

The **+** WITNESS

SEPTEMBER 5, 1968

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Story of the Week

Consultative Council Proposed As Lambeth Conference Ends

★ The Lambeth Conference cleared the way for major new ecumenical advances between the Anglican communion and Roman Catholics, Orthodox and Lutherans.

Also approved was a new structural organization for the communion, composed of 19 Churches and provinces.

A consultative council of up to 50 full members was endorsed as replacement for both the Lambeth consultative body and an advisory council on mission strategy.

Earlier in the conference there had been a sharp division between a proposal made by Bishop George Luxton of Canada and one offered by Bishop Ralph Dean, also of Canada who is the executive officer of the communion. The former had proposed a larger body of bishops, priests and lay people to be elected for a congress to meet regularly to administer the affairs of the communion in all areas — administration, finance, personnel.

The 50-member proposal was the one advocated by Bishop Dean.

Among the tasks of the new council would be that of en-

couraging and guiding Anglican participation in the ecumenical movement and arranging pan-Anglican conversations with Roman Catholic, Orthodox and other Churches.

Recommendations on inter-Church relations and the new Anglican council came from a conference section on Renewal in Unity. Provided in the approved report was the setting up of a permanent joint Anglican-Catholic commission.

As example of the work to be done, bishops cited a joint commission on the theology of marriage which held its first meeting last April. Continuance of the group was urged.

The conference called for resumption of Anglican-Orthodox discussions launched in 1931, and the initiation of conversations between Anglicans and representatives of the world's 70 million Lutherans.

Final approval of the Anglican consultative council requires a two-thirds affirmative vote of the 19 Churches and provinces in the communion. The Lambeth Conference does not have the power to legislate.

Members of the council would be appointed for six years and

would meet every two years under the presidency of the Archbishop of Canterbury. On the council would be bishops, clergymen and laymen drawn from all regions. Six members would be under 28 years of age. Of these six, two would be women and two laymen.

The report of the section on unity noted that "relations between Anglicans and Roman Catholics are progressing in various ways and to varying degrees in many places. With due regard to individual conscience, we endorse and encourage these developments where local circumstances permit avoidance of misunderstanding."

"We welcome increasing signs of mutual recognition, not least in practical acts on both sides, of the reality of Anglican and Roman Catholic ministry in the whole body of Christ on earth."

On the proposed joint Anglican-Catholic commission, the report said: "The hope for the future lies in a fresh and broader approach to the understanding of apostolic succession and of priestly office. We look for a new joint appraisal of Church orders."

In the original document from the unity section, presented earlier in the conference, a paragraph had ex-

pressed belief that a "considerable majority of Anglicans would be prepared to accept the Pope as having a primacy of love implying both honor and service in a renewed and reunited Church as would seem right on both historical and pragmatic grounds."

Reservations about the section were voiced by many bishops, including Archbishop Ramsey. The paragraph was omitted in the final version, but a statement was retained which referred to "substantial divergencies" existing between Anglicanism and Catholicism on such matters as teaching authority, infallibility and mariological definitions as well as on some moral issues. The report said these matters would require serious study so they might be carefully identified and resolved.

Comments on Papacy

In discussion of comments on the papacy, Bishop C. Kilmer Myers of California spoke of "unfortunate lapses" of the present Pope, adding, "It appears the Pope has raised the issue of papal authority in the clearest terms. We must not abandon progressive Roman Catholics who are very numerous in my country who urgently wish to recover the visions of the papacy so wonderfully held by Pope John."

In a final Lambeth press conference, Archbishop Ramsey said that the meeting "began with the bombshell of the Pope's announcement about birth control." But he refuted the suggestion that this had anything to do with deletion of the unity section's paragraph about the pontiff's primacy in love. "I think the papal encyclical reveals that differences

between Roman and other Churches are still very stubborn," said the archbishop, "but it also reveals the presence with the Roman Catholic Church of so many clergy who are looking for a more diffused form of authority. Because of that we are keeping up contacts with the Roman Catholic Church and shall go on developing them."

Archbishop Ramsey observed that he thought it likely there would be another conference of Anglican bishops, with non-Anglicans attending, but that it would not be in London. Even before the 1968 Lambeth Conference opened, it was suggested that it might be the last of the decennial meetings, begun in 1867.

The conference passed a resolution calling for Archbishop Ramsey to meet with Pope Paul, Orthodox Ecumenical Patriarch Athenagoras, Eugene Carson Blake, general secretary of the WCC, and other leaders to consider convening a conference in which the questions of world peace would be examined.

During the final hours of business sessions, members of the radical organization called "Church" eluded security guards and burst into the conference chamber. They unrolled banners saying, "Not charity, but justice."

"Church" members said they were protesting the bishops' "ineffectual" talk about war. They were hustled out or left by their own decision.

Union With Methodists

Proposals for reunion of the Methodist Church and the Church of England received the blessings of the bishops even if members of the two Churches

are torn among themselves over the issue.

The statement said Lambeth welcomed "the proposals for Anglican-Methodist unity in Great Britain and believes that the proposed service of reconciliation is theologically adequate to achieve its declared intentions of reconciling the two Churches and integrating their ministries."

Against Women Priests

The conference passed a resolution declaring that at present there are no conclusive theological arguments for or against ordination of women to the priesthood, but endorsement of such ordination was not made.

The bishops rejected a report from a ministry study section which said no conclusive reasons for withholding the clergy office from women exist.

Approval of that statement would have encouraged the 19 Anglican Churches to take steps toward receiving women into the priesthood.

Bishop Basil Guy of Gloucester, England, proposed substitute wording stating that the conference "affirms its opinion that theological arguments as at present presented for and against the ordination of women to the priesthood are inconclusive."

The substitution was passed by a show of hands, and this action had the effect of shelving the whole issue.

They did vote to recommend as an interim step that Anglican Churches be encouraged to allow duly qualified women to share in the conduct of worship, to preach, baptize, read the scripture at holy communion and assist in administering communion.

Intercommunion between Anglicans and members of other Churches in cases of "special pastoral need" and on a reciprocal basis was authorized in a series of recommendations.

The action represented considerable modification of former positions by Lambeth Conferences which generally held that holy communion should be received only in Churches having the historic episcopate.

Archbishop Ramsey asserted that, in his experience, reciprocal communion was already being practiced and the resolutions before the conference only regularized the practice in a very conservative manner.

SECURITY MEN GUARDED BISHOPS AT LAMBETH

★ There were not as many security men as bishops during the month-long 1968 Lambeth Conference but they were there just the same.

According to the Anglican executive officer, Bishop Ralph S. Dean of Cariboo, Canada, "normal" security precautions were taken during the conference. He was asked at a press conference whether "trouble makers" were expected. He said he would be disappointed if none appeared since "it would show no one was troubled about us."

But "normal" could become "extra." Two supporters of a newly-formed group of radical Christians called "Church" gate-crashed a garden party held for the bishops and their wives at Canterbury after Archbishop Ramsey's inaugural address, published August 8, and the group promised more demonstrations.

The two demonstrators at Canterbury, a young man and a

young woman from London, crashed the ticket-only party to "expose the hypocrisy" of the Church. Wearing jeans and jerseys, they mingled with bishops on the green, distributing leaflets which called on them to give up enjoying themselves and open their palaces to the homeless and the immigrants.

In London, "Church" issued a statement describing the bishops as a "gaggle of reactionaries" and saying their members planned to picket Church House, where the main conference plenary sessions are held.

The statement said demonstrators would dress as beggars

and harass the bishops with outstretched begging bowls, would go to other places where the bishops might gather, and would distribute leaflets, which would also call on them to abandon their talks on unity, as well as their garden parties.

News men and other attending Church House have to carry special identifying passes. Tickets also are needed for major services.

Several bishops came here from the WCC assembly at Uppsala, Sweden. Said one from Ceylon when handed a "Church" leaflet at Canterbury: "We got plenty of this at Uppsala."

Dr. Ramsey Thinks Anglicanism Will Have 200th Archbishop

★ Archbishop Michael Ramsey, the 100th Archbishop of Canterbury, said at the Lambeth Conference that he expects the Anglican Church will survive to have a 200th archbishop.

If the tenure of the next 100 approximate that of Archbishop Ramsey's predecessors, the 200th would come about the middle of the 24th century.

The primate added, however, that a 200th archbishop may find himself in a "different kind of Church with a different kind of relationship with the Church of England," an established state Church.

The Anglican communion currently is composed of 19 provinces and independent Churches. Archbishop Ramsey said that by the time there is a 200th successor at Canterbury that Anglicanism will be different from the present communion. "It may be a united Church," he stated.

Archbishops of Canterbury have been spiritual heads of the Church of England since the mid-1500's when the authority of the Pope was set aside in the land. The monarch is legal head of the Church.

The primacy of Canterbury was recognized because of its historic association with St. Augustine of Canterbury, who evangelized southern England in the 7th century.

Canterbury's leadership in the communion is derived in part from strong former and current political ties between England and areas having Churches of Anglican tradition.

Archbishop Ramsey is a churchman quite willing to talk about the practical — social and political — issues facing the Church and the world.

In an interview he reiterated a position, stated in Uppsala, Sweden, during the assembly of the WCC, that the issue of

mixed marriages is a great difficulty in Anglican-Roman Catholic relations.

To him, the failure of Catholicism to recognize Anglican marriages and the insistence that children be raised as Catholics in mixed marriages are grave problems.

He also reasserted his disappointment in Pope Paul's encyclical on birth control. The Pope's stance in banning all means of artificial birth control, he said, "is the wrong answer." Archbishop Ramsey suggested that a better answer is allowing responsible parenthood to be a decision to be

made by husbands and wives.

On the war in Vietnam, the archbishop said the U.S. should take the initiative in achieving peace. "I hold in honor," he said, "those who have died in a cause in which they believe. It takes two to make peace, but it is up to the stronger to take the initiative."

Vietnam War and U.S. Racism Linked by Young People

★ The national conference on youth and the institutions resolved that there should be more courses on religion objectively taught in the public schools.

The meeting, billed as "a national conference planned by youth, for youth with the cooperation of adults," also said that the churches and synagogues are not doing their part in changing white racist attitudes.

It declared that religious bodies must take more forceful positions in bringing an end to discrimination in housing, employment and education.

In the resolution on religious education the group suggested that public high schools introduce elective religion courses in a three-year curriculum.

The first year, the resolution said, should offer a course on Asiatic religions; the second year should have one on African religions; the third year should offer a course on western and middle eastern religions.

The youth group suggested that churches should drop their Sunday school programs in favor of one combining dialogues on vital issues and inner-city work programs.

The meeting was sponsored by the national committee for

children and youth, an outgrowth of the 1960 White House conference on children and youth. Two hundred young people between the ages of 16 and 22 participated along with 100 adults.

In their resolutions the conference endorsed the findings of the Kerner commission report and said, "We feel that the race issue is of the utmost concern to our nation at this time, and that the problem demands the complete and immediate utilization of all our resources."

The youth conference also adopted a strong anti-Vietnam resolution calling for the war to be "ended immediately."

"The war is racist," the participants declared, "in its methods and its effects upon the non-white and economically disadvantaged people of the world."

They condemned "a foreign policy which continues to uphold the mistaken belief that 'what is best for America is best for all other cultures and nations.'"

"We feel that the best way to spread the democracy for which the United States has always stood," they continued, "is by simply practicing it to its fullest here at home."

Earlier the conference dele-

(Continued on Page Ten)

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EDITORIALS

Try to Keep Laughing! !

NOT MUCH to laugh about these days, but even the invasion of Czechoslovakia had its grim humor. How nearly 1,200 delegates to the communist party congress, supporters of Alexander Dubcek, who had been seized by the invaders, held a secret meeting under the noses of Soviet troops was but one instance of imagination and deceit used by the Czechoslovak resistance.

The extraordinary congress was held in a large industrial plant in the Prague area. The delegates, dressed like workers, went in with the midnight and 6 a.m. shifts. They had been elected earlier this summer from districts in preparation for a congress originally scheduled for Sept. 9. All had been given identity cards showing them to be workers in the plant. Security officers, all members of the resistance movement, checked and approved the disguised delegates. Leaders whose faces were well known were brought in ambulances, some dressed as doctors or nurses, others entered as patients on stretchers. The whole operation was protected by the plant's militia from the inside with their weapons on the ready.

The operation was set in motion less than four hours after the start of the invasion and the arrest of Dubcek and his associates. The congress elected a new underground 160-man central committee, which in turn, elected a 24-member presidium.

That's only part of it — an underground radio was operating at least four days, perhaps longer, in spite of the fact that 200,000 troops of the Warsaw pact armies occupied the country. Street signs were shifted to confuse the invaders; resistance leaflets and appeals were distributed; anti-Soviet slogans were washed from walls at night by Soviet security forces but the same slogans reappeared the next day.

One cannot tell at this point what will come out of the meetings in Moscow — probably not much as far as Czechoslovak freedom is concerned — but whatever it is the world has wit-

nessed one of the most amazing examples of peaceful and determined resistance in modern times.

THE WITNESS is a letterpress job. It has advantages over offset but one drawback is that we cannot do a clip, paste and photograph job. Had we been able to do so we certainly would have decorated these pages with the delightful drawings of bishops that made the Lambeth 68 brochure a tip-top job. Reports now come from London that some attending the conference got mad about the booklet but we are glad to report that a number of diocesan papers here reproduced the drawings done by Bruce Angrave.

This and the August 8 and 22 issues give you about all you need to know about the conference. However we still have correspondents in London, including Dr. John M. Krumm, so look for more in the number dated September 19.

SACHEL PAIGE doesn't know his age. It is certainly over sixty. All he says is that "the midwife died and all the books burned up." He left the majors 158 days short of the time needed to qualify for a \$250-a-month pension. So now he has been signed by the Atlanta Braves who are to keep him at least until he gets under the wire.

There are a lot of stories about his pitching prowess. Barred by the color line from rewriting big league record books in his prime, Satch contented himself with striking out most of the major league all-stars who played against his all-black team in exhibition games.

In one of these games the outstanding slugger was Joe (Ducky) Medwick of the Cardinals. Satch asked each batter: "Is you Mister Medwick?" Finally he got the answer: "Yes, I'm Medwick." Paige struck him out on three pitched balls.

Dr. Howard A. Rusk, who writes a health column for the New York Times, uses the new signing of Satch to write a piece about the dangers of forced retirement which he calls "The Waste of the Aged." The key to Paige's char-

acter, the doctor writes, is his simple philosophy of life, published many years ago:

HOW TO STAY YOUNG

1. Avoid fried meats which anger up the blood.
2. If your stomach disputes you, lie down and pacify it with cool thoughts.
3. Keep the juices flowing by jangling around gently as you move.
4. Go very light on the vices, such as carrying on in society. The social ramble ain't restful.
5. Avoid running at all times.
6. Don't look back. Something might be gaining on you.

(signed) LEROY SATCHEL PAIGE

Whenever he takes the mound everybody will be pulling for him for he will be pitching not only for Atlanta but for millions of old timers who also want to be useful.

A Look at Trial Liturgy

By Benjamin Minifie

Rector of Grace Church, New York

I'VE JUST been filling out the questionnaire for the clergy on the trial form of the Lord's Supper.

Let me confess I did not expect there would be such a division of opinion about something I assumed must be a matter of mutual agreement. That is, it seemed as though most churchmen tended to be more or less open to the need for some revision of the Prayer Book, and of the Holy Communion in particular. To many of us the old service was much too penitential and redundant. It was not sufficiently expressive of the new life in Christ, of the resurrection, of hope and joy and peace. Its long periods of kneeling made for wool-gathering and gloom!

And so it was that many of us looked forward to the much heralded new service for a new age. We knew it was for trial use, and yet we expected it to be in final form or almost so. After all, the liturgical commission had had a long time to come up with a finished product, almost a decade or more. Now that it is here and the majority of us have used it a good many times, am I not right in concluding there is a sense of disappointment throughout the Church?

Eight

And yet I find myself rather preferring the trial rite to the Prayer Book version. I would not want to vote the former in at this time, not without further revisions, but all in all is it not a brighter, more contemporary liturgy?

To be specific, what are some of the changes or revisions many of us would want the commission to consider? To begin with, the single most negative reaction of the laity here has had to do with the peace, especially the placement of it. Almost to a man, my own congregation has found it forced and artificial to interrupt the flow of the service to shake hands with the person in the pew beside him. We have had it following the creed—the penitential order having been put after the two great commandments where it more properly belongs — and it just doesn't get across.

Place for the Peace

FORGETTING apostolic precedent or some other historical concern, why not have the peace after the blessing, just before the last hymn or after the service is ended? Would this not be a much more natural place for a greeting and salutation — and I am all for the same? Let every worshipper be invited to reach out to his neighbor with caring and in the peace of God, and let it be so before going out into the world.

My second suggestion would be to ask an Auden or a Theodore Parker Ferris or a similar person with a literary style on the side of excellence to put the finished rite in language that will be of the twentieth century, for the college chapel, the urbane congregation, the ghetto one too, and a thing of beauty as well — a large order! The present rite is simply not inspired. And must we not be brave and bold and dispense finally with all the thees and thous even when addressing deity?

Let me suggest too that the opening of the proposed service is weak. It just doesn't get us started a-right. What about some good opening sentences?

Like most people I have talked with, I want the penitential order printed right in the context of the service itself, not something to be searched for by flipping pages in the back of the book. If the Prayer Book service is too penitential, must we go to the other extreme of

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eliminating it altogether? I believe Cranmer's instinct was right in including a general confession in every celebration of the Holy Communion. All of us are prodigal sons and need to be forgiven, to be restored, to make a new beginning over and over again. And is not the best place for the confession at the beginning of the service, for example, after the two great commandments? And why not just the first two comfortable words?

The Litany

THE LITANY of intercession is long-ish. If we can restore the confession and absolution as an integral part of the service, then let's eliminate the next to the last petition which becomes repetitious and is a pretty awkward bit of writing. I have a feeling that what and whom we are praying for throughout the litany needs to be re-thought. Has any thought been given to a simple rubric which would remind the celebrant of the major concerns of Christian peoples: the world, the nation, the Church, peace on earth, justice among men, schools and colleges, homes and families, the sick, the departed, etc., and permit him to use intercessory prayers at his discretion, such prayers, new and old, to be printed together in the revised Prayer Book.

The Consecration

I SHARE the concern expressed by others in the Church that in the prayer of consecration there is what seems to be a departure from Cranmer's and in turn from the distinctive Anglican position concerning the real presence of Christ in the Lord's Supper. The language of 1549 and subsequent revisions suggests plainly that the essential transaction is not in the elements themselves, but by the power of the Holy Spirit in the heart of the communicant receiving the bread and the wine by faith. As Doctor Krumm asks in effect, is the liturgical commission intentionally making a doctrinal change in the direction of trans-substantiation when it drops the old language and substitutes for it the ambiguous sentence, "Fill with thy grace all who partake of the Body and Blood of our Lord Jesus Christ"?

The prayer of consecration particularly needs, as suggested earlier, the touch of a person with style in the re-writing of it. A Catholic church-

man said to me recently, "It kind of falls apart!" It is not a great, a soaring prayer, as the climactic one ought to be.

I seem to be in the minority but I welcome the dropping of the prayer of humble access. Those last words about eating flesh and drinking blood, mystical language to the initiated, were and are a stumbling block to hosts of others trying to find their way in the Episcopal Church.

Perhaps the removal of the fracture or the breaking of the bread to the end of the prayer of consecration is very ancient and apostolic, but I tend to think Cranmer's placement of it is more natural and surely more dominical. It seems to many of our New York congregation a somewhat exaggerated bit of ceremonial to make of the fracture a focal point after the prayer of consecration.

Is the Evangelical concern about the present tense of the salutation, "... take them in remembrance that Christ gives himself for you ..." not a justified one? Does it not smack of oft-repeated sacrifices on a heavenly altar? And was it not to discount such medieval notions that Cranmer insistently hammered home the idea of "a full, perfect, and sufficient sacrifice, oblation and satisfaction — by his one oblation of himself once offered?" I have listened to arguments on the other side, but I submit that to the uncomplicated mind of a lay worshipper the new language is misleading. And while we are at this moment in the service, should not the old words of administering the Holy Communion be restored? The new ones are somewhat abrupt, and what is gained by giving up the familiar ones, so expressive of Anglican comprehension? Drop the thees and the thys, but keep the beauty and inclusiveness which represent more than 400 years of Anglican use.

To conclude with a question. Why cannot a presbyter pronounce the blessing as much as a bishop? Why this exaggerated singling out of the bishop to the diminishing of the presbyter? The latter has his ministry from Christ too. He is the shepherd of his flock. A high church friend of mine says, "No Church in Christendom makes as much ado over bishops as we do!" I insist on the right of a parish priest to pronounce God's blessing on his people!

YOUNG PEOPLE —

(Continued from Page Six)

gates heard a talk by Joseph H. Douglass, staff director of the next White House conference on children and youth in 1970.

He told them, "It is your responsibility to become full participants in the organizational structure and decision-making processes of our society."

Douglass discounted the importance of the so-called "generation-gap" which he called "a state of mind."

"I don't think there is any more a generation gap today then perhaps there was between my parents and me, or between their parents and them."

Thoughtful people everywhere and of all ages, he said, were concerned with the "tremendous problems facing our society."

"In some respects," he said, "we are all in an identity crisis, not only youth, but all of us, the whole nation."

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THE THEME OF JEWISH PERSECUTION OF CHRISTIANS IN THE GOSPEL ACCORDING TO ST. MATTHEW, by Douglas R. A. Hare. Cambridge University Press. \$8.50

The purpose of this dissertation is to show that the Gospel of Matthew assumes that the Jewish persecution of the early Christians was really only the persecution of their missionaries. The rank and file were unmolested. This is a difficult thesis to maintain, but it is handled with an interesting collection of evidence. Some of the interpretations of ancient documents are hazardous, for example the "envy and jealousy" that led to the martyrdom of Peter and Paul. This statement, found in I Clement 5, is often interpreted as Jewish opposition to the apostles. Dr. Hare agrees with Oscar Cullmann in rejecting it. But this is an example of the delicate hair-breadth interpretations that scholars in this field must weigh and measure.

One great value in this work is the clear demonstration of the apologetic purpose of Matthew. We get nowhere if we assume that the Gospels are tape-recordings of what transpired in Jesus' life. Anyone reading the Gospels must himself be something of a historical interpreter.

Dr. Hare is a good guide to start with in close study of the New Testament.

— FREDERICK C. GRANT

Professor Emeritus of Biblical Theology, Union Theological Seminary

JESUS OUR CONTEMPORARY, by Geoffrey Ainger. Seabury. \$3.50

Christianity is based upon the Incarnation which we affirm is the turning point of history by our use of the designations "B.C." and "A.D." This event should be a point of departure if the Incarnation is to be a living fact. We have kept it from being that by interpreting Jesus' sayings purely in the context of his times. The result is that Christianity is so often merely a looking back and not a looking back in order to go forward. The author reexamines Jesus' sayings not only in the light of the contemporary scene, but as judgement upon the scene and therefore as a force that causes one to look to the future. He is quite perceptive, writes with clarity, and reinforces his points with bountiful and apt illustrations from modern literature.

For Ainger, the Atonement is not merely a means of getting right with God, but is inseparably a means of getting right with one's neighbor. The Cross leads a person to find God in and through his fellow men. The Gospel does not separate Jesus from other victims in the world; he is nailed up among them. To indicate ways in which Jesus is the man for others, he is called "The Outsider," "The Representative," "The Revolutionary," "The Freedom Fighter" and finally, "The Servant,"

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