

The **WITNESS**

MAY 12, 1960

10¢



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them on the Meaning of Holy Matrimony

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7:30, Evening Prayer.

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Story of the Week

World Council Secretary Presents Challenge of Present Situation

By **W. A. Visser't Hooft**

General Secretary, World Council of Churches

★ The World Council is still a very young organization. Although the ecumenical movement began fifty years ago, it took 27 years before the plan for a World Council of Churches was even formulated and then it took another 11 years to bring the Council into being. Now this inexperienced body which needs still to give a great deal of attention to its own internal life and organization finds itself in this period of acceleration of history confronted with a host of world-problems and crises. Since one of the main reasons for its existence is to give the Churches an effective instrument for dealing with world problems it cannot refuse to deal with these. Thus the life of the WCC has been characterised and is characterised by the fact that it must often act before there has been sufficient time to prepare such action. In these circumstances it is essential that the circle of those who participate in the working out of World Council policies be widened. It is not enough to have the problems of ecumenical life discussed by the central committee and the staff, not even by an Assembly. We need in all Churches men and women who share fully in the responsibility for working out what must be the common message and which must be the

common action of the Churches with regard to the world issues of our time.

Common Calling

The Council seeks to serve the churches in the fulfilment of their common calling. In a report such as I have to give there is a certain danger to emphasize the issues which have the greatest news value and to neglect the many less conspicuous aspects of the WCC's work. We hear today many voices which speak of the cooperation of the Churches as if that were a matter of minor importance. But such cooperation in inter-church aid, in the realm of studies, in the mobilization of the laity, in youth work and ecumenical education is essential for the upbuilding of the ecumenical fellowship and creates the confidence on the basis of which the issues of unity can be faced together. The period of learning to work together in the missionary task, of seeking a common attitude to social and international problems, of mutual assistance in reconstruc-

tion and strengthening of Church life, of building national and regional councils has been essential for the health of the movement and that period is not over. On the contrary. We need to intensify and especially to deepen our cooperation, so that it becomes a real sharing of the charismata such as is described in I Corinthians 12. This is all the more important since we enter into a period in which the structures of our Church life—unchallenged during many centuries—are called in question. If the Church is not to retreat, but to advance new form of Church life must be found, new types of evangelism, of youth work, of lay activity. And the World Council of Churches must be a place where those who do the new thinking and pioneering may get encouragement and inspiration. The two youth conferences which will meet this summer in Lausanne and Strasbourg will be of special significance in this respect.

Oneness of Church

The Council stands for a clear manifestation of the oneness of the Church of Christ. Cooperation is important, but cooperation is not enough. The WCC can by its nature not be satisfied when the Churches work together and maintain fraternal contact. For the question remains — and it comes to us in the first place from the Lord himself and in the second place from the world: why are you not fully united in faith and order?

It is, therefore, fundamentally a healthy sign that this ques-



tion of manifest unity has again become a major issue in our discussions. The Faith and Order working committee has proposed to reaffirm the purpose of faith and order in such a way that it become quite clear that the unity for which it stands is the unity of corporate life of all in each place who confess Jesus Christ. It has at the same time made proposals concerning the place of faith and order in the WCC and concerning its methods of operation. These proposals will be discussed this summer by the faith and order commission and by the central committee.

The question which we have to face is the following: Has the time come when we can give a more precise definition of the kind of unity which we seek together? So far we have been able to say (at Toronto, at Lund, etc.) that we stand for manifest unity. But we have not been able to formulate together what we mean by such unity. Have we now come to a new stage? The issue is not whether we can agree now about the specific doctrinal consensus and the form of order which are required for full unity. The question is only whether all are agreed that manifest unity means visible, corporate, local unity. My own feeling is that before even going that far it is necessary to have this issue fully discussed in the member Churches so that no member Church may feel that it is forced against its will. This discussion may at the same time help to make each Church realize its spiritual responsibility as a member Church of the Council.

The other conclusion from the new discussion of the role of faith and order may well be that without severing the link between faith and order and the division of studies the concerns of faith and order should be a more central place in the life of

the Council. My own hope is that this will be done in order that the issues of unity may be constantly before our eyes and that the Churches may be reminded of the deepest challenge which the existence of the WCC brings to them.

Meaning of Ecumenism

The Council means by ecumenism the whole task of the whole Church to bring the Gospel to the whole world. This expression was coined by the central committee in 1951. In other words the WCC has been aware for a long time that an introverted concern for unity is neither biblical nor ecumenical. Thus the missionary and evangelistic dimension of the common calling of the Churches has become one of its major concerns. This together with the practical necessity specially felt by the Churches of Asia and Africa to simplify and clarify ecumenical organization lies behind the plan to integrate the International Missionary Council and the World Council of Churches. Nearly all Churches which have expressed themselves on the subject have spoken in favor of the plan of integration. We may, therefore, hope that the central committee and the Assembly will take positive action on the subject.

Two main objections have been made in some quarters. The first is that the missions may lose their flexible, spontaneous character. It is up to the Churches and the WCC to show that this is by no means inevitable and that there is enough Christian imagination and statesmanship in the leadership of the Churches to give to

missions and evangelistic bodies that freedom to pioneer without which they cannot live.

The second objection is that by concerning itself with missions the WCC will in fact become involved in various forms of proselytism from which some of the Churches have already suffered a good deal. The answer to this objection is that the question of proselytism can only be answered in a fully ecumenical setting. There can be little doubt that in that respect the situation between the Churches and missions which have participated in the ecumenical movement has already greatly improved.

Begin At Home

The Council believes that ecumenism begins at home. The US. Conference for the WCC is an illustration of that principle. East Asia has given another illustration by setting up the East Asia Christian Conference. In Africa and Europe similar developments are taking place. These regional developments must not be understood as the development of an introverted or even separatist regionalism. At none of the inaugural meetings of these bodies was there any sign that they wanted to go off by themselves. And all have shown that they attach much significance to their relations with the ecumenical movement as a whole.

Their *raison d'être* is of a functional character. They have jobs today which the WCC as a whole cannot and should not undertake. In continents like Asia and Africa where there has been almost no interchange between the Churches, that interchange must be stimulated and organized. We need and we are getting far more "inner mission" in these continents in the sense that Asian or African evangelists and other Christian workers are sent from one Asian or African country to another. There are also specific prob-

This address, given at the US Conference for the WCC, meeting April 27-29, was presented in outline last week. We consider it of such importance that we present the address in full even though it requires most of our news space to do so.

lems in these continents to which the regional bodies can and must give attention. And when these continent-wide bodies work on these problems they will be able to speak more clearly in and to the ecumenical movement as a whole.

Russian Church

The Council seeks to extend the ecumenical fellowship of the Churches. It belongs to the nature of the WCC that it seeks to widen the area of fellowship between the Churches. Slowly but surely its membership increases.

It is for this reason that the Evanston Assembly decided to communicate its appeal for communication also to the churches in the USSR. The resulting correspondence showed that there was a sufficient basis for closer contact. In 1958 a delegation of the WCC met with a delegation from the Orthodox Church of Russia in Utrecht and proposals were worked out for a program of increased fraternal contact in order to get to know one another better. This led to a visit of Russian churchmen to Geneva, to the presence of observers from the Orthodox Church of Russia at the meeting of the central committee in 1959 and to the sending of a WCC delegation to the USSR in December 1959.

These contacts have undoubtedly led to greater understanding between the Churches in the USSR and the WCC. We are more deeply aware of the very real desire of these Churches to share the experience of ecumenical fellowship; we understand better their specific situation characterised by a form of religious liberty which is restricted by the demands of the official communist ideology, so that (as has been shown at Easter-time when a strong newspaper attack was made on the remarkable theological academy at Zagorsk)

the Church lives under constant internal pressure; we appreciate more deeply the powers of spiritual endurance operating in these Churches; we see more clearly how much these Churches have to give out of their hard experience. At the same time our fraternal contact with them is a clear sign that the WCC seeks fellowship regardless of any political considerations with all Christians who are willing to take their stand on the basic principles of ecumenism. And as we discuss on the basis of the common faith the issues of international relations, we have a chance to contribute to the resolution of the east-west tensions.

Unity Developments

The Council is concerned with all developments which have a bearing on Christian unity. Since the creation of the Council it has never made an overture to the Vatican nor has the Vatican made any approach to it. But this does not mean that the WCC is not interested in the question of the relationship between the Roman Catholic Church and the Churches which are members of the WCC. There are two reasons why this matter is much on our minds at the present time.

The first is, of course, the calling of the Ecumenical Council of the Roman Catholic Church by Pope John XXIII. The very widespread interest in this event has largely been based on the expectation, largely created by the Roman Catholic spokesmen themselves, that this Council would be directly concerned with Church unity and that an attempt would be made to associate leaders of other Churches with it as visitors or observers. In the meantime it has become clear that this Council will be essentially concerned with the internal affairs of the Roman Catholic Church and it is no

longer expected that representatives of other Churches will be invited to attend.

From the point of view of the WCC there is no reason to regret this development. For it is more than doubtful that official or semi-official discussions concerning unity between Roman and non-Roman Churches can lead to any other result than a "non possumus" on both sides. Our experience of last summer when through the voice of a Roman Catholic journalist at Rhodes and later through Radio Vatican the impression was given that the time had now come for official conversations show precisely that there is no real basis for such conversations and that no good purpose is served by creating the expectation that a wholly new situation has arisen. But that does not mean that we are indifferent about the work of the Council. It could help at some important points to improve relationships between the Church of Rome and other Churches. This would be the case if the Council would take a clear stand for religious liberty along the lines of the thinking of many prominent Roman Catholic theologians.

The second important development is the phenomenal growth of interest in the ecumenical movement among Roman Catholics in several countries. It has become almost impossible for anyone to master all the literature written by Roman Catholics on the subject. And the opportunities of informal contact between Roman Catholics and members of other Churches are constantly growing. Our role is surely to make full use of this new situation and to explain patiently and persistently what we mean by real ecumenism namely that the Churches (as the Toronto statement puts it) recognize each other as serving

the one Lord and that each Church in the movement must listen and learn as well as speak and give.

Responsible Society

The Council seeks to help in building a responsible society in lands of rapid social change. The Churches have far too often lagged behind when a new social and economic order was being born. The significance of the WCC project on the Christian responsibility in lands of rapid social change—in Asia, Africa and Latin America — is that the Churches seek to make their contribution to the shaping of the new industrial societies which begin everywhere to replace the simpler rural societies. This is all the more important since the governmental and intergovernmental bodies can in the nature of the case not deal adequately with the problems arising from the religious, moral and cultural disruption arising in these situations. The response to this project has been extremely encouraging. From very many countries requests have come for aid in analyzing the new social situation and in defining what the Churches can and must do. It is important that to this work so many able laymen in east and west have given unsparingly of their time and energy. Especially in Africa it is indispensable that the younger generation of politicians — most of them men of Christian background — will discover that the Church is neither indifferent nor reactionary in its attitude to social justice.

Race Relations

The Council seeks to implement the stand which the Evanston Assembly has taken on race relations. The Council has been concerned for a long time about race relations. In 1952 the general secretary was sent to South Africa and made a full report to the central com-

mittee. In the light of that report the committee adopted a resolution saying that the first and foremost contribution which the Churches can and must make to the situation of the race problem is to manifest in their own life that in Christ all racial division is overcome, affirming that all political, social, economic discriminations based on the grounds of race are contrary to the will of God and calling upon the member Churches to engage in the Christian ministry of reconciliation and to do all in their power to end such discrimination. Here we have the three ways in which the ecumenical movement can act and has acted: manifestation of interracial unity in the Church, persuasion to end discrimination, reconciliation.

In 1954 the Evanston Assembly received and commended to the Churches a report on the Churches amid racial and ethnic tensions and adopted a resolution declaring its conviction that any form of segregation based on race, color or ethnic origin is contrary to the Gospel and urging the Churches to renounce all forms of segregation or discrimination. The World Council has, therefore, a very definite position in this matter. It has sought to implement this position by urging its member Churches to overcome segregation in their own life and in the life of society. Special visits for this purpose have been arranged to South Africa and to parts of the USA.

We are glad to find that many churches in the USA have taken definite action in this field.

Situation In South Africa

In South Africa at certain points there has been progress in the Church situation. Thus it is no longer maintained by any Church in South Africa that apartheid is to be defended on a biblical basis; voices challeng-

ing the apartheid policy have been heard from Christian leaders, including some in the Dutch Reformed Churches and there is certainly more fraternal interracial contact than there used to be. But these changes do not go far enough and are too slow to meet adequately the present fast developing situation.

It is now ten years ago that a conference of the Dutch Reformed Churches said: "No people in the world worth their salt will be content indefinitely with no say, or only an indirect say, in the affairs of the state or in the socio-economic organization of the country in which decisions are taken about their interests and future." And I wrote in my report of 1952: "It seems to me that this psychological fact that the Africans are not given any tangible reason to hope for an increase of their civic rights, is extremely serious. For it is almost inevitable that they come to the conclusion that they will never get such rights except through some form of resistance. This then seems to be the real challenge to statesmanship in South Africa: how to avoid that the Bantu masses become permeated by a sense of frustration which can only have the most dangerous results for the future of the country."

The tragedy is that the majority of the white Christians in South Africa have not faced these obvious facts. We must hope that after the tragic events of recent weeks their eyes will be opened before it is too late. Our task is to help in this as much as we can. Mere condemnation and threats will hardly improve the situation. And in any case the ecumenical way is the way of fraternal conversation, of persuasion and of reconciliation. That is why the World Council has sent one of its associate general secre-

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THE WITNESS

HOLY MATRIMONY

THEY SHOULD NOT ONLY HAVE A HEALTHY RESPECT FOR THE DANGERS THAT CAN THREATEN THEIR MARRIAGE BUT ALSO A STRONG FAITH IN HIM WHO CAN CARRY THEM THROUGH ALL DIFFICULTIES, AND WHO WILL REWARD THEM, IF THEY ACCEPT HIS HELP, WITH AN EVER DEEPENING LOVE AND HAPPINESS

By Hugh McCandless

Rector of the Epiphany, New York

SO YOU wish to get married. Well, all the world loves a lover, and you hie to your church, or at least some near-by church, with the happy news. The clergyman's reaction, especially if you are a stranger to him, is rather sober. He informs you that it is his duty to have a conference with you and your intended because the implications of a church wedding are so deep, and its contract so complete. If people simply went through the service for the first time at the actual wedding, their nervousness and self-consciousness would prevent their realizing much of what the clergyman was declaring and they were promising. It will be necessary to go over the service line by line.

The service starts with a declaration by the clergyman. His first sentence tells us that the ceremony is taking place "in the sight of God." It is a religious service, not a preliminary to a party, and is suitable only when one or both of the contracting parties is a baptized and believing Christian. Promises made in the name of a God in whom one doesn't believe are not very good promises.

"In the face of this company." The Church assumes that there will be some assemblage, and the hasty or clandestine appearance of weddings with only two witnesses is to be avoided. A reception is not indispensable. The couple may greet their friends at the church door or in the parish house. But the marriage of members of

a community is of importance to the community and it should be represented at the wedding.

"Holy Matrimony . . . is an honorable estate . . . and is not to be entered into unadvisedly or lightly." The Church — represented by the clergyman and the other witnesses — is going to pray for the couple, that God may give them his grace. It is more possible for him to confer grace when the couple is prepared to receive it.

They should come "reverently." They should not only have a healthy respect for the dangers that can threaten their marriage but also a strong faith in him who can carry them through all difficulties, and who will reward them, if they accept his help, with an ever deepening love and happiness.

They should come "discreetly." The Church recognizes the fact that great disparity between the ages, backgrounds, races, conditions, or finances — while in a perfect world these would be no bar — do present added difficulties in our present society. They should come "advisedly." Parents and contemporaries should approve, if the prognosis of a marriage is to be good. Occasionally the possessiveness of parents wreaks havoc in forcing an unwise marriage or preventing a good one. But it is usually better if they approve.

They should come "soberly." This depends a good deal on their parents. If one has been shielded from the harsh practicalities of family



cooperation and home economy, or if one's education has been sentimental or unrealistic, or if, on the other hand, marriage spells escape from an unhappy home—under any of these circumstances one may be led to feel that all one has to do to live happily ever after is to get married. This is not so. A happy marriage is achievement. While married people are often rewarded with happiness beyond their deserts (at least one married person is, to my sure and certain knowledge), nevertheless it takes will power on the part of both. Newlyweds hope they are "soul-mates." They can become perfectly mated after some years of living together, but they will find at first that not all their preferences, prejudices, and possibilities fit perfectly. It is adaptation to one another that makes married people grow.

They should come "in the fear of God." At least one of them should believe in and respect his maker. If the other qualifications are not indispensable for Holy Matrimony this one is. This qualification can make the most unpromising marriage a success, even if it be a hard-won victory.

The clergyman then says that if "any can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace." This challenge, formerly uttered on the church porch facing the village square, was necessary in the old days. The marriage license has rendered it more or less obsolete.

The clergyman then challenges the couple, "If you know any impediment, confess it." The responsibility is theirs, not his. They are the officiants of this sacrament, not he. He merely puts the vows to them and prays for them. If the ministers of the sacrament are not valid, the sacrament itself will soon prove to have been invalid.

In fact, the institution of a "church wedding" is less than a thousand years old in most parts of Christendom. (This is one reason the Eastern and Western marriage rites differ so. They were developed after the split between Rome and the East. It takes a mighty healthy couple to stand up to a Greek Orthodox wedding, which lasts for hours.) In the first thousand years of the Church, people were married by whatever the secular customs of their country might have been. Then they went to church for the Holy Communion. We shall see traces of these old secular customs, and of the way marriage entered the Church, a little later on in the service.

The Betrothal

NEXT come the betrothal declarations. They parallel the nuptial promises pretty closely, but the difference is that they are made to the clergyman and the company, and are statements of intention, not promises made to one another.

The Church's idea of Holy Matrimony is made pretty clear here. It is a life lived together in full confidence and self-giving, terminated only by death. Separation is a tragedy, and divorce is rarely a solution. Divorce is hard on the children. Fortunately, divorced persons do not have children in over ninety per cent of the cases. Divorce is often merely an opportunity to make the same sort of mistake again, under less glamorous circumstances. People are frequently attracted only to one general type of person of the opposite sex, and psychologists can tell amazing tales of people who have picked a succession of consorts of certain identical characteristics, without realizing it. Divorce can be an escape from practically everything except oneself.

However, every one knows of marriages after divorce which have improved the characters of the people involved, which have lessened the tensions the children felt in their first unhappy homes, and which thus seem to the earnest observer to have been blessed by God as the first marriages were not. These are not many, perhaps, but they exist.

The mind of the Church is not clear about this. Life is very big, and people vary greatly. When I say that the mind of the Church is not clear, you may reply that the Church has spoken, in definite and unfaltering words, at such and such a time, through this priest or that saint or that council. But you and I are the Church, too. It is not limited to the clergy or to bachelor saints who lived centuries ago. Life has not changed very much in the intervening time; nor have people changed much; but our opinion of the worth of individuals has changed.

Next, the father hands over the bride. Possibly this is the main reason for bringing the service into the Church. In ancient Germanic nations, women were property, and had no status in court. Women whose fathers were dead, and whose brothers or sons were either dead or too young to appear for them were helpless in pressing any case against their husbands; if their husbands and kinsmen were dead, they had no one to plead for them in the courts. The case of orphans brought up in convents was different; the chaplain of their old convent could state that

he stood in loco parentis — in the place of a parent — to the woman and could represent her cause.

So perhaps some thoughtful priest decided to hold the ceremony on the church steps, which often faced the village square. He had the father give the girl to him, and he then gave her to the bridegroom. The Church has maintained this custom. Women are no longer barred from law courts, but the Church has a right to expect that couples who are married in her precincts, and who later differ, owe it to her to consult a clergyman before they consult lawyers. They owe it to themselves, too. Many couples who differ seek out lawyers. They find that the best ones shun marital cases or urge reconciliation. Even the best lawyers will handle property settlements; but, if they can afford to, they will refuse to take the case itself, or will hire other lawyers to do the pleading.

The object of hiring a lawyer is to win one's case. People are often shocked at the exaggerated charges which some lawyers tell them are necessary to make a good case. Sometimes these people come together again. It is a miracle, when you realize that they now have to buckle down and pay two lawyers' fees of considerable size for the privilege of calling each other names — in public—that they will always bitterly resent or bitterly regret.

The custom of handing over the bride is not a mere antiquarian fancy. It points up the right of the Church to be consulted, and the right and duty of the couple to do so, if need should arise.

The Vows

NEXT, the groom leads the bride to the altar. (This custom sometimes varies.) The marriage vows are made to one another. Or, at least, they should be; some brides and bridegrooms look at the clergyman when they make these promises! They should be repeated after the clergyman in tones loud enough for the witnesses to hear. Read them over. They are very complete and specific, and they mean exactly what they say. Only thus can complete trust be the basis of a marriage. There is no need to be frightened by these pledges. A firm and disciplined intention is the main thing. If the troth is pledged with sober, prayerful, sincerity, people can keep their word under the most trying circumstances, in the face of the most insidious temptations. People are weak, but God is strong, and marriage can be an opportunity for people to receive his grace — his strength — in a way

we cannot call less than sacramental, even if the Church rite does not go back to the earliest centuries.

Next follows the giving of the ring. This is the relic of a secular wedding custom in Latin countries, where the man gave the woman a coin or jewel as a token gift of his property. Finally the ring—which might at first have been a coin beaten into a circle—became universal.

In countries where the bride brings a dowry, a double ring ceremony is often used. The two-ring idea has come into this country during the war, and was at first inspired by rather serious motives on the part of young men who wished constant reminders of their marriage. The use of two rings is not expected in the Prayer Book, but may be made permissive in the future, if this custom maintains itself.

Marriage does have a financial side. No woman should want to be merely "kept"; she should be her husband's partner in his personal business affairs. She should share his worries as well as his decisions in money matters. Men who have kept money worries or speculations secret from their wives have been known to commit suicide rather than break the news of reverses. That kind of widowhood is no compliment. Women are often as practical as men, and while the home is the woman's sphere and the job is the man's, each should cooperate with, and consult, the other in both fields. Marriage should be a complete partnership in which neither party shall deprive the other by being silently secretive or too unselfishly uncomplaining.

The Prayers

THE prayers follow. First the Lord's Prayer, because no better prayer could be made for the bride and groom.

Then comes a prayer that they may keep their vows. This prayer is required, and rightly so. Innocent people sometimes get into apparently compromising situations, or into social groups which seem all right until it is almost too late. Curiosity, greediness, boredom, misunderstandings, separations, — all these can be dangerous. Self-discipline is needed; God's help is needed more.

A choice may be made of either, both, or neither of the prayers which follow. It appears to me that the choice is up to the officiants.

Before the war, most brides-to-be (the grooms usually feel the brides should decide this) would say: "Of course we want children, but it seems a rather personal thing to pray for publicly."

During the war, the answer was usually: "Of course we want children, and what better time or place to pray for them?"

Married clergy tend to be less dogmatic on this score than unmarried clergy. It is customary to regard procreation as God's primary purpose in instituting marriage. Sex (a characteristic we share with animals and plants) was instituted for procreation; marriage, and especially Holy Matrimony—for there can be a difference—was "for this purpose, that they twain should become one"; in other words, for the spiritual growth of all concerned.

A marriage in which people who can have children do not intend to have children seems to lack that element of complete allegiance that makes a perfect match, and the divorce statistics bear this out.

The happiest children are those who are wanted; and the happiest marriages are between people who want to have children, or who would have them if they could.

As to the limitation of families, I can only say that the unrealistic attitude of the Roman Church has made more liars in confessional booths than any of the devil's inventions.

The final prayer is that the home of the couple may be a haven of blessing and peace.

The minister now joins the hands of the (now married) couple together, and says, "Those whom God hath joined together, let no man put asunder."

But are they married yet? Has God joined them yet? Undoubtedly they are married in a sense, but God will continue to join them more and more until death parts them in this world.

Should a marriage appear not to have been the will of God — and I cannot feel reasonably sure that every marriage is the will of God—those who do not oppose its termination need not feel they are flouting their maker. But let every man beware when he does step between man and wife. Such a step should not be taken without fervent soul searching.

Blessing of The Church

THE priest then declares: "Forasmuch as John and Mary have consented together in holy wedlock (the proposal and acceptance) and have witnessed the same (the statement of intention) before God and this company, and thereto have given and pledged their troth, each to the other (the nuptial promises) and have declared the same by giving and receiving a ring, and by joining hands: (you will notice that the bride and

bridegroom are the only officiants mentioned) I pronounce that they are man and wife, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." The clergyman solemnizes the marriage in the name of our holy faith; they perform it, and validate it by their future living. Surely it is not right, where neither of the two are believers in God, for them to perjure themselves by promising mutual love and fidelity in the name of an idea neither of them can consciously believe in. Such people should limit themselves to civil weddings.

The Church says one or both must be baptized persons. The clergyman must ask if they believe the faith into which they were baptized. Those who believe in God can be baptized, and should be: that is easy; but there are many who are baptized who are agnostics.

The minister then gives them the blessing of the Church. This is the only time anyone kneels in the service, and it is only they who kneel. The rest of us are there as witnesses.

The words are tender and touching, and the blessing asked of God is even more complete than the promises required of the couple. Here the purpose of marriage is clearly stated, and we can assume that the Church is trying to describe God's will and purpose for each marriage: "that ye may so live together in this life, that in the world to come ye may have life everlasting."

To which we can all say: Amen; So be it; and thus make the blessing of the priest truly that of the whole Church.

Don Large

The Jazz Age

WHEN, at the age of fifty, you look back at the Roaring 'Twenties, you think of flappers, bootleg gin, and wild parties, along with the yellowing cartoons of John Held, Jr. and the jazz novels of F. Scott Fitzgerald.

Anent those nostalgic days of the Charleston and the speakeasy, it's worth noting that the daughter of F. Scott Fitzgerald has edited a volume of her father's *Six Tales Of The Jazz Age*. Of even more interest is her reaction to these stories, which were so representative of Fitzgerald's generation.

"Puzzling to me — and I assume to all readers who were born too late to remember the Jazz

Age — is how my father came to be a symbol of it all," she says. "After you've read the stories, perhaps you'll ask yourself, as I did, 'Well, it's absorbing writing, but what's jazzy about it?' The people seem so innocent, somehow, so earnest and well-meaning . . .

"If you search closely, you may discover two flappers between these covers; the girl who washes her shoes in gasoline in *The Jelly-Bean* and the one who dances on top of the table in *Pulpat's* restaurant in *O Russet Witch*! And another thing which may surprise some youthful readers of this collection is the fact that nobody in it kisses anybody else unless they're related by marriage or parenthood—again with the single exception of the gasoline girl, who rewards Jim with a brush of her irresistible lips Where, oh where, is this wild and brassy Jazz Age?"

Well, maybe the Jazz Age was, in retrospect, a better-behaved and more conservative generation than is our own hectic age today. And maybe it wasn't. But in terms of Christian stewardship, it doesn't much matter either way.

It's admittedly true that we tend to reflect—or to become products of—our times. The man who can successfully walk a moral tightrope when everybody and everything around him is

supportive to his gallant efforts, can be the same man who will teeter and crack up, as soon as society takes these supports away. Whereas, other men—welcoming the support of the Everlasting Arms—will manage to get from one end of the rope to the other, unaffected by the manifold distractions around them.

F. Scott Fitzgerald was a man upon whom the Jazz Age, mild or wild, had put its tragic stamp. Not long before he died, broken and bereft, he wrote a kind of farewell for *Esquire*, in which he said something like this:

I've been an indifferent steward of the talents entrusted to my keeping. So now I find myself walking about gingerly like a piece of cracked china, from which the priceless water of life seeps out, drop by irrevocable drop.

Of course, no one knows what Judas himself would have done in a climate more kindly to Christian stewardship. But it's always true that a man can be a bad steward in a good age, or a faithful one in times which try men's souls.

And on judgment day, the final verdict will surely depend less upon the kind of age a man lived in, than upon the kind of man he was in the first place, irrespective of his generation.

CHURCH IN ASIA

THE Asian scene today is marked by a mighty revolution. Tremendous changes are taking place in political, social, cultural and religious life of Asians. It has been truly stated that we are witnessing in Asia the greatest upheaval in this revolutionary age.

The most impressive historical phenomenon in Asia is the political emancipation of the erstwhile colonial countries. Within the last decade or so, practically all Asian colonial countries have achieved independence. The sudden change of political status causes the release of contending forces making for internecine conflicts. As a result Asian countries are in a state of instability. The pains of growth are not yet over.

An address at the U.S. Conference of the World Council of Churches on April 29, 1960

By Hla Bu

*Former Principal of Judson College,
University of Rangoon, Burma*

Along with political revolution, profound changes are noticeable in Asian society. Through the impact of the west, the social structure of Asian peoples is breaking down. The old social structure comes into conflict with new social ideas with the result that a new social revolution is taking place.

Religious Revival

THE cultural and religious revival is another impressive feature of the Asian revolution. The ancient religions which have for decades remained static, have regained new vitality. Hinduism, Buddhism and Islam are once again on the march. The revival of these ancient religions is partly a cultural renaissance. However, the Asian culture is largely a religious culture, and culture and religion are so closely intertwined that it is impossible to separate them.

These mighty movements which are sweeping over the whole of Asia are inspired and motivated by nationalism. National consciousness is responsible for the struggle for political independence, the movement to adjust social life to contemporary situations, and the revival of culture and ancient faiths. Asian nationalism tends to adopt a critical attitude to western countries and everything associated with the west. Asians therefore tend to look with suspicion and hostility upon Christianity and Christian missions.

The survey of the Asian situation is incomplete without reference to communism which has swept over a great part of mainland Asia. Its influence is felt all over Asia and the spectre of communism haunts as well as fascinates Asia. While its irreligious ideology and dictatorship repel Asian peoples, its advocacy of social justice, race equality and economic prosperity has an attractive appeal, particularly to idealistic youth and intellectuals.

Asians are in the grip of these mighty forces and are confronting tremendous problems. Beneath the restlessness in Asia one can discern a deep desire for a new kind of society where justice prevails, race equality is recognized, economic prosperity realized and the good life the lot of all. There is a yearning for peace and brotherhood. In all these aspirations, demands and restlessness, can we not discern man's spiritual hunger and the activity of God among men? Are not men reaching for the things of the spirit which alone can satisfy their deep yearnings?

Christianity Set Apart

THE young Asian Church is set in the midst of a revolutionary situation fraught with danger to its existence. In many Asian countries the Church is like a foster child unsure of acceptance by its parents. Since the political emancipation of the Asian lands, the situation has somewhat improved. Christianity is now recognized as a faith of the peoples. While this is so, the Church's foreignness in its worship and witness and its aloofness from the non-Christian majority community sets it apart from the rest of the nation. For practical purposes the Church in Asia is still regarded as alien in character. Besides, because of its connection with western missions, the Church is looked upon with lurking suspicion.

Except in the Philippine Islands the Church in Asia is a minority group surrounded by an overwhelming non-Christian majority. Its smallness

in numbers is matched by its weakness in economic status and political influence. On the whole, the Asian Church lacks scholars, theologians and writers who can give high quality leadership to the Church. All this is aggravated by the restrictions imposed upon missions in many Asian countries. The flow of missionaries is not as free as before world war two and the number of missionaries has been so much reduced that the number of trained leaders, both national and missionary, is fewer now. There is as yet no adequate number of younger leaders coming forward to fill the gap.

To this survey of the Asian Church must be added the presence of unfortunate divisions in the Church. In a number of Asian lands we are witnessing a divided Church in a divided country. While there is present in the Asian countries a strong desire for unity, the Church which is founded for the healing of divisions itself presents a spectacle of disunity.

Church Assets

WHILE for a proper assessment of the situation we have to mention the liabilities of the Church in Asia, we must also note its assets. Although the numerical strength of Christians compared with the total populations is small, yet there is a sizeable number of Christians in every Asian land. The influence of Christians is out of all proportion to their number. The Church's education, medical and social services have gained high prestige and are much appreciated and emulated. Individual Christians have held high positions in government and have made their influence felt in national affairs. The Church in Asia has taken root in the soil and it is the faith of the Asian Christians that no adverse storm can eradicate it. One of the most encouraging phenomena in the Church today is to see the spirit of Church unity abroad in Asia. Movements for Church unity are going from strength to strength in the Church in Asia. Many united Churches have been established and some are in the process of negotiation for Church unity.

The young Asian Church is thus encountering tremendous challenges. But these can be taken as opportunities. To meet the challenge of nationalism the Church in Asia feels the need to make the Church really indigenous. It desires to get rid of unnecessary western graftings, and keeping to the essential faith, it seeks indigenous ways of worshipping and witnessing. The seed of the Church must be allowed to grow and develop in its native habitat. The Asian Christians

need to identify themselves with the aspirations and culture of their countrymen, transforming these by their faith. The Church's teaching and message must be in the language and thought forms natural to the culture of the land. The Church should witness through the demonstration of a united fellowship of mutual love and concern where there is no dividing wall of race or class or denomination, and it should communicate the Gospel with challenging relevancy through indigenous forms. In these ways the Church in Asia can face the challenge of nationalism by removing misunderstandings and by meeting the real needs of the Asian peoples.

Theology Needed

THE problems of indigenization and church unity require the leaders of the Church in Asia to make deep study and think profoundly. Theological thinking is needed for Christian confrontation with the resurgent religions. For these and various question facing the Church in Asia study centers have been established in a number of Asian countries with a view to promoting their study and research in order to help the Church to meet them wisely and well. Consultations and institutes on a number of matters of importance to the Church in Asia are also being promoted.

One of the most significant trends of the Church in Asia is the changing relationship between the Church and missions. Following Whitby's call for "partnership in obedience", many missions have accelerated the implementation of the policy of integration of the Church and the mission. However, the change from paternalism to brotherly relationship still lags behind the declared policy of the missions. Immediate integration of the Church and the mission is the need of the hour. Responsible Church leaders are also coming to feel that missions should adopt a multi-lateral policy rather than a bilateral policy in their relations with the Churches in Asia. According to multi-lateral policy, the resources of men and money will not be deployed along denominational lines between a particular Church and a particular mission which is the bilateral policy of today. On the contrary, missionaries from various denominations and countries will be sent to Asian Churches, irrespective of their historical denominational or racial affiliation, to a situation where they can be most effective. In this way it is thought that overlapping of personnel and work can be eliminated, best qualified men found for

special services and most urgent need effectively met. This is considered by many Asian Church leaders to be the most economical and effective mission strategy.

East Asia Conference

THE East Asia Christian Conference is another significant trend of the Asian Churches. Although it was established as recently as 1957, it has already proved to be meeting a real need. It provides opportunity for common consultation and for mutual fellowship. In the past the Asian Churches knew very little about other Asian Churches. But now through the EACC the Asian Churches are discovering one another. The EACC has not only led to mutual discovery but also to mutual help among the Asian Churches. It has given impetus to Asian Churches to send missionaries to other Asian countries. Through providing means for regional consultation in matters of common concern among Asian Churches and for cooperative Christian advance in this vast hostile and suspicious continent, the EACC promises to be a bulwark and a beacon for the Asian Church in its mission to the peoples of Asia.

The Asian Church is facing tremendous problems. Alive to the challenges of the present situation, it seeks to meet them and turn them into opportunities for its mission. The Church in Asia is young and weak. But it is a part of the body of our Lord Jesus Christ who is its head. So long as it receives its light and life from its Lord, the Church in Asia will be a Church Triumphant.

Pointers for Parsons

By Robert Miller

FR. BUFFERS had decided opinions and was always eager to state them so the deanery had to thank him for many a discussion. He took a high view of the Church and of the priestly office and he felt that the Christian witness should always be urgent and vocal and clamant.

"We ought to speak out," he declared at one meeting. "We ought to make known our abhorrence of war, our condemnation of crime, our disapproval of segregation and our opposition to secularism."

"Hold on, Buffers. Hold on," said Tompkins. "That's quite an order. And just who are 'we'?"

"We parsons. The clergy."

"And to whom would you speak out? And how? And where?"

"In our sermons. In our conversation. Everywhere."

"But what about our congregations?" asked Gilbert Simeon. "They wouldn't want us to be always abhorring and condemning and disappointing."

Buffers said that congregations must be awakened and aroused. It was far too easy to slip into indifferentism. Was the Church doing all it could, he asked.

I said that the Church always abhorred war in time of peace and it both practised and disapproved segregation and I wanted to know just how it was to express its opposition to secularism.

This drew down Buffers wrath and I gathered that I was an Erastian, an Armenian, a time-server and an opportunist.

"In short, an Episcopalian," quipped Tompkins.

Buffers said there was no occasion for levity. It was the very comprehensiveness of our Communion that made it so difficult. He himself stood for the Catholic faith, pure and undefiled which had been so providentially preserved for us. He felt that there were many who did not realize how important it was to express that faith, not merely by word but by action.

Thompson said that Buffers was talking in generalities and Buffers indignantly denied it. Thompson insisted.

"Take a phase like the Catholic faith," he argued. "A Roman Catholic wouldn't believe that you held to it and a Presbyterian would feel he was just as Catholic as you are."

Buffers started to talk about apostolic succession, orders, the first four councils and the sacraments, but Thompson and Tompkins kept challenging his statements and the discussion began to get heated. The dean could hardly call off the disputants but he managed it at last by saying how stimulating it was to examine the different views and approaches. Then he asked Fr. Timmons how he would define the Catholic faith.

Of course Fr. Timmons gently refused. He suggested that the faith was something to be lived and if it was to be lived it had to be both loved and believed and that meant it would be expressed in action. Both word and deed were needed. Perhaps that was what Fr. Buffers meant when he said the Christian faith should always be urgent and vocal.

"O yes," beamed Buffers. "That is exactly what I meant."

THE NEW BOOKS

Kenneth R. Forbes
Book Editor

Shorter Atlas of The Bible by L. H. Grollenberg. Thomas Nelson. \$3.95

A Dominican monk, a notable archeologist, a competent Biblical scholar — all these three in one, L. H. Grollenberg, is the author of an already successful book, — *Atlas Of The Bible* — which used a novel method of Bible study; 400 illustrations of places celebrated in the Bible (some of them never seen by present-day man until modern archeology revealed them), many of the artifacts of Bible times, 35 maps of the Palestine region indicating migrations and other journeys and a long, detailed explanatory text.

The success and wide use of this book has led the author to condense it in a smaller volume, available for a much lower price. The result is the present book with half the number of beautiful plates, a third of

the maps and with the same kind of enlightening text explaining the smaller exhibits. Biblical teachers and students ought to own or have access to this *Shorter Atlas*. It deserves to be a best seller in religious and historical quarters.

What Baptism Means by John W. Meister. Westminster. \$.50

This is one of the six latest Reflexion Books being published under the auspices of the Y.M.C.A. Each of them aims to express in brief compass some of the beliefs and problems of the Christian life. This little book on baptism makes clear what might be called the lowest-common-denominator of belief about baptism. It is done in an irenic spirit and simple language. Most of the chapters will convince both active and nominal Christians of all sects. The two remaining ones are an exposition of the reasons for infant baptism.

Brothers of The Faith by Stephen Neill. Abingdon. \$4.00

A delightful and much needed book about the ecumenical movement. Bishop Neill has been active and loyal in this for thirty or forty years and a passionately interested observer for still more. He has chosen to record the history of the movement by means of ten short biographical sketches of the leaders of this movement in Protestantism over a period of fifty years beginning with John R. Mott and the World Missionary Conference at Edinburgh in 1910, plus four chapters of incisive comment and interpretation.

It is all a very good job which tells most of us lots that we didn't know. The author is reticent about his personal part in all this, which was, and is, extremely important for the cause. He became the second

Bishop of Tinnevely in the Church of South India in 1939 where he served for six years and was chosen by an electoral body which was 96% Indian and 4% European.

The chapters on Bishop Brent and Archbishop Temple will make a special appeal to Episcopalians. What the author has to say about Pope John is interesting and well informed. All the book is worth careful reading.

Peace With Russia? By Averell Harriman. Simon & Schuster. \$3.00

A book by the former Governor of New York which every ardent capitalist, timorous diplomat and satisfied military man ought to read. The author is one of their own kind and — which is much more to the point — is probably better equipped than any American today to talk about Soviet Russia. He knew Trotsky in 1926 when Harriman himself was conducting a capitalist business in The Caucasus. He negotiated the lend-lease agreements in Russia with Stalin and accompanied Winston Churchill in conferences on war-time strategy and from 1943 to 1946 he was ambassador to the Soviet Union. During the next several years he was generally regarded in this country as an outstanding hater of Communism and a militant opponent of the Soviet Union.

Now he has just returned from a six-week trip to Russia where he traveled 18,000 miles, seeing parts of Central Asia and Siberia which had long been closed to Americans. Conferences with Khrushchev, other government officials and with hundreds of Soviet workers and citizens filled most of his time. This book is his detailed account of his experiences.

He is still the convinced capitalist and an enemy of terror and tyranny, but he reports great changes of policy, of understanding, of accomplishment — in every part of the Soviet Union and the careful reader of his book will be convinced that he answers the question in his book's title in the affirmative and for the future he heartily believes in what he describes as *All-out Competitive Coexistence*.

The Great Sermons of George H. Morrison. Harpers. \$3.50

For the reader of sermons this is a totally different climate from the atmosphere of the Kennedy and Luc- cock ones. Here is the Scot's sobriety, intellectual discrimination and eloquence of the literary sort. These are unquestionably great sermons, all of them short, most of them stressing one point only and making that convincing. If they were not of rare quality we shouldn't be reading this new volume, thirty

years after the author's death. Today's American preachers will find suggestiveness and inspiration for their own efforts in mulling over this extremely good book.

A Roman Catholic In The White House by James A. Pike. Doubleday. \$2.50

This is obviously a timely book by the Bishop of California, collaborating with Canon Byfield of his diocese. The religious issue was bound to be a factor in the present presidential

campaign. Senator Kennedy has faced that fact frankly and stated his position explicitly in print and in interviews. Bishop Pike — himself once a Roman Catholic — has tried to marshal his evidence, pro and con, objectively and to give his own interpretations fairly. And when all this has been done thoroughly, he concludes his essay with these words: "In closing, we will answer our initial question as best we can. A Roman Catholic for President? *It depends.*"

Report of World Council Secretary

(Continued from Page Six)

taries, Dr. Bilheimer, to South Africa to consult with the Churches. When Dr. Bilheimer will have given his report it will be decided what further steps the WCC should take together with the member Churches in South Africa.

International Affairs

The Council seeks to give expression to the convictions of the Churches on the main issues of international relations. The Commission of the Churches on International Affairs is an increasingly effective instrument for the increase of Christian influence in the field of international affairs. It is in no sense a lobby which can exert political or other pressure. But it is listened to because it represents convictions widely held and formulated in the light of a competent and objective analysis of the facts. Thus we may feel that the positions adopted by the CCIA and by our central and executive committees on the cessation of nuclear testing which have been brought to the attention of the governments concerned and many times discussed with the leaders of the delegations in Geneva have been a real factor in preparing the way for the international agreement which is now likely to be arrived at. And this is only one of the many irons which the CCIA has in the fire. At this point our greatest need is to give our

representatives in this delicate operation a solid foundation in enlightened, well-informed, theologically well-founded Christian opinion in the member Churches.

Conclusion

This short and incomplete survey shows that the WCC is confronted with tasks of overwhelming magnitude. We do not pretend that we carry out all these tasks with sufficient wisdom and energy. On the contrary we are deeply aware of the discrepancy between the calling and opportunity given to the WCC and the human instruments through which it works. Whether the WCC will in the long run make that significant difference in the relations between the Churches, and in the relation of the Churches to the world which we all hope, will depend in the first place on the willingness of men and women in the Churches to make this cause their own, in intercession, in hard thinking, in readiness for sacrificial service, and in providing the financial means.

Since I have not had the opportunity for some time to speak to members of the US Conference for the WCC I should like to use this occasion to express the gratitude of the WCC to the American Churches for all the support they have given to the Council during these difficult years. You have

often reason to wonder whether the rest of the world really wants you to make a strong contribution. I should like to say that there are many in the ecumenical movement who appreciate at its true worth what

your Churches have done since the beginning of the WCC in contributing the time and energy of some of your strongest leaders, in participating in the thinking of the WCC and in providing financial support.

other planets, improved "disease control" through which the population will automatically age and thus limit the birth-rate, and the thesis of a Brazilian nutritionist that a high protein diet impairs fecundity.

"If we clear away some of the fantasies and illusions about what increased food production can do," he continued, "the important point that stands out is the critical significance of the struggle for better food production and consumption in the less developed countries for the crucial decades immediately ahead."

Commenting on the UN food and agriculture organization's "Freedom from Hunger" campaign, which begins in July, Fagley said that "a stepped-up effort to accelerate agricultural advance in the poorer countries is not only necessary but long overdue."

"For the longer range, the duties of the more developed countries to mobilize their technical, educational, and research skills in a world-wide effort to help the less developed countries accelerate their agricultural advance seem very clear," he said. "The Churches have a corresponding obligation to help

Fagley Tells of Need of Balance Of Food and Population

★ Protestant Churches have a vital contribution to make toward the evolution of a strategy for achieving a new balance of food and population in the world's underdeveloped areas, the annual meeting the the U.S. Conference for the World Council of Churches was told at Buck Hill Falls.

"The old and tragic balance of low food production and high mortality from disease and malnutrition" must be replaced with "a dynamic balance between internationally accelerating and moderating rates of population growth," declared Richard M. Fagley of New York, executive secretary of the commission of the Churches on international affairs.

What is needed, he said, is "a sound development strategy" which includes both "more energetic food policies and wise population policies."

However, he warned, "enlarged food supplies offer no cure-all—any more than does the extension of family planning by itself."

A well-known advocate of "responsible parenthood," Fagley is the author of the recent controversial book, "The Population Explosion and Christian Responsibility."

"Even the most optimistic forecasts of expanded food production," he stated, "do not provide any permanent escape from the necessity of family limitation and wise population policy. For man does not live by bread alone, even at the

material level. He needs education and recreation, some space in his togetherness, to develop the kind of personal and community life which God intends for his children."

"To have life more abundantly from the Christian perspective," he added, "is to develop primarily a quality of life rather than to expand quantitatively into some kind of dehumanized anthill."

"The population explosion is a demonstrable fact, and not merely a future hypothesis," Fagley declared, citing United Nations projections which indicate that if present trends continue the industrialized societies from 1925 to 2000 will have doubled to 1.4 billion population, while the pre-industrial societies will have quadrupled to 5 billion persons.

According to the UN demographers, he said, 600 years at the present rate of growth would leave one square meter of land per person, a world density roughly 20 times greater than that of New York City. "Even if chemistry could provide nutriment for such a human mass, only the fanatic could regard the prospect as either tolerable or possible," he said. "There is no real escape from the doctrine of responsible parenthood."

The speaker scored what he called such "will-o'-the-wisp" theories advanced by "fertility cult" apologists as possible alleviation of earth's population pressures by space migration to

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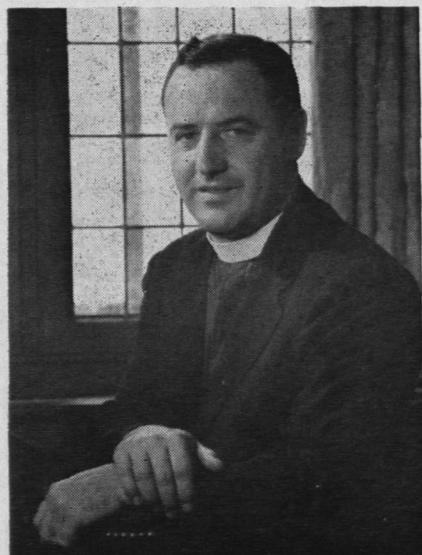
develop the kind of discriminating and dedicated understanding required to support a persistent and uphill effort."

"Also they can help by commissioning more agricultural missionaries, a need long recognized by churchmen closest to this problem."

"For the shorter range," he added, "there is also the obligation in the surplus producing countries to share available food supplies more generously."

KILMER MYERS GOES TO INTERCESSION

★ The Rev. C. Kilmer Myers has been appointed vicar of the Intercession by the rector of Trinity Parish, New York, the Rev. John Heuss. His suc-



C. KILMER MYERS

sor at St. Augustine's and St. Christopher's Chapels, also of Trinity Parish, is the Rev. William W. Reed who has been on the Trinity staff since 1954. The appointments are effective in September.

PRESBYTERIAN LEADERS ASK ARMS HALT

★ Eight Presbyterian leaders, four from the north and four from the south, called upon the US to seek all means of halting

the production of armaments. In a message to the nation, presented to the general assembly of the Presbyterian Church, south, they also declared that access to birth control information was the right of all married couples, and that racial discrimination cannot be justified.

DIOCESE OF CHICAGO MARKS ANNIVERSARY

★ The diocese of Chicago celebrated its 125th anniversary with a dinner held on May 3rd, held in connection with the convention. Bishop Burrill reviewed some of the Church's contributions to the life of the community to the 1300 who attended, including prelates of other Churches.

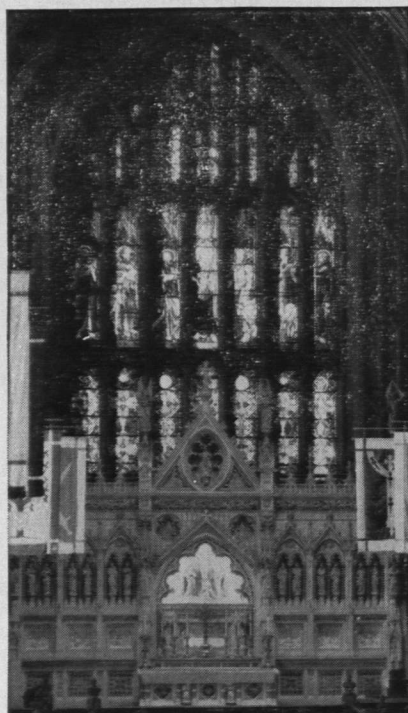
The observance will end on Whitsunday, June 5th, at a cathedral service at which the Presiding Bishop will preach.

ANOTHER UNION ON THE WAY

★ A plan for organic union of the Evangelical United Brethren and the Methodists may be completed in two years, it was reported at the general conference of the Methodists in Denver. They are "practically identical" in discipline, polity and terminology. What has to be settled is how the former Church, with 750,000 members, can merge with the latter, with nearly ten million members, without it seeming to be an absorption.

PAULL SARGENT IS DEAD

★ The Rev. G. Paull Sargent died on April 24th at his home in New York City at the age of 79. He was the rector of St. Bartholomew's from 1933 until his retirement in 1950.



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CONVERSATIONS BOG DOWN

★ Conversations on union between Episcopalians and Methodists have bogged down, it was stated at the Methodist general conference, meeting in Denver. Bishop Newell of New York, Methodist chairman, said that the Episcopal Church is unlikely to take steps toward mutual recognition of ministers and of inter-communion until after the next Lambeth Conference in 1968.

PRESIDING BISHOP VISITS TWO DIOCESES

★ Presiding Bishop Arthur Lichtenberger visited Rhode Island last weekend, giving three addresses on the work of the Church at home and overseas. This week he is in Delaware where he is the headliner at the dinner held in connection with the convention, meeting in Harrington, May 11-12.

KENYA OFFICIAL SPEAKS IN INDIANA

★ The Hon. Ronald C. Ngala, official of the Kenya government, spoke at St. Paul's, Richmond, Indiana, on April 26th. An Anglican, he called upon the Church to develop native leaders so that when nations like his own, attain independence, they may still feel that they

have Christ. He called for more emphasis on schools and youth work in the African Church and also suggested that African Churches adopt indigenous rather than European names.

Earlham College, a Quaker institution, was joint sponsor of the service at the invitation of the rector of St. Paul's, the Rev. Robert K. Bernhard.

BETHLEHEM HOLDS CONVENTION

★ Warren H. Turner Jr., assistant to the Presiding Bishop, was the speaker at the dinner held in connection with the convention of the diocese of Bethlehem, meeting May 6-7 in Allentown. Bishop Warnecke gave his annual address at a service which opened the convention that was attended by about 500 persons.

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HC daily 7 & 10, PP 9, EP 5:30, Sat. 5
Int 11:50; C Sat. 4, 5 & by appt.

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The Rev. W. Wendt, P.in-C.
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

UNIVERSAL DISARMAMENT SOUGHT BY WOMEN

★ United Church Women went on record as favoring a long-range program of universal disarmament when its board of managers met in Minneapolis. The three-day meeting also approved the sit-in movement as a non-violent protest to secure social justice.

Prayer Book Studies

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In 1958 General Convention authorized "the publication of a *Book of Proprs for the Minor Holy Days*, as an alteration of the Book of Common Prayer to be printed separately as a supplement to the Book of Common Prayer" and resolved that it be made known to the several Dioceses and Missionary Districts . . . in order "that it may be adopted by the next General Convention . . ." The Standing Liturgical Commission was

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Resolutions of this nature are generally proposed and carried through by determined minorities with most of those voting yea thinking that it might be a good thing, or at any rate do no harm, while a small group dislikes the motion and feels that there is more in it than meets the eye. In this case, there is.

No one is likely to object to special collects, epistles and gospels for Ember Days and Rogation Days and for Wednesdays and Fridays in Lent or for Wednesday to Saturday of Easter Week. Clergymen who want to celebrate the Holy Communion on these days will be pleased and clergymen who don't will not care. So also for the Wednesday to Saturday of Whitsun Week. It is when we come to the Immoveable Days that eyebrows will be raised and doubts, and even objections, expressed. No one will quarrel with the excellent work of the Commission in choosing epistles and gospels and framing collects. In all but two cases it has used the Authorized Version with a few minor changes for the sake of clarity or accuracy. It is the enlargement of the Calendar and the inclusion in it of some saints and some worthies and some feasts that will excite surprise and even apprehension.

What names are added to the Calendar and who are honored with special collects and even special epistles and gospels? Space forbids printing the whole list but some ought to be mentioned, although it is not clear whether those mentioned are saints or merely good Christians whose godly examples ought to be recalled. Some, of course, are recognized as saints; some the Church of Rome would consider heretics. This "supplement" gives them a place in the Calendar but it is unlikely that the Commission wants us to speak of Saint Samuel Seabury or St. William White to say nothing of St. Samuel Isaac Joseph Schereschewsky. But who is in and who is out?

Alfred the Great is in and St. Louis is out. Gregory the Great is in and so is David, Bishop of Mevania. Phillips Brooks is in and Charles Spurgeon is out. George Herbert is in and so is William Law but John Bunyan and Richard Baxter are out. J.F.D. Maurice is in and so are William Laud and Charles Simeon. Willibrod is in and Jackson Kemper and Mary Magdalene and Joseph, Timothy and Titus, Bede and Tyndale have a place. As for feasts there is the Visitation of the Blessed Virgin Mary and the Exaltation of the Holy Cross. It is a fascinating selection because it is so hard to see on what principle it was made. Latimer and Ridley and Cranmer

are given a place but not Thomas More. Thomas a Kempis makes it but not George Fox.

And the First Book of Common Prayer makes the grade but not the Second.

Is it thus we want the Prayer Book supplemented?

Anyone who is familiar with the Roman Missal will be aware that it is not only a treasury of devotion but also a help and guide to the Mass. It bears rich witness to the Communion of Saints. This little book is no missal. The propers for "lesser feasts and fast days" might be incorporated into the Book of Common Prayer at its next revision but those for the fixed holy days raise serious questions. Do we want to sanction and encourage the invocation of the saints? Do we regard as saints all who are listed in the Calendar? If so, by what authority? Do we exclude any saint or worthy who was not of, or in, communion with the apostolic succession?

Does General Convention wish to increase the number of days when the Holy Communion is celebrated? Does it merely want to commemorate certain Christians? If so, why these and not others? Granted that the Church of England and its daughter churches are more altar centred than pulpit centred does our communion want to stress its catholic rather than its protestant character? Or does it, like Queen Elizabeth I, want a religious settlement which would satisfy most reasonable men while banning extremes. Generally, the price of comprehensiveness is ambiguity, and our communion has both. The price is not too high for it permits us both to grant freedom and maintain authority. We are not at ease in Rome or comfortable in Geneva but the reformation in the Church of England allowed us to be

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Catholic in our faith and Protestant in our witness. Propers for lesser feasts and fasts will not make us more Catholic nor less Protestant, but they will please some, puzzle others and leave the majority indifferent. If the great liturgical skill of the Commission was to be employed in furnishing propers it should have been employed on a much greater scale. The logical end of adding propers to the Prayer Book would be a daily celebration of the Mass by every priest. But logic is not something we can afford.

The Church Pension Fund has done its usual good job in publishing the book, and at a price that people can afford. All of the clergy will want a copy, and many others also.

— Robert Miller

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