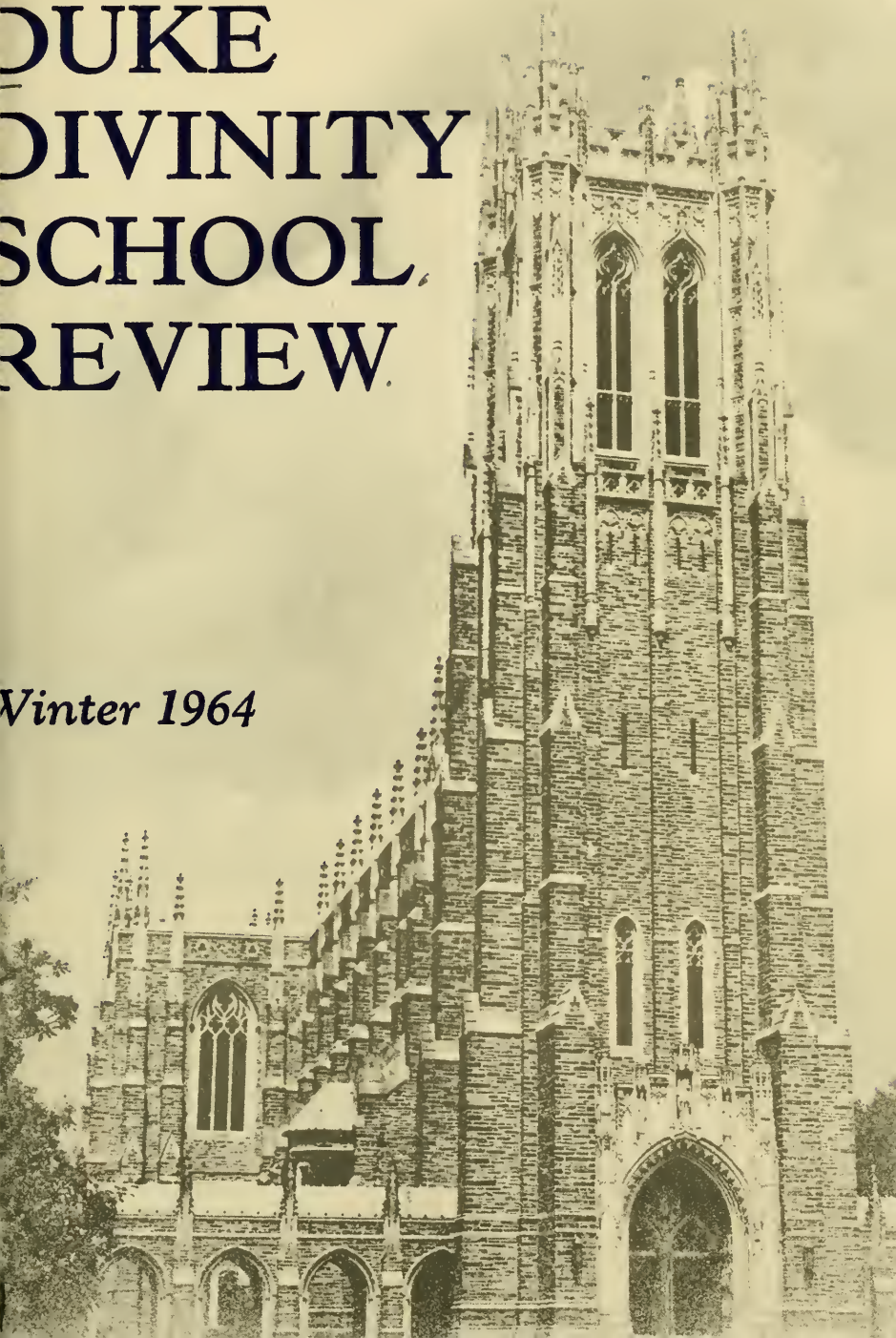
THE DUKE DIVINITY SCHOOL REVIEW

Winter 1964



For Grace to Quarrel

For glimpses of beauty, for hours of truth, for tastes of justice ar the feel of freedom, for music and mirth, for love and laughter, Lord, w love Thy world, this nation, and this place.

Because we love the world, we pray now, O Father, for grace t quarrel with it, O Thou Whose lover's quarrel with the world is the hi tory of the world. Grant us grace to quarrel with the worship of succe and power, with the assumption that people are less important than th jobs they hold. Grant us grace to quarrel with a mass culture that tenc not to satisfy but to exploit the wants of people; to quarrel with those wh pledge allegiance to one race rather than the human race; and with thos who prefer to condemn communism rather than to practice Christianity Lord, grant us grace to quarrel with all that profanes and trivializes an separates men.

Number us, we beseech Thee, in the ranks of those who went fort from this university longing only for those things for which Thou dos make us long; men for whom the complexity of issues only served t renew their zeal to deal with them; men who alleviated pain by sharing it and men who were always willing to risk something big for somethin good.

So may we leave in the world a little more truth, a little more justice a little more beauty than would have been there had we not loved th world enough to quarrel with it for what it is not but could be. O God take our minds and think through them; take our lips and speak through them; and take our hearts and set them on fire. Amen.

William Sloane Coffin, Jr.
Chaplain, Yale University

[This prayer was offered at the 1962 Yale Commencement exercises, when President John F. Kennedy received an honorary degree. It is reprinted from The Christian Century of July 25, 1962, by permission of the author.]

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Volume 29 Winter 1964 Number 1

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NOTICE: The Duke Divinity School Bulletin becomes the Review at the request of the University Administration, to avoid confusion with all of the catalogues, which are called Bulletins. In the Spring issue of this Review the Editorial Committee hopes to include an article dealing with the role of the Church in the current racial crisis. Readers who have had significant experiences (positive or negative) or particular success in changing attitudes in local congregations are invited to report these events and observations by March 20 to The Editor, Duke Divinity School Review, Box 5373, Duke Station, Durham, N.C. No personal references or direct quotations will be used without prior permission from the correspondent.—Eds.

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Reflections on Vatican II, The Second Session

Robert E. Cushman

I. The Scene

In the basilica of St. Peter's on December 2, 1963, slightly before noon, the elegantly bearded Eugene Tisserant—Cardinal Dean of the Sacred College and chief presiding officer of the Holy Synod—arose at the President's table in front of the Bernini baldaquino to dismiss the seventy-ninth General Congregation of the Second Vatican Council. As he had done on each previous day, Tisserant read the Angelus in Latin so fluent and clipped that the assembled fathers could only join him by floundering after him. When they had trailed him to the 'Amen,' the business of the Council's second session was terminated, and the purple-gowned throng, passing through the pillared atrium, spilled forth into the great circular piazza of St. Peter's.

In the second session there had been forty-three General Congregations devoted to business. In addition (on September 29), there had been the opening ceremony with its much anticipated inaugural allocution by the new Pope. This had not been disappointing. Not again until December third was the Pope publicly visible at the Council. That day he presided at the celebration of the Fourth centenary of the consummation of the Council of Trent. The event was marked by an important address by Cardinal Urbani, Archbishop of Venice. On the following and final day, December fourth, the Pope again presided with a fair show of papal splendor. There was mass, as on every other day, and the enthronement of the Gospel. There was the final voting, the papal promulgation of the two perfected decrees of the Council—that on the Sacred Liturgy and that on Media of Communication. Finally, there was the summarizing address of Paul VI into which he inserted the surprise announcement of his proposed pilgrimage to the Holy Land. There was the papal benediction and withdrawal. Then, for the last time, cardinals and bishops—white-coped for the day—poured out of the basilica into St. Peter's square. Throughout the entire Council the observers, who had been accorded unbounded courtesy in all things, had witnessed all proceedings from the best seats in the house.

With what measure of satisfaction the Council fathers turned homeward a second time can only be a matter of surmise. It is fairly plain that all were weary, chastened, and yet hopeful. In two sessions, totaling seventy-nine General Congregations, only two schema of the originally prepared seventeen had been perfected. During the second session three others of central importance had been extensively debated. The fathers had listened to 596 speeches on the part of colleagues. They had heard approximately 24 reports from Council commissioners, charged with preparation, emendation, and re-drafting of decrees. Collectively, they had written thousands of proposed emendations for schemata which in turn had to be reviewed, assessed, and incorporated or rejected by the appropriate drafting committees.

Eighty-nine secret ballots had been taken respecting the substance of decrees, not counting nine votes of cloture on further discussion. Each morning at 8:30 the Council fathers had celebrated mass. They had prayed together, endured together, hoped together, jostled one another in the press of the coffee bars—"Bar-rabbas" or "Bar Jonah." Now they would go home, some together, others singly to remote corners of the earth. They would resume their essential role in far-flung places as pastors of pastors and shepherds of souls. And most, I think, would face with renewed spirit and devotion the varying exigencies which the Catholic Church confronts in widely differing parts of the world.

There is no doubt in my mind that the devout and compassionate concern of John XXIII for the inner renewal of the Catholic Church has both inspired and released a latent and ripening response on the part of the Church's episcopal leadership, and that from widely differing areas of the world. Not unanimously but predominantly the mood of the Council is one of self-searching. Pastoral concern for the salvation of mankind seems to have replaced dogmatic arrogance or fearful self-defensiveness. There is a leaven of openness at work in the midst and a growing and devout concern for the recovery of essential Christian community, first among brethren within the Church and, secondly, with brethren outside the Catholic fold. It is this leaven and this predominant but not uncontested mood and spirit which, I believe, promises to make the Second Vatican Council, in the end, a fruitful as well as fateful milestone in the history of ecumenical Christianity.

It must, however, be fully admitted that the clear and explicit meaning, import and character of the event called the Second Vatican Council is only adumbrated and, at the moment, is far from manifest.

Signs and signposts there are—admitting one must confess of varying interpretation—but the fact is the Council is not over, and until its final decree is promulgated and the 2400 fathers have dispersed to implement in their several places both the positive and permissive legislation of the Council, we shall scarcely be possessed of either the data or the historical perspective required to apprehend, much less to evaluate, the meaning and significance of the Council for present-day Christendom or even for the Catholic Church. In a certain sense Archbishop Leo Binz of St. Paul, in a pastoral letter to his people, is right in suggesting that the meaning and significance of the Council rests with the young who "will live the Council in the coming years."

In any case, the Council will reconvene September 14, 1964, and very much is in flux concerning the substantive content of decrees yet to be perfected or discussed. At this juncture no one, not even the Pope, can foretell what will finally prevail as the thrust and growing edge of this enormous conciliar effort. I say this not alone on the ground that John XXIII, in his concern for bringing the Church up-to-date, intentionally called a Council as a way of breaking the Church open to the renewing and reforming influence of the Holy Spirit. I say it because, as a Protestant, I believe that the Holy Spirit has unpredictable surprises for those who really submit themselves to His working. And unless I am deceived there is impressive evidence in the Roman Church today of uncommon openness to the Holy Spirit's working. In addition, there is a very threatening secularized world confronting the Roman Church, as it confronts all churches. In a stagnant condition, no church can fulfill its mission to this world, or perhaps even survive.

Fully sensible of this and other perils, John XXIII, with uncommon insight and courage, declared for *aggiornamento,* not as accommodation to the modern world but as renewal for mission. He knew that what brings the church "up-to-date" is never conformism or face-lifting but recovery of the Church's own inner meaning and essential life. Animated more by pastoral concern and love of men and less by considerations of dogmatic and scholastic refinement, he was able to perceive and declare that renewal might entail alteration, not of the substance of the Church's teaching and life, but the form and mode of its historic expression. Explicitly, John XXIII had declared in his opening address to the Second Vatican Council: "The substance of the ancient doctrine, of the *depositum fidei,* is one thing; the way in which it is expressed is another."

The full import of this unprecedented papal declaration may long

be debated. It confirmed the tradition-bound conservatives of the Curia in their suspicions of Pope John and hardened them in resistance that continues today. Nevertheless, Pope John's declarations broke open a dam of self-defensive conservatism behind which the living waters of faith were artificially impounded and becoming stagnant. It was stagnation which so oppressed the Pope. More than any modern Pope he had seen and experienced the restless material and spiritual agonies of the modern world. More than any he could see the sterile impotence and irrelevance of arthritic ecclesiasticism to the perplexed and tortured human situation all about him. From Saint John the Evangelist he had learned that "perfect love casteth out fear"; so he opened windows. He opened the sluice-gates and let the waters flow. The situation remains fluid with the Council today because the waters that were unloosed as yet remain incompletely channeled. This is what gives such keepers of the impounded waters as Cardinals Ottaviani, Ruffini, Siri, and Marella the awful sense of being swept away in the flood. Their instinct is to close the sluice-gates or shore up the bursted dam. And, I have no doubt they sincerely believe they'll be damned if they don't!

Doubtless we shall be well-advised to treat this metaphor of the flood, like other metaphors, with proper caution. It is only a manner of generalizing a state of affairs of which there is sundry cumulative evidence for those who attentively followed the speeches of the Council. Granting to the metaphor, however, some measure of truth-value, I think it possible to understand better not only the forward movement and subsequent impasse of Vatican's second session, just concluded, but also the extremely dynamic, fateful and difficult assignment inherited by Paul VI from his daring, beloved, and evocative predecessor.

II. Some Non-Theological Factors

As I read the situation, linear and inter-linear, Paul VI is a man called to guide unleashed waters into new and serviceable channels that do not too much alter the received dogmatic and ecclesiastical structure of the Roman Church. Serviceable channels are those capable of conserving essential Roman Christianity while better fitting, at the same time, its doctrinal, pastoral and liturgical expressions for fulfillment of its mission to the modern world. This calls for statesmanship of the first magnitude in the reigning Pope, assuming, as I do, that he has the will and the purpose to pursue the end in view. For the Pope is caught between insurgent extremes at either end of

the continuum. His eventual success will depend upon obtaining the articulate support of the moderate and preponderant center.

During the second session of the Vatican Council, Paul VI discharged with magnificent self-discipline the enormously difficult role of being the Supreme Pontiff while carrying out under the shadow of his highly revered predecessor the program of his predecessor. With something like filial piety, he restated in his inaugural address to the second session, and with the beauty of intellectual clarity, his own version of the program of John XXIII. The re-affirmed objectives he named as: the Church's self-awareness or self-knowledge; her renewal; the coming together of all Christians in unity; and the dialogue of the Church with the modern world. The controlling motif of the address was its Christo-centricity: "Let no other light illumine this Council," the Pope urged, "than Christ the light of the world."

As I listened to his messages and carefully watched his face and manner, I was assured of the authenticity of his piety and the integrity of his mind and word. I was aware that he carried his conferred eminence with something like embarrassed modesty but, nevertheless, with resolution to represent in his person, word and deed the Supreme Pontificate. But it was a burden for him that called for more than human resources. It was not that he said so, but his face said so as he steeled himself for the requisite repose in the midst of pretentious ceremonial splendors.

Everything indicates that Paul VI is a man of disciplined intelligence whose avowed platform follows closely upon that of his beloved predecessor but who with a scholar's temperament and without the transparent personal magnetism of John XXIII or his extraordinary prestige inherited the tough and treacherous task of seeing the program through. He is destined to see it through, I believe, as the focal point of powerful contending forces both from within and without the Church.

As to forces within the Church, it is quite likely that the reactionary and conservative group within the Curia did succeed, by sundry maneuvers in obstructing progress at the second session, especially in its closing weeks and days. After the historic vote of October 30, establishing by a strong majority the principle of "collegiality," the "freeze," perhaps, was on. It was commonly acknowledged that Ottaviani, chairman of the Theological Commission that was charged with indispensable business for the Council, called few meetings, and, when ordered to get the Commission to work by the Pope, consumed valuable time interposing an array of procedural questions that pre-

vented attention to substantive business relating to the emendation of the schema *On the Church.* When the Holy Office was publicly indicted by Cardinal Frings of Cologne for scandalous procedures, Ottaviani's reply in the Council was unconcealed exhibition of anger and veiled threat, embarrassing for its unseemliness in Council.

Respecting the slowing down of Council action, it is true that the moderators of the Council, whose good faith can scarcely be doubted, did not put to vote the question of including for formal debate Chapters 4 and 5 of the schema *On Ecumenism.* As you know, these deal with the Jews and "religious liberty." In fairness to the facts, however, it is not to be overlooked that the Council was running out of time and that both pace and procedure would probably not have allowed unhurried deliberation and decision on these critically important issues. This, indeed, Cardinal Bea admitted on the final day of business. While he confessed to disappointment that a vote was not taken to make the chapters a basis of discussion, he conceded to the moderators a wisdom in giving full rein to debate on the first three chapters. At the same time, most adroitly, he served notice to any subversionists that the Secretariat would persist in its proposals regarding Chapters 4 and 5 and quoted the proverb: "What is put off is not put away."

Nevertheless, these and other circumstances have occasioned expressions of disappointment and criticism on the part of some observers and publicists. I cannot agree with the reasoning of the Catholic writer of the *Time* article for December 6, caricaturing the second session of the Council as "a parliament of stalemate, compromise, and delay." There was delay, but not stalemate; and, as for compromise, only the disappointed idealist anticipates that his reforming program should have received *carte blanche.* Also, I would regard it as naïve for any Protestant observer to go to the Vatican Council with "buoyant optimism." The history of Councils affords slight basis for such expectancy, and I would think that both the writer of the *Time* article and the erstwhile "buoyant optimist"—both of whom I knew at the Council—exhibit scant understanding of ecclesiastical power structures and the hard realities of political and administrative maneuver. These are unavoidable in the accomplishment even of the Lord's business when confronted by built-in forces of resistance within the Church. As I see it, there was moderate and commendable progress at the second session of the Vatican Council together with the decisive exposure of vectors of future development that are unfulfilled but promising.

In the midst of it all, the new Pope was faced with the hard task of establishing his leadership of Church and Council without objectionable exercise of authority. He had the delicate job of deferring to his predecessor and his predecessor's program of Church renewal—both of which he conscientiously desired to do—while at the same time, he passed out from under the shadow of his predecessor and acquired stature, the right to leadership, and created his own image as Supreme Pontiff. All this had to be done quickly and in the limelight of the assembly of the world's Catholic hierarchy. In that context, he could neither attempt too much nor too little. Furthermore, he had to establish his leadership while confronted with the embarrassment of Curial obstructionism which got into the open in the Council, but could not openly be man-handled in the presence of the Council. Indeed, it could not, I believe, be immediately handled at all because of serious problems in and formidable pressures from the external political arena. On this I will only say that Italy has recently been and is still passing through a precarious political crisis of gravity for the Vatican State and also for Western Europe.

I am suggesting, then, that the great ecclesiastical and spiritual impulse in the Catholic Church represented by the II Vatican Council cannot now be viewed in isolation from the environing political context and that, accordingly, its accomplishments to date cannot be measured or evaluated simply in terms of the potency or impotency of resident ecclesiastical impulses within the Church itself. The program of renewal to which the majority of the Council recurrently shows itself committed by its voting, and to which Paul VI is conscientiously pledged by avowed declaration, encounters not only the adept and entrenched resistance of some powerful Curial forces but also the ingenious capacity of those reactionary forces to contrive to marshal more than their own weight of resistance. And this weight is brought to bear most directly upon the Papacy.

III. Council Intermission and Papal Task

It is against this background, as I interpret the matter, that we heard the surprise announcement from Pope Paul, on the final day of the Council, of his intended pilgrimage to the Holy Land. Some things that I surmised then have been subsequently verified by actual events. Most obviously, the Holy Land, particularly the sacred scenes of Christ's sacrificial death, would afford the likeliest spot in all the world for a meeting with high representatives of Eastern Orthodoxy. One immediately surmised that there would be a meeting

necessarily with the Orthodox Patriarch of Jerusalem. As it turned out, the Pope's journey to Gethsemane and the Mount of Olives would be rewarded by a meeting with the Ecumenical Patriarch of Constantinople, the spiritual primate of the Orthodox Church. The Pope, in his pilgrimage to Jerusalem, went to the one place in all the world where neither he nor his Orthodox peer would need condescend to the other in going and in meeting. Orthodoxy could not go to Rome to a Council and had not gone. But both Rome and Orthodoxy could accept the humiliation of meeting the other in the place of the Lord's humiliation. This meeting is of the highest historic significance and Paul VI has proved that he could contrive what no Pope has been moved to contrive in a thousand years. This I submit is uncommon Christian statesmanship with promise of fruits unknown.

Secondly, it was plain that a pilgrimage to the land of Jesus Christ was an affirmation of the primacy and lordship of Christ and the dependent subordination of Peter as the "servant of servants." No Pope had gone to the place of Christ's life, death, and resurrection. Through the centuries the Roman Church had asserted the primacy of the See of Peter. In asserting its primacy, it had often assumed its self-sufficiency. In its claim to the "keys" it had often succumbed to what Bishop DeSmedt of Bruges, in the first session of the II Vatican Council, deprecated as "triumphalism." At Nazareth the Pope did not fail to extol Mary and sacredness of family life, but he gave the greatest part of his time and energy, as on the Via Dolorosa, to scenes of Christ's ministry, his teaching, and sacrifice. I leave you to match these facts with subsequent pronouncements, but do not forget two things: Do not forget the Christo-centricity of the Pope's inaugural allocution and do not forget that, by a somewhat slender majority on October 29, the Council fathers voted to include a statement on Mary, the mother of the Church, within the schema *De Ecclesia* rather than constitute a separate schema on Mariology. The Pope did not ignore Mary, but in his trip to the Holy Land it was Christ he honored centrally.

Thirdly, in order to visit the sacred places of Jesus' life and ministry, it was necessary to go to the Jews and then to the Moslems and, among them, to Arab Christians. It was necessary to cross and recross the bitterly disputed boundaries which none are allowed to cross. But the Pope was allowed to cross and recross. From both warring sides he received gracious greetings and returned them in kind. From the Holy Land he sent personal messages to the heads of those confessional groups from which observers to the Vatican

Council had come. It was a greeting from the Pope on pilgrimage in the land of our common faith. In that land the Pope is a common debtor with all Christian believers, Protestant or Orthodox alike.

But let us, in the fourth place, not obscure another main point. The Pope was warmly received by Arabs and then by Jews. In this connection, let us remember that Chapter 4 of *De Oecumenismo* is an exculpation of the Jewish people in reference to Christ's death, the first such official pronouncement by any part of Christendom. In Council debate, it was openly opposed by certain fathers representing the Eastern rite churches in communion with Rome as having danger for Arab Christians in Moslem lands. Perhaps we should consider whether the Pope, in going to both Jews and Moslems, was preparing the way for a right interpretation of this momentarily delayed conciliar pronouncement. I think so, and by visit to the Jews he was doing what he could in the face of persecutions still alive and seemingly reactivated in Russia.

But, fifthly, there is still another implication of this papal pilgrimage. From another standpoint, the pilgrimage was a spectacular reminder to Latin, and especially to conservative Italian Catholicism, that Catholic Christianity is not exclusively or primarily Roman at all, that it rests upon Jesus Christ, not upon the See of Peter, and that it had its origin far away on soil made sacred by the Son of God. I venture to offer the surmise, which only the future can confirm or refute, that, basically and fundamentally, Paul VI went to the Holy Land to enforce the internationalization of Catholicism, the Papacy, and the Curia. He went to further advance what John XXIII strove to do, namely, to emancipate the Church from the ingrown and inbuilt domination of the Latin Curial mentality and its oppressive control. To do this Paul VI must become more than the Roman primate and patriarch; he must become independent enough of the Vatican to properly claim leadership of the world Catholic Church. For it is a Church whose episcopal leadership will not much longer accept unresistingly the hegemony of a group of unreformed, socially unenlightened, and outdated Italian provincials.

This, I think, is what the Pope also knows. He knows that this is part of the meaning of the overwhelmingly favorable vote for the "collegiality" of the episcopate. He knows also that Curial reactionaries tried to steal and subvert the import and fact of this vote after its adoption October 30, 1963. He knows that this will not be tolerated by the majority of the Fathers.

The Pope has work to do in the next few months before the

reconvening of the Council September 14. He went abroad to strengthen his hand and clarify his pontifical image with his own Roman people to ready himself for the showdown. We are in point of fact, on these hypotheses, at a turning point in the history of Roman Catholicism.

Finally, the Pope knows, I think, that ecumenical discussion between Roman Catholicism and Protestantism or Orthodoxy cannot become serious so long as the authority and authenticity of the Roman See is compromised by a Latin or Italian regional bureaucracy. Catholic Christianity can no longer endure such provincialism. Inevitably, the renewal of the Church means its *de facto* internationalization as the pre-condition of *bona fide* ecumenicity. Just prior to the second session Paul VI had made important policy statements in this direction. But to accomplish these things is the work of a master statesman who must also be a Christian. It remains to be seen whether Paul VI will be able to enlist the resources of the II Vatican Council that he distinctly needs. It remains to be seen whether the Council fathers, in their turn, will be pliant and answerable to the leadings of the Holy Spirit. I do believe the signs of the Spirit's working are visible and that they are signs of promise.

IV. Ecumenical Achievement and Prospect

The author of the controversial volume *Letters from Vatican City* narrates a widely circulated story about Pope John's explanation, to a visiting cardinal, of his call for a Council. The Pope simply went to the nearest window, opened it wide, and let in fresh air. There is hardly any doubt of a new circulation of air in the Roman Church and, further, that unprecedented gusts of ecumenical wind are blowing. Evidences of this are various. At the Montreal Conference on Faith and Order this past summer, on an epoch-making evening, Paul Emile Cardinal Leger was host to an inter-faith convocation of common praise, prayer and ecumenical address that left some of the sophisticated gasping. After the meeting, the High Commissioner of Canada's Salvation Army told me that the icy cold of Roman priests toward the persons and work of his people had perceptibly thawed in recent months.

It is this widely recognized atmospheric change, replacing a long prevailing cold front, that has fostered the somewhat inaccurate notion among non-Catholics that the main purpose of Vatican II is Christian unity. The primary purpose is, more exactly, the "renewal"

and even "reformation" of the Catholic Church to the end of fulfilling more perfectly her pastoral and redemptive ministry to a demoralized and unchristianized modern world. On one occasion Pope John is reported to have commented: "If after this is accomplished, our separated brethren wish to realize a common desire for unity, they will find the way open to a meeting and a return to the Church." The word "return" may not indicate the whole of Pope John's ecumenical thinking, but the stress upon "renewal" does indicate his understanding of the order of priorities. The Catholic Church must set its own house in order first, and, in point of fact, this principle finds emphatic statement in the schema *On Ecumenism,* where even the word "conversion" is mentioned as preliminary to honest search for unity by Catholics. In his inaugural allocution Paul VI underscored the point: "Only . . . after the Church has perfected the work of inner renewal, will she be able to show herself to the whole world and say: 'He who sees me sees also the Father.' "

Without trying to measure or expound the range of Pope John's ecumenical understanding, which, in him, rooted in Christian charity and experience-ripened Christian fraternity that crossed denominational lines, two things he did to promote ecumenicity must be noted. He created the Secretariat for the Promotion of Christian Unity and placed the German theologian Augustine Cardinal Bea at its head and, secondly, through the Secretariat, he invited non-Catholic Christians to participate in the Holy Synod. They were to come not as participants in official debate nor with voting privileges but as fraternal delegates or observers. They were to be privy to all the public events of the Council and recipients of all documents received *sub secreto* by the Council fathers. And they were to be invited to make commentary, through the Secretariat, on any and all subject matter submitted for deliberation and debate in the Holy Synod.

It is no doubt out of place here to enumerate endless courtesies and most thoughtful provisions afforded the observers by the able staff of the Secretariat under the direction of its notable chief officer, Monsignor J. Willebrands. Common courtesy, however, not only requires public acknowledgment but also serves to point out two important ecumenical facts about the Council. They are that, on the one hand, Vatican II itself became the context of vital and authentic ecumenical interchange and fellowship; and, on the other hand, the regular and continuing attendance of the observers had a galvanizing and, I believe, curative effect upon the Council itself. Both of these

outcomes, I well believe, were anticipated by Pope John and his counselors.

If the windows of the Catholic Church needed opening for circulation of fresh air, it would be even better if fresh air could be imported. If there were mentally air-tight Curialists who abhorred and feared Protestants, what was better than to bring the stereotyped dreadful creatures where they could be seen and, possibly, spoken to in passing? It might be worth seeing whether contempt and disdain for non-Catholics, who had the effrontery to call themselves Christians, could survive continuous observation of them across the main aisle of the aula and recurring casual meetings and greetings in the to and fro of daily encounter.

As for the galvanizing and curative effect of the continuing presence of the observers, just imagine what would be the effect upon the meeting of an Annual or General Conference if a body of fraternal delegates of several denominations, including Catholics, were corporately provided a box and invited to observe and audit the discussion and debate of Methodist churchmen dealing with the most fundamental questions of church, ministry, worship, and social concerns, with each auditor fully equipped to hear and evaluate critically every utterance!

I give you the answer briefly: old shibboleths become clanging symbols, clichés are palpably thread-bare, sectarian animosities are restrained or silently rebuffed. Provincialisms are better seen for what they are even by their protagonists, and irresponsible partisanship somehow stands revealed for what it is. The result is something like candor, self-imposed restraint, self-critical awareness and probity. Enforced is the necessity of being cogent rather than noisy, persuasive rather than emotive, and coherent rather than grandly unctuous. The case is argued on its merits, and where there is profound difference and disagreement, tactful but honest dissent is openly acknowledged rather than covertly rationalized.

I suggest that in very fact, not uniformly, perhaps, but in quite a perceptible measure, this was a consequence of the continuing presence of the observers within the Council precincts. It was a kind of silent encounter whose fruits, while they may never be measured, will surely figure causatively in whatever ecumenical advances are made by Vatican II. John XXIII had done the most that he could to simulate, if not fully to realize, the conditions of a truly ecumenical Council of Christendom. This of itself, as I perceive it, is among the important ecumenical facts of our time.

V. De Oecumenismo *and Current Catholic Ecumenicity*

The schema *On Ecumenism* was laid open for Council discussion by Cardinal Cicognani and Archbishop Martin of Rouen, November 18th. Therewith, the emphasis on Christian unity, inaugurated by John XXIII and reaffirmed by Paul VI, was given articulate voice and, at least, a preliminary substantial form. *De Oecumenismo* had been prepared by the Secretariat for Christian Unity, and some members of the Secretariat, by their own testimony, had anticipated rigorous criticism in the forum of the Council. However, save for the outcries and somber warnings of a few die-hards, it was adopted for discussion by what Cardinal Bea interpreted as moral unanimity, that is, the first three chapters dealing with the principles and practice of Catholic ecumenism and a chapter on separated Christians.

The chapter on the Jewish people in relation to Christ's death and that on "religious liberty" were not formally adopted for discussion, as we have seen. While that on "religious liberty" may be regarded, at least by non-Catholics, as a necessary and integral part of any significant platform of Catholic ecumenicity, nevertheless the first three chapters set forth the basic principles and chart the ecumenical course. In passing, it is worthy of record that the American and British hierarchies solidly, even fervently, supported the chapter on "religious liberty." Its language, I might say, is often strikingly and, to me, amusingly like that of the seventeenth-century Puritans.

What little I can say about *De Oecumenismo* should, in all fairness, be qualified by the warning that it does not embrace in fact all the fruitage of the Council which contributes to Christian unity or promotes that cause. Achievements to date, conducive to Christian unity, would properly include important advances in liturgical reform, already promulgated, together with developments in the doctrine of the church, bearing upon both "collegiality" and Mariology. These cannot helpfully be discussed here, although they are verily integral to the total ecumenical thrust within the Roman Church. However, it remains true that the schema on ecumenism must carry the heavy responsibility of articulating the rationale of Christian unity as currently understood and expressed by the Catholic Church.

This is a real chore and a heavy burden and a tricky assignment for the Secretariat for the Promotion of Christian Unity. For it is only recently created and without the status and prestige of far more venerable offices of the Roman Curia. It is a new-comer, charged with implementing the fervent vision of Christian unity unveiled by John XXIII, but forced to plot an uncharted way between the Scylla

of intrenched traditionalism and the Charybdis of fermenting enthusiasm. Thus, whatever we conclude about the schema in its present form, and it is under revision now, we must acknowledge the hazards attending its composition. It was prepared for the highest Council of the Church at a time when the ecumenical impulse within the Roman Church was nascent and but recently released and could not be counted upon to have invaded the consciousness of the whole episcopate as an urgent claim much less to have permeated the constituency.

I am, therefore, not surprised that the chapter on principles is, from the Protestant standpoint, disappointingly conservative or that the chapter on Catholic practice of ecumenicity is encouragingly progressive. It is, further, no occasion of real surprise that, in the third chapter, the Roman Church reveals its consciousness of greater historic, doctrinal, and liturgical affinity with Eastern Orthodoxy than with the Protestant West. Both the schema and the Pope's recent pilgrimage rather plainly indicate that Roman efforts toward Christian unity in the immediate future will be forthright attempts at *rapprochement* with Orthodoxy. To this end, I would say that the solid and definitive establishment of the "collegiality" of the episcopate, correcting the imbalance of papal absolutism—permitted by Vatican I and fostered by the Curia—is simply indispensable as a condition *sine qua non* of any reconciliation with the East.

In the long thoughts of John XXIII, there had to be Vatican II to complement and modify Vatican I. Collegiality is the core issue; and I see in Paul VI's word and action nothing to countermand and almost everything to vindicate and confirm this movement. Reconciliation with Orthodoxy is most probably the immediate objective, or one might say, the "big push" of Roman ecumenicity. Great, then, was the disappointment when only Protestant confessional or independent Eastern rite churches patronized the Council, and when the Orthodox appeared belatedly only in the persons of two observers from the Russian Orthodox Church.

This interpretation may not be confirmable by the testimony of any Roman ecclesiastic. The American hierarchy would be the last to know it or to confirm it. It is a proffered hypothesis which only events will confirm or confute; and it need not in any way suggest that the Roman Church is indifferent to unity as related to the Protestant West. It only suggests that Rome understands quite well the range of probabilities in things ecumenical and, quite understandably, designs to pursue the likeliest. In this interpretation of the situation,

there is, obviously, import of moment for the structure and strategy of the World Council of Churches. The powerful ecumenical thrust of Catholicism toward the East, if even half successful, could easily upset the balance of forces in the current World Ecumenical Movement as we have known it.

As we find them stated in *De Oecumenismo,* the principles of Catholic ecumenism are fairly plain. Ecumenism is the end-product of the love of God whereby he sent his Son into the world for the redemption of human kind. Out of the redemptive ministry, death, and resurrection of the Son was raised up the Church, the people of God of the New Covenant and possessed of "One Lord, one faith, one baptism." Christ's Holy Church was built upon the foundation of the Apostles. The universal mandate of teaching, governing, and sanctifying was accorded to the "college" of the Twelve over which Peter was chosen to preside, confirming them in faith, and feeding the entire flock in perfect unity. In short, ecumenicity is wholeness and unity of the historic and undivided Catholic Church.

Christ prayed for the unity of his Church, "That they all may be one." But there have been schisms or separations that deface the unity of Christ's Church. Those separated are deprived of the plenitude of grace and truth that has been entrusted to the Catholic Church. Therefore, the ecumenical mandate is to cleanse the Church of all that impedes the adherence of the separated brethren in order to share more fully the treasures of truth and grace entrusted to her by Christ. The ecumenical task is imperative and a mandate upon all clergy, laity, and religious. Ecumenicity defines the *telos* of the Church. It is the unity of all the faithful in the Holy Catholic Church, considered as fulfillment of the purpose and redemptive love of God. Accordingly, exclusiveness, polemic, and defensiveness must be replaced by inclusiveness, inner renewal, and openness.

There is not any doubt that John XXIII and his dedicated followers have, in great part, accomplished this revolution already and that, within the compass of these principles, the Roman Church is already ecumenically on a great offensive push. Obviously, this is not quite what we have understood by ecumenicity in circles of the World Council or Faith and Order, at least it is not what the Protestant participants have understood. We have thought of unity against the background of a different conception of disunity. We have thought of our present dividedness as just that, namely, separation *among* something like equals. But not so *De Oecumenismo*: it conceives dividedness as separation from the authentic parent body—

the Catholic Church—full of the plenitude of grace and truth. And a part of her dis-grace is that her rightful children are separated from her. And this is now admitted to be, in some part, her own fault and a fault that needs and is in process of removal by the II Vatican Council. Thus, it is also a basic principle that renewal is preliminary and indispensable to reunion or unity.

Before referring to Catholic practice of ecumenism, one further salient principle needs mention. It is that duly baptized separated brethren, while they may not enjoy perfect communion with the Church, are bound to her by *some kind of communion.* This half-way bond is, moreover, a fraternal bond. It justifies the recognition of many signs of the Spirit's working outside the Church. It justifies also, perhaps, the following recommended ecumenical practices, *viz:* study of the religious life, culture and doctrine of non-Catholics; theological dialogue; ecumenical instruction for priests, missionaries and religious; common prayer in company with the separated brethren; cooperation with them in social amelioration and humanitarian action.

As one morning Gustave Weigel, now of blessed memory, translated these passages for some observers at the Pensione Castel San Angelo, someone—I think it was Albert Outler—expressed disappointment. To this Father Weigel replied, "There is progress here all the same!" There *is* progress when we compare this openness with former Roman exclusiveness. But I am disposed to wonder whether the composers of the schema ventured too little and too timidly. In the forum of the Council few voices were raised in warning against the dangers of such a modest measure of community with non-Catholics. True, the voice of Cardinal Ruffini was raised again and a few others, but the strenuous criticism anticipated did not materialize in reference to ecumenical practices allowed or commended. Voices were raised, sometimes, urging recognition of greater dignity for the churches of the separated brethren.

In conclusion, I propose the following alternative hypotheses, the respective merit or truth of which only time can verify or correct: On the one hand, what we find in the first recension of the schema on ecumenism may be a tentative probing maneuver to discover what latitude of movement there is within the episcopate for positive ecumenical advances, what are the pockets of resistance, and the maximum leeway or expectancy. In short, we have a trial balloon from which the Secretariat may receive guidance for a more constructive

and daring venture. This is a likely possibility in view of the great sagacity of the Secretariat's leadership.

On the other hand, it simply may be true that the existing Roman Catholic vision of ecumenicity is no wider or longer than the time-worn thesis that Christian unity is union *with* the Roman Church as disunity is separation *from* the Roman Church. It may be that the ecumenical effort of Rome is a general house-cleaning as a needful inducement to come home. This is really all the schema in its present form holds out. And this, it may be, will prove enough to initiate stages of reconciliation with Eastern Orthodoxy, provided that, in the schema on the Church, the full import of episcopal "collegiality" is confirmed and sharpened to the point that the Papacy becomes only the chief *praesidium* and focus of unity in the Church. At least theoretically, reconciliation with Orthodoxy may be possible when the Pope is conceded to be *primus inter pares,* first among equals.

I do not venture to declare whether the principle of "collegiality" has in it such potentiality. I am sure that to understand and follow the present ecumenical drift of the Council requires keeping "collegiality" and the expressed principles of ecumenism in complementary relationship. If these can be made to dovetail, then reconciliation with Eastern Orthodoxy will be the direct and practical outworking and program of the aftermath of the Council and of Pope John's revolution of modern Catholicism.

A Parish Priest Reports to His People on Vatican II

Father Vincent A. Yzermans*

I would like very much to consider this address as a tribute to the late, beloved Father Gustave Weigel. You do not know, but I am proud to know, that he was a very close friend of mine. You do know, however, that he was the leading Catholic representative of the ecumenical movement in the United States. In 1962 he was the first Catholic priest to receive an honorary Doctor of Divinity degree from Yale University. On that occasion he was cited for "breaking through the Reformation wall and pioneering in Catholic-Protestant dialogue."

Permit me, then, to address you largely with the words of Father Weigel and genuinely, I hope and pray, in the spirit of Father Weigel. I believe that all of us can do nothing better today and tomorrow than to carry on the Catholic-Protestant dialogue in his spirit.

Before we begin, however, we should pause to ask ourselves the question, "What precisely was the spirit of Father Weigel?" The answer is found in the interview Bishop Lambert Hoch of Sioux Falls had with him on the closing day of the second session of the Second Vatican Council. On that occasion the Bishop and the brilliant Jesuit theologian were discussing the great personalities of the Council. Father Weigel revealed the conviction of his own spirit when he answered with the words we have taken as our opening text: "Our interest must be," he said last December 3—one month before his death—"the people of the world today, ordinary people in ordinary

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R.E.C.

parishes." I firmly believe the secret of Father Weigel's uncommon touch was that he always—with Presidents and Cardinals and scholars and my own humble parents—always possessed the common touch. He loved people and always worked on behalf of common people. Let this be for all of us the heritage and the mandate of Father Weigel: "Our interest must be the people of the world today, ordinary people in ordinary parishes."

In the light of that conviction we can proceed to the question before us today: What are the results of the Second Vatican Council to date? We must admit that the results are as intangible as they are incalculable. Who can measure the results of the Spirit at work on the souls of those who are divinely commissioned to carry out the work of the same Holy Spirit? This is a mysterious, divine operation, and every human attempt at evaluation is assured of nothing more than oversimplification, exaggeration or miscalculation. As a reporter of the Council and a consultant to the Council, I am unfortunately overcome by the limitations of human nature. All I can present is a personal observation which, like all things human, is circumscribed by the limitations of my own personality. This, I readily admit, is no more than a personal reflection, colored by my own associations and interpretations. It is, however, and so I like to believe, an interpretation shared by the majority of the Fathers of the Council. It is such, and again I like to think, because as Father Weigel so graciously said in the introduction to my book on the Council: "His Italian was weak but he overcame this deficiency through hard work with other languages." Father Weigel was always graciously kind, and this, I believe, is the first and greatest lesson he leaves us: Truth, which is cold and hard and fast, can always be tempered by gracious Christian charity.

If asked, then, what are the results of the Council to date, I would single out three developments which are, in my opinion, much more important than the actual recorded achievements. You know, I am sure, that the liturgy constitution has been passed by an overwhelming majority, as also the constitution on mass communications. You know, too, that the debate is currently going on concerning the Christian's relation to the Jew and the Church's relation to religious liberty. During the Council's session these and similar discussions seemed of extraordinary importance. It is only now, returning from the Council, that such discussions fall into their proper perspective. For that reason, I would much prefer to discuss with you three much

more fundamental results of the Council than the ones we have read about in the daily papers.

1. *The "open door" policy.*

The Council has dramatically shown the world the Church's desire to lift herself out of the ghetto of provincialism, isolationism and reactionism. Pope John first uttered, and Pope Paul seconded, the Church's desire to come to grips with the modern world. The world's Catholic bishops cast their lot in favor of this "open door" policy. The Council was a visible expression of this desire to put the Church into the world and the world into the Church.

When it comes to defining the nature of this "open door" policy, it is quite a different matter. It is not so much a code of law as an attitude of life. It includes freedom, creativity, individuality and all the other characteristics which the free world today holds dear. The "open door" of Pope John and Pope Paul is one that echoes the sentiments of Saint Paul when he said Christians should embrace whatsoever things are pure, just, and of good report. The "open door" is the current Catholic reaction to the "closed door" policy of the past four hundred years.

This, I admit, is difficult to pinpoint. It is a spirit, a spirit quite different from the suffocating oppression of religious tyranny that has been practiced by most religious denominations in the past four hundred years. This spirit demands a humility and submission to the great Holy Spirit, Who has been too often neglected by the Christian churches of the past four hundred years. In a word, it means the voice of prophecy has been freed, making the administrative processes of the churches more dependent upon the freedom of the Holy Spirit than they have been in the past.

This "open door" policy also implies an act of trust and confidence in the Holy Spirit which has, I submit to you, not been too frequently practiced by Catholic and Protestant leaders in the past. To be willing to follow where the Spirit leads implies an Act of Hope that has often become foreign to Christian souls of the past four hundred and nine hundred years. As Pope Paul said in Bethlehem last week: "Today the will of Christ is pressing upon us and obliging us to do all that we can, with love and wisdom, to bring to all Christians the supreme blessing and honor of a United Church."

One American bishop put it very well at the end of the second session of the Council when he said, "The spirit that the Council has adopted is much greater than the Council itself." From that remark

all of us can take our cue. The "open door" policy of the Council—as well as the "open door" policy of the World Council of Churches—imposes upon all of us the obligation to follow, and not dictate, the lead of the Holy Spirit. This conviction was expressed by Father Weigel when he said, "The present intent of ecumenism is not to make one church. That will come in God's own way. But it is to establish a common Christian charity and friendship." Of all the Christian virtues, confidence in God is, perhaps, the most dangerous. It leads us where we do not know, and no human being particularly enjoys being left in a state of suspense.

Long before Pope John inaugurated the "open door" policy Father Weigel attended ecumenical gatherings as "religious journalist" or "unofficial observer." Already then he placed his confidence in the Holy Spirit, willing to be led where the Paraclete would lead. In this era of the "open door" all of us, be we Catholic or Protestant, can do nothing better than to place ourselves under the aegis of the Holy Spirit and allow ourselves to be led where the Holy Spirit will lead us.

2. *The American Religious Experience*

Today the world knows that the American bishops spent a great deal of time and effort in promoting a conciliar statement on religious liberty. Our national experience has proven to all of us the blessings of religious liberty. The American hierarchy sincerely hoped that this session of the Council would produce just such a statement.

They did not, however, reckon with the powerful influence of a Spanish hierarchy dominated by a Catholic dictator nor an Italian hierarchy influenced by a twenty-five percent communist vote. These factors and others promoted a grand stalemate during the closing days of the second session. The stalemate, however, was in no way an indication of the sentiments of the majority of the Catholic bishops of the world. It is, I believe, worth indicating that this procedural maneuver did more to harm the cause of the arch-conservatives than to help it. I would bet my "bottom dollar" that the next session of the Council will see the statement on religious liberty pass with flying colors.

For you and for me this may seem a very small matter. On the contrary, it is a most important matter. It is, in fact, the delineation of the freedom that the Council has espoused for herself magnified on a world-wide scale. It is, to put it another way, the practical ramification of the freedom that the Council has claimed for itself applied to the political and religious spheres. It is, if you permit at the expense

of repetition, the uppermost concern of "the people of the world today, the ordinary people in ordinary parishes."

This preoccupation of the American hierarchy and the Council was, much earlier, the preoccupation of Father Weigel. At the height of the presidential campaign of 1960, Father Weigel fearlessly voiced the sentiments of the vast majority of Catholic leaders. In a famous address delivered in the nation's capital Father Weigel uttered the deep conviction of all American Catholics. "Officially and really," he said, "American Catholics do not want now or in the future a law which would make Catholicism the favored religion of this land. They do not want the religious freedom of American non-Catholics to be curtailed in any way. They sincerely want the present First Amendment to be retained and become even more effective."

It is a tribute to the ordinary genius of Father Weigel that the sentiments he then espoused were adopted by the American hierarchy at the Second Vatican Council. The greatest testimonial the Council can give to his spirit is the adoption of a conciliar decree to this effect.

3. *The Importance of Personal Relationships*

The Second Vatican Council was, without a doubt, a grand spectacle. It embodies, perhaps, the greatest religious ceremonial of the twentieth century. But all the fanfare and color and pageantry could not measure up to the importance of personal relationships. No one saw this better than Father Weigel. During the last session I know he excused himself from pleasant outings on at least four occasions in order to dedicate himself more intently to the friendships he had developed with the observer delegates of the other Christian churches. I also experienced this peculiar situation, where non-Catholic leaders came to have a greater claim in charity upon me than Catholic leaders.

Permit me, for the record if nothing else, a single personal observation which I am sure Father Weigel could multiply a hundred times. Dr. Robert Cushman, an observer of the Methodist Church and Dean of the Divinity School of Duke University, lived at the same hotel as I. After the first few weeks we became very close friends, he coming to join me when I had dinner guests and I joining him when he had dinner guests. Last week I received a letter from him in which he said, among other things: "I do want you to know how very deeply Barbara (his wife) and I appreciate the friendship which you showed us in our time together and your many courtesies and your uncommon hospitality in including us in several dinner occasions, affording us important opportunities for acquaintance and conversation with Council partici-

pants." What Dr. Cushman wrote to me I could have written to him with the same degree of honesty and truth.

No one, perhaps, experienced so greatly this interchange and appreciation of personal relationships as Father Weigel. When I interviewed him during the second session he told the following story:

"They tell a very funny story that happened yesterday (October 28). When they were preparing for the Mass in commemoration of the anniversary of the election of Pope John, the master-of-ceremonies rushed in to the Secretariat of Unity's desk and wanted to know how many of the observers were going to Communion. He was most excited and the unity secretary said to him, 'They are not going to Communion.'

" 'Oh yes,' said the master-of-ceremonies, confusing the Protestant observers with the Catholic lay auditors, 'I was told last night that they are going. I want to know how many hosts to put on the paten.'

"Overhearing the exchange, a photographer of the Council said, 'Well, if they are going to Communion, the Council is ended!' The photographer," said Father Weigel, "was pretty sharp."

I relate this story for two reasons. Father Weigel was deeply convinced of the importance of personal relationships. He knew that the ecumenical movement would thrive only to the degree that we come to know each other. He did not like the Italians, precisely because he knew they would never be able to engage in—much less comprehend —the ecumenical dialogue. They feel that as soon as Protestant and Catholic sit down to talk "conversion" is near at hand. "Conversion," Father Weigel frequently said, "is a dirty word in the ecumenical world." We are now just beginning to sit down and talk together. Conversion is the furthest thing from our minds. In all honesty we presently subscribe to the words Father Weigel uttered at the University of Minnesota in 1961: "The Christian Unity movement is warming up, but no one should take his coat off."

Father Weigel was a realist, and we also should be realists. We do not, we cannot expect miracles. It is enough for us at the present time to engage in friendly, brotherly and Christian conversation. It might well be in the design of Divine Providence that another generation will come to reap the harvest we sow today. To repeat what we already said, this demands an act of hope, or confidence, on our part to allow the Holy Spirit to lead us where He wills.

Conclusion

I know I did not speak directly on the subject you expected to hear. It is so easy to repeat scuttlebut and yet so difficult to reflect

on an event and make it relevant to reality. The latter I have tried to do.

I remember well interviewing Father Weigel on the closing day of the first session of the Council. At the end of that interview I asked him, "What do you think will happen during the second session of the Council?"

He replied, "Father, first: I dislike speculation. Second: I abhor prophecy." I personally like to think that Father Weigel today needs neither speculation nor prophecy. All is now brilliantly clear to him in the Glory of God.

Nonetheless, he has left us a legacy. In his interview with Bishop Hoch at the end of the Council's second session Father Weigel said: "This is precisely the value of the ecumenical movement. Little by little we are getting to understand each other, understanding our minds, our ways of thinking. No one wants to lose patience. God's Will cannot be accomplished overnight. Thank God we are at least—and finally—getting to know each other!"

This, I submit to you, is the legacy of Father Weigel which is also the message of the Second Vatican Council to the World. That legacy can best be expressed in the words I used by way of introduction: "Our interest must be the people of the world today, ordinary people in ordinary parishes."

Called to Minister?

On the weekend of November 1-3, 1963, ninety students from colleges and universities in North and South Carolina met at Duke University for a Conference on the Ministry. Centered around the theme, "Called to Minister . . . in a World in Revolution," the conferees heard addresses and participated in discussions concerning the problems, possibilities and challenges of ministry through the church in today's world.

This Conference was the fruition of conversation which began almost two years ago in joint meetings of the Duke University Department of Religion and Religious Life Staff. The decline in pre-ministerial enrollment at Duke, reflecting the national decline in ministerial recruitment, occasioned a study of the situation and a concern to make a positive contribution towards remedying it. A number of possible reasons for the decline were noted, including among them such things as:

1) the decline of the so-called "religious revival" of the 1950's and a reaction among students against the shallowness of the revival;

2) the increased secularization of a society, along with corresponding secularization of the church in terms of a concern for institutional success and a preoccupation with doing rather than being;

3) the arch-conservatism often exhibited by church people in social and economic questions;

4) a feeling among students that such things as the Peace Corps, social service organizations, and politics offer more opportunity to be of genuine service than the ordained ministry; and,

5) a taking seriously by concerned students of the ministry of the laity as affording an equally valid, if not more important, means of participation in the mission of the church than the ordained clergy.

Out of this study of the problem, the group decided that one way of helping to remedy it was to provide an opportunity for students to come together for a weekend conference which was to be ecumenical and interracial. Such a conference, it was hoped, would not side-step or gloss over such issues as those mentioned above, but in facing them honestly would also attempt to make clear the challenge and possibilities for significant ministry as ordained clergy in the church. The purpose of the conference was to be three-fold:

1) to confront college students who have definite capacities for leadership in some ministry of the church, but who have not considered the ministry, with the opportunities and possibilities for Christian ministry;

2) to provide assistance in vocational clarification for students already considering the ministry, but who are as yet undecided; and,

3) to give opportunity to students who have decided for the ministry with the church to gain a clearer understanding of the task of the minister and of the various special ministries open to them.

A committee was appointed to make plans for a conference. An already existing conference for Negro students, sponsored by the Fund for Theological Education and the Duke Divinity School, was incorporated into the larger conference, and additional funds were secured by a generous grant from the Hanes Hosiery Mills Foundation of Winston-Salem.

The Conference received enthusiastic support from college and university officials, campus ministers and denominational leaders throughout the region who were asked to nominate prospective conferees. Out of approximately one hundred fifty invitations extended, there were ninety acceptances, representing thirty colleges and eleven denominations. All conferees were guests of the Conference. Their only expense was transportation.

Major addresses during the weekend were given by Dr. Robert Spike, Executive Director of the Commission on Religion and Race of the National Council of Churches. Speaking on "The Church in Today's World" and "The New Shape of the Ministry," Dr. Spike discussed, first, new factors in the American cultural, economic, and social scene of which the church must be cognizant if it is to be mission in this situation. In the second address he turned to the role of the ordained clergy as being the first minister among the many ministers of the church; as being the "opener and questioner" who must shatter the phony pretense in all society, especially in religion, in order to enable men to a full humanity; and as being the bearer of a sacred tale which he "injests" in order to communicate.

In addition to Dr. Spike's addresses, there were panel discussions and seminars led by members of the Duke faculty and area ministers, an address by Dr. Shelby Rooks, Associate Director of the Fund for Theological Education, a dialogue on "Ministry in a Period of Rapid Social Change," by the Revs. W. W. Finlator and Oscar McCloud of Raleigh, and an address on "What is a Call to the Ministry?" (see below) by Dr. W. D. White of the Department of Religion. From many angles, doctrinally, historically, functionally, these leaders attempted to approach the question of ministry to clarify the issues involved and to present the challenge of the ministry to the participants.

Did the Conference succeed in its purpose? That question cannot

be answered fully at this time; however, students attending expressed genuine appreciation for the opportunity to attend as well as suggestions for improvements in future conferences. Over half of those attending indicated that the Conference was useful in vocational clarification. As one young man expressed it, "The Christian ministry needs the best men available to be the leaders of tomorrow, and I think Duke University has taken a positive step in knocking some of us off the fence of uncertainty." The planning committee and the leaders were deeply gratified with the quality of those in attendance. In his concluding remarks, Dr. Spike expressed genuine confidence in the future of the church's ministry if the quality of men present at the Conference was any indication of the quality of the clergy who will lead the church in the years ahead.

What is the future of this Conference? The sponsoring foundations were quite pleased with the initial Conference and have promised their support for a continuation of this venture. The planning committee is already at work on a second Conference to be held in the Fall of 1964. In some small way, we hope that God is using us and the Conferences as He works to renew the church, and through the church, to 'make all things new.'

Jackson W. Carroll, Jr., '56
Chaplain to Methodist Students

What Is a Call to the Ministry?

W. D. White
Department of Religion, Duke University

In the particular pleasures which we have had together in these brief sessions, one persistent note has recurred in various comments and questions. That note has been the plea for a more clearly defined and concretely stated idea of what constitutes a call to the Christian ministry. That is, I have sensed throughout our study and thought together that this particular question, "what is a call?" or more specifically, "how do I know if I am called?", is the burning concern for many of us personally. And when we consider how in actual fact most young Christian men do decide upon vocations and professions, we see that the confusion in our minds but reflects the confusion in the Church itself on this whole issue. I confess to you that in preparing this address I myself have been "pushed" severely in finding a way to talk about it: a way that is at once theologically sound, that

is faithful to the witness of Scripture and the historic mind of the Church; a way that takes the full force of the modern cultural dilemma squarely; a way that is consistent with our present psychological and sociological knowledge; and a way that at the same time would "make sense" to intelligent undergraduates such as you.

Perhaps we should say at the outset that no clear-cut formulas or prescriptions will be forthcoming from this discussion this morning. And I know that you do not expect this. Yet we must insist that to expect such clear definitions would be in the very nature of the case unrealistic; to think in terms of some clear hand-writing on the wall, or some unequivocal voice from the blue, would be to falsify the whole problem. For human life itself never lends itself to such clear-cut articulation. The very desire for such certainty, such security, is a search for a will-of-the-wisp; for all of our existence is shot through with uncertainty, with the unpredictable, with ambiguity and ambivalence. Though one might indeed speak in some sense of the certitude which he knows in the Christian faith, if he is thoughtful he will also understand that ancient prayer, "Lord, I believe; help thou mine unbelief." For the sea of faith is surrounded by the abyss of unfaith, and the Christian life is not so much security as it is openness to God's providence. So let us put aside any desire, certainly any demand, for easy certitude in dealing with the question of whether we are called into the Christian ministry.

Yet, even when we recognize that there is no simple formula for answering basic questions of life, these questions nevertheless remain and must be met. And the basic question we are here looking at is: "What is a call to the Christian ministry?" This might be translated in our situation to the more compelling question, "Am I being called into the Christian ministry?" From the very first we must recognize that to speak of living my life and doing my work as response to a divine call presupposes that I understand myself as a creature of God, as the object of His providence, as subject to His judgment, and as the receiver of His command. None of these things is self-evident; nothing about me tells me this about myself, that this is my situation; nothing in the world of nature will teach me this. I discover myself as a creature of God, who receives God's summons, who is the object of God's providence and the subject of His judgments, when it is revealed to me through the witness of Scripture in the life of the community of God's people, the Church. That is, we cannot begin to speak with any seriousness about a call to the Christian ministry until we learn what it is to be a Christian, until we understand what the Church really is; until from this understanding we see

ourselves as creatures of God, whose function it is to serve God in obedience and man in love. Only when we see that we are called first to be "in Christ," to stand under his Lordship, to identify our life and our death and our hope for living again with him, with his life and death and living again; only when we see that we are called to be "in Christ" in this sense, as participants in the community of faith, in the company of redeemed sinners, in the Body of Christ, the Church, which is the particular locus for and expression of God's life in the world; only when our life is joined to God's life in the Church can we understand the basis for speaking in terms of a call at all.

If we see the Church merely as a voluntary coming-together of like-minded people who share a common history and who wish in association to buttress one another's piety and to join forces in humanitarian enterprises; if we see the Church simply as a pious extension of the better (and indeed sometimes the worse) elements of our society; if we see the Church only as a sociological institution, however nobly defined; if we *fail* to see the Church as continuing in and through its own life the ministry of our Lord, then we cannot with any seriousness talk in terms of a call to the Christian ministry. But when we see the Church as the bearer of and the witness to God's life and activity in the world; when we see the Church as the Body of Christ extending in time and space his ministry; when we see the Church as the peculiar place for discovering ourselves as God's creatures whom He seeks in love to redeem and fulfill; when we understand the Church in such terms as these, then we can begin to understand something of the glory and the terror of being called into its ministry!

When we do so understand ourselves as Christian men in the Christian Church, we are immediately brought to face the possibility that we might indeed be so called. For God has always summoned certain ones amongst His people to be ministers. In His general call to all men to be Christian, God has also always used ministers to gather and establish the Church, to lead and maintain it, to be witnesses to and proclaimers of His Word to men. Indeed, some of the dramatic religious experiences of the Bible show man's knowledge of God expressing itself fundamentally as knowledge of one's calling, one's vocation or work. The burning bush episode of Exodus 3, for example, suggests that Moses came to know God when he was met by God's summons to a specific task. Whatever interest attaches to the bush which burns and is not consumed, whatever the "personality" of God there hidden and revealed, the most significant thing is the call of God: "Moses, come now, I send you to Pharaoh that you

may bring forth my people out of Egypt." So likewise with Isaiah in the Temple in the year King Uzziah died, when the prophet saw the Lord high and lifted up and exclaimed: "Woe is me for I am a man of unclean lips living in the midst of a people of unclean lips." Isaiah's knowledge of God's holiness and of his own sinfulness comes in that experience in which God asks, "Whom shall I send, and who will go for us?", to which Isaiah answers, "Here am I; send me." So also with Jeremiah, whose commission comes with equal clarity in the words of a divine call: "I appointed you a prophet to the nations; to all to whom I send you, you shall go." Nor is this Old Testament pattern foreign to the New Testament. For such was the word of command which the Lord spoke to Paul at his conversion on the Damascus road: "Rise and enter the city, and you will be told what to do." Here in these several incidents we see man's knowledge of God coming to clarity when he obeys the command of God, Who calls him and sends him to do a specific task or work. It is as if God's way with us, certainly with some particularly chosen ones, is to confront us in our immediate lives with a job to be done; to stop us and say: "Here is the way! Walk in it. This is your work. Go, and do it!"[1]

To take seriously our life as Christian men, and to participate actively in the life of the Church (in which Christ continues his ministry amongst us), is therefore to leave ourselves open to the expectation that God will meet us and call us to His specific task for us. This meeting and this call open us to new and unexpected possibilities. To live in the light of this possibility and this expectation is to deny that we can find in ourselves and for ourselves the direction and purpose of our being and existence. It is to deny that man as creature carries within himself the innate definition of what fullness of life is; it is to deny that by looking deep within, he can discover some intrinsic meaning and purpose in his life. To speak of following God's calling is therefore to reject the view that the object of the Christian life is "self-fulfillment" or "self-realization" as these are popularly understood. Jesus made this very clear, it seems to me, when he said, "He who saves his life will lose it." This is also the clear intent of that pervasive New Testament understanding which places the whole emphasis, not upon filling oneself, but upon emptying oneself as servant of man and slave to Jesus Christ.

To see God's call as a summons to service rather than to self-

1. This idea is developed by G. Ernest Wright in his book (with Reginald H. Fuller) *The Book of the Acts of God* (Anchor Books Edition, 1960) pp. 21-22.

fulfillment would also mean the rejection of the popular notion, often held even by Christians, that the whole business of life is a matter of fortune or chance. As a creature of God, who is an object of God's providence, and who hears His call, it is not possible for one to think that anything that happens is a mere fortuitous occurrence. For the Christian, no "happening" can be viewed lightly as mere chance, for behind all that is stands the providence of God; and in all that is, God's providence is at work. This means, furthermore, that in remaining open to hearing God's call in a life that is never directed by mere chance, the Christian man is also open to a life of freedom. The very conception of a call to a particular task rejects the view that man is "determined" in any final sense. While recognizing its significance, it nevertheless rejects the finality (for example) of the external world and its limits. That is, to think in terms of God's call rejects the finality of the particularities of a man's historical existence as this man living at this time and this place; the fact that he belongs to this race, and is the son of this father bearing this particular name, that he grew up and was formed by this particular tradition of the Church —all these things which come to him as the "givens" of his historical existence, and over which he has no control, and concerning which he has had no choice. The very conception of a call that comes to me in such a context also means that my life and work are not finally determined by all these factors. God's call to me is the source and the beginning of my freedom, a freedom which is realized and grasped in obedience to the call of God. As Barth puts it, man is summoned by God "to his own new and daring decision and deed, in primary responsibility to God, and only secondary responsibility to his situation."[2] A man's external history, while setting certain limits and defining certain possibilities, is nonetheless not finally determinative for his existence under God's call.

In a similar way, neither is one's "internal history" finally decisive. Just as every man has an external history, so every man has an internal history. That is, each of us has his own individuality, his own particular personal aptitudes. Every man has his own strengths; he cannot do many things which others do. But he can do some things, perhaps many things, that others cannot do, or do in his own way. He has his own particular intelligence, his own psychic structure and history, his particular personality strengths and weaknesses.

2. Karl Barth, *Church Dogmatics* (Vol. III, Part Four, "The Doctrine of Creation," English Edition, 1961) p. 622. Section 56, "Freedom in Limitation," pp. 565-647, has been used freely in the remainder of this discourse.

In a very real sense he has not chosen all this, and he cannot finally control it. Although he might expand and enlarge it, or restrict and compress it, it nevertheless seems to have some imperishable characteristics that persist in every change of form. Hence a man cannot ignore his internal history; he cannot and must not try to "jump out of his own skin" any more than to jump out of his history. What a Christian must understand is that more or other than he is God does not require—that is, not in this moment. At this moment, God does not require us to be more or other than precisely what we are. But this much God does require of every Christian; God does require of every Christian man *himself,* in his own differentiated, personal aptitudes of strength and of weakness. As in the case of a man's historical existence, so also with reference to his own personal aptitudes—God's call is spoken to us precisely where we are and in whatever condition we are. And God's call is spoken to us in a way that, while dependent neither upon our external history nor our internal aptitudes, is nevertheless related to each of these. In being obedient to God's call, we are also being faithful to the external and internal possibilities and limitations which His own providential activity has given us in His creation of us as we are, in a world which He has also created.

What this boils down to is that one must not wait for certain conditions in his external history for God to speak His word of call; one must not demand certain internal aptitudes and excellencies before hearing God's call. For God knows our external history (since after all, in its being past, it is finally committed to Him); and God also knows our internal limitations, much indeed more than we know them ourselves. God knows these, for these also are the areas of His own creative work and redemptive providence; and it is precisely in His knowledge of all this that He speaks to us a word of command, a call to a work and a place. Hence there is no basis for a Christian man to engage in valuations and devaluations of himself or of others. God's divine call comes to each of us in the given historical context of our own existence, and it comes to us in the particularity of our own personal strengths and weaknesses. Our external history and our personal internal limitations are opened up to new future freedom when in the moment of God's call we hear and begin to obey. Only *here* can we begin; and we can only *begin* here. For God's call is open-ended; it is never "once for all" in the static sense that having once heard we no longer need to listen. For in hearing and obeying in this moment, we are preparing ourselves to hear and obey again

and again when God's divine call comes to us in the particularities of each new day. Hence the freedom of the Christian man to push toward the very frontiers of God's intentionality! Hence the continuing youthfulness of Christians, old and young alike, who are open to the freeing command of God's call, and who remain open, as in every age they attend to the questions and claims and demands of the moment. As Barth puts it: "The command of God accompanies man upon his way in the changing conditions of life."[3] It is the peculiar freedom of the Christian to be open in all stages to this command; to move from the past into the freedom of the divine call is to remain youthful at any age.

But the question which immediately faces us—and which is crying out for a more practical solution than I have thus far advanced—is precisely how can I know that I am obedient to God's call when I decide for the more or less clearly circumscribed sphere of operations of a Christian minister. How can I know that this is God's will? Here again, it must be reiterated that there is no easy prescription. What a Christian can do, indeed must do, is *wait* and *listen* in fear and trembling, in gratitude and expectation. He must listen to the witnesses of God's providential activity in the creation. He must listen to his own external history, to the voices that have made him alive to the Christian faith, that have given him in his own history a concern for service to others, that have brought him to see that the Church is finally God's way of redeeming man. He must listen also to his own internal aptitudes; he must find out as much as possible about his abilities, his openness and maturity as a person, his willingness to serve, his ability to be free and mature in relationships; he must even go to the bureau of testing and guidance for that small bit of witness which can be found there! (Only a pagan society could go there "to find out what to do with my life!") He must listen also to what God is speaking to him through the witness of the community of faith, the Church. When the Church extends special interest to him; when the Church in its ministers and people encourage him and claim him and say, "You are the kind of young man we need," or "We are praying that you will become a minister of Christ"—when the Church speaks in any of these ways, he must listen to this claim and this witness of the Church. He must also listen to the witness of Scripture as it makes claims upon his life; he can do this only if he studies it with seriousness and openness. And finally, he must listen to the internal witness of the Holy Spirit as he seeks to open up from within

3. *Ibid.*, p. 610.

a definite urge, an urgency that will not down, a persistent and gnawing awareness that does not sleep.

If the Christian is to hear and obey God's call, he must not only listen to all these; he must also set himself against listening to other voices. He must resist what is merely enticing, or interesting, or in so many ways indeed attractive and promising. He must resist what appears secure; that is, insofar as its attraction is merely in its security. For the choice is decided finally by obedience to the summons to *this* opportunity, by the clear knowledge that here is a "compelling necessity" (as Barth puts it), a question to answer, a gap to fill; that here is a service to perform. Obedient decision responds to the claim to service which one can give. Likewise, from *within,* the Christian in obedience to a call must stand under constraint. "From within also he must have a permission that does not lack the stamp of a command" is the way Barth says it.[4] This is of course something quite other than mere inward desire; for desire vacillates, and changes from age to age. "The inward compulsion must have the stamp of a command if it is to be worth anything."[5] We choose a circle of operations in obedience only when we ask, "What is the external need that compels me?" and also ask, "What is the internal compulsion that commands me?" And when we go against *neither* of these, when we *choose these* over convenience or whatever is promising or enticing or interesting, then we can freely choose in the conviction that we are obedient to the divine summons. When we see ourselves with clarity in this light, then we can respond with great joy to the call to become ministers of the Word in obedience to God and in love to man!

4. *Ibid.* p. 635.
5. *Ibid.*

Conscience and Grace

Harmon L. Smith

At approximately 9:45 p.m. on January 3, 1964, deputies from the Orange County sheriff's office arrested ten persons who were huddled, wet and cold, in front of a restaurant three miles south of Chapel Hill, North Carolina. I was one of five Duke University professors taken into custody. After a night in the Orange County jail, we were released on a trespass bond. Unless I explain that some of our party were Negroes, this incident may seem incomprehensible. But together we were a group of nameless, faceless things.

What happened to us that night is relatively peripheral to my interests here. An accurate, if rather sketchy, account of the events of that evening was carried by the Associated Press. "What was it like?" is, in the last analysis, really subordinate to "Why did you do it?" And it is with respect to this latter question that I wish to share with you, upon invitation from the editor of the Review, some of my observations, however provisional and incomplete. I want to speak here, then, as one Christian to another—and perhaps to others who would not share my fundamental commitment to the Christian Gospel but who, like myself, find the process of decision-making to be one of real anguish and deep searching and, finally, genuine exhilaration and satisfaction. I do not intend this, of course, to be an *apologia pro vita sua,* although what I have to say will unavoidably convey its existential relevance for me. Rather, I would prefer merely to share, as best I can, some of the agonizing considerations which constrained me to participate in this activity. And if that exposing process elicits a corresponding self-examination by the reader, then my investment here is returned to me with interest.

How and why, then, did I come to make this decision? To begin with, let me say that there were good reasons for *not* accepting the invitation to "sit-in." There was, as there continues to be, real dubiety as to whether the project would carry any significant weight in changing the racially exclusive practices of the town and surrounding area. Inasmuch as this kind of demonstration has become somewhat commonplace for many citizens, black and white alike, it was also far from certain that such a witness as this would attract public attention in any salutary fashion and lead to more general and widespread community sanctions against discriminatory policies. More-

over, there was some ground for suspecting that continued direct action, even though non-violent, would only entrench the resistance against change in public accommodations policies. In addition, there were other negative considerations; among them the facts that participation in this instance meant going outside one's own community and into another, that one was likely to be associated with a certain organization in a particular circumstance with which he would not normally choose to be identified, that trusted friends and advisors might misconstrue what this activity signified, and finally that one would forfeit control over certain subsequent personal choices when he committed himself to the fundamental principle. Far from being the least of all the reasons *not* to participate was the crowning awareness, in the face of such deliberate and profound ambiguity, that one likely could not establish a set of rational criteria in support of this action which would be universally acknowledged by men of reason and integrity. If this action were to be justified, it could appeal to rational considerations only in a somewhat inconclusive fashion.

These were, I believe, the dominant negative considerations which occurred to me; although it will be recognized that several of these factors are rather generally formulated in order to embrace quite a number of specific objections. But these, of course, were not all that required attention in coming to a considered decision. There were also several positive and constructive considerations for *accepting* the invitation to join the demonstration, and they too should be briefly noted.

Among the affirmative reasons, there was the tangential awareness of the good purpose to be served by retaining and strengthening one's personal relationships with civil rights organizations, in which one might exercise needed influence. If it is true that, particularly at the local level, these groups show signs of limited perspective and inadequate leadership, then it follows that trained and experienced persons who are concerned with the problem should offer their services. I might add that there were needles of conscience which pricked me to remember that I had talked much about human dignity and civil rights but acted little. And finally, among these secondary concerns, there was the hope that this kind of activity would allow me personally to transform the image of the white liberal and in that process contribute to an improvement of the general image of the church and its clergy in the eyes of both Negroes and whites.

More prominent among the positive reasons *for* joining this kind of demonstration in this particular moment were considerations for the witness itself. White Southerners have, in general, resented "in-

vasions" by Northern civil rights demonstrators. Southern churchmen, moreover, have not been conspicuous for their direct action in this crisis. Would it strengthen a Christian witness for racial justice for whites to join with Negroes, for adults to join with youth, for religious to join with secular, for teachers to join with students, for clergy to join with laymen? My own answer was (and is) affirmative. The participation of mature, rational, sensible, deliberate men (if I may make such claims) would serve to show those who needed to be shown that the struggle for civil rights and human dignity is of a higher order than the juvenile and adolescent panty-raid mentality which is so often presumed of the young people leading this movement. It was, in the final analysis, these latter considerations which I adopted as the rational ground for my decision to risk civil disobedience for the sake of protesting the indignity of racial injustice.

Of course, the presupposition for coming even to this point in one's personal deliberations is that the cause in question is essentially just and that it merits, in some concrete and specific way, one's support and involvement. There was, in my mind and heart, no question about whether I was committed to this cause; the question was how far my commitment would carry me. This, then, constituted a rational reason for participation: that an adult, in his person and office, would lend to this situation a responsible dignity perhaps not otherwise available to it.

Together with this objective and reasonable motive, however, there was a consideration more profoundly personal and existential. Here one begins to encounter serious difficulty in articulating what is meant, for the reason that a confrontation with the demand to be obedient to God is precisely that, and not strictly analogous to any other human experience. Nevertheless, it may be sufficient to say in traditional and symbolic language only that in this moment one understands himself to be addressed by a "heavenly vision" and knows himself constrained, by what may be described as a suprarational encounter, to be obedient. One could of course, multiply instances in Christian history when others have acted from a similar motivation. I merely testify here to its continuing presence in the decision-making process of a Christian who also undertakes to employ all of the rational and calculable data at his disposal.

Indeed, I really mean to do more than merely "testify" to it—I mean to indicate that it is this encounter which sealed and ratified my commitment in this crisis. After pondering all of the ponderables, one is eventually faced with the meaning of ethical language like "good" and "right" and, correspondingly, with the very character of theo-

logical ethics. In this particular situation, as I have attempted to indicate, one had the possibility of rational alternatives in terms of diametrically opposite choices. One could choose to act or not to act and, in either case, for rationally substantial reasons.

But at no time have I meant to suggest that one is *obliged,* by rational deliberation upon empirical data or even philosophical speculation, to choose either one or the other course. I am quite prepared to say that others faced with this decision in the context of these circumstances may rightly have chosen *not* to participate. This is so for the reason that ethical philosophy, at the level of formulating ethical action, cannot be restricted to a mere definition of the "good" or the "right" as something which indicatively exists in the action. Moreover, neither is the "good" or the "right" rationally definable, as for example in terms of utilitarian calculations, nor on the other hand is it sufficient to understand these values as merely emotive categories. In the end, responsible Christian moral action derives from what is perceived to be the will of God. And the difference, at this point, between "indicative" and "imperative" ethics is simply that God exists and that what He wills is morally binding upon us.

This perspective may be illuminated by asking whether this incident of which I have written was not really beneath one's person and dignity. What a preposterous time and place (and even immediate cause) for such a witness; could one not find a better occasion, more congenial, less ambiguous, with more promise of concrete accomplishment? In sum, could one not find a more nearly perfect context for more nearly ideal action? The answer to these questions must, for the Christian, be conceived in the last analysis in terms of the address of the Word. One must do the Word when he hears it or the hearing itself is forgotten. God speaks to me in a concrete situation. This is the scandal of particularity which plagues the rationality of faith.

But it is a real scandal, nevertheless, for the reason that even this kind of obedience does not result in moral action, as the witness to value, which may be said to be unequivocably good. This fact of our creatureliness becomes plain when one recognizes that in doing good to some he invariably does harm to others, even though the harm done may be genuinely unintentional in the sense that it is indirect and omissive in character. One cannot serve two masters, even when both are relatively "good," with fidelity and equity.

In the end, therefore, ethical casuistry has no ultimate place in the Christian's decision-making process. God demands witness to values; He does not require the performance of acts whose authenticity and goodness can be determined antecedently and without reference to a

given moral context. To say otherwise is to endorse one or another ethical legalism. The scandal of particularity, then, is simply that God addresses one in concrete but ambiguous moments and demands witness to what He wills. To fail to respond, to be disobedient to the "heavenly vision," is in the long run of things to accept the self-delusion of those who languish without prospect of comfort in the recurring inquiry: "Lord, when did we see thee thirsty, or hungry, or naked, or in prison?"

Now that all this is said and the act done, what possible justification can be claimed for behavior which is admittedly ambiguous and tentative and provisional and even experimental? For that matter, how can one avoid a kind of moral paralysis in the face of ultimately uncertain and equivocal motives, intentions, methods, and consequences? For a Protestant Christian the answer to both of these questions is neither new nor novel: justification, *especially* in the face of ethical ambiguity, is by grace alone. There is no other way. One commits his whole heart in *this* moment, in *this* time and place, to *this* value, in clear if limited awareness of the ambiguity of the situation and the provisional and tentative character of his act, to what he understands to be God's will. Ultimately as well as immediately, here he stands; he can do no other and be responsible both to the context of decision and to the God Whose existence and grace he witnesses to in his choice and conduct.

The Wisdom and Witness of the Cross

Thomas A. Langford

In Dostoyevsky's novel, *The Idiot*, Ganya cries at one point, "I don't want to be ridiculous, above all, I don't want to be ridiculous!" Of course, he is ridiculous, indeed, an idiot—because he prizes things his peers despise and he holds with little regard the values his fellows prize. Consequently, those who share the values of the crowd cry as they look at such a one—one who does not think as they do—"He's an idiot." But those who look with eyes which see that life is more than meat and the body is more than raiment say, "He is a wise man whom the world accounts a fool."

How difficult it is to determine what true wisdom is! How varied are man's evaluations of what is of supreme importance, what norms he should live by and what ends he should live for. Is it not a source of amazement that even people who claim to be wise can evaluate life so differently? Men stand face to face and call each other fools. Because of man's proclivity to take himself as an ultimate value, the cynic is tempted to say, "A fool is anyone who does not agree with me." But some are willing to point to other norms, such as the Psalmist who claims, the fool is the one who has said in his heart, there is no God (Ps. 14:1, 53:1).

The Bible consistently praises wisdom and enjoins understanding. "How much better it is to get wisdom than gold," writes the wise man in Proverbs 16:16; and again, "Happy is the man who findeth wisdom" (Prov. 3:13). But there obviously are various types of wisdom. Paul accounts the wisdom of this world to be foolishness because: "The world by wisdom knew not God" (I Cor. 1:21). The very thing that could be of help in finding true understanding the world despises, "for the preaching of the cross is to them that perish foolishness." (I Cor. 1:18).

The truth of the matter is, Paul states, The "natural man does not understand the things of the Spirit of God: for they are foolishness to him; neither can he know them, because they are spiritually discerned" (I Cor. 2:14). Or as the New English Bible puts it, "A man *gifted with the Spirit* can judge the worth of everything."

Now the audacity of the Christian faith: Christ is the Truth!

What can such a claim mean? That Mr. "Worldly Wise," as Bunyan calls him, has poor science? That the most faithful believer is the best physicist? That the one who most loves God is most able to solve the problems of cancer or international relations? One needs only to look around him—assuming that there are some here who are gifted with the Spirit, and there are—to know this is not so, in spite of the pronouncements of teachers and students alike on all of the world's problems.

What is the truth of Christ? What is the wisdom of the Way? What is the knowledge which is gifted us by the Spirit? Paul says it is something revealed by the cross. But what does the cross reveal?

Is it not, on the one hand, a clear-eyed awareness of what we are: men devoid of God, men who live in a cactus-land, who walk lonely paths and cry aloud for life? We face the anxiety of death and would know its meaning. We experience guilt and would know its release. We experience meaninglessness and would know its answer.

One only need live for one week on a college campus, or anywhere else, to know how desperate man's need is. Last Saturday night a student was in my home; he was talking about things in general, and then he asked, "What do you say to a student who says: 'I am perfectly happy living for myself and for the satisfaction of my desires. I want nothing else and see no reason to talk of any other values'?" I looked at him and asked, "Are you the student?" And he said, "Yes . . . what would you say to me?" What wisdom do we have to share?

Three days later a girl came into the office, she was hurt . . . almost completely broken. Her world had crumbled. Her hopes, her past, all seemed to be dissolving. For a long time she sat unable to speak, then finally she asked, "Can you say anything that would help me?" What wisdom do we have to share?

The next day a boy came by. His vocational plans were ruined. He had spent three years in college preparing for a job that he could never have. "I just need to talk, to share my problem with someone," he said; "I need help." What wisdom do we have to share?

Is this wisdom somehow supplied by the cross?

While we were yet sinners (men of guilt), Christ died for us. While we were yet searchers for meaning, the meaning of life was given. While we were yet men of anxiety, a new courage was provided.

The cross is a symbol that in our suffering, in our place of anxiety

and doubt, there is one who is with us. God has taken our side. He has forgiven, accepted and renewed men. Into this parched place a fount has sprung forth. To a famished people bread is offered. To Godless souls a new life is given.

This is the truth of Christ. It is a qualitative truth. It is a truth that in Christ we live, in the Holy Spirit we move, in God we have our being. For He is all in all and to know Him is to have life and to be unafraid to meet today and to face tomorrow.

But how is this wisdom communicated? How is it shared? Certainly we must speak of Christ and His cross. But it is possible to speak this word without revealing its full depth of meaning. We often speak of this One so glibly that we make even more difficult Christ's function as the medium of God's saving grace.

In J. D. Salinger's *The Catcher in The Rye*, that perceptive description of today's teen-ager, one hears the profaning of the name of God at every turn. The words Jesus and Christ are used *ad nauseam*. Is Salinger only descriptively recounting what our youth actually do? In part, yes. But more profoundly, I think, he is attempting to point to the fact that the answer for man's search for meaningful relation is immediately before him, indeed on his lips, but people cannot speak this word with the profundity that changes life. In an earlier short story, "For Esmé with Love and Squalor," Salinger has a victim of "war-nerves" saved "emotionally" by an act of genuine concern on the part of a once-met girl. And in *Franny and Zooey* he depicts a young college girl obsessed with the necessity of learning to pray without ceasing. In a novel about a Russian holy man she has read of the "Jesus Prayer," "Lord Jesus Christ, have mercy upon me." She is depressed because she recognizes that life is shallow—indeed, void—without such a relationship, and yet she has not learned to live in this relationship. It is only when she learns that every concrete person, every concrete meeting, is the opportunity for living this prayer, for knowing this relationship, that she is able to revive and able once again to face life.

There is the need of redemptive relationships and actions. And the cross is such an act and such a relationship from God's side. But how do we, who profess to be followers of the cross, *share* its meaning with others? How do we become bearers and sharers of the cross? How do we become capable of imparting its life? Is it not by taking with us what we find at the cross? What does it mean to carry the cross? Does it mean to take to the next man and every

man the love, the compassion, the sympathetic concern of the crucified Lord?

We can never be smug about our wisdom. We cannot be proud of being in the truth. The cross undercuts all pride. We do not possess the truth. It is not ours to give. But if we are possessed by the truth, and live in the truth, then, perhaps, we can exemplify its message to the world.

I asked earlier, What do you say to the one who wants to know the meaning of life? Certainly we should say something—perhaps point to the cross. But far more important than what we say is what we are.

Are we cruciform? Do we carry the hurt of the world in our hearts? Do we bleed and anguish over the brokenness of our neighbor? Do we give ourselves and then give again—and again? Are we bearers of the stigmata—in our hearts, in our actions, in our attitudes? We need ministers who are willing to be broken—whose lives are sacrificial offerings—who themselves become suffering servants. To this we are called.

Intimate Perspectives on Vatican Council II

Since the Editor, Dr. Lacy, has generously requested from me an article on the Second Vatican Council for the current issue, I will let that serve for such substantive reporting as short notice allows and add here a few personal notes that may possibly be of interest. Because of decanal duties here at Duke, touching especially the visitation of the Judicial Council to the campus in early October, Mrs. Cushman and I did not reach Rome until the Council had already been in session nearly four weeks. We did, however, arrive some days in advance of the climactic five-fold vote of October 30th on "collegiality" of the episcopacy and the diaconate. Nevertheless, I did not witness the impressive opening ceremony with the inaugural address of Paul VI, which constituted his debut, as Supreme Pontiff, before the Council. Neither was I present for the audience of the observers with the Pope. However I did observe Paul VI several times and at very close range, especially on occasion of his taking possession of the Church of St. John Lateran in early November.

My first strong impression was not the magnificence of St. Peter's basilica, as the forum of the Council, nor the vast multitude of abbots, bishops and cardinals in colorful ecclesiastical regalia; it was rather the perfectly human and natural kindness by which the staff of the Secretariat for the Promotion of Christian Unity provided for a latecomer directions, credentials, documents and explanations needed for his orientation and prompt introduction to the Council business.

Father G. Long, of the staff of the Secretariat and a native of New York, who had been an observer at Montreal in our section on worship at the Faith and Order Conference, was my inductor to the ways of the Council. Father Thomas Stransky, a mid-westerner, and Monsignor John Willebrands, secretary general, were most cordial in their welcome. Ceaseless extension of courtesies and careful and imaginative provision for the needs, comfort, and entertainment of the observers was truly remarkable. Translations of the proceedings of each day with synopses of all addresses of the bishops to the Council were regularly available on the succeeding day. All schemata under discussion, commission reports, printed emendations, papal encyclicals, special addresses, were made available in Latin and, some, in translation. Receptions were many and distinguished, such as that given by the Italian Ambassador to the Vatican.

Unforgettable for Mrs. Cushman and myself was the excursion trip with the observer party and Secretariat staff to Montecassino, Rocca Papa, the birthplace of Aquinas and, above all, Casamari, a Cistercian monastery where women ate at table in the eleventh-century refectory for the first time in history. It was an eight-course Italian dinner (con molto vino) with young monks as waiters and choristers and, for all the world, reminding me of my own seminary students. I chanced to leave the refectory last with the Abbot General of the Benedictine Order, whom the young monks adored. They bowed to receive his playful jest and fatherly blessing, and they thronged about me to shake my hand and receive what poor thanks I could muster in pitiful Italian. I shall not forget the childlike openness of their eager manly faces that seemed to me uncommonly devoid of worldly care.

Unlike the First Vatican Council (1869-70), which conducted its business within the north transcept of St. Peter's basilica, this Council required the length of the whole nave where, in a continuous line of tribunes, the bishops were seated according to rank and seniority. The tribunes of the cardinals and that of the patriarchs of the Eastern rite churches were nearest front. The table of cardinal presidents stood before the papal altar and in front of it the table of the four moderators.

Each day the Council fathers arrived on foot, in cars, or in chartered buses. By 8 a.m. the purple-garbed throng began to arrive, gather briefly in groups before the gates and gradually enter and take their places. A bell would ring promptly at 8:30. Mass would be celebrated in the Latin or some Eastern rite, the latter usually most impressive. Then there would be the enthronement of the Gospel. Cardinal Dean Tisserant would recite the morning prayer accompanied by the fathers, and business would begin after announcements by the deceptively genial but very adroit General Secretary, Pericles Felici. Speeches were limited to ten minutes, and the moderator could be very abrupt.

In the box under St. Longinus' statue the observers would be seated, many of them in clusters about an interpreter. Dr. Douglas Horton always sat in the same place facing the tribune rail looking over the table of the Secretary General below him, and always with his back to the rail was Monsignor Henry F. Davis, indefatigable and precise interpreter, an English Catholic with a delightful twinkle. I usually arranged my seat, along with Douglas Steere, Robert M. Brown, Albert Outler, Bishop John Moorman of Ripon and others, around Gustave Weigel, the distinguished American Catholic theo-

logian, whose resonant voice in translation may well have been helpful to observers in the box who disdained an interpreter. Sometimes I would sit with gentle Father Maurice Bévenot of Oxford, whose disarming goodwill was transparent as it was delightful.

But Father Gustave Weigel is gone from us. When I asked him whether he would attend the Council another fall, he replied in the negative. With his accustomed candor he said, "This thing wears me out." One morning as we left St. Peter's he staggered. I grasped his arm, and, after leaning briefly against a post, he spoke of some problem of the inner ear that the doctors said was bothersome but not fatal. He had agreed to come next fall to Duke as James A. Gray Lecturer, but he has been summoned to the Greater Council Hall. We have lost a keen theologian and an ecumenical thinker of stature; we have also lost a rare humane spirit from our midst, a man of simplicity and simple kindness for whom "humbug" in religion was as contemptuous as it was foreign. When the printed encyclical of Paul VI, *Summa Dei Verbum,* was given to the observers one morning, I handed my copy to Father Weigel for his signature. He handed it back with the postscript, *cum amore.* I honor his memory, but equally I lament his loss to the cause of Christian unity.

Many were the acquaintances renewed and begun at Vatican II among non-Catholic observers of Faith and Order or Catholic churchmen. With Bishop F. J. Schenk of Duluth I rode the bus from the Grand Hotel. There was the vital Bishop Stephen Leven of Texas, who consulted with the American Protestant observers. There was Paul Hallinan, Archbishop of Atlanta, who gave a sterling address at Junaluska last summer. Through Father Vincent A. Yzermans of St. Cloud, Minnesota, both Mrs. Cushman and I became acquainted with several persons of note including historian Father Colman Barry, St. John's Abbey, Minnesota; theologian Hans Küng of Tubingen; journalist Robert Kaiser; genial Bishop Lambert Hoch of Sioux Falls; Archbishop H. Henry of Korea—thirty years a missionary—who tried to find me a bishop's cap; Dr. Gerhard Fittkau, Catholic theologian of Essen, Germany; and the Most Reverend Leo F. Dworschak, a true bishop of souls from Fargo, North Dakota, who not only entertained us royally but graciously invited me to record an interview with him for subsequent broadcast for his diocese. It was a pleasure to be sought out by Bishop Vincent Waters, our neighbor of nearby Raleigh, and by Abbot Walter A. Coggin of Belmont

Abbey, who came to the observers' box to bear greetings from mutual friends in Gastonia.

Name dropping is not my intention here; it is rather to convey the ecumenical tone of the Council in these intimate perspectives and to note the Christian fraternity conspicuously extended to all observers and to indicate in a graphic way the measure and reality of interchange and Christian fellowship that was opened by our hosts. It is this warmth of fellowship upon which the future of ecumenical dialogue will greatly depend and in the context of which alone it can have some measure of promise. The first step in all of it is the mutual recognition that, though separated by many formidable traditional barriers, Catholics and non-Catholics can be Christian brothers nevertheless.

DUKE DIVINITY SCHOOL SUMMER CLINICS

July 20-31, 1964

Three clinics, running concurrently, will be conducted at the Duke Divinity School, July 20-31. These are designed for B.D. graduates who are willing to participate in two weeks of intensive training. A minister may enroll in *only one* clinic. Registration is open to ministers of all denominations. No academic credit is given.

PREACHING: The clinic will concern itself mainly with principles of sermon construction and delivery, giving ample opportunity for the participants to preach for critique. Matters of common concern for preachers will be discussed in plenary sessions. (Dr. Thor Hall, Director)

PASTORAL CARE: The clinic in Pastoral Care has as its focus the Christian faith and its expression of and ministry to selfhood. Through lectures, group discussions, and hospital visitation experiences, explorations are made of the meaning of selfhood, the self in crisis, and the ministry to those caught in the crisis of illness. (Dr. Richard A. Goodling, Director)

RURAL CHURCH: The Rural Church Clinic will consist of intensive training, study, and planning in the area of the church's responsibilities in the town and country community, giving particular emphasis to the development of an indigenous leadership. (Dr. M. Wilson Nesbitt, Director)

For full information write to: Summer Clinics, Duke Divinity School, Box 4814, Duke Station, Durham, North Carolina.
Costs: Registration Fee $10.00; Tuition $40.00; Room and Board. All participants are eligible to apply for Tuition Grants. In addition, Methodist Ministers in North Carolina may inquire about special grants provided by agencies of the Annual Conference to cover costs.

FOCUS ON FACULTY

WILLIAM H. POTEAT, Associate Professor of Christianity and Culture:

Autobiographies—even those of a mere one thousand words—are not for everyone; nor do they come forth at just anytime and upon demand.

If one has been identifiably at the center of events of great public moment or of great private gravity, perhaps one then has an autobiographical entry to make.

And, too, there are moments in the life of men of extraordinary sensibility or moments in even ordinary lives which evoke a grasp for remembering—often of terrifying succinctness, like a darkened landscape illumined for an instant by a lightning flash, portending one knows not what—of the meaning of that life at just that very moment. It may be Dante, encountering Beatrice for the first time at the Ponte Trinita; or, in the middle of life, discovering he is lost in a darkling wood. It may be Graham Greene, discovering one summer, while yet a child, that he had learned to read, had thereby forever lost his innocence and hence would come, in time, to begin to discover through the reading of a novel, *The Viper of Milan,* that "human nature is not black and white but black and gray" and that a sense of doom lies over all success—and summarizing this his very personal Fall, saying: "I read all that in the *Viper of Milan* and looked round and saw it was so."

Out of these sudden invasions from across some alien frontier (which may in fact be a passage to our homeland) there issue, too, on occasion, certain autobiographical notices.

But I am not now—in the middle of life, at year's end, so comforted am I by Winter's low metabolism that even cruel April ("breeding lilacs out of the dead land"), the month when I was born, seems just now less even than the shadow of a presentiment—I am not heavy with autobiography. In its stead I offer an intimacy such as is immodest of me and unseemly for the pages of the REVIEW—for it is our *biographies* not our *auto*biographies which probably ought and generally do appear in such places, even though, indeed, especially if, we have written them ourselves.

Byron Bunch, as Faulkner tells of him in *Light in August,* has been so deeply invaded by a vocation (can we call it love?) at the sight of Lena Grove, great with child, and searching for her worthless lover, that springs of being within him of which he could not have dreamt before begin to stir and, as even he perhaps already dimly fears, may one day burst open his drab but self-sufficient world.

Having seen to it that Lena's lover is escorted by the sheriff to the cabin where the mother and new-born child are sleeping, his work done, his personal loss consummated, Byron, with his mule, watches from a hillside as is concluded there before him a drama to which he can neither wholly give himself up in love nor from which he can fully turn away without anguish—for here, for him, is the dread of love, a sympathetic antipathy and an antipathetic sympathy.

Of these things Faulkner says:

"The mild red road goes on beneath the slanting and peaceful afternoon, mounting a hill. 'Well, I can bear a hill,' he thinks. 'I can bear a hill, a man can.' It is peaceful and still, familiar with seven years. 'It seems like a man can just about bear anything. He can even bear the thinking how some things is just more than he can bear. He can even bear it that if he could just give down and cry, he wouldn't do it. He can even bear it to not look back, even when he knows that looking back or not looking back won't do him any good."

Whenever I read this novel and this passage—and I read them often—these words and Byron Bunch and his mule on the mild red road strike such soundings in me, that I know by now—quite well—that Faulkner has been more eloquent about me than I would wish, even if I could, to be about myself. For Byron Bunch is I.

And to tell you this is to tell you, quite obliquely to be sure, the perhaps bed-rock thing about myself. It is also a measure of my remove from repentence. For though I recognize Byron's pride for the despair it is—the despair of despairingly willing to be oneself, I do not for a moment believe that owning up to this is the same thing as faith; and therefore I cannot regard this intimate disclosure as anything but an act of pride, compounded by the proud sophistication with which it is herewith accomplished.

For me, for the time being, the time is unredeemed. I am unrepentant—with Byron Bunch and his mule on a Yoknapatawpha hillside; and with William Faulkner, under his Oxford apple tree.

* * * * *

The fact that I have said that all of this about myself is so, makes all of it to be somewhat less than so.

CHARLES ROBINSON, Assistant Professor of Philosophical Theology:

Theological generalities aside—in my particular case, birth and fall were concomitant. The stock market fell and I came in on the rebound. The place was Los Angeles; the year, 1929. As I made my entrance into the world, good times made their exit. Such philosophical categories as that of causality have always given me difficulty. Statistical correlation is nevertheless evident.

Evident also is the reassuring fact that an inauspicious if not downright discouraging beginning offers at least one almost definitionally-certain advantage: nearly any happening may thereafter pass as some sort of progress. This positive thought was probably firmly embedded in my mind (no doubt subconsciously) as I quickly determined, with resolute *Entschlossenheit,* to enter a new decade. I succeeded admirably in carrying out that decision. After that, however, things did not always go quite as well.

For the family of a man too out-of-step with the times and too proud to eat from the governmental hand, "life in these United States" was about as secure and stable during the 30's as Heraclitus' flux without benefit of logos. Symptomatic was the fact that during my nine months' pregnancy of first grade education, my family lived at four places in two states, Kansas and Illinois.

A passion for truth; personal experience as the channel of knowledge; the real as in large measure the negative; beauty and joy as but whimsically ephemeral; a courage more stoic than Christian; a pictured God with the one live option of hell; a strangely detached curiosity to see the outcome: such was my ambiguous progress over the near *tabula rasa* with which allegedly I entered the decade. I have never understood those who fondly wish to return to childhood. But, on the Creator's behalf, I must confess, I have not yet fully figured out a way to do without it in the beginning.

The decade of my adolescence (I congratulate those whose stint was shorter) brought the blessings of war. To me they were considerable. While masses of humanity groaned and died, I gained a vision—albeit an egomaniac one—of the possibility that the fundamental conditions of life just might be good. New was the experience of knowing, or at least thinking one knew, where tomorrow's bread would be coming from. New was Phoenix and the grand givenness of the West, the stark transcendence of sheer geography. New too was the fantastic optimism of the will-to-power tasting its dimensions and limitations, human and divine.

Out of the repeated bankruptcy of my efforts to will Pelagius' will after him, and the ensuing despair, came a disciplined confidence in God's adequacy, a slowly growing conviction that He had some particular notions of how He wanted to dispose of me, and finally, at a Methodist camp the summer after my freshman college year, a commitment to undertake vocational preparation for seminary teaching.

With diploma in hand—a B.S. in psychology from Arizona State at Tempe—I was in 1950 on the boundary of the possibility of some kind of manhood. My understanding of God, the world, and myself was in many ways basically inadequate. I had, as they say, "a lot yet to learn." But one thing, at least, I had already learned: God's one live option for me was Heaven—however problematic the route.

The "route" for the next five years ran through Dallas, where I learned less inside school and book than outside. A swing-shift job at Chance-Vought Aircraft between Dallas and Ft. Worth, which took 11 hours out of 24, was part of the "outside." The "inside" of a B.D. education at S.M.U. "might have been"—those saddest words on tongue or pen—rich and profound. In fact, for me it was not, because the "outside" demands with which I got myself ever more deeply involved never gave it any real chance. Yet there were moments within Perkins' Georgian halls and there were men—I shall not soon forget Outler, Gealy, Mahan, and others—mediating visions of new worlds.

Duke is probably not the educational kingdom of God. (Indeed, if there is such an entity I can claim no more than the status of agnostic seeker.) However, it was here that I began for the first time to learn what a good formal education process is. It is certainly at least this: having and/or taking plenty of concentrated TIME to study, listen, and think. I got off to a rather late start and it is by no means a foregone conclusion that I shall ever "catch up." But for some time now I am having fun trying.

In 1958 I finished my dissertation (I give you the title, lest my work have been utterly in vain: "A Critical Analysis of Heidegger's Ontology in *Sein und Zeit*"—impressive?), got my union card (it was supposed to be genuine sheepskin, or something), and took off exuberantly to teach at one of the 400 or so "Wesleyans" in the country (you had better single out this one, since both Cushman and Beach hail from there). I am afraid I cannot claim any roaring success for my encounters with the secular undergraduate educational world as incarnate in Middletown, Connecticut. I suppose I can say that I have a better grasp of the views and problems of the contem-

porary secular world as a result of that experience. (And I would certainly be out of style if I did not claim that much.)

For the "summing-it-up," I would say that the third decade of me produced a kind of on-the-way adulthood. (Sorry if this is hubris!) Part of this conception is the emergent conviction that the only road I see—either in my own life or in the Gospel—to Heaven runs through hell. (And if you think this is pessimism you have made at least one error today.)

What about the fourth decade? Well, please do not rush me yet. I would just as soon live it first. But I can say that I am now in my third year of teaching here at good ol' dook, and I am "right proud to be here"—as they say in these parts.

I can also say (*Ich kann nicht anders*) that I have added another not entirely unimportant item to my knowledge: mutual joy in love can become a reality, even in this world. Her name is Muriel. She is a Pennsylvania Dutch gal. And we were married last July 13.

The future? Well, if you figure out how to synthesize Plato, Paul (the Apostle), St. Thomas, Kierkegaard, and Husserl, while at the same time incorporating the insights of the sciences and being true to the historical (that is right: *historisch* as well as *geschichtlich*) Jesus, let me know how it is done. Preferably in 25 words or less.

I guess my secret is out. I am *metaphysisch* and *weltanschaulich*. Isn't it awful?

LOOKS at BOOKS

A Miscellany of American Christianity: Essays in Honor of H. Shelton Smith. Edited by Stuart C. Henry. Duke University. 1963. 390 pp. $10.

Roger Williams, writing a book of meditations for his wife, presented it to her as "an handful of flowers made up in a little posy." When a baker's dozen of contributors join in making up the bouquet, the resulting pleasure can be even more widely shared. H. Shelton Smith, fully deserving all encomium here bestowed, has been rich in the students he has known and transformed. By these same students, he too—as he would be the first to admit—has been transformed in more than thirty years of fruitful pedagogy at Duke University. Further, through his lucid writings, his gracious counsel, his benign leadership in the profession, he has also changed and strengthened countless who have not known the privilege of his classroom and his daily presence.

In the tasteful tribute that opens the volume, Albert C. Outler, speaking out of his long years of acquaintance and friendship with Shelton Smith, remarks that few men are permitted to see major dreams realized so fully in their own lifetime. Three goals, set and attained by Professor Smith, help provide a measure for the man: 1) to develop an academically sound doctoral program in religion at a southern university; 2) to replace militant denominationalism with ecumenical vision in North Carolina; and, 3) to establish the autonomy and respectability of American Christianity as a field for scholarly investigation. Any one of these is a major achievement; the three together constitute a triumph.

The volume has been ably edited by Stuart C. Henry, associate professor of American Christianity at Duke. He has chosen well, selecting men at home in American history no less than in American religion. Both content and style deserve general commendation. Only one criticism of the volume as a whole: it lacks a definitive bibliography of Professor Smith. While Mr. Outler's appreciative memoir seeks in part to provide this, its very form necessarily restricts the author to books alone. In considering the *Festschriften* themselves, a more or less arbitrary grouping is made: biographic, episodic, thematic. If the attention given to the individual chapters seems critical, this is because I assume that a careful, conscientious, never-satisfied teacher will consider himself better served thereby.

1. Biographic

The largest number of essays in the book may be assumed under this general heading, though none of the writers is attempting—in so narrow a compass—to delineate the full course of a man's life. Walter W. Benjamin draws attention to a bright facet in the career of Bishop Francis J. McConnell: the great steel strike of 1919-1920. A denomination which long has taken seriously its social mission comes off well in the bishop's demonstration of courage, strength and integrity. To read of the seven-day week, the twelve-hour day is to suppose that one is hearing of another century, not merely the previous generation. McConnell became part of that noble assembly known then, as now, as "outside agitators." And it was presumed then, as now, that no problems existed except as they were artificially created from the outside. So gentle epithets such as "Bolshevism," "revolution," "sovietism," "con-

spiracy," and "radicalism" were hurled freely at the strike, the strikers, and even at those who dispassionately sought to examine the merits of the case. It is an intriguing episode, worthy of recall. Mr. Benjamin's interjection of his own bias against neo-orthodoxy is irrelevant and unnecessary.

Paul Leslie Garber offers a "centennial appraisal" of James Henley Thornwell. An apologist for the southern church and southern culture, Thornwell was a vigorous Presbyterian preacher and professor at Columbia Theological Seminary. Mr. Garber fails to demonstrate a flow or development in Thornwell's thought, as in his move from non-secessionist to secessionist views. Though lengthy enough to provide this kind of evolution, the essay lacks sufficient clarity of organization to do so. As for Thornwell himself, often on the defensive and more often wrong, he was apparently spared any agony of indecision or uncertainty. In the words of his nineteenth-century biographer, "whenever he found a 'thus saith the Lord,' he ceased to reason, and began to worship."

Barney L. Jones presents Presbyterian John Caldwell in his role as critic of the Great Awakening. With some fresh documents at his disposal, Mr. Jones weighs the charges that Samuel Davies and John Moorhead leveled against Caldwell's character and ministry. The documentation is thorough, the digestion meagre, and the conclusion, regrettably though perhaps unavoidably, inconclusive.

James L. McAllister's sketch of Princeton's John Witherspoon is ably done. Witherspoon, doing much more than preserving the clerical image by signing the Declaration of Independence, served in the Continental Congress for nearly five years; he effectively espoused the young nation's cause; he molded an institution so that it became a major training center for men in public affairs. As Mr. McAllister notes, "Philosophically he established Princeton as the bastion of the Scottish Common Sense philosophy in America. Politically, he presided over a foremost school for statesmen in the new American republic." One of the attractions of this excellent essay is that its author provides more than a two-dimensional portrait. He is careful to give Witherspoon his due, but equally careful to recognize his intellectual limitations, his lack of originality, his frequent inconsistency.

"Bronson Alcott: Emerson's 'Tedious Archangel'" by H. Burnell Pannill is brief but effective. Alcott's intuitive epistemology, "the fulcrum upon which [his] life and thought . . . lay balanced," is presented in a succinct clarity that Alcott could well envy. The decade, 1835-1845, is the focus of attention, when Alcott's "reforming zeal was at its strongest and his failures most bitter." Of the failures, none was more poignant than the utopian effort at Fruitlands. The utter collapse of this and many another Romantic venture of the nineteenth century says something about the limitations of the Romanticist's view of man and nature. Calvinists, at least, would be likely to remember that some one had to take care of the garbage.

Coming into prominence as New England's Awakening declined, Jonathan Mayhew is the object of McMurry S. Richey's attention. The author provides an excellent summary of Mayhew's relationship to, or his distinction from, contemporary "evangelical rationalists," "ethical intuitionists," and others. In the space allotted, too much time is given to background; there is, moreover, too much routine exegesis, not really enough imaginative synthesis.

The final essay in this group is Thomas A. Schafer's examination of Solomon Stoddard's doctrine of conversion. The topic has obvious significance for what lay immediately ahead of Stoddard's career: New England's Great Awakening. Working directly from the sources' mouth, Mr. Schafer convincingly constructs the "bridge from Puritan piety to revival religion" that he finds sketched in Stoddard's writings. Emphasis on the critical period from awakening to assurance, preaching to elicit conviction—even terror, an

unmistakable preparation for grace climaxed by an unforgettable reception of grace—these are among the elements common to Stoddard and to those (including his grandson, Jonathan Edwards) who followed him.

2. Episodic

Three chapters considered here treat, respectively, perfectionism, the frontier, and witchcraft. "The Communitarian Quest for Perfection" by John W. Chandler includes a quite competent summary of the Shakers and the Oneida community, along with a look at the bubbling environment from which they gushed. The author quotes Emerson's perceptive and perhaps self-deprecating comment to Carlyle: "We are all a little wild here with numberless projects of social reform. Not a reading man but has a draft of a new community in his waist coat pocket." Under the headings of property, sex relations, and confession, Mr. Chandler seeks "to make clear how the communitarians implemented practically their conviction that the holy community . . . ought to provide optimum conditions for producing personal satisfaction." The strength of this essay lies in its effort to relate the "numberless projects" to the main stream of nineteenth century American culture.

Gordon Esley Finnie's "Some Aspects of Religion on the American Frontier" is term-paperish and thin. The examination is largely limited to the career of a single Methodist minister, George Brown, himself born on the Virginia frontier in 1792. Where generalizations about the whole frontier are made, their validity is questionable. "Camp meetings were orgies of religious emotion." Or, "the religious life of the individual from birth to the grave was characterized by one intense emotional experience after another."

The editor, Stuart Henry, contributed a chapter of his own on "Puritan Character in the Witchcraft Episode of Salem." Salem's witch hunters have been outdone, in academic circles, only by those pseudo-historians who have hunted witch hunters under every Puritan bed. No doubt the Puritans make us uncomfortable, and if we can prove them all superstitious, malicious miscreants, we're safe. This is *not* Mr. Henry's approach. He is concerned, rather, "to show that there were certain admirable traits which the Puritans exhibited in the shocking episode . . ." This is itself admirable and worth doing. With excellent buttressing from the sources, the author makes a case that is generally convincing. The case could be strengthened by 1) a more careful distinction between demonology and any belief in the wrath of God; 2) noting the pervasiveness of witchcraft in Europe no less than in England; and, 3) making clear that the Puritans, and only the Puritans, abandoned the admissibility of spectral evidence. The conclusion, pages 166-167, is judicious and of prime significance; it deserves to be read by all who are still tempted to repeat the tiresome cliches about America's Puritans.

3. Thematic

Finally, two essays address themselves to special themes: ontology and architecture. In "Ontology and Christology: The Apologetic Theology of Paul Tillich," John Pemberton presents the volume's most philosophical essay. If a monograph so titled seems inappropriate in a book honoring an historian, such doubts are disposed of quickly. Tillich tells us that "at some point, Christology meets the concept of history, and at some point the analysis of the nature of history inevitably leads to the question of Christology." Tillich, recognizing that theology must ever function in a changing temporal situation, must ever address itself to each new generation, seeks to preserve the continuity between Christianity and culture. Theology must be an "answering theology"; that is, it must speak to the earnest questions which men are asking. A pressing problem in our own day is that theology keeps offering answers to questions that nobody is asking. Tillich, Mr. Pemberton assures

us, at least knows the right questions and recognizes that they demand some sort of answer. The essay is designed to show specifically why Barthian criticism of nineteenth century liberalism is not applicable to Tillich's theology. Thus one may reject Schleiermacher's brand of apologetics without rejecting the whole notion of apologetics. It is Tillich's achievement, the author argues, to have produced "an apologetic theology that is confessional and not accommodating." Theology must be existential in the sense that it has to deal with questions posed by man's existence; but the answers to those questions lie in the realm of ontology, not anthropology.

James F. White's "Theology and Architecture in America" briefly considers "three leaders" in the Gothic revival: John Henry Hopkins, Ralph Adams Cram, and Von Ogden Vogt. The topic is rich with promise, deserving more critical attention than it has received. Architecture reflects theology and worship; it may in turn sometimes be reflected in them. Especially in the section on Vogt the close relationship between architecture and worship is analyzed. One might have expected some reference to Donald Drew Egbert's well-illustrated essay, "Religious Expression in American Architecture," in the second volume of Princeton's Religion in American Life series: *Religious Perspectives in American Culture* (Princeton, 1961), pp. 361-411. Those seriously interested in this subject should also see (in the same series) Nelson R. Burr, *A Critical Bibliography of Religion in America,* pp. 756-791.

All in all, this volume of thirteen essays is a handsome "little posy." Those giving it have the pleasure that comes from offering worthy gifts. He who receives it has the pleasure that comes from a stewardship discharged with signal honor.

Edwin S. Gaustad
Professor of Humanities
University of Redlands

William Grimshaw, 1708-1763. Frank Baker. Epworth. 1963. 274 pp. 45 shillings ($6.30).

It would be anomalous if the renewed scholarly concern with John and Charles Wesley continued to neglect key co-workers whom the Wesleys highly esteemed. Only recently was George Whitefield freshly brought to print in Professor Stuart C. Henry's biographical study (*George Whitefield—Wayfaring Witness,* Abingdon, 1957). John William Fletcher of Madeley, whom Wesley late in life chose for his successor but who died before Wesley, deserves a full-length study (we would hope Professor David C. Shipley might publish his). Now Professor Baker definitively represents the life and ministry of William Grimshaw of Haworth, such an important figure in early Methodism that Wesley earlier designated him as next in command to himself and Charles.

This is a major contribution to Methodist history and biography. It is manifest that Grimshaw deserves such attention. Obscured perhaps by the greater figures of the Wesleys, perhaps by anecdote and caricature, unpublished writings, and early death, Grimshaw has been too little known and appreciated. Frank Baker devoted his Ph.D. dissertation to recovering and presenting the man and his unique role in the evangelical revival—not only of Methodism but also of Anglicanism and Dissent. Leaving much of his prodigious research for scholars to consult in his dissertation, Dr. Baker here presents the essentials of that study in scholarly yet lively, popular form.

Grimshaw is portrayed against the background of his forebears and their historical and geographical setting (near Frank Baker's own part of northern England). We see him as an indifferent student, as a young curate of dubious devotion, as a husband and father, twice married and bereaved, as a spiritually

awakened struggler against the world, the flesh, and the devil, as a joyous discoverer of evangelical freedom and full assurance, yet a rigorously disciplined warrior with troublesome temptation, as both ardent evangelist and imposer of repressive puritanism, as wide-ranging itinerant preacher yet faithful parish clergyman to whose ministry thousands responded.

Even before joining forces with Wesley in 1747, Grimshaw and Haworth were involved in the evangelical revival, with much of its typical spiritual experience, theology, and pastoral practice. Becoming a Methodist leader, he continued to care for his parish and nearby societies, but extended his itinerary far beyond Haworth, preaching a dozen to twenty or more sermons a week, exercising pastoral care and discipline over Methodist societies of other northern counties, overseeing numerous Methodist lay preachers, writing pastoral letters to other Methodists, figuring importantly in Methodist Conferences. He also maintained close relationships with various other evangelical groups and leaders and was influential in the renewal and development of the Baptists and other Dissenters. Yet he remained loyal to the Established Church, acted decisively in preventing Methodism from separating during his lifetime, and was, according to Dr. Baker, "the chief forerunner of the evangelical revival in the Church of England" (p. 7).

To be introduced thus to William Grimshaw by Frank Baker is not only to become better acquainted with a remarkable early Methodist leader and the movements in which he figured; it is also a fascinating excursion back into the mind and heart, the home, neighborhood, and hamlet, the faith and superstition, the sufferings and spiritual triumphs, of eighteenth century England. Grimshaw was not the thinker, writer, scholar, or evangelical statesman that Wesley was, and is not so relevant as Wesley to our day; but, as more a man of his own time, he makes us the more conscious of its character and its distance from our time, including, unhappily, the difference in devotion. The student of Wesley will find this book enormously illuminating in its portrayal of men and movements often neglected in the usual focusing on Wesley, yet important for proper understanding of Wesley himself. Frank Baker ferrets out the details of persons and places with the meticulous search of the legendary British sleuth, the knowledgeable surmises of a village gossip, and the ardent scholarship of a veteran Wesleyan historian and archivist. Even when these references are a bit unfamiliar and numerous for American readers, we may appreciate their presentation in a nice balance of scholarly thoroughness and popular readability.

It is gratifying indeed to have a Duke University dateline at the close of the Preface, since it represents the presence of Frank Baker and the Frank Baker Collection (over 17,000 items!) of Wesleyana and British Methodism at Duke, where his teaching, research, and library make this the best Wesley research center outside of Britain. It will be Dr. Baker's careful, exhaustive basic bibliographical work that will eventually make possible the new edition of Wesley's works under sponsorship of Duke and several other Methodist theological schools.—McMurry S. Richey.

The Hebrew Scriptures, An Introduction to Their Literature and Religious Ideas. Samuel Sandmel. Knopf. 1963. xviii, 552, xviii pp. $6.25.

Dr. Sandmel, Provost of Hebrew Union College—Jewish Institute of Religion in Cincinnati, is an able Jewish scholar who has made the New Testament one of his special fields of interest. He is already well known for his two books, *A Jewish Understanding of the New Testament* (1956) *and The Genius of Paul* (1958). Now he attempts an introduction to the Old Testament. The result is clever, even brilliant in spots, also challenging and unorthodox. The order of presentation is unusual: (1) Prophets, exilic and post-exilic, including Daniel; (2) Hagiographa, in part; (3) Pentateuch and Deuteronomic histories; (4) more Hagiographa, *viz.* Chronicles-Ezra-Nehemiah, Ruth, Jonah (from the Minor Prophets), and Esther. The volume concludes with appended chapters on Archaeology and the Old Testament (which is called by its Jewish name "Tanak"), the Sacred Calendar and the Priesthood, and the Significance of the Tanak in Judaism and in Christianity.

The author sets forth his point of view in an introductory chapter. "The Tanak is a very difficult book," which may be frustrating to the untutored reader; hence, the need for tutorial help. The author rejects allegory and is concerned only with the literal meaning of Scripture. He rejects rationalization of miracle stories, making it plain that both Old and New Testaments contain miracle stories, and that the miracles must be accepted or rejected as such. Harsh and unpleasant passages are to be dealt with frankly, not glossed over. Historical blunders must be recognized, for the Biblical writers "were not research historians." There are obvious redactions and interpolations. In other words, "This book is unabashedly a book of Higher Criticism."

After a few historical and literary preliminaries, study of the individual books begins, in the arrangement mentioned above. A few of the positions taken may be noted. Amos delivered only one address, in Bethel, just before dawn, on the occasion of the fall festival (following Julian Morgenstern, to whom the book is dedicated). Amos, Micah, Isaiah, and Jeremiah were against ritual on principle. The message of Hosea is just as stern as that of Amos. The book of Isaiah was written by many authors in many ages. Isaiah 9:1-7 and 11:1-9 belong to a time later than the original Isaiah. The prophetic career of Jeremiah did not begin until about 605 B.C. The strange features of the book of Ezekiel are due to the use of symbolism, not to mental illness on the part of the prophet. Post-exilic prophecy is radically different from pre-exilic prophecy. In Daniel, Nebuchadnezzar is really Antiochus Epiphanes.

In the Pentateuch, the standard literary analysis, using the symbols J, E, D, and P, is not to be lightly thrown away, but is to be accepted as a point of departure for further refinements and new discoveries. The emphasis of certain Scandinavian scholars on oral tradition is extreme and cannot be accepted. Attempts to overemphasize the historicity of the Pentateuch should be questioned. The primary emphasis of the Pentateuch was theological, not historical. The "history" of the Chronicler is to be understood as "interpretative theology" and has considerable value in this respect. The value of archeology in Bible study is sometimes overrated. Archeology may confirm certain historical events and throw light on others, but it hardly touches the theological and religious faith which is the very basis of the Biblical writings.

Since this is such an interesting and excellent book in many respects, it is a pity that it seems to have been hastily put together and carelessly edited. In several places the Scriptural references are garbled (as on p. 82, n. 2) and in other places the text is in confusion and one can only guess at the meaning; *e.g.,* on p. 89, the

usual translation of *Shear Yashub* is not "a saving remnant," nor does *yashub* mean "saved," as the text seems to say. Clearly, the second edition of this book should be a *revised* edition.—W. F. Stinespring.

The Kingdom of God in the Teaching of Jesus. Norman Perrin. Westminster. 1963. 215 pp. $4.50.

The Kingdom of God in the Teaching of Jesus. Goestra Lundstroem. (Translated by Joan Bulman.) John Knox. 1963. xiv + 300 pp. $7.50.

One of the most important questions in New Testament study is: What did Jesus mean by the term, "The Kingdom of God?" The answer to this question holds the key to understanding Jesus, His teaching and His Person, and much scholarly ink has been spilled over this issue.

That this is true is reflected in the fact that two books of the same title have appeared recently setting forth the various views which have been proposed by New Testament scholars on this topic from the early nineteenth century to the present time. Even though the two works do overlap at various points, each has its own emphases which give a certain freshness to each work.

Perrin begins his discussion with Schleiermacher and culminates his initial presentation with Albert Schweitzer and his *konsequente Eschatologie* (futuristic eschatology). The remainder of the work deals with the "Subsequent Discussion" under the following headings: The Transformation of Apocalyptic, The Denial and Triumph of Apocalyptic, C. H. Dodd and "Realized Eschatology," The Kingdom as Both Present and Future, T. W. Manson and the "Son of Man," Rudolf Bultmann and His School on the Kingdom of God and the Son of Man, Jesus and the Parousia, The American View of Jesus as a Prophet.

In the final chapter the author presents the present state of the discussion and some questions for further discussion. Here Perrin suggests some ideas of his own which are thought-provoking. Especially interesting is the wholly eschatological interpretation of the Lord's Prayer as it reflects the "tension between the present and the future in the teaching of Jesus." According to the author this tension is a matter of "personal experience." (pp. 191-198)

The work by Lundstroem is arranged in much the same way as Perrin's work. The discussion is handled chronologically from Ritschl to 1906; from this point the arrangement is primarily topical. Here we find some very interesting chapters entitled: "Interpretation by Systematic Theology," "Philosophical Modifications of the Kingdom of God," "Interpretation of the Kingdom of God on the Basis of Bible Realism."

The footnotes are excellent in both works, and Lundstroem includes an invaluable bibliography of both English and foreign works (something which the reader misses in Perrin's book). One correction which should be pointed out (apart from minor typographical errors) is the incorrect attributing of the work, *Christ's View of the Kingdom of God,* to T. W. Manson (p. 289); the author of this work was William Manson.

Both of these works were doctoral theses, and both are recommended for all students of the New Testament. Both are stimulating and interesting. Lundstroem reads more easily, even in translation, and is recommended to be read first. This work includes the views of more scholars (including the Scandinavian school) than does Perrin's book, but this can be an asset or a liability depending on one's viewpoint. Perrin discusses fewer persons but penetrates more deeply especially with regard to R. Bultmann's place in the total discussion.

Here are two significant works on a significant topic in New Testament interpretation. One need not be afraid that the reading of both works will result in great reduplication; one's

total outlook on this important topic will be enlarged by the reading of both.—James M. Efird.

Man in the New Testament. Werner Georg Kuemmel. (Translated by John J. Vincent.) Revised and enlarged. Westminster. 1963. 100 pp. $2.95.

The value of this small work is not to be measured by its size. Here is an attempt to give a fresh examination of the concept of man in the New Testament primarily by examining three of the most important sections of New Testament teaching, namely the preaching of Jesus in the Synoptic Gospels, Paul, and John.

"Jesus does not see man either as naturally related to God, or in the dichotomy between nature and spirit. He sees man as an active person, standing over against God but failing to fulfill his task which is the service of God." (p. 36) Kuemmel finds that this is essentially the view of the entire New Testament. This conclusion is reached by a careful consideration of key passages.

This work is to be commended for its insight, its depth, its scholarly presentation, and its brevity.—James M. Efird.

The Responsible Self: an Essay in Christian Moral Philosophy. H. Richard Niebuhr. Harper & Row. 1963. 181 pp. $3.50.

This rich and wise volume from the pen of the late Professor H. Richard Niebuhr will surely take its place as one of his best. Based on lectures at the University of Glasgow and in this country, these pages represent the fruition of Professor Niebuhr's reflection on ethical and theological themes on which he had pondered so carefully through the years.

Former students of Niebuhr will recognize favorite theses here, rethought and restated, and his characteristic way of worrying a conclusion out of confusion into intelligibility by turning it this way and that, dialectical thinking where the power of integrity is wrought out of travail. His way of stating the case is always characteristically confessional rather than polemical.

Niebuhr's starting point is the mystery of self-hood. He does not begin with theological dogma, but with "secular" man, pondering his personal existence. Exploration of this theme leads Niebuhr to a radically monotheistic conclusion, to be sure, to account adequately for responsibility, but along the way he keeps company with many "secular" thinkers who would be put off by dogmatic theology.

He sets forth no systematic Christian ethics, no cataloguing of private or public responsibilities of the Christian man. Rather he sets forth a "way of thinking," an approach to ethics. In the stead of either of the two traditional ways of ethics, the end-directed (teleological) ethics of idealism or a law-abiding ethics of duty (deontological), Niebuhr finds more rewarding a "response" ethics of the "fitting." The great question here for the Christian man becomes: how is Reality acting upon me, and how may my action be suited to the action of God? The truly responsible self is the one who is both responsive and accountable to the neighbor and to the One transcendent of society.

There are many treasures here, things new and old. One of the most impressive, for this reviewer, is the case he makes in explaining responsibility against both a private individualism and a closed social environmentalism, by his referent to an ultimate One, a "different drummer" with whom the responsible self keeps pace.

An extended appendix pursues the theme of the meaning of Christ for Christian responsibility. Niebuhr on principle avoided statements of any "official" Christology, but here are suggested many familiar and flush themes about Christ as the paradigm of responsibility.

Professor James Gustafson, an intimate colleague of Niebuhr's, has

added to the merit of the volume by supplying a clear 40-page Introduction to his thought, setting out the dominant concerns of Niebuhr's intellectual career in as succinct and perceptive a fashion as anywhere known to this reader.—Waldo Beach.

The Precarious Vision. Peter Berger. Doubleday. 1961. 238 pp. $3.95.

Peter Berger is perhaps best known to the reading public as author of *The Noise of Solemn Assemblies,* but he deserves to be read with equal attention in the volume reviewed here. Indeed, one would wish to argue that, in some significant ways, this present book is the more substantial of the two. For one thing, *The Precarious Vision* takes a rather well-balanced look at a broader range of social data; for another, it undertakes to be therapeutic as well as diagnostic.

The burden of this essay is two-fold. It attempts first to show by careful (and, more often than not, convincing) analysis that the generality of social phenomena, which we casually observe to be static and objective, are really quite dynamic and, in a profound sense, "fictitious." Americans, unlike persons in some other parts of the world, have been so thoroughly insulated from the shocks of political and economic and social revolution that they have failed to comprehend the very precarious character of their social existence and hence frequently have mistaken the façade of culture for its reality. A more authentic understanding of our societary life will reveal that such terms as "Methodist," or "democrat," or "middle-class" refer at best only to roles acted out (with more or less delusion and pretension) on the stage of social existence. Berger's book is, in the first instance then, a protest against the dehumanizing and demoralizing fictions of contemporary American society.

The second, and corresponding concern of this work is with whether Christian faith affords any viable alternative to the fictitiousness of most of our social existence. And here Berger reads like a good mystery: you are fairly certain that the hero will "get his man," but the involved method of sleuthing and solving may be completely disarming. Of course, Christian faith offers a lively possibility for authentic human existence; but this is not to be understood as the basis of a new morality, or law, or a Christian society or Christian economics, or any other order which can be "ratified in the sign of the cross." Instead, Berger's plea is for a "Christian humanism" (strongly reminiscent of Maritain and greatly dependent upon Bonhoeffer) which sees the Christian not as some kind of *homo religiosus* but as "a man simply being a man," as a man like other men "caught in the ambiguities and relativities of the human condition" who simply lives out of God's love in faith.

One would wish to give strong support to Berger's insistence that Christian ethics be oriented, both in its conceptions and in its imperatives, toward men rather than institutions; and, further, to admit with him that we have, as Christian moralists, too often been residents of an anti-humanist camp. But the way is muddied by an optimistic anthropology, the nature of which is not nearly so transparently clear as its destiny. It is here that the book serves us less well than at some other points, for however much affinity may be claimed between the understandings of man derived from Christian faith (contingency of being) and the social-scientific enterprise (precariousness of identity), it remains true that the answer to "who am I?" derives in certain crucial ways from the prior answer to "where am I going?"—Harmon L. Smith.

Institutionalism and Church Unity. Edited by Nils Ehrenstrom and Walter G. Muelder. Association. 1963. 378 pp. $6.50.

This symposium was prepared by the Study Commission on Institutionalism under the World Council's

Commission on Faith and Order. It sets out—and makes a valiant effort—to bridge the familiar chasm between sociology and theology, between the Church as institution and the Church as *koinonia*. In this reviewer's opinion, it never quite succeeds. The emphasis is generally sociological—rightly so, since the Commission was assigned to deal with the Church as institution and with institutions in the Church. But the study assumes, without ever quite demonstrating, that having the Church as both subject and object automatically makes the enterprise theological.

The dualistic approach produces linguistic difficulties as well. Since most of the contributors are "religious sociologists" or social ethicists, their language is more nearly sociological than theological. But there is just enough sociological jargon to confuse the layman or uninitiated pastor, and enough theological jargon to alienate sociologists. Furthermore, the technical nature of this study precludes the desired "self-criticism of churches" by most congregations.

As a reference work, the volume contains useful sketches of the organization and structure of major church unions. Joseph Allen of Southern Methodist University examines American Methodist reunification in terms of power structures and institutional interests (bishops and laity, General Conference and Jurisdictions, the Judicial Council and local segregation). Other contributors do the same for Baptist-Disciple negotiations, the United Church of Christ, the Church of South India, the Japanese Kyodan, etc. But those who are looking for effective communication between the ecumenical hierarchy and the local church will have to look further than this.—Creighton Lacy.

Where in the World? Colin W. Williams. National Council of Churches. 1963. 116 pp. $.75.

In the midst of debate about the renewal of the Church—frenetic criticism and sober reappraisal—this progress report on a long-range study authorized by the World Council of Churches should facilitate discussion in the local church. The preface quotes the Evanston Assembly Report as saying: "Without radical changes of structure and organization, our existing Churches will never become missionary Churches, which they must if the Gospel is to be heard in the world." But it goes on to reassure the reluctant pastor that "one purpose of this study is to seek to prevent any deepening of the tendency to think that we must quietly bypass most local congregations in the movement to renewal."

The term "missionary" is used, of course, in the broadest sense of "servanthood within the world." Yet the question must be asked, as it is in this brief guide, "whether the present organization of the Church in local congregations is serving that mission or hindering it." In an age of rapid social change, are we bound by "morphological fundamentalism" or an "edifice complex" which separates rather than unites? We have been rightly fearful of conforming the Gospel, but we have failed to "see the New Testament as witnessing to a Church which *takes form in the world in response to the structures of the world's need.*" What irony that we must listen to Christians in East Germany repenting for "the loveless lives of Christians who participate in the Lord's Supper."

With some justification we often criticize the ecumenical hierarchy for speaking in tongues far beyond the grasp of local church members. Here is a radical but challenging presentation which should be used very widely at the "grass roots." It puts in unmistakable language with inescapable discussion questions the meaning of Christ's Lordship over the Church and the world. (And the price, financially at least, is not beyond the reach of anyone.)—Creighton Lacy.

Spring Calendar

Friends in the Durham region are cordially invited to attend any of the lectures or other public events during the current semester. Each of these will be at 11 o'clock in York Chapel unless otherwise listed. (February dates are included by way of past announcement.)

February 5—Dean Robert E. Cushman, on the Second Vatican Council.

February 19—Mr. Henry A. Lacy, executive Secretary for Southern Asia, Methodist Board of Missions (Mission Symposium Lecture).

February 26—Professor William F. Stinespring (Faculty Lecture).

March 4—Mr. S. P. Gaskins, American Bible Society.

March 11—Principal G. Henton Davies, Regent Park College, Oxford.

April 8—Dr. Darrell Randall, Chairman of the Africa Area Studies Program, School for International Service, American University.

April 9-12—Conference on "Christianity and Social Revolution in Newly Developing Nations."

April 9—Miss Barbara Ward, noted British author and economist: "*Am* I My Brother's Keeper?" (Page Auditorium, 8 p.m.).

April 10—Rev. Paul Abrecht, Executive Secretary of the Department of Church and Society, World Council of Churches: "The Response of Christians and Churches to the Revolution" (Page, 9:30 a.m.).
Mr. Nicholas Anim of Ghana and Mr. Mariga Wangombe of Kenya: "Christianity and Social Revolution in Africa" (Page Auditorium, 2 p.m.).
Professor M. Richard Shaull, Princeton Theological Seminary: "Christianity and Social Revolution in Latin America" (Page, 8 p.m.).

April 11—Dr. John Scott Everton, Vice-President of Education and World Affairs, former U.S. Ambassador to Burma: "Educational Dimensions of Social Revolution" (Page Auditorium, 9:30 a.m.).
Dr. David M. Stowe, Executive Secretary of the Division of Foreign Missions, National Council of Churches: "The Christian Mission in Social Revolution" (Page Auditorium, 2 p.m.).
Dr. Byron L. Johnson, Consultant to the Agency for International Development, former Congressman from Colorado: "Christian Responsibility for International Development" (Alice M. Baldwin Auditorium, East Campus, 8 p.m.).

April 12—President Samuel Proctor of Agricultural and Technical College in Greensboro, former Associate Director of the Peace Corps: "The Wrong Time to Be Silent" (Duke Chapel, 11 a.m.).

May 6—President Douglas Knight.

May 13—Closing Convocation (10:10 a.m.).

May 31—Divinity School Baccalaureate Service (7:45 p.m.).