

The **WITNESS**

SEPTEMBER 3, 1959

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MARRIAGE AT CANA

WILSON BIGAUD is one of nine artists of Haiti who were commissioned by Bishop Voegeli to paint murals for Holy Trinity Cathedral, Port-au-Prince. All the murals are striking, original and entirely Haitian

Ten Years of Marriage Canons

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and ser-
mon, 4.
Weekdays: Holy Communion, 7:30
(and 10 Wed.); Morning Prayer,
8:30; Evensong, 5.

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a.m.; Morning Service and Sermon, 11.
Thursdays and Holy Days: Holy Com-
munion, 12. Wednesdays: Healing
Service 12. Daily: Morning Prayer
9; Evening Prayer, 5:30.

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11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
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12:10. Eve. Pr. Daily 5:45 p.m.

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SEMINARY CHAPEL
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NEW YORK
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munion, 7; Choral Evensong, 6.

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MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11, IID, 12:10; Noon-
day ex. Sat. 12:10.
Noted for boy choir; great panted
and windows.

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HOLY TRINITY
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Boulevard Raspail
Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

The WITNESS

For Christ and His Church

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SERVICES

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7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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Story of the Week

Marriage Canons Working Well Los Angeles Survey Shows

By Donald J. Campbell

Suffragan Bishop of Los Angeles

★ A 90.7 percent success over a period of ten years! This has been our encouraging experience in the Diocese of Los Angeles with our cases of re-marriage after divorce or annulment under canon 18.

When one considers that the national figures on divorce show that about one out of four marriages ends in divorce — or only about 75 percent success; and though happily Church marriages have two-and-one-quarter times as good a record as marriages outside the Church, or an 88.1 percent success, yet the 90.7 percent success in these re-marriages after divorce is better than the overall average of all Church marriages! This conclusion has been arrived at through a study of 260 cases.

We recognize, of course, that a ten year period is too short a time to indicate that all these second marriages will continue to be successful; that some will not achieve the life-long permanence which is the Christian ideal, yet the fact that the great majority of marriages that are destined for failure break up in the first few years would indicate that these second marriages will have an unusually high degree of success.

Virtually all of these permissions for marriage in the Church after divorce or annul-

ment are handled by our council of advisors on regulations respecting holy matrimony — a ponderous title obviously derived from the sub-title of canon 18 — of which the suffragan bishop acts as chairman by appointment of the bishop. During the ten-year period only four or five applications have been reviewed by the bishop or the suffragan bishop acting for the bishop without presentation to the council (as of course, the canon permits) and these for emergency reasons.

Beside the chairman, the council is made up of 13 members appointed each year by the chairman and approved by the bishop. The membership is changed from year to year with each member serving for three or four years with the exception of the chancellor of the diocese who is a permanent ex officio member and who with the chairman attends all the hearings. The other members are balanced more or less evenly between clergy, lawyers and physicians, the latter usually with psychiatric training and experience. Beside the chairman and the chancellor (or one of the vice-chancellors in his absence) only three members of the council are called to serve at a hearing — one in each category — so that each member need serve only three or four times a year. The hearings are held each month at the call of the chairman with the usual excep-

tion of one month in the summer. The applications average a little less than five to a hearing or from 30 to 50 for the year.

Two Applications

Two application forms are used. The first, or "green form" is for a member of the Church in good standing whose marriage has been terminated by annulment or divorce and who applies for declaration of marital status in the eyes of the Church or for permission to be married by a minister of the Church. This form first establishes the party's right to apply by reason of membership in good standing in the Church and then gives the pertinent facts of the previous marriage which was dissolved by annulment or divorce. The second, or "blue form" is for a member in good standing, who is not married or whose previous marriage was terminated by death, and who desires to marry a person whose previous marriage was dissolved by annulment or divorce. This form first establishes the fact of such applicant's "membership in good standing" and thus right to apply and then gives the pertinent facts of the annulment or divorce of the person he or she desires to marry.

At the beginning of both forms, canons 17 and 18 are printed in full as a guide to both clergy and applicants. Following the requirement of canon 18 no application can be presented to the council until a full year has elapsed since the final decree of annulment or divorce, and the application must be filed

with the council not less than thirty-days before the date of the proposed marriage.

In both forms, the applicant's right to apply by reason of "active membership in good standing" is ascertained by answers to the following questions:

Baptized Yes or No
Confirmed Yes or No

Of what parish are you canonically resident in good standing?

Do you subscribe regularly to the support of that parish?
 yes no

Approximate number of times you have received communion during the year next preceding this application?

Approximate number of times you have attended church services during the year next preceding this application?

Contemplated date of marriage?

In what church duties, responsibilities or activities do you participate?

How long have you known your intended spouse?

Have you and your intended spouse received instructions from your minister as to the nature of Holy Matrimony?

Since by ruling of the chancellor in his interpretation of canon 18 with particular reference to the clause "manifestly establish that no marriage bond as the same is recognized by this Church exists" is that we are to decide on the principle of "nullity"; that is that the marriage is question which has been dissolved by annulment or divorce was not a Christian marriage as the Church's standards require, from the start, the questions of both forms establishing the reasons for the annulment or divorce are determined by this "nullity" interpretation. They are:

Date of previous marriage

Place of previous marriage

Date of dissolution of previous marriage

Place of dissolution of previous marriage

Names and ages of children of previous marriage

Before your previous marriage was dissolved by court action, did you present your problem to the minister of a Church? If so, Whom? Was your then spouse present?

Why were efforts at reconciliation abandoned?

What was the stated cause for the annulment or dissolution of your previous marriage?

What was the actual cause? Answer fully

(Form 2) Were you the plaintiff or defendant?

(Form 1) Because of which of the impediments to marriage set forth in canon 17, sec. 2 (6) do you apply for determination of your marital status or for permission to be married by a minister of this Church? Answer fully

What reason or reasons can you present as to why your contemplated marriage is more likely to succeed than the other? Answer fully

The two forms also provide for both parties of the proposed marriage to sign the Church's declaration of intention which is printed in each form. Both the applicant and the intended spouse sign the application as does also the presenting clergyman.

In addition to full answers to the above questions all applications must contain a certified copy of the decree of annulment or divorce; a letter from the presenting clergyman stating his belief that the proposed marriage properly comes under the provisions of the canon and recommending favorable action; a letter signed by the applicant stating more fully than these forms permit all pertinent facts regarding the previous marriage; and any documentary evidence which would enable the council better to make a just ruling.

Categories

Both parties to a proposed marriage under the canon are required to attend the hearing (in a few instances this has been impossible, but the divorced person must be present) together with the presenting clergyman. The latter requirement helps to screen out many possible applications, especially those likely to be refused, because the clergy will not and should not present a case unless they are reasonably sure of a favorable decision.

Bearing in mind the chancellor's interpretation that the meaning of canon 18 indicates that we should decide these cases on the principle of nullity, namely conditions existing at the time of the marriage which was subsequently dissolved by annulment or divorce, the council has recommended permission

P. B. WILL PREACH AT ENTHRONMENT

★ When the new primate of the Anglican Church of Canada is installed at Christ Church Cathedral, Montreal, on September 6th, the preacher will be his opposite number in the U.S., Bishop Lichtenberger. It is the Presiding Bishop's first official visit to Canada since being elected.

Who is to hold the Canadian office is not known at this writing since he is to be elected by the electoral college of the General Synod, meeting at Ste. Anne de Bellevue, Quebec, on September 5th.

Unlike the U.S. Presiding Bishop, the Primate of the Anglican Church of Canada continues as a diocesan bishop. It is the intention of the Church in Canada eventually to set up a small special diocese for the Primate, but the Synod has not yet decided on the location or made financial arrangements for it.

for another marriage in the Church under the following categories:

● **Defects of Personality:** (Each sentence represents a different case) one spouse with no religion was hostile toward the religious belief of the other. Multiple marriages and divorces on the part of the other spouse. Open promiscuity before and after marriage. Spouse encouraged applicant to break law — to steal — in order to support wife and child. Rejecting responsibility of parenthood, spouse left wife when she became pregnant. Spouse interested only in business, not in wife and home.

● **Immaturity:** Too young to marry — spiritually and psychologically immature so that as they developed they found impossible incompatibility. Two college students married secretly — a “lark” rather than a marriage. Elopement of two minors to escape “difficulties” at home.

● **Duress:** War-time hasty marriages — the duress of the abnormal pressure of the times. A marriage planned by families, not the young people themselves. A pre-marital indiscretion — a child on the way — thought they had to get married.

● **Fraud:** Refusal of one party of the marriage to have children though the other desired them — sometimes to the point of demanding an abortion in pregnancy. A former illicit relationship and child undisclosed to spouse at time of marriage. Wife refused to have child until spouse accepted her religion which he could not in conscience do.

● **Parent fixation:** Such as to destroy the proper prior loyalty to the marriage.

● **Concurrent Contract:** A “rebound” marriage with intent to get the other person later if possible. Married to further career, not for love of other

person. Many cases of adultery. Wife “talked into” the marriage when she was in love with the other man.

● **Impotence:** No consummation of the marriage — impotence unknown or undisclosed before marriage.

I have taken these samples at random from our files to indicate the kinds of impediments at the time of marriage which we have ruled come under the provisions of canons 17 & 18 and so justify the granting of permission for the new marriage to be solemnized by a minister of the Church.

Results

The information for the ten-year survey was secured by writing to all the clergy of the diocese who had presented cases during the period or who had “inherited” the cases in their parish or mission from the presentations of a former rector or vicar. The response was excellent — especially after the second reminder letter was sent! The letter gave the names of the person in the application and the date of the permission and asked the following questions: Did the couple marry? Are they still together? Do they seem happy and well adjusted? Have any children been born to this new marriage? How faithful are they in their church relationship?

Request was made for this information on 260 cases. (We did not include the applications turned down by the council though there were a number of these during the ten-year period). Of these, we received no report whatever on 12 cases, or 4.6%; 18 were requests for declaration of marital status, rather than for permission to marry, or 6.9 percent; 55 could not be traced at all, 21.1% and four did not marry after receiving permission, 1.5 percent. Assuming that the 12 unreported cases, plus the 55 that

could not be traced, if reported on, would not change the percentage of success or failure appreciably, these, plus the 18 cases of marital status and the four who did not marry were deducted from the total number, leaving a total of 171. Of this number, 16 have resulted in divorce or separation, 9.3%; 155 have proved to be successful, 90.7%. Close to 30 percent have had children born to the new marriage. (In many cases, of course, there are children by the previous marriage). Perhaps the most encouraging statistic of all is the fact that in a very high percent of these marriages — around 90 percent — at least one spouse is faithful and active in his or her church relationship, and in more than 50 percent of the marriages, both are!

The 18 cases of declaration of marital status have had a similar record of success. No report was received on one; one separated after marriage and has had a poor church relationship; one after marriage was divorced in a few months; six are now happily married and maintain a good relationship to the church; nine have remained unmarried, and all of these are loyal and active members of the church.

It is quite clear from this article and the statistics herein that our record in these remarriages under canon 18 is by no means perfect. Nor would we expect it to be. But if the original purpose of the canon was under God to forgive a genuine mistake, to create stable Christian marriages blessed by the Church and to keep thousands of men, women and children in the fellowship of Christ through their membership in the Church, and under his spiritual guidance, our experiences as recorded in this article would indicate that this is just what the new canon on marriage is doing!

World Council Committee Praises Eastern Orthodox Churches

★ A glowing tribute to Eastern Orthodoxy for its role in the development of the ecumenical movement was paid by the World Council of Churches at the annual meeting of its central committee in Rhodes, Greece.

W. A. Visser 't Hooft of Geneva, general secretary, told the 90-member policy-making body that the Ecumenical Patriarchate at Constantinople (Istanbul) was the first Church to propose the creation of a permanent world council.

By this action taken in 1919, he declared, "Orthodox Church leaders thus broke new ground for the ecumenical idea and became pioneers later for the World Council of Churches many years later."

Visser 't Hooft noted the Orthodox proposal at that time had stressed that contacts between Churches "need not be postponed until the day when there would be full doctrinal agreement, but that collaboration between Churches could prepare the way for full reunion."

"That principle," he added, "came to be a basic pre-supposition of the ecumenical movement."

The committee's meeting marked the first time that it has convened in a predominantly Orthodox country since the World Council was organized at Amsterdam in 1948. It now represents 171 Protestant, Anglican and Orthodox communions in more than 50 countries.

Attending the gathering were delegates from the Patriarchates of Antioch, Alexandria, Istanbul, Jerusalem and the Orthodox Churches in Greece and Cyprus.

In a message to the meeting, Ecumenical Patriarch Athenagoras, supreme leader of Eastern Orthodoxy, said he hoped the committee's meeting "in this venerable seat of Christianity will be the source of divine inspiration for all of us and enable us to link and strengthen the bonds of mutual understanding and co-operation between us."

For the first time, the Russian Orthodox Church which is not a Council member had two official observers at the meeting. They were Archpriest Vitali M. Borovoi of the Leiningrad Theological Academy, and Viktor S. Alexeev, a lay secretary of the Moscow Patriarchate's foreign relations office.

Archpriest Borovoi and Mr. Alexeev were the two representatives of the Moscow Patriarchate who last June visited the World Council headquarters in Geneva for talks with officials of the Council and to get first hand information on the organization's work.

Metropolitan Nikolai of the Russian Church sent a message stating that the Orthodox "are in great sympathy with the ecumenical movement because we believe our western brothers honestly aim at overcoming the destructive separation in faith." He added that "our common moral task is the struggle to end nuclear weapons tests and achieve their complete abolition."

At a press conference Dr. Visser 't Hooft, commenting on this visit, said Council leaders will reciprocate by going to the Russian Church's headquarters in Moscow in December.

He suggested that the Moscow trip "might open the way for similar strengthening of

contacts" between the Council and Orthodox Churches in other Communist countries such as Poland, Yugoslavia, Czechoslovakia and Romania.

The general secretary stressed that in contacts with Churches in Communist nations the Council is on constant guard against "political infiltration." Such infiltration, he said, is a threat to the Council from Western as well as Eastern sources. He added that the Council exercises "prudence" in all its relationships in which political pressure might be a factor.

Vatican Council

The executive committee declared in a report that it "will continue to follow with interest" developments in the Ecumenical Council convened by Pope John.

"As leaders of a movement which stands for Church unity," the report said, "we cannot be indifferent to an event which affects so large a number of Christians and which cannot avoid having bearing on relations among several Churches."

In its report, the committee noted that at the time the Ecumenical Council was called it made "no formal comment" on the proposal for lack of information, adding that "this reserved attitude proved to be wise."

"In the following months," the committee said, "it became clear that the original impression which had been given by the religious and secular press, namely that the Council would deal mainly with the question of Church unity and that invitations to attend the Council might be addressed to other Churches, was not correct."

The report observed that in recent years "informal contacts" have existed between World Council and Catholic theologians and that these talks have enabled World Council

(Continued on Page Eighteen)

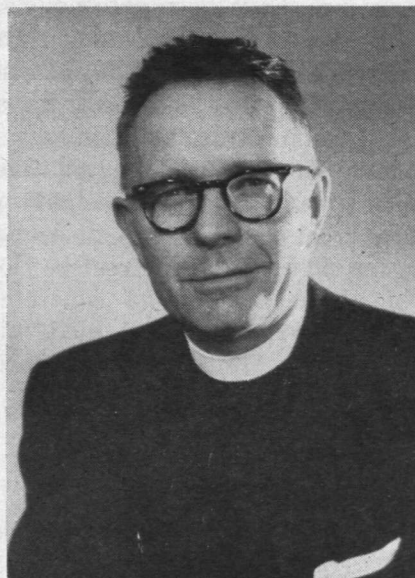
BRONXVILLE

A Suburban Church

PURPOSE — OPERATION — OBJECTIVES

By George W. Barrett

Rector, of Christ Church, Bronxville, N.Y.



GEORGE W. BARRETT

IT HAS been widely and truly observed that all parishes are different and that each one is peculiar. This applies no less to suburban parishes than to urban and rural ones. A suburban parish will resemble a city parish of the same kind of neighborhood more than it will a parish in a distinctly different kind of suburb. The parish of which I am now the rector, located in Westchester County, just fifteen miles from Grand Central station reminds me of the one I last served about five miles from the Los Angeles City Hall but still within the inner part of that sprawling metropolis, more than it does of many parishes here in this county and only a few miles away. Nevertheless I shall try to trace a suburban parish pattern recognizable in some measure at least in Bronxville, New York, and Walnut Creek, California; in Levittown, Long Island, and in Arlington, Virginia.

When I came to Bronxville almost four years ago a bishop wrote me a letter in which he stated "Those suburban churches are really the growing edge of the Church in many ways today. They are what the city churches were two generations ago." He may have been right for the suburban parish is certainly very near the center of what sociologists would call the American culture pattern. Suburbs are growing faster than America itself is growing, with the growth due both to migration from the cities and to the phenomenally high birth rate. People continue to have large

families — deliberately, proudly and enthusiastically. The clergyman who not many years ago felt that in pre-marital counseling he must stress the importance of children for a complete marriage and the obligation of people of education and intelligence to have sufficient numbers of them, now knows that such advice is rarely needed. No one seems to worry about overpopulation or about future costs of food, clothing, health, or even college. Sometimes one wonders if this does not indicate an eager will to affirm life under threat of global death, an inveterate optimism confronting a perilous future, a defiant determination that life not only will continue on this earth but become better and richer for our children and future generations.

Many Children

IN ANY event our growing suburbs are full of children with public attention drawn to the need of larger schools, more teachers, better facilities for recreation and to the problems of providing sufficient public funds for these things. Most suburban parishes tend to be preoccupied with ministering to families with children. Here the Family Service and the family-oriented principles and techniques of the Seabury Series find a hospitable environment. Rare is the suburban parish that has not faced or is not confronted by the demand for providing new or enlarged physical facilities and fortunate is the parish with

enough land to do it to the best advantage — to build usable, modern buildings surrounded by space for gardens and parking. Too many parishes, such as ours, have been enormously handicapped by the kind of limited vision that put beautiful churches on crowded lots. In our case it is on the side of a hill. That error we are now trying to retrieve in Bronxville through the almost Heraclean efforts of an imaginative architect, a cooperative village administration and a public-spirited real estate firm all working together in order that a private street be closed and buildings placed across it; old concrete apartments incredibly refaced and modernized for offices, class rooms, kitchen and auditorium, old stores razed to provide a parking area.

We mention parking and are confronted with another characteristic of suburban life — the ubiquitous automobile. Public transportation is sketchy and little used and almost no one walks. In fact many of our streets have no sidewalks which seems to have the odd effect of making adults hesitate to walk along them but causing children to play confidently in them with the motorists warned to beware. Mothers in vehicles line up at all hours to discharge or pick up their children in front of schools, dancing classes and parish houses. And few children's programs in a parish can survive without the maternal chauffeur and the car pool.

Organization Man

THE suburb is said to be the abode of the organization man. Certainly it is the place of many clubs, societies and groups, tightly or loosely organized for many purposes, cultural, philanthropic and recreational. Many of the same people see one another in all sorts of places and under many different auspices. The result tends to be a strange mixture of cooperation and competition, "togetherness" and fragmentation. There must be as much rootlessness in the suburb as in most other kinds of communities, even more than in some when one considers the mobility of our population and the ruthless practice of many corporations in shifting their executive personnel from one part of the country to another. Just as loneliness in a crowd may be more painful than solitude so a rootless life of frequent moving may be more unsettling in a succession of stable-appearing suburbs than in the frankly impersonal environment of the large city. This repeated necessity of putting down roots in one community after another never knowing when they will be pulled up can lead to

as cruel a struggle for identity and position as is found anywhere.

The suburbs have been at least as much affected by the religious revival as any other sections of the nation. Here it is the proper and popular thing to attend church and when you do not go yourself to send your children. Here people believe with President Eisenhower that religion is a good and necessary thing but that it does not matter too much which religion they practice. Here people are tempted to worship or to work in the parish or to give for the wrong reasons, or at least for sub-Christian reasons. Here the clergy are tempted to build their leadership on the wrong foundations. Despite all our talk about "the parish family" the club atmosphere is always threatening to undermine our belief in the Holy Catholic Church. Often there is no problem of "integration" simply because our people tend naturely to be drawn from the same groups in society.

The Community Church

IN MANY suburban communities the religious scene is disproportionately denominated by what is called the Community Church. It is the Protestant Church with the largest membership, the biggest budget, the fullest program. Some times this church is pointed out to newcomers as the one to which "everyone goes."

In some places the Community Church is the Episcopal Church and we must assume the burden of being all things to all men without compromising the Gospel. Moreoften though we are not the Community Church because Anglicanism is rarely at the center of American religious life except in a few sections of the country. Usually the Community Church includes people of a great many denominations, although the parish itself is almost always affiliated with one of the major communions. Here may be a pragmatic American contribution to the Ecumenical Movement or a superficial glossing over of unresolved differences. In any event Episcopalians are not unaffected by such churches and are sometimes drawn into them for a variety of reasons. Even those who remain loyal to their Anglican allegiance not infrequently develop a defensive uneasiness about the Community Church feeling that our cue is to become as much like it as possible in order to be as successful, instead of seeing that its very existence frees our parishes to stand for more distinctive witness while maintaining friendly associations with our fellow Christians and working for the day when the Church of Christ will

again be one. Certainly we have come to the stage in that process when Christians of the various traditions need to go beyond affirming their essential unity and to discuss their differences frankly and honestly at the grass roots as at the higher echelons of denominational leadership.

All Kinds of People

FEW generalizations are entirely accurate. The suburbs and their churches elude every attempt to classify them just as no human being ever conforms completely to an alleged type nor behaves just as those who know him think he will. In every community there are those who question the conventional trends of opinion, who see more clearly and think more deeply than most of those around us. Every suburban parish has enough such folk to stimulate the mind and to gladden the heart of the priest who discovers them and who takes time to listen to them.

Here too are the sort of people one finds everywhere. Here are the sick gallantly facing pain and lengthy illness; here are the sorrowful creating a new pattern of life in place of one shattered by death. Here are older people, lonely, often living on reduced resources with time on their hands to feel neglected or hurt; here are sinners with serious personal problems requiring hours of patient, pastoral counseling. In our parish is Sarah Lawrence College with its unique and creative methods of study which confront its students with ultimate questions more quickly and more drastically perhaps than many other colleges do. Here are students wrestling with doubt, some of them attracted by Zen Buddhism with its repudiation of historical involvement.

There are, I think, a number of distinguished aspects of the program of a suburban parish.

It cannot be a specialized program. Unlike the city parish that may properly develop a particular emphasis in its ministry and draw people from the entire city who respond to it, the suburban church must, at the very least, be the church of all the Episcopalians in the area, old timers and new arrivals, people from all parts of the country, churchmen trained in every shade of liturgical and ceremonial tradition. It should be even more comprehensive than that, reaching out to the unchurched and to the many adults reared in other bodies, who discover Anglicanism as the goal of a long spiritual quest.

Not A Party Church

THEREFORE a suburban church should rarely, if ever, be a "party" church whether Anglo-

Catholic or Evangelical. People already have enough difficulty in transferring their genuine allegiance from one parish to another without our making it more difficult by needlessly and confusingly esoteric ways of conducting our services. Indeed I often think that the uniformity in words prescribed by the Prayer Book tends to raise exaggerated expectations in the minds of uprooted people about the degree of uniformity possible in preaching emphases, in ceremonial practices, even in the quality of parish life.

At the same time a suburban parish need not seek for a non-existent dead level Episcopalian uniformity in its worship. No such standard really exists. Each parish must order its worship in fresh creative ways, often experimenting frankly and seldom capable of doing this in the same manner as it is done elsewhere.

In Christ Church, Bronxville, we are particularly conscious of this problem because for many years this parish has been known for the somewhat unusual quality of its services. We are very particular about strict adherence to the rubrics of the Prayer Book. Our ceremonial practices have some roots in what has been called the Sarum Rite, which simply means an English tradition as a starting point rather than imitating practices associated with the modern Roman rite. They are also related to what is called the Liturgical Movement with its emphasis upon a community at worship rather than a dialogue between priest and people and its stress upon relating the words and acts of the Liturgy to the every day lives of the participants. We find ourselves spending much time in teaching and interpreting these things. Sometimes we wonder whether or not we are giving too much attention to them but we remember also that the Liturgy is properly the drama of Christian life, death and resurrection. We recall that the first murder recorded in the Bible took place in the context of worship, that rarely are people tempted to a more smug combination of selfishness and self-righteousness than in their attitudes toward worship, that there are few more crucial battlegrounds between our pride and God's will. For here Satan quotes Scripture and poses as an angel of light. Here lurk the sentimental booby traps enticing people to prefer meaningless ceremony, such as processions of choirs in and out of church, to acts which confront them with the demands of Christ, such as the Gospel procession, or with the requirement of man's response as dramatized in the Offertory procession. So we persist and

are often rewarded as we see people trying to relate honestly what happens in church to what happens in other places, as we observe them catching visions of the beauty of holiness, learning that man's chief end is indeed to glorify God and to enjoy him forever.

Preaching

PREACHING is sometimes said to be less important in a suburban setting than in the city. Probably big-name, star preaching is less effective in the suburbs, if it be really effective anywhere. Certainly the suburban church has more facets for its ministry and therefore is not as dependent on preaching alone as is the church serving a transient population. Still the communication of the Gospel remains the constant charge laid upon the Christian parish wherever it may be located and the priest is under the obligation to proclaim the Word no less than to minister the Sacraments. In some ways preaching is even more necessary in the suburb than in the city. For it is in the preaching of the Word that the vision of priests and people is lifted above the level of congenial club or successful organization, that the sacramental life is guarded against sinking to the level of magic, that the pastoral ministry is distinguished from the merchandizing of religion and the educational program delivered from the fatuousness of the fertility cult.

In a suburb the preacher confronts a relatively stable congregation. He speaks from pastoral associations, as well as from the many contacts he has with his people as they work and plan together in the parish and community enterprises. He finds himself preaching from the context of the Liturgy, thus making the preaching a responsibility of the congregation as well as preacher.

We have yet to find a satisfactory solution to the problem of preaching at the Family Service. We know that our perplexity is not unique and suspect that it is common to almost all parishes that have a Family Service and this is coming to mean most of the parishes of the Church. Who would deny that parents and other adults who come at this particular time need to hear the Gospel proclaimed as much as those who worship at other hours and under other circumstances? Who has not wondered how this shall be accomplished at a service attended by restless children in a parish where the schedule must be arranged so that services and classes, perhaps even a coffee hour, may end at the same time so that families may return home together?

Closely related to the question of preaching are other problems connected with the character of the Family Service. Shall it be a Family Eucharist or shortened Morning Prayer or an alternation of them with the Offices of Instruction and the Litany used occasionally? At what age should children come to this service and when is it better for smaller boys and girls to have a simpler, less formal service of their own? How does one achieve a balance between splendor and familiarity, something that many of the Orthodox Churches seem to practice so naturally? What about the need of parents, particularly harassed mothers, to worship without their children at least occasionally?

Experimenting

WE HAVE tried various methods here, sometimes for a year at a time. We have had the Holy Communion three Sundays a month and Morning Prayer on the first Sunday, the exact opposite of our practice at 11 o'clock. We have tried the rubrically short form of Morning Prayer before the Eucharist each week, a somewhat lengthy solution with our present Prayer Book. We have sent the children out to classes before the sermon. We have given the sermon at the end of the whole service. We have had a short homily directed to both parents and children at the appointed place in the service and then conducted a class for adults after the service. From all our efforts I am coming to believe that congregations and their needs will often vary from year to year and that we must be open and resilient in any course we undertake.

(Next Issue: Christian Education)

Don Large

Grace Notes

THE other day, in one of his stimulating columns in the Christian Century, Halford Luccock was freewheeling happily on the subject of music. He admitted that he knew nothing whatsoever about this particular art, but that he nevertheless had a fondness for those little things known as grace notes.

Said he, "I can't tell the difference between a flock of grace notes in flight and a herd of counterpoint. To me grace notes are a bevy of little flags and dots dancing with abandon all over

the page . . . unnecessary flourishes to a piece of music . . . Now of course you cannot make a great piece of music out of embellishments, just as you cannot make a full meal out of parsley; you have to have something solid to embellish. But they look nice, and they add enormously to the music."

I got to thinking a great deal about the quiet wisdom of these words, and it occurred to me that grace notes are the very ones which really reflect the grace of God himself, and that almost nobody either gives or receives enough of them in these difficult days.

We all have an innate need to be needed, and to feel that we are at least once in a while worthy of a lilting phrase of praise. Words of adverse criticism are a glut on the market, but when was the last time you sang somebody a few grace notes?

Many a wife is slowly withering on the marital vine, not because her husband doesn't supply her rotted need for basic nourishment of spirit, but simply because it's been years since his whiskey tenor was lifted in a spontaneous series of grace notes. And where marriage is concerned, Christopher Morley was right. The plural of spouse is spice! And spices, wisely administered, can turn an otherwise pedestrian meal into a gourmet's delight.

My own life has been richly blessed with the sound of grace notes both given and received. But I shan't soon forget a priestly friend of mine who was once deep in the doldrums. In his par-

ticular parish, the prophecies of doom could always be heard abroad in the land, but the choruses of encouragement were painfully silent. As a result, my depressed friend was convinced that he was badly fumbling all of his pastoral acts, and that in the pulpit he was pointlessly answering questions which nobody was any longer asking.

I assured him that he was undoubtedly doing a good parochial job. But as a mere fellow-professional in the field, my own heartening words carried no weight with him. Then one day he appeared in my doorway looking transformed. With a winsome grim on his lips and a warm radiance in his eyes, he shyly handed me a letter from a parishioner to whom he thought he had meant nothing.

In part it read: "As you knelt in prayer before your brief address last Sunday, I sensed a warm feeling of joy inside me, and I said a prayer of thanks on your behalf Why this letter? No reason in particular. Just wanted you to know that I was there—thinking about you and praying for you."

The letter didn't even say whether the writer thought the subsequent sermon hit the bull's-eye or went wide of its intended mark. It didn't have to. The note of grace was still lovingly there. Incidentally, however, that young priest is now preaching more effectively than he ever thought he knew how to.

Have you sung your own quota of grace notes this week?

About Sunday Morning Prayer

Another Open Letter to a Friend

By Benjamin Minifie

Dean of Cathedral, Bethlehem, Pa.

Dear Massey Shepherd:

In the July 23rd issue of *The Witness* you make your case for the Holy Communion as the intended main service of the Church every Sunday very persuasively, and bold (or foolish!) is the person who would dare to take issue with you. You write so graciously, and you are the liturgical expert of our household of faith! But as one of many, many who have been brought up on a diet of Morning Prayer and sermon three Sundays a month with the Holy Communion on first Sundays, I feel almost duty-bound to defend

a service and a tradition that I love and that I would regret to see set aside. And I believe I speak for many churchmen, surely for a large majority of the laity.

Can one not devoutly appreciate the Holy Communion without wanting to have it central and exclusive every Sunday? A friend recently called me inconsistent for so maintaining, but I am not sure this is so. There is a value in the rhythm and variation of services which the Church offers Sunday by Sunday, and perhaps we should have more of this rather than less.

Now and then, for example, the combination of Ante-Communion, Litany and sermon makes for a welcome change in the fare provided for the faithful. To reserve the Holy Communion for first Sundays and for the great festivals of the Christian Year is to make it even more meaningful and precious to many worshippers, or so it seems to some of us.

Was it not Percy Dearmer who once reminded us that Jesus himself was nurtured on a service very much like the divine office? When he went to the synagogue on the Sabbath Day, as was his custom, it was to a service of psalms, scripture, prayer, and preaching or instruction. Perhaps this is not any argument at all (no, I'm not for returning to the synagogue way altogether!), but I am tempted to mention it at least when I hear extreme brethren saying, "It's the Mass that matters and only the Mass."

This leads me to the forbidden subject of churchmanship. This is involved too in this debate, or wouldn't you agree? The divine office lends itself to a more evangelical emphasis. This is the service which revolves around the reading and preaching of the Word. This is the more Protestant service, so its critics often say, for it is so Bible-centered. On the other hand the Holy Communion, particularly as the service every Sunday, is of the Catholic tradition. This is Rome's way, and its advocates in our Communion are usually Catholic churchmen (if we must use labels, and can we avoid them altogether?). The Eucharist, tragically enough, has been a battleground between all the conflicting opinions which have rent asunder the Church of the ages. Even in our own Communion we are far from agreed. I take the historic Anglican position to be that while we believe verily in the Real Presence of Christ in the Lord's Supper, the manner of his presence is a mystery, it is a spiritual and not a localized one. But to judge from some of the ceremonies I have witnessed in the sanctuaries of our churches there is all manner of doctrines among us from Romish to Zwinglian.

Not too long ago I read a tract written by an Episcopalian in defense of the doctrine of transubstantiation which I had thought was repudiated by our Church 400 years ago. I could wish we were more agreed, and should we not be so at this point? I do not find this kind of confusion and diversity helpful in the one Church, and I am afraid it will make for even more divisiveness if the Holy Communion is to become the one and only act of worship every Lord's

Day in the Protestant Episcopal Church. But the point I really want to make is this, — if our Church is both Catholic and Evangelical, a comprehension and synthesis of the two great traditions in Christendom—then I see much justification for the present order of things in our parishes, that is, both Morning Prayer and the Holy Communion as principal services on Sundays.

Coming Great Church

YOU speak of the coming great Church which, God willing (and man the sinner at long last complying), will one day come. You indicate that in this reunited Church, which is the end and goal of the ecumenical movement, the Holy Communion will surely be the focal point of Christian worship. I would agree with this, but would want to add that in any such Church which is to be the meeting place of every tradition from the Quaker to the Orthodox one there will or should be wide diversity and variety in the services being offered, yes, on Sundays too: elaborate ones employing much ceremony, others making use of silence, services of hymns and the Word, etc., as well as the Eucharist. Certainly we should expect richness rather than uniformity in the worship of the Church of the future which will transcend our unhappy divisions and restore unity to the Body of Christ. In other words I challenge your argument that in our own Communion we should go about eliminating Morning Prayer and making the Holy Communion the only Sunday morning service (evening ones are practically extinct) in our parishes on the ground that such a change is in the direction of ecumenicity.

It always seems to me that people like yourself sell Sunday Morning Prayer (and sermon) short! The trouble is that too many of our clergy lack imagination in planning the services, Morning Prayer in particular. The canticles can be congregationally (heartily too) sung to good, simple chants. And why not omit the final, litany portion of the Te Deum (it is not of the original hymn and detracts from it)? The psalms can be very effectively read in unison as I discovered recently in a New England church, and our Bethlehem congregation has welcomed this change. Let the lessons be picked with care and relevancy, passages not too long but on the other hand not as brief and choppy as many in the new lectionary. After the two morning collects let the cleric take advantage of the rubrical permission to use intercessory prayers other than the usual ones within the office. In this connec-

tion are not Suter's, English Collects (taken from all the Anglican Prayer Books), and Forward Movement's, Prayers, New & Old, semi-official at least? Let him lead the people in prayer at this time by introducing the intercessions by some such word as, "Let us pray for this nation under God", or, "Let us pray for peace and justice in the affairs of labor and management", (we are in the midst of the steel strike in Bethlehem!), or "For those in schools and colleges", (we have two colleges here and many students and faculty members in the congregation), etc.

At the conclusion of the service before the benediction let there be imagination too. Here instead of reading the first collects he turns to in the Prayer Book, what about the cleric occasionally using one of the beautiful prayers from Orchard's, The Temple, or from the Anglican MacNutt's excellent Prayer Manual? These are permissive at this point in the service, and sometimes we need a fresh note in our liturgical worship. Have any of us ever allowed for a full moment of silence before the Prayer of Saint Chrysostom, introducing it with a simple sentence—"Let us make our prayers in silence before God"? Many parishioners have welcomed this occasional pause in the services in the cathedral church.

I wish you could hear some of our people speak of the meaning of such a service. A young Vasar Ph.D. said to me recently, "Many Sunday mornings I am borne aloft on a sea of worship in the great congregation." A former Roman Catholic remarked on one of these hot Sunday mornings, "This is the great hour of the week to me; I love this service."

Wool - Gathering

THIS is all said in defense of Sunday Morning Prayer, not in derogation of the Holy Communion. To be for one is not to be against the other. But let me make a further comment here, one which I hope will not be misunderstood. A "friend" once attacked me in these very columns for suggesting that the long sustained period of concentration from the Prayer for Christ's Church through the Prayer of Humble Access (after all the redundant pleadings for remission

of sin, then some of us insist on adding the Agnus Dei which is more of the same!) invites wool-gathering on the part of the people. I still feel this is so, and I hope that future revisions of the Prayer Book will take it into account (although I'm not too happy about the one proposed).

I feel too that the choice of Epistles and Gospels is often unfortunate, no matter how traditional they are. Surely many others are agreed about this when they come to Lent and otherwise as well. Would that we might all have free-standing altars and bring the great service more truly to the people. But in 90 percent of our churches the altar is solidly attached to the east wall, re-tables and all, and there the priest must largely remain, his back to the people, far removed from the congregation.

Again I speak not negatively of the central act of Christian worship (Heaven forbid!), but in the hope that one day we shall make our own form of it less static. Meanwhile I dare to hope that Sunday Morning Prayer will continue to have a place in our tradition. And I do not mean in an abridged form made a preface to the Holy Communion! This is only to lengthen unduly what is already a lengthy service if the Word is to be preached and persons communicated.

No, I mean Sunday Morning Prayer in its own right!

Pointers for Parsons

By Robert Miller

WE OFTEN marvel that the fragments of the gospels give so full a picture of Jesus. For example, the gospels say little about his mind but they leave no doubt that it was a mind of extraordinary power and insight. Thus he could lift a matter to a higher plane, as when he met the question about the resurrection life or he could avoid the dilemma by stating the principle, as when he bade his questioners render unto Caesar the things that were Caesar's and unto God the things that were God's.

He does not offer solutions for the problems of the time; he is himself the solution, just as he is the Truth.

That often confuses us and sometimes disturbs us but it is also the reason why he is beyond challenge.

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

Late Rector of St. Alban's, Washington, D. C.

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THE WITNESS

Tunkhannock, Pa.

THE NEW BOOKS

Kenneth Ripley Forbes
Book Editor

Prayer Book Studies. XIII: The Order for the Burial of the Dead. Church Pension Fund, 20 Exchange Place, New York, N.Y. 80¢

These studies are the work of the Standing Liturgical Commission, and were drafted by sub-committees in charge of Dr. John W. Ashton and Bishop Fenner. Massey H. Shepherd, Jr. is the editor for the commission.

The commission points out in its preface that the proposed revisions are not sanctioned for public use, and, indeed, cannot be. There are good reasons for this but it is a pity in one way since there is no test of a service like actual use. As it is the studies must be used to further a "period of study and discussion." Prayer Book revision is not an immediate prospect.

The proposed revisions in this little volume are not far reaching, but they do offer an improvement over the present offices. There are a few additions and deletions and some clarification. The 23rd Psalm is added and three sentences are dropped from the lesson from I Corinthians on the ground that they are confusing to the laity. The rubric which follows the lesson is broken into two, the first giving permission for a hymn or anthem to be sung and the Creed said and the second authorizing the use of the prayers that follow it and other prayers "elsewhere provided in this book." The Thanksgiving (Almighty God with whom do live) is moved forward from the service at the grave and a choice of forms is offered. The third sentence (We brought nothing into this world) is dropped as "too negative" and replaced by Rom. 14. 7-8 and Rev. 14.13.

Two rubrics are added at the very beginning, one directing the minister to "advise the people that members of the Church are properly buried from the Church, except for urgent cause" and the other requiring that "before the service begins, the coffin shall be closed and covered with a pall or some other proper covering."

The difficulty with these is this: it will often be almost impossible to obey them. In cold weather it is not always easy to heat the church and provide the requisite janitor service and morticians have almost a vested

interest in funeral homes and 'caskets' just as florists have in the sale of flowers. It would be better far to have the church always open and always warm but it would almost need a change of ethos. It would be better to have a simple coffin than an elaborate casket and to make use of a pall but it will take more than a rubric to bring this about. The parish priest would be simply up against it if he insisted on such things. Undoubtedly the proposed rubrics aim at the ideal but that's the trouble.

The commission omits the word "soul" in the Committal because it does not want to give any sanction to the idea that there is any "division of soul and body," and it omits the famous words from Revelation (and the earth and sea shall give up their dead) "since to some this implies the resurrection of the earthly, physical body."

Belief in the resurrection of our actual, physical bodies is not widely held today but the clergy at least will be familiar with the phrase "resurrection of the flesh" and with Jewish ideas of the Messianic kingdom. And many lay-people will recall the hymn "On the Resurrection morning Soul and body meet again." In I Corinthians St. Paul writes that "we shall all be changed . . . at the last trump." It is just as well that in another place he says he longs to depart and be with Christ. The commission does not want to disturb the balance of doctrine, and in our Church, at present, the balance of doctrine is rather in favor of the idea that the faithful departed are alive, in Christ, and we pray that they may go from "strength to strength in the life of perfect service." None the less, the old view—probably the original view—of being asleep in Christ will not out. We are not very clear about the relation of the temporal to the eternal and we are not as sure as past ages of the Last Judgment or, if we are, we do not stress it. It does not get into the burial service except for the Creed. And the proposed revision, the Commission says, "should be designed for the comfort of the living rather than for the benefit of the dead." As it stands it should do both.

It is just as well that it does. In

the old order (before 1928) there was a note of austerity, of the brevity and uncertainty of life. This is softened in the present office and softened still more in the proposed revision. If it were wholly for comfort it would be too cloying. Death is a stark reality. St. Paul calls it the last enemy. We have no doctrine of Purgatory and we are in danger of an easy optimism about the dead, an optimism that has little warrant in Scripture. It is not good to seize on the glorious promises and neglect the solemn warnings. That is the tendency in our affluent and deadly society.

Only slight changes are suggested in the service for the burial of a child. Omitted is the obscure phrase about their angels always beholding the face of their Father in Heaven. There are slight changes in the prayers and I John 2.28ff is supplied as an Epistle. The service is full of comfort and very beautiful. Perhaps this is fitting in the case of children for "of such is the kingdom of Heaven."

One last comment may be made. The Office is designed for the faithful but the minister will have to use it often enough for those who, though hardly of the faithful, have relatives that are. The commission has done what it could but it cannot solve those difficult pastoral problems that arise in every parish. There have been times when the temper of the Church was exclusive rather than inclusive but this is not one of them. It may be that we are all more charitable and want to stress the mercy of God rather than the judgment of God. Of course his judgment is also his mercy but not many think of that, and anyway, it is rather a thought for sermons rather than for the sad yet joyous moments of the Office for the Burial of the Dead.

— Robert Miller

The Southern Temper by William Peter. Doubleday. \$3.95

It doesn't take much of a book or incident to cause many to view, or review, with alarm the racial tension and antagonism which keeps this country on edge. It may be the fanciful tale of the furry mating of a black and white rabbit nicely calculated to break down the color barrier

in the minds of southern children or the denial of the right to play tennis in an exclusive northern tennis club to the son of one of our ablest and noblest Negro diplomats. It is both encouraging and refreshing, therefore, in this climate of prejudice and suspicion, both north and south, to learn that even in the south there are evidences of a change of temper in the very midst of the segregation crisis.

William Peter has done a thoroughly good and impressive job in bringing together the good news that an increased number of southerners are willing to put law and human dignity before their inborn fears and prejudices. They know that racial segregation must and will disappear. Prominent among them are churchwomen, ministers, students, both black and white, and the NAACP through whose guidance and leadership, as Harry Golden points out in his Foreword, "The Negro has yet to make a serious mistake. He has practiced Christianity at its ultimate. He has turned the other cheek, but has remained brave and steadfast and not compromised his goal."

Whether or not integration will follow upon desegregation as surely and inevitably as Mr. Peter suggests, with discrimination and prejudice fled away, would seem to be anticipating the millenium by a few generations. It is a young man's dream to which he is entitled and his readers are privileged to share. It will do all of us no end of good to share his thoughts and hopes; he expresses them well and most of his readers will stay with him to the end. There is a wealth of material here to be mined and used, and those who would help along the humane and Christian work of desegregation will be grateful to William Peter for making it so readily available.

— Roscoe T. Foust

Psychology Of Religion by Paul E. Johnson. Abingdon. \$5.00

The original version of this book was published fourteen years ago and the author insists that this fourteen years has been "a creative and unique period of history" and that "not one of us stands where we stood then and no one views life as he did at that time". so that any new edition of his book must be drastically different from its original. It is, however, natural and logical that a prospective reader, versed in the basic principles of psychology and aware of their relationship to the realities of religion, may have grave doubts that "no one views life as he did at that time". If one has believed in and lived by the Christian religion and has at the same time known in-

timately the science of psychology, including its challenging psychiatric branch, he should not find these early years of the atomic age a subversive factor so powerful as to justify what the author writes about a wholly new attitude toward life.

However, there is interesting and solid substance in this present book, with suggestive chapters on religious experience which show the influence of Martin Buber, discussion of the concepts of "conversion", the "why" of worship and a concluding chapter on *The Religious Community* which stresses the social aspect of any vital religious life.

The author writes under a pseudonym, as we are told that he is "Albert V. Danielsen". The ignorant and curious may wonder why. He is at present professor of psychology and pastoral counseling at Boston University School of Theology.

The Church As Employer, Money Raiser And Investor by F. Ernest Johnson & J. Emory Ackerman. Harpers. \$4.00

This is one of a series of books on *Ethics and Economic Life* undertaken by a study committee of the National Council of Churches. Nine

volumes have already been published.

The present book is a carefully documented job with statistical appendices. It should be read with care by parish clergy and vestries. It considers such matters as *How Well Does The Church Pay Its Workers*, *Personnel Policies*, some of the ethical problems involved in money raising, such as the use of lotteries, bingo games, the long disputed question of so-called tainted money and the dominant influence of donors who give sums exceeding the total of all other givers. Under the head of *Investments*, mention is made, but not really sufficiently discussed, of parish ownership of substandard real estate, i.e., slum housing.

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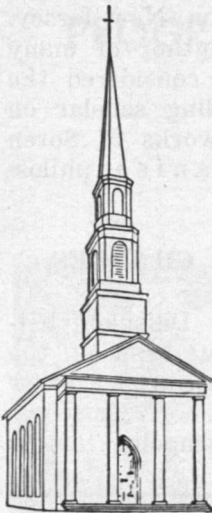
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MELISH PETITION TO COURT

★ Prof. W. Russell Bowie of Virginia Seminary was the initiator of a friend-of-the-court petition to the appellate division of the New York supreme court on behalf of the Melishes in the Holy Trinity, Brooklyn, case.

Signers declare that it is their opinion that the recent decision which made the Rev. Herman Sidener the rector of the parish, "undermines the traditional democracy inherent in the parish structure of our communion."

The decision is being appealed at a hearing to be held during the second week of September.

Joining Dr. Bowie as initiating sponsors were five retired bishops; Aldrich of Michigan; Brown of Southern Virginia; Moulton of Utah; Parsons of California; Scarlett of Missouri. There are two chancellors; James Garfield of Mass. and William C. Turpin of Atlanta and seventy - nine Episcopal clergymen listed as initiating sponsors.

URGE CANCELLING OF TEACHER PROBE

★ The department of social relations of the diocese of California has protested against the House un-American Activities Committee hearing scheduled to be held in San Francisco this month.

The congressional hearing was announced as an inquiry into alleged leftist leanings among teachers.

"Teachers called before this committee are more often than not deemed guilty by association simply because they were subpoenaed, whether or not in fact they are guilty of subversive activities," a department resolution said.

"Thus, because of the sensitivity of the governing board of school districts to public opinion, they often lose their jobs and are stigmatized due to

the public hysteria generated by the committee's presence," the resolution continued.

The hearings can serve no legislative purpose because California's school systems are already covered by a loyalty oath, it said. Past hearings have proved "so threatening to the private welfare of countless innocent individuals that the public conscience is and must thereby be outraged," the group said.

Bishop Pike of California added his own comment to the protest, saying his "deepest objection to all this sort of things is the lack of confrontation of witnesses by the accused, lack of cross examination, and the lack of opportunity to adduce rebutting testimony."

WALTER LOWRIE DIES AT NINETY-ONE

★ The Rev. Walter Lowrie, for many years rector of the Episcopal Church in Rome, Italy, died August 12th at his home in Princeton, New Jersey. He was the author of many books, and was considered the world's outstanding scholar on the life and works of Soren Kierkegaard, Danish philosopher.

RAPID SOCIAL CHANGES OVERSEAS

★ The Rev. Daisuke Kitagawa, formerly head of the Japanese - American center operated by the Episcopal Church in Minneapolis, now a

secretary of the World Council of Churches, says that social change is coming so rapidly in some countries of Africa and Asia that the native-born are virtually "displaced persons" in their own countries.

Speaking at the anniversary dinner of the Japanese-American center, Kitagawa said that Americans of Japanese descent have a unique responsibility and opportunity to be of service to the people of the world in adjusting to rapid social change. As former displaced persons themselves the Japanese-Americans "ought to have the capacity to understand the kind of problems which people in Asia and Africa are faced with as DP's in their own land," Kitagawa said. "The Nisei with their experience and technical training and education in America ought to be able to make very positive contributions in helping them." he added.

He found the Africans and Asians eager for American aid but also extremely suspicious of the West.

ASKS KHRUSHCHEV TO CHURCH

★ Bishop Pike cabled Nikita Khrushchev on August 25th inviting him to attend the service at the San Francisco Cathedral on September 20.

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YOUTH LEADERS DEFEND CASTRO REGIME

★ Cuban Protestant youth leaders urged President Eisenhower and other government officials to discount "calumnious" charges by opponents of Fidel Castro's revolutionary administration that it is Communist in ideology and ruled by Reds.

"We are not defending a political party but the cause of a whole country that sees in this revolution the way to satisfy its political, economic and social needs," the Church youth leaders declared in a statement sent to the President, Congress, the state department and the American ambassador to Cuba.

They invited the North American authorities to "visit us and see for yourselves." At the same time, they announced the organization of a "Mission of Truth and Friendship" comprising Cuban clergymen and young people to give U.S. Protestants the truth about the revolution and reinforce friendship ties between the two countries.

Speaking for the students and other young people of Cuba's Protestant churches, the eight signers of the document represented Methodist, Baptist, Episcopalian, Presbyterian and interdenominational youth organizations.

Praising the achievements of the young revolutionary government they noted it "is already giving abundant material and spiritual benefits" in its mission of erecting "a new Cuba . . . on the ruins of a nation covered with blood and destroyed by the most terrible tyranny" of the former Batista regime.

"It is evident that in the United States of America an intense, slanderous campaign is being held against the Cuban Revolution," the statement pointed out. It said the campaign was promoted by "some influential monopolies . . . af-

fectured by the land reform law;" servants of the interests of "Dominican tyrant" Rafael L. Trujillo; and Cuban "war criminals, deserters and traitors" residing in the U.S.

The statement also charged foreign interests who "always see the Cuban reality upside down" with distorting the truth of cable reports from the island. In addition, it accused "certain official circles" in the U.S. with

hostility toward Cuba's progress and "complicity with the most negative factors of this hemisphere."

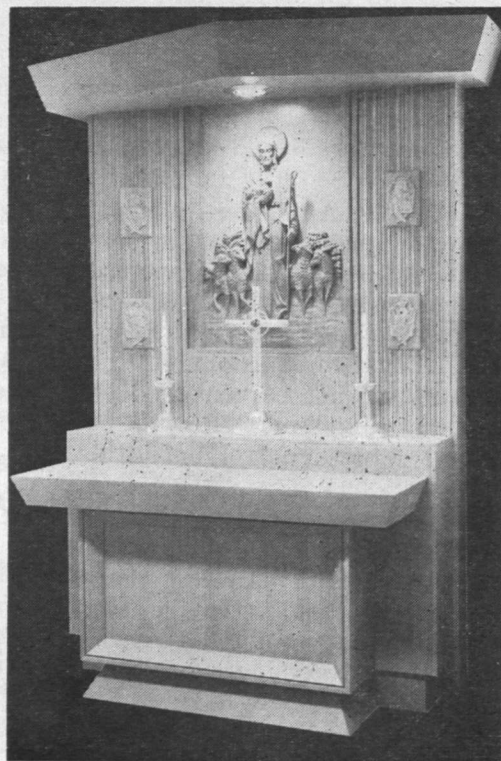
Latin American nations, the Cuban youth leaders stressed, "do not want to be under any imperialism . . . neither capitalist nor Communist."

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Orthodox Praised

(Continued from Page Six)

officials to gain a clearer understanding of plans for the Ecumenical Council and to explain the "hopes and desires of the World Council with regard to relationships among Churches."

During the discussions, it said, the Council made these points: "that relations could be greatly improved if the opportunity were given for greater cooperation in social service and in working for a just and durable peace; if there could be more discussions among theologians; and if all the Churches would join in securing full religious liberty for all people in all lands."

Later W. A. Visser 't Hooft told newsmen that its leaders could not attend an Ecumenical Council unless all Churches were represented on an equal basis. The Ecumenical Council, he said, would not be convened on this footing since it will be under the control of the Vatican.

Observing that the Council stands for religious liberty in all nations, the secretary acknowledged that such freedom exists in many countries where Catholics predominate, such as Belgium and Austria. However, he mentioned Spain and Colombia as nations where Prot-

estant bodies do not have full religious freedom.

Third Assembly

Robert Bilheimer of Geneva, associate general secretary of the Council, proposed that the council's third assembly scheduled for 1961 be held in New Delhi, India, instead of in Ceylon as originally planned.

He told the central committee that the "political and communal situation" in the predominantly Buddhist country makes it "inadvisable" to hold the assembly there.

Bishop John Shahovskoy of San Francisco, Cal., appealed for an assembly program which "would make an impact on the Indian people and not make the mission of the Indian Church more difficult." The prelate was a delegate from the Russian Orthodox Greek Catholic Church of America.

He asked that the Assembly "avoid the well-to-do bourgeois

impression left on the minds of many Asians by western missionaries."

Joshua R. Candran of the Church of South India cautioned the committee that if the Council meets at "rather expensive hotels" it would give support to Communist propaganda that "Christianity is a religion of the wealthy and not of the masses."

He suggested that Assembly delegates visit areas in his country not seen usually by tourists to observe "something of the real life of India and the Indian Church."

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-BACKFIRE-

Morris F. Arnold

Rector, Christ Church, Cincinnati

I am amazed to see *The Witness* falling a prey to the judgment of three eminent members of the Episcopal Church who show by what they write about Bishop Pike's Customary that they know very little about the situation within the diocese of California. While "Pike's Peaks" is delightful and I am sure is received with delight in California, I wonder why you don't balance the criticism of the other three clergymen by contacting Massey Shepherd or some member of the standing committee in the diocese of California for an evaluation?

I can assure you that in February several leaders of the clergy and of the laity in the diocese of California were appealing for this Customary from their bishop. This is not a one-man superimposed authoritarianism. It is the result of a genuine and deep desire for unity.

Let's hear more comments on the subject from those who are close enough to it to know the full story.

Editor's Note: We have received a reply from Bishop Pike to the criticisms, pro and con, to his Customary. It arrived too late for this number and will appear therefore in the issue of Sept. 17 when we return to our every week schedule. Our pages are always open to Massey Shepherd as a Contributing Editor, and he was sent galley proofs of Bishop Pike's Customary prior to

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its publication in our issue of July 23. To date he has made no comment for publication.

Alfred Goss

Layman of San Mateo, Calif.

The article by Massey H. Shepherd in the July 23rd issue seems to me to be a good example of what H. A. Taylor means by his article in the same issue regarding clerical remoteness from the laity. Perhaps this remoteness has its origin in denominational seminaries where denominational theologians have the shaping of the young men sitting at their feet.

Professor Shepherd seems unable to think of the Church except as an organization, so he speaks of the "Coming Great Church" as a vision of the distant future. In that glorious day, he says, the Christian, no matter where he may be, will seek out the company of those who obey the same Blessed Redeemer to "make Eucharist" with them. To me, the Great Church is here now and is made up of all those who seek to do the will of Jesus. All we have to do to know the reality of the Great Church is to act as members and extend the hand of fellowship to our brethren.

Professor Shepherd says we cannot do that now, that we can not have communion with brethren of

another denomination until the Episcopal Church passes some sort of resolution permitting it. Nuts. Millions do it all the time. Denominational lines are freely crossed by nearly all Protestants, if the Church of their preference is not available. Comity councils often assign a new neighborhood to one denomination with the plain inference that Protestants of other denominations will share in it. Do we have a rule that, if that Church that was serving us all happened to be, say, Presbyterian, that an Episcopalian could not take communion there?

I know of no such rule, and if there is one, I reject it. One reason I have for being an Episcopalian is that the Episcopal Church does not demand loyalty to itself as a denomination, but to Jesus Christ alone. I believe that many, if not all, Protestants and Catholics are true followers, at least by intent, and that in the Holy Communion, one joins their company.

I realize that in this letter I have singled out points of opposition and have not expressed appreciation for Professor Shepherd's lucid and thought-provoking article. Even though I do not agree, I like nothing better than an article such as his in which an issue is clearly presented.

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