

BOOK REVIEWS

SEARCH FOR THE SPIRITUAL

THE PRODIGAL SON. N. R. Wood.

View Gifford Ltd. Pp. 127, 54.2s.

To quote from the introduction: "The parable of the Prodigal Son is not a story of 'what really happened', and it may be found to have an inward and psychological meaning which is of value to us as men born on this earth, who, for the very reason that he was born on the earth, is in need of being 'transformed in his own situation', and the author's very aptly interprets the parable in these terms so that he makes it meaningful for every son of Adam who retains any vestige of his spiritual origin and seeks to find his lost estate."

The book must in no sense be taken in a literal context so that to do would be to lose completely the whole purpose of the exposition. Heavenly things cannot be thought of in earthly terms where we are compelled to try and define the abstract in concrete words if we are in any way to comprehend spiritual truths to others.

Briefly the parable is about everyone born on this earth. The writer's premise is that we have a choice to be born in carnate and dead among men. Initially, it seems to be a help in the work of the redemption of man from his fallen state, and he backs to maintain in general the memory of their lost estate.

Having made our decision, God the Father has no option but to accede to our request: he 'gives the portion of the goods that he hath' to us.

So we are born into this world bearing with us a spark of the Godhead, with consciousness of our true relationship with God and something of the life, spirit and nature of God himself. As we bring born into the world, however, we quickly become engulfed in the illusions of the material world, and we are whelms us and we soon lose all memory of our original life with the Father.

In the parable the elder son is the one who is usually in this world.

He is law-abiding, respectable, church-going, a good citizen, right orthodox, self-righteous and completely and hopelessly lost.

To all intents and purposes the Ador of heaven is for him, but for he has almost completely forgotten who, in his essential being, he is.

He 'knows not the Father', nor does he in any way understand the Father's attitude towards the younger son and, tragically for him, the Father's identical attitude of love and forgiveness towards himself.

By his blindness, self-righteousness and self-love he condemns himself to the bitter life of separation from God.

The younger son, however, though he too for a time identifies himself with the things of the world, and sinks into lower and lower consciousness, he is fit only to eat food with the wine and eat and feed his hounds with a shred of spiritual nourishment and becomes in the eyes of human society a complete failure, never completely forgetting his divine origin.

In fact the 'wasting of his substance on riotous living' is but an expression of his endeavour to recollect who he is.

But like Job he needs to be brought to the alternative: hopelessness and despair before he can repent (metanoia) and 'come to himself'.

"This is the key to the psycho-

logical meaning of the parable." The Prodigal Son rose up within him, and he was able to see and in so doing entered a higher state of consciousness, to which he may be said to have attained a genuine self, which is one with the Father. And he was able to see anything else no matter how much we may imagine something to the contrary. He arises and goes to the Father. And the psychological meaning of the Father is his attitude of love and forgiveness towards a wayward son, but as an expression of the truth that God is love.

To come to oneself is to come to God; to be the very spirit of love, truth and righteousness incarnate. To be so awakened, to be born again of the Spirit enables one to see the whole of creation as an incarnation of the Spirit of God and in this vision comes that love and compassion which is the mark of the Father, the mark of all true sons of the Father.

Though the two sons are two types of men, clearly recognizable as such, yet they are at one and the same time, and the author's insight of each one of us, though in most the elder son predominates, and he backs to maintain in general the memory of their lost estate.

take the parable on a literal level

and inevitably feel a lot of sympathy for the apparent disregard of many years of loving and faithful labour and the injustice of the Father's attitude towards him in comparison to that shown towards the Prodigal.

And the psychological suggestion that the Parable is also an autobiography of Jesus which compares to that shown in the meaning of the word 'prodigal' and winning the story entirely the psychological level, this could be

profound. The writer has a profound understanding of human nature and of the human predicament in this world and knows what is that ground of our being which we call God. He clearly understands and explains the difference between the 'I' which is the self-interest of Adam and the 'I am' which is God — the difference between 'personality' and 'person'.

An inspired and inspiring book which in its general tone suggests that the author's authority comes from personal experience, and that it is a man who is actually every way is pregnant with meaning and truth, and with a penetrating insight.

It is a must for all who seek to understand the mystery of the incarnation and that knowledge of God which is essential to the Christian.

—S.P.W.

DISCOVERING HISTORY

FINGERPRINTS OF HISTORY. Martin Gwynne. Longman Youth Books, Pp. 31, 5s.

By means of a simple text and carefully-selected photographs on every page, the author shows young readers how to discover the history of the world from the country's buildings and landmarks.

Many countries illustrated here in England so the book is by no means ideal for young Australians. The chief advantage is that it is a very good book to use in the classroom, particularly in the Social Studies syllabus for ten to twelve years olds.

England, under the writer's pen, emerges not just as a country but as a piece of history. 'Merlin's life' is a very good chapter on the Thirteenth to thirteenth centuries. Stonehenge and the like and the Christian churches over the centuries.

—J.S.

GAY ADVENTURE

TO LONDON. London. Longman Youth Books, Pp. 31, 5s.

The story is slight — a glimpse of a life in London — but it is a must for all who seek to understand the mystery of the incarnation and that knowledge of God which is essential to the Christian.

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SOME THEMES TO TACKLE

THEOLOGY AND THE FUTURE. E. L. Mascall. Darton, Longman and Todd. Pp. 31, 54.2s.

For a quarter of a century Dr E. L. Mascall has been before the Anglican public as a theologian, and in the last few years as a Priest of the Oratory of the Sacred Heart. He is now Professor of Theology in the University of London.

In March of this year he gave the first series of the Charles A. Hart Memorial Lectures at the Catholic University of America in Washington, a tribute to his learning as well as to his own ecumenical spirit and that of his lecturers. He gave the title 'Theology and the Future' to these lectures.

F. D. MAURICE
A DIGGER WILL. G. D. Maurice. Longman Youth Books, Pp. 31, 5s.

'Maurice claimed to be only a digger; he dug that others might dig; he was the author in his inaugural lecture as F. D. Maurice, Professor of Moral and Social Theology in the University of London, and in his own words: 'I am a digger'.

Professor Duncan says that no other course is open to him, 'he must be a digger'.

Maurice, himself, was expelled from his chair at King's College, London. His views on political and governmental affairs, but rather more on his views in terms of the Church, have been the subject of many a sermon.

And yet Maurice, in the long run, has prevailed. He made men realize that *eternity was not time extended but time abolished*.

He is most remembered, of course, for his work with the Christian Socialists which were attacked at the time, as the beginning of a new movement.

Maurice was a theologian; he was a man of letters; he was a universal brotherhood possible.

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Dr Mascall does not claim to be able to prophesy what course theology will follow in years to come, but it is curious to indicate some of the themes that theologians should tackle.

Without in any way disparaging the importance of Biblical studies, Church History, Liturgy, and other subjects generally classed as theological, he is concerned to find that the study of Theology itself is a discipline as well as a science.

He quotes figures which show that of 751 theses submitted between 1950 and 1962 for higher degrees in British theological faculties, less than one sixth were classified as Theology.

A chapter is devoted to each of four topics, God, man, Christ and the Church. He shows how self-aware of the weaknesses of modern modern thought on these questions.

One is struck by his penetrating analysis of the Death of God theory, on the contrary it is the traditional crisis of the Church which he believes that the best and most modern Roman thought.

The Church itself must be identified with its 'organizational and governmental aspect', but rather more on his views in terms of the people of God.

Dr Mascall continually reminds the foundations of the Church which he is lecturing. He constantly refers to Vatican II, and the changed climate it brought about. He shows himself at home with modern Roman thought.

The book is not in the least stimulating, and is written with a sense of the Church's history and the Church's work.

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THE ELDEST DAYAK BISHOP

By CELIA WINTER-IRVING

THE Church in Asia today is rapidly fulfilling one of its most important tasks, the training of indigenous clergy. This is particularly true of the Diocese of Kuching, where the training of indigenous clergy is a priority for the spiritual needs of the Christians.

They play a vital part in helping to overcome the theological and practical problems arising from the relationship between ethnically based culture and Christianity.

The Venerable Basil Temengong Archbishop of the Diocese of Kuching, who will be consecrated Bishop in late November, will succeed the Right Reverend Nicholas Allenby who resigned in order to make possible the appointment of a non-European bishop to the diocese.

The Diocese of Kuching covers the area of the East Malaysian state of Sarawak, and contains Chinese, European and Dayak Christians.

The Dayaks are a tribal group peculiar to Borneo.

GROUP DISCUSSION

In the first Dayak bishopric in history, the Venerable Basil Temengong will bring to the position a first hand knowledge of the difficulties encountered by Dayaks who become Christians.

Archbishop Temengong was made deacon in November 1941 during the course of his theological training at Bishop's College, Cuala, Cebu. He was ordained priest in 1943.

In the U.K. he spent a year at St. Augustine's College, Downbury, doing a post-ordination course and lived for some time with the Community of the Resurrection at Mirfield.

He also served in the parishes of All Saints' Poplar, East London, and All Saints' Margaret Street, West London.

Bishop's residence in Kuching stands on green lawns surrounded by exotic tropical plants. Immediately above the residence is a small, modern, impressive new Anglican cathedral.

There is a link between Archbishop Temengong about the Church and its relationship to the State.

The Dayaks are shifting cultivators, growing rice in the hills. They are village communities of the long house, which houses on stilts with a communal verandah and separate rooms for each family.

The "togetherness" of the long house life has largely resulted in group decision making and communal ownership of property.

When an area is agriculturally exhausted, the Dayaks literally

phased the part that Christianity plays in the successful acculturation of the Dayaks.

"Many young people are becoming economically and socially. They are becoming educated in Western terms, increasing their social mobility."

"Most young people are seeking employment away from their long houses and money is beginning to take on an important part in their lives."

"Their animism cannot prevent modernisation, they realise their old beliefs are based on ignorance and superstition."

"The resultant ideological void must be filled. Why not with Christianity?"

"Acceptance of Christian theology is no difficulty because a supreme being and life after death are a central part of their animistic belief."

Archbishop Temengong does not believe that the Dayaks should reject any of their traditional or ceremony and incorporate it into their Christian worship.

"Most Dayaks are quite happy with their Christian liturgy, standards, and are able to derive inspiration from the existing form of the Mass, and its modification."

"Long houses have been completely converted to Christianity. Often the parish church is our diocese, as the long house chapel."

In the absence of a parish church, the Christian community

priest, a lay reader takes Mass and sings, and service comprising hymns, and the reading of the Word, gospel and epistle is held."

In Kuching a committee has been set up to translate the Bible, the Prayer Book, and the Book of Common Prayer into the language of the Dayaks.

He introduced me to the Rev. and Stanley, currently engaged in his eighth year of the Old Testament into the Diocese of Kuching. He was working in collaboration with a bilingual Dayak man.

CHINESE

"There is a stone house of them expressions which can only be used accurately and skillfully by a Dayak; they must be employed if the reader is going to appreciate and understand our work," he told me.

There are twelve Dayak priests in the Diocese of Kuching, who are able to guide the Chinese Christians through the problems peculiar to their culture.

But parish boundaries are not clear-cut. Chinese Christians are scattered throughout the Diocese, and are not always in the same ethnic group.

The parish councils and youth groups serve Chinese Christians.

AN INTERVIEW WITH THE METROPOLITAN OF THE CATHOLIC CHURCH IN SINGAPORE

ECUMENICAL SERVICE

The Christian lives fully the mystery of his salvation through the sacraments of the Church.

The individualistic concept of salvation does not correspond to the Christian faith. The Christian community between Christians and their sanctification are the sacraments of the Church.

We must also note that the sacraments are not merely a means to an end, but a means to an end, a mission, a preaching and a catechesis of the Church.

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and European Christians who practise their faith. Archbishop Temengong told me:

"The Dayaks are a spiritual life, people are Christians first, and Chinese, Dayaks and Europeans second. This inter-ethnic dialogue is invaluable in the development of a sense of national identity in Sarawak."

Most Christians in Sarawak are third generation, the grandchildren of Dayak or Chinese who accepted Christianity.

Archbishop Temengong attended St. Augustine's Mission school at Betong and became a Christian at the age of ten.

He spoke favourably of the work of the Australian Board of Missions in the diocese.

Archbishop Temengong brings to the Diocese of Kuching the benefit of his missionary and administrative experience and his personal understanding of the needs of the Dayaks during the crucial stage of their development.

The austere elegance of the Bishop's residence, surrounded by clipped green lawns is far removed from a Dayak long house structure, but it is not so far from the lives and friends of just the same.

But the appointment of Archbishop Temengong to Bishop of Kuching, a position of great importance, will greatly strengthen the link that exists between them.

During the Second World War, restored again to office, he became an influential member of the small Hungarian Resistance, which he organised for Jews and Christians of all denominations to protect Hungarian Jews from deportation to the labour camps in Germany.

ELECTED BISHOP

In 1949, he was elected Bishop of the Transylvanian Rumanian Church in the Hungarian Rectorate Church.

As a layman, Bishop Dr. Peter was one of the Hungarian delegates to the Second World War of Churches Assembly at Evanston, U.S.A., in 1948. He later completed the same course as the Rectorate Church, and was elected an entry visa which restricted his movement.

Following the Hungarian uprising of 1956, Dr. Peter came into conflict with the Hungarian Catholic Church Synod over economic and political policy. The Synod, with Government support, demanded his resignation.

He did not remain long in office, however. He was appointed president of the Kulturalis Kaposkötő, Integre (Institute of Cultural Relations), two years later, in February, 1958, he was appointed a member of the Foreign Ministry.

He has been a member of the Hungarian Synod in September, 1961.

"Since last year, Dr. Peter has been considered as a 'single list' system under which Hungarian elections are conducted."

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Budapest, November 10

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known as the Patriotic People's Party, and the Hungarian Communist Party, the Peasant Party, the Workers' Party, the Association of Working Peasants, the Democratic Party, the Association of several other smaller political groups.

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BY THE REVEREND WILLIAM ARMSTRONG

... we must serve God in the mode of the time, while looking forward to one day doing it in a divine fashion and in the mode of eternity" (S. Francis de Sales).

