THE MENTALLY ILL. Norman Atkin, S.P.C.K. Pp. 224. 4s. 6d.

THE Church as a whole, and every doctor and parish priest in particular, is indebted to this valuable book.

It is written from personal experience and has been vetted by the most eminent of authorities, both medical and clerical, and will fit in a marked gap on books on psychiatry.

Mr Atkin has avoided the obvious, and the not so obvious, pitfalls in a book of this nature, and has admirably succeeded in writing the book with a vast amount of information on mental sickness, and has also suggested most fruitfully some lines of pastoral care.

He points out the very large proportion of persons who consult doctors—not suffering from any organic disorder—needing treatment for psychological or emotional difficulties.

The average parish priest will run into many such in the course of a normal week's visiting, and is often at a loss to deal with the person or situation. Mr Atkin's book will show how very often these ailments will respond to spiritual treatment.

While it is unfair to single out any section of this book, it

is only right to emphasise the value of some system of pastoral care for the young people and ordinands.

It is a book which subjects responsible to our theological colleagues, and perhaps consider the application of the method suggested in Appendix B.

—J.T.

CORPORATE WISDOM

PRACTICES AND SERVICES FOR SCHOOLS AND COLLEGES. Compiled by David D. White, Jr. Methodist Church.

Although compiled for the Methodist Church, there is little here that can offend any Anglican, and much to help him.

There are a number of excellent short lessons, other responsive ones, B.C.P. collects, the Holy Communion Service, Morning and Evening Prayer and the Order for Communion.

The prayers come from various sources, including the 1928 Book of Common Prayer, the Book of the C.S.L. Liturgy, S. Agostino, and S. Thomas à Kempis.

—J.S.

THE CHRISTOLOGY OF THEOPHORE

MANHOOD AND CHRIST. R. A. Norris. Oxford and New York, Pp. 274. 30s. 6d.

"THEOPHORE of Mopsoesta! This, a friend of St. John Chrysostom, and in 392 became Bishop of Mopsoesta."

Rejecting the Alexandrian view of theological interpretation, he gained a wide reputation for his orthodox learning.

Nevertheless, some critics felt he sailed too close to the winds of Nestorian and Pelagian heresy, and his teaching on the incarnation was condemned at the General Council of Ephesus (431) and Constantinople (553).

Recent discovery of some missal portions of his literary work has again turned the spotlight of research and evaluation upon this great thinker.

From Doner and Harnack, through Sellars, Gallier, and others, to Gross and Sullivan, we have seen disputes over Theophore's Christology.

Very few of these assessments have been complete because they have mostly concentrated on single aspects of the many works of Theophore, and more often than not trying to assess just what he can be labelled Nestorian or Pelagian.

Theophore was essentially a biblical theologian, although not

altogether exempt from contemporary Platonism. Obviously, the Christology of Theophore must be seen in the context of his own times, and relating his convictions with the current secular philosophic thought.

PROFESSOR Norris does just this, and then proceeds to examine critically and carefully the most important aspects of Theophore's Christology.

In giving us this splendid major work, Professor Norris is careful not to make generalised statements without giving scholarly and balanced details to justify his conclusions. One of the most useful aspects of an outstanding book is his comparison of Theophore with Apollinarius.

It may well be said that Theophore's Christology was not in the forms of Chalcedon or Cyril of Alexandria, but it has certain virtues.

Incomplete it may be, incompletely worked out it certainly is, but it deserves seriously to recognize the moral reality of Christ's life.

No serious scholar of Christology can afford to miss studying this book.

—A.F.L.

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OPEN-AIR SPEAKER

TOWHER HILL 12.38. Donald Soper. Epworth Press. 1960. 12s. 6d. doctrine.

DONALD SOPER, Methodist minister of Kingsway, President of the English Conference, is an experienced and avowed open air speaker.

At Tower Hill, within sight of the Tower of London for over 35 years, Soper has made time for a few minutes most Wednesdays, carrying critics of Christianity as well as those out for lunch-time or serious intellectual discussion.

Over the years, Dr Soper has found that the arrangement is neither permanent nor impressive.

In the foreword by one of the crowd who has been regular over the years, he is impressed that although the speaker has an average of fifty questions asked at him, Soper has never been stuck for a reply.

Added by a "clear, rich voice," a deep sympathy, an awareness both of the needs of men and the ability of the Group to meet them, he has both the courage of his convictions and the humility to turn a situation to his advantage.

No little experience of men has taught him that "all questions of truth and intellect are at bottom prompted by moral and spiritual demands."

While he knows that many of the difficulties brought against the Church are rooted in the moral dilemma of the individual life, "it remains true that orthodox Christianity is at one with more than a failure."

Soper is a pacifist. It is

none. Dr Heineann sees the "best state" as democratic social justice.

He does not intend this to be a mere synthesis of liberalism and Marxism, but a new, positive synthesis of Christian and cultural-religious heritage of the world.

Heineann is interesting and plausible, but one that seems at times to be simply skimming and skimming the surface of the problems, at other times to be too general.

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