

Quirks of Custom Balk Unity Hopes

By REV. DAVID CULL
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Presbyterian Church

The Stated Clerk of the United Presbyterian Church, Dr. Eugene Carson Blake, has made a bold proposal that the Episcopal Church and United Presbyterians invite the Methodists and the United Church of Christ to form a new Christian Church.

This one man fermented and gave dynamic leadership to bring about the beginning of the most significant discussions of unity in Protestantism in the United States in our time.

One national news magazine (Time—March 26, 1961) cited the difficulty of Christians heeding Christ's teachings on unity in these words, "Quirks of custom and filigree of doctrine, thunderbolts of power politics and showers of private revelations, have split and fissured the masonry of the Church time and again throughout the centuries."

Dr. Blake chose these churches with care, for the Methodists are an earlier offshoot of the Episcopalians, just as the United Church is a more free-wheeling version of Calvinism than the Presbyterians. The Baptists and Lutherans were omitted, although his hope was, and is, that they will come in. Chief obstacles for the Baptists are their zeal for congregational autonomy and intransigence against infant baptism. The Lutherans in the United States are in the midst of union negotiations themselves. (16 major Lutheran unions since 1820).

Two Traditions
The cornerstone of the Blake Proposal is the blending of two important and divergent traditions—the traditional catholic (not Catholic) with their emphasis on sacrament and liturgy, and the Bible-centered reformation churches, with their emphasis on preaching and "the ministry of all believers."

Dr. Blake did not give a detailed blueprint of the New Church, that was to emerge later. However, he did cite certain principles:

On the "catholic" side, the Church would have to manifest its historic continuity with the Church both before and after the Reformation.

"To this end, I propose that... the reunited Church shall provide at its conception for the consecration of all its bishops by bishops and Presbyters both in the Apostolic succession—and out of it from all over the world, from all Christian Churches which would authorize or permit them to take part."

The New Church must confess belief in the Trinity and must administer the "two sacraments in Christ"—the Eucharist and Baptism. "It will not be necessary," he said, "for a precise doctrinal agreement to be reached about the mode of operation of the sacraments."

This question of the "sacrament of Christ" in the presence of controversy in the Church from

Vatican Names Observers To WCC Meetings

Stockholm—(RNS)—The Roman Catholic Church will be represented at the Fourth Assembly of the World Council of Churches (WCC) next year by a number of "observer consultants," but Pope Paul VI has not been invited, the head of the WCC said here.

Dr. Eugene Carson Blake, general secretary, speaking at a press conference here contradicted reports that the Pope would attend the Assembly which will be held in Uppsala, Sweden.

Discussing the cordial relations that have developed between the World Council and the Vatican, Dr. Blake pointed out that the ecumenical advance would be reflected in the use of the term, "observer consultants" to designate Catholics attending the meeting. At the last Assembly in New Delhi in 1961, they were merely called "observers."

"Unity is a key word in the ecumenical vocabulary, but it is not unity as an end in itself," Dr. Blake said. "This unity must be reflected in mission, in service. It comes only by renewal. This thought is borne out in the theme of the Assembly: 'Behold, I Make All Things New.'"

Renewal, "at the least," he said, "means a new engagement of the church in the economic and social problems in the world. Some people may think we commit ourselves too much outside our real 'spiritual' domain. But Christianity is, in a way, the most materialistic religion. We may not forget that His Kingdom is here and now, when we discuss the obligations that rich countries have in the world today."

the very beginning, and became particularly "sticky" in the complicated formulations of medieval metaphysical thinking in

the Roman Catholic Church. The reformers rebelled against these definitions but did not really satisfactorily solve the problem, and failed to reach agreement. The Reformation essentially set the patterns for the Protestant groups which emerged. These were the Lutherans, the Calvinists, and the "Free Churches."

The question of "inter-communion" and the question of who can celebrate the communion have been divisive problems. Blake hopes that the consultation could go beyond previous attempts to resolve these historic contradictions.

On the "reformation" side he suggested the reunited church must accept the principle of continuing reformation under the Word of God by the guidance of the Holy Spirit.

He cited that the government of the New Church be democratic, rather than hierarchical. The breadth of his vision was revealed (the Church consultation has continued this spirit) in that the reunited church would include in its catholicity, and because of it, a wide diversity of theological formulations of the faith and a variety of worship and liturgy.

History moves by the direction of the Holy Spirit of God and one man, joined by countless others, high and low in the structures of Protestantism who has taken seriously what Methodist Bishop, John Wesley Lord of Washington, D.C. said at the time of the Blake proposal: "It's a proposal of historic significance. We can no longer afford the luxury of our separate ways. Unification will be the most difficult task of the century. It is easier and more satisfying to live one's religious experience in a familiar context of old and accepted beliefs. But the church, or communion, or denomination, is never self-sufficient, and must not succumb to this illusion."

Too Late to Delay
It is not a question of timing. The peril is in delay. The situation reminds one of a sign you sometimes see on the corrugated roads of Africa. It reads, "too rough to go slow."

Since 1962, when the consultation on Church union was formed, the six churches (The Christian Churches) Disciples of Christ, The Evangelical United Brethren Church, The Methodist Church, The Protestant Episcopal Church, The United Church of Christ and The United Presbyterian Church in the U.S.A.) sent nine persons each to form the consultation, representing both lay and clerical members of the Churches. In addition other denominations, such as the Northern Baptists, have had a consultative relationship.

Since 1962 these churches have also joined the consultation, African Methodist Episcopal Church, The A.M.E. Zion Church, and The Presbyterian Church, U.S. (Southern), bringing the total to nine denominations.

The usual nitty-gritty work of consideration of advance scholarly papers, debate, re-writing, and vote brought discussion to a slow but sure sense of consensus.

From 1962-1965 a series of meetings of the consultation met to "hammer out" the platform of consensus of the churches. These meetings are known by their meeting-place. They are:

A Series of Meetings
1962, Washington, D.C.—A preliminary meeting, which established the theme, "A United Church—truly catholic, truly reformed and truly evangelical. Here they said, "theological integrity and meaningful witness demand the union of the Churches." This meeting made no attempt to reach agreement in areas of theology, but rather to locate and define areas which needed discussion.

1963, Oberlin, Ohio—where these topics were considered. Scripture, tradition and guardians of tradition, the uniqueness of the participating churches, and worship and witness of the Church. They said, "we believe the consultation has reached an important consensus on the initial question of authority in the Church... we find ourselves not ready to grapple with the sharp issues that in our history have been causes of division and walls of separation between us."

This meeting affirmed clearly that the Scriptures are God's revelation and that Jesus Christ is "the center of the Holy Scriptures." The Scriptures are the "norm" of the total life of the Church, including its worship, witness and teaching.

Likewise tradition is recognized to have a place in the history and life of the Church. "Tradition" is more than the thoughts and actions of men, but God's guidance of men. In a sense the New Testament was antedated by this "tradition" and was an expression of it. Therefore tradition and Scriptures go together. In addition to this universal tradition are the particular expressions of the individual Churches. This perhaps could better be called custom, and the consultation said "We have no doubt that such tradition must ever be brought under the judgment of the Scriptures."

In regard to liturgy they concluded, "We believe that we begin to see how to find a way by which varied practices of worship may enrich and instruct us all in the worship of a United Church." This study reached agreement on certain principles regarding worship. One is that because of its nature, worship can never be confined to a single plan or form. Here we see emerging the broad respect for the various past traditions of the Church. "Unity does not preclude freedom nor require uniformity." There is in light of this recommended that the elements of worship be agreed upon in the United Church, but that "three or four orders be set forth."

1964, Princeton, N.J.—They discussed "one ministry, one baptism, one table." They said, "we are met once again to explore the establishment of a

United Church. We intend to stay together. We intend to go forward together. We have seen a vision of what the Christian community in every place should be." It was in Princeton that the objective of beginning an agreement on the nature of the ordained ministry was seen as a key to many problems of theology and practice in the Church.

The consultation agreed that the ministry of the Church was a gift of Jesus Christ, that it was both for the Church and the world, and it was not just the few (professionals) but the whole people of God.

This raises the question of "how" the existing churches' ministry shall become one in the New Church.

1965, Lexington, Kentucky—The subjects considered were the ordained ministry and ordination. This flexible spirit was expressed: "We have arrived at much agreement on the ordained ministry, but with many questions and requests for further study. One ministry is clearly necessary to union."

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Friday, May 12, 1967

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which accepts the historic episcopate as symbol and agent of the continuity of the Church." Already at Princeton they had agreed that the ministry should include the orders of bishop, ministers (elders) and deacons.

One thing is made clear. The New Church will not replicate the past ordination of the several churches. Some rite or service will symbolize the union of the historic ministry of the New Church.

Dallas, Texas, 1966—The final report for study by the churches was adopted by the consultation in Dallas, Texas, 1966. The report shall be debated in the nine denominations or as the commission put it "for transmission to the constituencies of the participating churches for study and comment." By and large final agreement is reached as an extension of the previous meetings.

The preamble in one part sums up the intention of the union in a terse sentence, "we resolve to attempt, under God, a more inclusive expression of oneness of the Church of Christ than any of the participating churches can suppose itself alone to be."

In the preliminary statement to the Dallas report, several principles are laid down. One senses again that they set the climate for what is to follow:

1. Obedience to mission must be the primary characteristic of the Church at every level. This principle implies that "oneness" will exclude competition and overlapping in the church's mission task to the world. As a basis this is an article on expediency which could be stated like this: "Our task is too great to duplicate or waste the energies of the Church."

2. Mutual enrichment must be served and guarded. Our only loss will be our separateness, and our gains shall be the good and valuable things coming out of our various traditions.

The consultation, encourages a pressure towards "interplay" across traditional lines of our various traditions.

3. Existing relationships should be maintained and strengthened wherever possible. This statement serves as a warning that the New Church should guard against weakening its relationship with any present, existing ecumenical groups such as local councils of churches, the National or World Council of Churches.

4. Maximum protection must be given to existing diversity and liberties. Here is seen an admission to all parties in the United Church regarding free

Presbyterian Rite OK'd
Wayne, Pa.—(NC)—Archbishop John J. Krol of Philadelphia granted permission for the wedding of two Presbyterians to take place in St. Katerine of Siena Catholic Church here.

The unusual request for the use of the church was made by the Rev. William Dupree, pastor of the Wayne Presbyterian Church, for two of his congregation, William Raybock and Linda Morwyn.

The Presbyterian pastor explained that his church is being completely renovated and will not be finished in time for the wedding, scheduled Aug. 27. A nearby Methodist church is being rebuilt and no Protestant church in the area is large enough to accommodate the number of persons anticipated at the wedding.

Ecumenical Bible in Italy
Milan—(NC)—A new Bible Italian—the result of collaboration between Catholic, Orthodox, Protestant and Jewish scholars—will be published this year.

The announcement was made by the Mondadori publishing firm here. The "Ecumenical Bible" was prepared by a private interreligious commission of nine that was organized in 1959. The translation of Scriptures was prepared under the direction of 36 biblical scholars chosen from among various religious confessions and communities of Italy.

The new Italian translation has been variously dubbed "Ecumenical Bible" or "Ravenna Bible" because the project is called the Ravenna Bible Society.

Doctor Named Replaces Priest
Faton — (NC)—Bishop Lawrence B. Casey has named Dr. Andrew McBride as director of hospitals for the Paterson diocese, a post formerly held by priest, Dr. McBride, director of surgery at St. Joseph's Hospital here and a former Army field surgeon.

Bishop Casey also named new moderator of the Diocesan Council of Catholic Men, Faith James J. Bugel, and a new director of the Confraternity Christian Doctrine, Father Richard G. Rento.

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