

The **+** WITNESS

OCTOBER 26, 1967

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Story of the Week

Crisis Appeal Gets Quick Action From Bishop of Olympia

★ A proposal for the Episcopal Church to give \$50,000 with "no strings attached" to the Negro community of Seattle to help finance a self-help program of housing rehabilitation and job training in the inner city has been proposed by Bishop Ivol Ira Curtis of Olympia.

In a pastoral letter intended to be read in all pulpits on October 8 and 15, Bishop Curtis told congregations in western Washington that he would ask approval of the plan at the diocesan convention to be held in Olympia on November 9 and 10.

He emphasized in the pastoral that the project would be a local follow-up to the "urban crisis" appeal of the Presiding Bishop made at General Convention and endorsed.

In making his initial presentation of the program to the church, Bishop Curtis said that "the plan was made by Negroes and will be carried out by Negroes with the help of the Federal Housing Administration and the business community."

In brief, a new organization, Seattle Community Organization for Renewal Enterprises (SCORE) will administer a program which will:

- Provide residential rehabilitation in the Negro central area of Seattle, which has a high incidence of property that is deteriorating.

- Acquire deteriorated properties, rehabilitate and sell them to low-income central area residents at cost.

- Provide employment and training opportunities for unemployed central area residents who will provide the labor in rehabilitating the homes under supervision. Training and supervised employment will be under the direction of the Seattle Opportunities Industrialization Center (SOIC), another central area community organization.

The "seed" money, which the Episcopal Church gift would provide, will make possible the purchase of a block of five homes in need of rehabilitation. On the sale of the properties under a special F.H.A. program financed by local lending institutions, funds would be released for the purchase and rehabilitation of additional houses.

The entire program would be under the supervision of Walter R. Hundley, executive director of the Central Area Motivation Program (CAMP), which would also provide services to screen applicants for housing and provide staff follow-up through counselling, budget assistance and home maintenance information.

Hundley said that the rehabilitation of 500 homes in the Seattle central area would

"break the back" of the city's poverty program.

Bishop Curtis said the funds needed would not affect the 1968 budget for the diocese, but that \$40,000 would come from the diocesan jubilee thanksgiving fund and \$10,000 from unrestricted gifts which had been made to the diocese.

"The God of the Christian faith calls you and me to go on a pilgrimage," the pastoral letter said. "It is a journey that moves from a childhood spirituality that turns upon itself, to a more mature phase of growth that knows that not only your problem is important — but also the problem of the other fellow down the street or in another part of the world. When a man turns away from his own need to meet another person's need, then he begins to hear God's voice, and not his own. Then he stops trying to use God for his own purposes and is willing to be used by God for the purposes God revealed in Christ. As your bishop I invite you to join me on this high road."

SCHOOL NUMBER

THE WITNESS for November 2 will be devoted to Episcopal Schools in connection with School Week being observed October 29-November 5. The feature article on "Reaching the Swinging Generation" is by Canon Charles Martin, Headmaster of St. Albans School, Washington.

Fresh Look at New Problems Challenges Theologians

★ Langdon Gilkey, professor of theology at the University of Chicago, predicted that the theological situation in the future may be more confusing than it is now.

Speaking at a press conference held during a colloquium at Colgate Rochester Divinity School, he said, "The center of confusion is about the doctrine of God. Is there a God? What is his nature?"

"This is really the center of the debate. I think this is a radical situation in that theologians are actively discussing whether there is a God, and some are denying it. Many of us feel that we wish to express the reality of God, but anybody who claims that he could do so with any ease or clarity would be premature."

Harvey Cox of Harvard University noted that he felt "there is no trend, no single direction, no unifying theme that is emerging now in theology and religious life. We are in a period of great diversity which I find very stimulating, very interesting, and very good. Where we are heading has not emerged yet."

"We are entering into a period of crises and danger," Thomas F. Driver of Union Theological Seminary, New York, said. "Crises — such as Vietnam — those now found in our cities and the disorientation in the arts, all are making people very hungry for some kind of moral and intellectual leadership. I think that all of us here at the colloquium are all equally hungry, but the leadership is not evident at this time," he added.

In answer to a question about how the Roman Catholic Church feels as a result of the current

radical theological thinking, Fr. David C. Murphy of St. Bernard's Seminary, Rochester, said: "It seems to me that one of the things Catholic theology has needed is precisely the stimulation that is being given by such movements as the 'death-of-God,' and we don't find ourselves particularly worried or terrified by this.

"Instead we are stimulated and interested. It forces us to ask ourselves some questions which we have not faced for a long time. It is a healthy thing for us inasmuch as it brings a focus to our own thoughts which will lead into what I think is the key to the future—cooperative theological enterprise.

"I think that the current confused situation is recognized throughout Christendom as both real and healthy. Out of discussion comes advance and different points of view. It is no use pretending that everyone agrees when in fact they don't, and life is more creative if there is real conflict and an interchange of ideas."

Theological Vacuum

Richard Schaul, professor at Princeton Theological Seminary, said that theologians must recognize the degree to which "our failure has created the present theological vacuum."

He charged that "neo-orthodoxy, the movement which brought us into direct contact with the resources of classical theology has by and large failed to use these creative resources in dealing with contemporary problems."

Schaul called the "neo-orthodox" movement, closely identified with the Swiss theologian Karl Barth, only an interlude in

the rapidly changing social conditions of today. He said that theology must have a fresh approach in the area of Christian ethics to meet the mounting crisis of the present age.

He indicated that many older theologians working with the tools of a previous era are now quite out of touch and find it impossible to effect dramatic changes, or else they are faced with the "traumatic experience" of breaking with the immediate theological past, an exercise not conducive to constructive theological work.

Social Crisis

He said that the United States today faces a social crisis which may be even more critical than the one which was faced in the 1930's. He claimed that in the crisis 30 years ago Reinhold Niebuhr brought about a revolution in Christian social thought.

Something revolutionary needs to happen again soon, he declared, observing that the logical people to undertake this task are the experts and professors in the field of social ethics. Thus far they have given few indications of their willingness to do so, he said.

The speaker called for a new "theology of messianism" based upon the central biblical images, symbols, and stories which focus attention upon "man, the historical being, moving forward toward the goal of full humanization. The messianic longing for a new order and the emergence of individuals and communities who are willing to risk everything in order to change society are the manifestations of its presence."

Schaul stated that such a theology of messianism will be open to surprises, will free people to be relatively independent of pressures from the established order, will relate

directly to some of the most promising, and precarious developments in the New Left, and will force the attempt to describe with concreteness the way in which history is moving toward fulfillment.

In today's crisis, he said that it may be necessary for Christian social thought to move in the opposite direction from recent times.

It may be necessary, he judged, for prophetic Christians to move out of the mainstream of American politics and "contribute to the formation of a new base for radical political action."

Judgement on Society

Schaull urged theology to face the urgent questions of the role of power in the humanization of an advanced technological society, to re-evaluate and re-examine attitudes toward communism, to call into question the role of institutional religion and to break thought open to new insights, perspectives and approaches.

Harvey Cox of the Harvard Divinity School said that modern theology seems quite "baffled" about what to do with the past and with traditions. The "alienation" which at one time was between the Church and the world is now within the Church, he added.

Cox observed that the Negro uprisings and psychedelic "abdications" were two of the most important issues with which the Church and theology must deal.

"A lot of people," he said, "feel conventional means for effecting change in society are stopped up or unavailable. Therefore some people are responding with Molotov cocktails and others are going off on sugar cubes.

"In a sense this is an implicit judgment on the part of society

to solve its problems. In each there is a grain of justifiable indignation — the promises which haven't been kept to the Negroes and the stifling of the imagination which young people are complaining about now.

"Time was when being immersed in history helped you cope with the present. Now the feeling of being immersed incapacitates you."

Three theological approaches to dealing with the present can be taken, Cox said. The first, the search for "continuity" with the past, sometimes becomes artificial, he declared.

The second, the "radical" or "death of God" theology, negates the past, he said, adding that the strength of the movement is its "willingness to take the present seriously." The problem with this approach, Cox claimed, "is it focuses too much on the present."

He argued that theology does not necessarily need to subsume the "present under the past or the past under the present. Make believe becomes very important . . . If you emphasize the present, you don't even reach the kids in the ghettos or those on psychedelic kicks."

Need for Imagination

"Imagination may become the source of theology. That means theology must move closer to the arts, to poetry and music . . . That's where it is celebrated."

Dwelling on the present, he said, misses the human experience of dreaming and hoping for the future.

Terming his method a "juxtaposition," Cox said, "Instead of trying to reconcile inherited symbols with the present, another approach is to put them together, which emphasizes their dissonance the way the surrealists do or is done in the theatre of the absurd or in the new poetry."

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Religious and Civic Groups Urge Negotiation Now

★ New peace initiatives by the U.S. and a quick response from North Vietnam and the National Liberation Front (Vietcong) to end the deadlock and start peace talks were urged by spokesmen for the Negotiation Now! campaign.

The renewed plea was made in a statement released to the press and in meetings with Congressmen and state department officials in Washington.

Founded last June, Negotiation Now! has been circulating a petition calling on President Johnson to end the bombing of North Vietnam and urging Hanoi and the NLF to come to the conference table.

The coalition organization — supported by 20 major religious and public affairs groups — has reported half a million signatures and has claimed the “largest number of names ever gathered on a peace petition in the U.S.”

In its most recent appeal, Negotiation Now! said it was presenting a “specific program offering a meaningful alternative to unilateral withdrawal, to present policy, and to escalation to all-out war.”

The group urged the U.S. to “act first by stopping the bombing without condition; agree unequivocally to include the National Liberation Front as an official party to the negotiations; and name a time and place where our negotiators will appear and await negotiators of all concerned parties.”

It also asked Hanoi and the NLF to “respond affirmatively to such action and to join us at the conference table.”

“We ask both sides,” the statement pleaded, “to join in a standstill cease-fire and to

support internationally supervised genuinely democratic elections in which all political factions can bring their programs to the people of South Vietnam not by terror and violence but by orderly political process.”

The group observed that “our program is directed not only to Washington but to North Vietnam, the NLF and Saigon, the Soviet Union and the international community.

“We are putting forward a program that neither Washington nor Hanoi can misunderstand or ignore, giving no comfort to the hawks on either side who may want to continue the war to military victory.”

The Washington meeting was intended to kick off the next phase of Negotiation Now's campaign — “a non-partisan drive for a Negotiation Now! plank in the 1968 platform of both major parties.”

Spokesmen for Negotiation Now! were Bishop Anson Phelps Stokes of Massachusetts; Bishop Leland Stark of Newark; and Roman Catholic Auxiliary Bishop James P. Shannon of St. Paul.

METHODISTS RESPOND TO CRISIS APPEAL

★ The Methodist board of missions joined the National Council of Churches and the Episcopal Church in allocating funds for investment in urban ghetto areas.

The executive committee of the board set aside 10 per cent of its capital funds for “low-yield enterprises that are to be planned, developed and managed by people who are entrapped in ghetto circumstances.”

Preliminary estimates indi-

cated that the total could amount to \$4 million.

- NEW BOOKS -

E. John Mohr
Book Editor

THE FORMATION OF CHRISTENDOM, by Christopher Dawson. Sheed and Ward. \$6

Every book by Christopher Dawson is worth reading, for its illuminating views of history and its wide learning. The present one is part of the series of lectures he delivered at Harvard as the first occupant of the Stillman Chair of Roman Catholic Studies. His subject was simple and broad: Christendom!

The beginnings of Christianity are traced to the Old Testament and Judaism, quite properly, and its expression in the Catholic Church, which Adolf Harnack called “the greatest religious and political creation known to history.” Too often church history is treated in isolation; so is political history, as if religion scarcely affected it. Not so Dr. Dawson, who is interested in the history of culture, and finds religion and politics inseparable. The pure individualism of writers who view religion as personal salvation, and nothing more, is quite inadequate to explain either the course of general history or even the pietistic isolation of the lonely soul. The heresies condemned in the pre-Augustan era were cramped one-sided views of salvation as purely individualist. From Augustine on, from Pope Leo on, from Chalcedon on, the focus of the Church was world wide. What Troeltsch called the “conventicle” type of religion was banned — only to return in places after the fourteenth century. We still suffer from the unsolved problems left behind by the attempted Reformation and the attempted Counter-Reformation.

These are some of my deductions from this magnificent book. When I read it again, I will probably find some more! It truly is a book to read and reread, and treasure.

FREDERICK C. GRANT
Professor Emeritus of Biblical Theology, Union Theological Seminary.

PREDICTION AND FULFILLMENT IN THE BIBLE, by Gurdon C. Oxtoby. Westminster. \$2.45

Did the seers and prophets of Old Testament times literally foresee the

(Continued on Inside Back Cover)

THE WITNESS

EDITORIAL

Homework Leads To Conversion

"I simply try not to think about the Vietnam war. After all it is President Johnson's war." This is the attitude many people have taken in regard to the quagmire in Vietnam! Often the reason is simply that they do not want to do any homework — that is they are not willing to read the available material about the causes of the war and what is actually happening to the Vietnam people and their countryside as a result of the war and perhaps even more devastating is the fact that they do not want to think about it.

Of course they see episodes on tv, but often the long range effect of this viewing of the war is to increase their apathy. At first to see pictures of the bombing of villages or the carting away of the inhabitants of some hamlet with their furniture so that their homes could be blown up was shocking, but after seeing this type of picture frequently the effect is that the viewer becomes less and less sensitive to the tragedy involved; in a word he becomes callous and indifferent. I do not have color tv, but I am told that when Vietnam war pictures were first shown on color tv the sight of real red blood was shocking to the viewer, but the initial shock quickly wore off as the viewer became accustomed to it.

There are many lengthy books about Vietnam by such well known experts as the late Bernard Fall, but the average citizen does not have the desire or the time to read them. There are, however, a number of short paper backs which anyone willing to do his homework can read and learn the main facts about the background of our involvement in Vietnam. To read at least one of them carefully in my opinion is a must for any conscientious Christian today. Are these books effective? My answer, on the basis of experience, is yes. A "hawk" may not be turned into a "dove" but his hawkish view can be greatly moderated and I have know of a number of people who were simply apathetic relative to Vietnam or who were uninformed in regard to the facts about our country's involvement who

were converted to a definitely anti-war or critical attitude toward our country's participation.

The following list of paperbacks is not by any means exhaustive, I simply want to bring to the attention of Witness readers a few which I recommend to anyone who will do his homework.

Vietnam, Crisis of Conscience by Robert McAfee Brown, Abraham J. Heschel and Michael Novak. \$.95. Fr. Novak gives an excellent brief review of the background of the involvement of the U.S.A., Dr. Brown deals with the relation of the Church to the Vietnam war and particularly with the questions of why the consciences of Christians and the Church can not rest unconcerned, while Rabbi Heschel presents a moving meditation on "The Moral Outrage of Vietnam". Thus written by a Jew, a Protestant and a Roman Catholic it has been published simultaneously by publishing houses representing the three groups.

Peace in Vietnam, being a report prepared for the American Friends Service Committee, published by Hill and Wang, Inc. N. Y. \$1.25 presents a consideration of the whole situation in Southeast Asia, including a story of the United States involvement and suggestions for a settlement as well as an appendix containing most of the crucial documents relating to the situation in Vietnam. The book is the work of a committee of eight people, two of whom are business men, three are from academic communities, and three are in organizational work in international relations. Among the best known are Prof. George McT Kahin of Cornell and Jonathan Mirsky of Dartmouth and the late A. J. Muste of the Fellowship of Reconciliation.

Lotus in a Sea of Fire by Thich Nhat Hanh, Hill and Wang, \$1.25. Written by a Buddhist monk with compassion and yet with objectivity, it helps the reader to appreciate how the war looks from the other side of the firing line. It contains passages of literary beauty which are deeply moving. Let me quote a sample passage:

"Vietnamese see the war as I saw it in a small village with oxen drawing a simple peasant cart along the road. In the cart was a young Vietnamese woman holding her month-old baby in her arms, and with her mother beside her. The cart was piled high with their possessions. Out of the sky descended a helicopter, its blades rattling and its motor racing.

The oxen were frightened and ran away, throwing the women and their possessions all over the road. If it had been a moving-picture scene it might have seemed funny, but to them it did not. American soldiers descended from the helicopter and made it plain that they wanted the young woman to go with them. Both women implored the soldiers for mercy, but there was no mercy. The young woman handed the baby to her mother and let herself be pushed into the helicopter and carried away. This is the face of war as the Vietnamese villager sees it, and as all the simple victims of all wars have seen it."

Washington and Vietnam by Dorothy Dunbar Bromley. Oceana Pub. \$1.45.

This well known writer tells the story of the U.S. involvement and considers the moral as well as the political issues.

Vietnam, The Logic of Withdrawal by Howard Zinn. Beacon Press. \$1.95.

Starting from the perspectives of Japanese and Negroes, the Boston University professor of government carries his general argument to its logical conclusion, namely, the necessity of withdrawal, and the final chapter is a suggested fireside talk by LBJ explaining the reasons for withdrawal to the American public. Service as a bombardier in world war two turned Dr. Zinn into a dove.

There are other paperbacks which I could recommend, but I hope that if any reader of the Witness has not read at least one of these paperbacks he will do so now. Any book store can secure them for you. If a book store does not carry them, it will be edifying for the store to order them. I note that serious and "disturbing" books of this sort are not included as a rule in the package deal whereby small stores, drug stores and the like secure books from some syndicate.

— Gardiner M. Day

THE CHURCH:--SOME QUESTIONS & ANSWERS

By Ned Cole

Bishop Coadjutor of Central New York

EXCERPTS FROM AN ADDRESS AT THE CONVENTION OF CENTRAL NEW YORK ON OCTOBER 13, 1967

MAY I REPORT on the health of the Church. During my visitations in the diocese from September, 1966, through June, 1967, I met with vestries and executive committees and asked them all three questions. The persons present said, and I say to you myself, we found the meetings most helpful. May I share with you the questions posed and the most common answers.

To the question, "What are some of the issues people face in your community?" came the answers:

- Apathy of people in assuming responsibility.
- Absence of things for young people to do and their exodus from the community.
- Increasing number of employed wives and decline of family life.
- Mobility of residents.
- Consolidation of schools.
- Increase in taxes.
- Planning, zoning and urban renewal.

Sewage and pollution.

Shortage of doctors in smaller communities.

Increase of vandalism and violence.

To the question, "What personal problems confront people in your congregation?" came the answers:

Increasing problems of excessive drinking.

Problems of the aging.

Family disintegration and divorce.

Mental health problems.

Increasing teenage pregnancies.

Individual confusion resulting from Church's stand on certain issues.

To the question, "As Church leaders, what can we do to face these issues and minister to these people?" came the suggestions:

Face them cooperatively with other churches and agencies.

Give young people more meaningful opportunities for growth.

Enlightened sex education.

Adult education on civic problems and world issues.

Deepen understanding of theological ways of dealing with conflict.

Use of church buildings for community purposes and tax relief.

The health of the Church in the diocese depends upon our awareness of the real needs of the community. If we respond to these calls, minister to them on their terms, serve them rather than ourselves — the Lord will give us life. The Church's health will be wholesome. If, however, we are primarily concerned with our own survival — that church unit will succumb. "Who even would save his life will lose it; whoever loses it for my sake will find it."

Need to Listen

THE FUTURE of the Episcopal Church in this diocese depends largely on our ability to listen to the real cries of corporate and individual man. Perhaps, in the past, we in the Church have talked too much and listened too little. Sensitivity training for clergy and lay persons alike is needed. Each clergyman must engage in an annual discipline of continuing education. It is the duty of him and his vestry to plan and provide for such growth. In parish, region, or diocese, there must be opportunities for growing education of lay persons. Both need knowledge of 20th century theology and facts of the secular world. Too often many active participants of the organization can't see the problem, and many of those who could, either react defensively or are afraid of the risks involved in attacking the problem. Yet at the very time the Church needs to enhance our growth for witness of our Lord, many lay persons are required to spend more time in providing for their livelihood. I would hope all adult training would consider this task and problem in their planning. Remember Christianity started as an adult movement.

Think Twice

MAY I CONCLUDE with a few words to you all. To the clergy: Many of you are restless and consider leaving the ministry. Think twice before you go. Your concern and anguish about your calling, the Church and the world indicate you are just the kind of person Christ needs in his Church. Consider new forms of ministry. Share your burdens.

To the lay persons: Many of you are restless and consider leaving the Church. Think twice before you do. God is at work in this world as he has always been. Remember he has always revealed himself anew to those whom he has first tested.

To the members of the household of faith not in the above groups: Stand firm in the faith. Love and forgive one another. Prepare to renew your baptismal vows, "not to be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil."

Now, finally, a few one sentence requests to be considered in light of what has been said above. Act upon them here in convention or in the days ahead:

- Consider before one speaks he must learn to listen, then he can act wisely. Our culture will be destroyed if the minorities of our day are not heard and brought into decision-making roles.

- Consider corporate witness needs cooperation among the churches in each region.

- Consider the Consultation on Church Union. Be open to the ecumenical winds and the changing times.

- Consider not building one more church building for our own use. Share our present ones with other churches.

- Consider black people want economic stability first. We who have it must share it or we will all lose.

- Consider each congregation paying to the nearest taxing unit an appropriate service charge in lieu of taxes for basic tax relief.

- Consider the proposed new constitution for the state of New York on its legal merits or weaknesses, not letting it be a battleground over a religious issue adequately protected by the federal constitution.

- Consider Vietnam. We have to face it—it won't go away. To refuse to face and discuss the moral issues of this highly complex and tragic war is a denial of our Christian faith.

May God give us vision and courage for our life and witness together. Where we are in the wrong, forgive and direct us. Where we are in the right, support and establish us. But where we are, right or wrong, unite us for the sake of him who died and rose again, Jesus Christ our Lord.



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- NEW BOOKS -

(Continued from Page Six)

climactic events recorded in the New Testament? "This kind of thing," the author of this book writes, "seems to the modern mind to border on the incredible"; and his thorough examination of the use of Old Testament texts by the various New Testament writers makes it easily apparent that the earlier wooden understanding of "prophecy and fulfillment" is untenable. So much for

the negative—and it is an important one; because to eliminate the concept of a miraculous foresight which is quite contrary to observable human experience is to eliminate at the same time one of the barriers which hinders people today in their desire to appropriate scripture as a true and living word for their own lives.

By no means, however, is this to say that the concept of "prophecy and fulfillment" has no meaning. Quite the contrary. Primitive Christian use, sometimes naive, of Old Testament texts witnesses to a fundamental of the earliest kerygma or good news with respect to Christ, viz. that in him one encounters the climax, fulfillment, and answer to all of the finest and truest insights, longings, and hopes of the people of Israel. The author puts it far too mildly this way: "In connecting Jesus with the Old Testament heritage, the New Testament writers contend that he is himself, in his person and by his work, bringing to fuller actuality many of the leading themes of the ancient faith of Israel. He is recognized as the fulfillment not only of one but of many Old Testament concepts." So much for the positive.

This study is adequate as far as it goes. It fails, however, to search out and explicate the depths of its indubitably correct thesis. What, for

example, were the historical circumstances of primitive Church life and necessity which caused her to rely so heavily upon Old Testament "proof texts"? What of the fact that Old Testament concepts had a profound influence in shaping both the literature and the faith of the early Christian movement? What role does the Old Testament play in helping us to understand the meaning of the apostolic faith?

Neither the life and teaching of Jesus, nor the faith of the early Church, nor any single book of the New Testament, nor Christian faith today, can be understood without a welcoming recognition of our tradition's firm rooting in the life and history of the people of Israel. A proper understanding of the relationship between the Old and New Testaments is a crucial and much-neglected matter.

The present study, however, does not make this urgency clear. The book is informative in what it does say. Its serious omissions, however, mean a lost opportunity.

— O. SYDNEY BARR

Professor of New Testament, General Theological Seminary, New York.

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