THE DUKE DIVINITY SCHOOL REVIEW

Winter 1972

Better Late Than Never . . .

The Winter Issue, 1972, is a little late this year, due to the necessity of seeking competitive bids for the printing of the *Review.* Defensively, we note that such tardiness is not without precedent, even among the most prestigious of journals, and we hope that our readers have not been seriously inconvenienced. The undersigned takes full responsibility for having failed to foresee and make arrangements for the necessity which entailed this delay.

D.M.S.

THE DUKE DIVINITY SCHOOL REVIEW

Internships

Volume 37 Winter 1972 Number 1

Contents

Published three times a year (Winter, Spring, Fall)
by The Divinity School of Duke University

Postage paid at Durham, North Carolina (27706)

Internships

An internship generally encompasses an academic year in which the student is engaged in some form of employment by which he gains experience and insight into his ministry. Internships are arranged to meet the particular needs and interests of the student. The student may elect to spend a year as an intern in a local church. Students interested in a ministry on a college campus may decide to spend a year in this area. By working under the direction of a college chaplain, the student may develop his professional skills and return to the Divinity School to complete his class work with a clearer sense of vocation. On occasion a student has been able to spend a year working in what used to be called the "foreign mission field."

Clinical Pastoral Education (CPE) internships are provided through a large number training centers in the United States and abroad accredited by or affiliated with the Association for Clinical Pastoral Education. With the Medical Center and a staff trained in Pastoral Psychology Duke figures prominently among these. Training normally involves pastoral care to people in various life crises under close supervision through daily peer group meetings and weekly individual supervisory sessions. Data for professional development include "living human documents" reported through verbatims, tapes, and process notes, peer group and supervisor-trainee interactions, interprofessional relationships, lectures and assigned readings. Both summer quarters and intern years are available to Master of Divinity candidates who receive credit toward graduation. Advanced CPE programs for persons who already hold the Master of Divinity degree are also available.

The Interseminary Church and Society Program is a cooperative venture of the Duke Divinity School, The Union Theological Seminary (Richmond) and Virginia Theological Seminary (Alexandria). The student ordinarily secures a non-church position in which he is employed for an academic year. During this period he participates in a seminar with other persons in the program under the leadership of faculty members and resource professionals. Students in this program undertake work in business and industry, government and politics, science and technology, and urban affairs. Students from

any one of the seminaries may spend the year at one of the other two. Thus the individual has the advantage of a wide range of employment opportunities in three different areas. Furthermore, he can share in an ecumenical venture, and possibly live a year on the campus of another seminary. Church and Society interns have been employed in a variety of tasks. Some have worked on the staffs of members of Congress. Others have served in welfare agencies, city government and hospital administration. Those in the business and industry areas have been employed in such fields as personnel work and market research. Some have spent a year engaged in scientific research.

An internship requires a considerable investment both by the Divinity School and the student. The securing of job interviews and assisting the student to receive educational value from his work are tasks of the school. The student invests an academic year in the internship, thus delaying his graduation. While student experiences and evaluations naturally vary, most students who have had internship years assess their experiences positively.

This issue of The *Review* consists of articles by students and recent alumni who have participated in one of the internship programs. Some of the authors elected to reflect directly upon their experiences, while others have addressed themselves to problems which they confronted and reflected upon during their internships. The result is something of a *potpourri*, but one that reflects the vitality and interest associated with the internship programs. While an effort has been made to secure articles representative of the several types of internship, it has, of course, proved impossible to represent completely the varied possibilities available to students and all the nuances of their reactions and reflections.

An Internship in the Parish

by Thomas L. Joyce

As I begin to write my eye is caught by the slight movement of a mobile hanging in one corner of the room. Almost simultaneously I become acutely aware of the clear and penetrating voice of Carol King emanating from the opposite corner. I then begin to survey the decor of the room in which I have sat down to write. There is another mobile suspended in front of a heat register and it is twirling back and forth as a warm flow of air seems to give it life. There are crackled bottles of various sizes sitting in the window sills, and home-made candles are scattered all around releasing their scent of spice and bayberry. On the table next to where I am seated there is a multi-colored, glass candle holder, and on the walls there are brightly-colored banners of burlap and macramé.

I cannot help but note that none of these things were here a year ago. The mobile, the Carol King album, the candles, the banners; everything, has either been purchased, made, or received as gifts within the last twelve months. And not only that, but a year ago their presence in the room would have neither been desired nor greatly appreciated. What could have happened within the past year not only to stir my interest in but also my affection for these things which I had considered to be little more than trivia such a short time earlier? Surely not an intern year in the parish ministry; but, strange as it may seem, that is exactly the case. I had the fortunate opportunity of working for the academic year 1970-71 under the student intern program of The Divinity School as the Associate Minister of the First United Methodist Church in Boca Raton, Florida, and it was here that I experienced more growth, both personally and professionally, than I had ever experienced previously in any one-year period. I began to see that in preparing myself for the ministry I had all too often abdicated my own tastes and desires and feelings in the interest of becoming a flawless professional. What was good for me as an individual person, I thought, was not necessarily good either for me as a minister or for those who would happen to be among my

---

Thomas L. Joyce, class of 1972, is a member of the Virginia Conference.

parishioners. Paradoxically, however, what I found to be actually called for in the parish was that I have a clearer understanding of and appreciation for my own personhood and that I be willing to share that understanding and appreciation with others. Correlatively, somewhat to my surprise I discovered that the people with whom I worked did not demand as many answers from me as I had thought they would; rather, they demanded from me the honesty to admit that I like them did not possess the magic formula to cure all the ills of mankind. As I became more willing to admit my humanity with all my limitations and facades, the more they were willing to admit theirs; and, surprisingly enough, the more meaningful and mutually strengthening our relationships became. Together we grew in the knowledge and love of each other and of God, and I discovered not only more about them but also more about myself, such as the fact that I did like candles, and Carol King, and brightly-colored banners, and many other things that I had never before really given a fair chance.

A Program is Developed

I had gone to the church at Boca Raton in early June of 1970 under the Field Education Program of The Divinity School. It was agreed upon by the church and the Office of Field Education and myself that I would remain there for a period of twelve weeks and work as an assistant to the minister of the church, Clark S. Reed. At that time it was my intention to return to school in the fall and begin my senior year of study for the M.Div. degree. However, as the twelve weeks progressed and as various programs were being instituted and others contemplated, Clark and I began to talk about how beneficial it would be both for the church and for me if I could spend an entire year there as a student intern instead of just the twelve weeks as we had originally anticipated. We talked to several members of the church's pastor-parish relations committee about this possibility and each of them responded quite enthusiastically to the idea. Not only were they interested in having additional ministerial help for the ensuing year, they were also excited about the opportunity of participating in this type of educational enterprise. A proposal was then drafted and sent to Professor O. Kelly Ingram of the Office of Field Education spelling out in some detail the type of internship that we would like to see developed. Professor Ingram was very interested in our proposal and over a period of several weeks and through

the joint efforts of the church, The Divinity and myself there was designed a program which met both the desires and expectations of everyone concerned. The job description included general pastoral duties, special responsibilities with youth, supervision and administration, and pastoral counseling, as well as a program of readings in theology.

Thus I was provided with the opportunity of participating in a wide range of ministerial duties. My designation for the year was Associate Minister of the Parish, and in keeping with that designation my responsibilities were by and large confined to the membership of the church, though I did participate in several non-parish or community activities which were not included within the original job description. Also, we were particularly careful from the very beginning to make sure that I worked with all age groups instead of just the youth of the church, as might easily become the case in this type of program. While this would not have been a bad thing necessarily, we did believe that it would limit somewhat the value of the total educational experience.

The reading list for the program proved to be a very stimulating and informative one. As I read the books on the list I would take notes on what I considered to be their most positive contributions and then discuss these with Clark. This was a particularly helpful enterprise since such dialogue often helped to initiate trains of thought which had not been precipitated from the reading itself.

We remained flexible, and as the year progressed several substitutions were made on the reading list. Whenever the content of a book was found to be completely unstimulating or repetitive of a book that I had already read, we would substitute tor it one which we thought would be a more profitable undertaking. This helped to keep the reading interesting and enjoyable as well as provocative, which, I believe, is an important consideration if one is to truly enjoy what he is doing.

In my opinion the relationship established and maintained between the senior minister and myself proved to be the most important single factor in the success of the program once it actually got underway. From the very beginning every attempt was made to insure that we would proceed together as co-workers and co-learners rather than as "the minister" and his assistant or "the teacher" and his student. We were particularly careful to help the congregation understand that I was a seminarian training for the ministry who was

there to learn; but, also that I was an ordained deacon of the United Methodist Church who was there to serve. Therefore, I was a minister of the church just as much as was Clark, and could be called upon in time of need just as he could. This understanding was quickly grasped by everyone and in a relatively short period of time I was being both accepted and relied upon as an integral and important part of the life of the parish.

Even though Clark and I viewed each other as co-learners, it was his responsibility to serve as my immediate supervisor and counselor for the intern program, and to meet with me throughout the year to consider any problems or questions that either he or I considered to be in need of discussion or of being worked through. Some of our meetings for this purpose were planned well ahead of time and scheduled on our calendars, but the large majority of them were rather spontaneous occurrences arising out of the need for either one or both of us to sit down and talk. I think we both appreciated our getting together in this way since we seemed to have been saved from those terribly depressing meetings were everyone concerned had rather be someplace else and when no one really has anything worthwhile to contribute. As one might imagine the length of our discussions varied with the problem or issue under consideration at the time. Some would both begin and end with the simple inquiry, "Is everything all right?" Others would last for an entire morning or evening. I was and still am very pleased with our discussions together. They proved to be a tremendous asset in my gaining a better understanding both of myself and of some of the dynamics which one would almost always encounter in the parish ministry.

Some Thoughts Afterwards

As a result of my year of work and study in the local church, I believe that I have a significantly increased understanding in almost every area that one would normally list under the heading "Ministerial Training." Perhaps the one area of development that I am most happy about has been my evolving change in focus from the concerns of the whole world to the concerns of those in my immediate proximity, and often even more to the point, to my own concerns. I am beginning to see that the problems of the world are to no little degree both the reflections of, and are reflected in, my own prejudices, fears, and anxieties. This has led me to examine much more carefully who I am both as a person and as a minister. When faced with

the awesomeness of this task as well as with both the pain and the joy that always seems to be a part of it, I find that there really isn't much difference between me and those with whom, and to whom, I strive to minister. All of us are God's children and are forced to wrestle with basically the same questions of meaning and purpose in life. Hopefully, each of us can help the other as we struggle together for the answers.

The dawning of this awareness that both ministers and laymen are in the same boat was of tremendous help to me in my work as associate minister last year. It did not take me long to see that the minister is only fooling himself when he pretends to be immune from the normal frailties of being a man. I sensed over and over again that the members of that church longed to know that a human heart beat beneath the clergyman's robe, and if this is an indication of the rest of the Church—and I suspect that it is—then more than ever we ministers must honestly face the ambiguities and uncertainties of life and not be content to hide behind the stereotyped image of the omniscient man of God. For too long the image of the minister as one who has the inside track to life has endured, and in my opinion neither the Church nor the world will continue to accept that image. The minister is going to have to experience, more than he ever has before, both the humiliation and the exultation of admitting that, like everyone else, he is only human.

Strangely enough, alongside this increased appreciation for a deeper involvement on behalf of the minister within the ambiguities of life's meanings I began to possess a much greater confidence in my ability as a minister. As I began to experience at least a partial release from the responsibility of having to solve all the problems of the world and the Church, I became able to concentrate more effectively upon developing more specific and realistic tools for ministry. I began to see that people often have tremendous capabilities and talents but are afraid to release and utilize them; however, when accepted, and encouraged, and allowed to abandon their fears, they will often become totally different persons—a new birth takes place. My increased confidence as a minister, therefore, came as a result of my seeing myself as one who can, with others, help create this most important atmosphere of acceptance and encouragement in which people may be nourished and allowed to grow to their fullest human potential.

Another area of growth about which I am greatly pleased is the

theological. I must give great credit here to Clark for his tireless guidance and his deeply probing questions into so many areas of our mutual concern and interest. I think, however, that I was influenced much more by his approach to these concerns rather than any one particular thought or idea of his. He would labor unceasingly to get to the root of things by asking the most basic questions of purpose and structure. I began to see the necessity of the minister's being able to transcend the present moment and to step back and look at the less obvious as well as the more conspicuous aspects of a situation. To achieve this it is imperative that he be equipped to delve below the surface of discussion and to at least somewhat understand the theological and philosophical implications and assumptions that lie underneath. Through discussions with Clark and others and through my reading and reflection I had many opportunities to forge and sharpen some theological tools of my own to aid in this vital process.

Having said this, however, I must rush on to add that I have come to the conclusion that neither theology nor philosophy is the vehicle of the truthfulness of the faith. If this were the case Christianity would have died a long time ago. I say this in part because in the local church I met people who were "turned on" by the faith but who held what I considered to be impossible theologies, and people with fairly sophisticated theologies who could not care less about either their faith or their world or their fellowman. Again I must mention the importance of the community of acceptance and encouragement as the place where people find hope and a new life. Here, within this context, theology is invaluable in helping people make some sense of what is happening to them, but theology itself is unable to cause that "happening" to occur.

My internship also helped me to gain a much deeper appreciation of the Bible as the Word of God. Reflecting back upon my first few weeks in the program I can see that I regarded the Bible primarily, if not solely, as a book of inspirational literature and thought-provoking, even though often contradictory, theologies. While it is this, of course, the power of its truthfulness far transcends these more academic considerations, and I am especially appreciative of the fact that I could not help being confronted with this realization on numerous occasions during the course of the year.

My understanding of and appreciation for the Church was also modified during the past year. Again, looking back to the beginning

of my internship, I saw the Church as an ideal human community, if not in practice, at least in theory. Needless to say, it caused me much anguish and frustration to continually have to face the fact that we are never quite able to measure up to that ideal, and the anguish and frustration would not diminish one iota until I began to realize that the Church was never meant to be an "ideal community" in the first place. It was a real breakthrough for me to come to the realization that ideals are the projections of men, and as such they are often far from the work of God, if not in direct contrast to it. Indeed, it is often necessary for the Divine to "burst" our ideals, even our religious ideals, in order to open us up in faith to His purposes for us. I have come to believe, therefore, that the Church as a humanly defined ideal community is just one more barrier to such faith and dependence, and the shattering of the illusion that this ideal either should or could be effected is the work of God. I suppose that I had labored under the notion that the Christian is called to be perfect rather than obedient. Anyway, I am now coming to believe that the Church is that community of people whose task it is to strive to be, not perfect, but open to others, to themselves, and to the will of their Creator.

It is also becoming more and more evident to me that the minister is not the Church, though we in the ministry are tempted to think so at times. "The priesthood of all believers" must continually inform and influence everything that the minister does. He should consider his preaching, teaching, counseling, and whatever as means to the end of enabling laymen to become priests to each other and to the world. The minister himself cannot, and should not, become involved in every worthy cause that comes by, and there are many. However, if the laymen of the Church have a sense of mission and if that sense is *cathected*, they will become the servants to the world and do more than a minister or a whole group of ministers could ever do.

Tools Are Forged

It probably goes without saying that I have been very pleased with the tools for ministry that I began to forge during my internship. There are, moreover, several categories or areas of ministry in which I feel that certain marked improvements have at least begun to take place and should be mentioned if only briefly.

I feel much more confident in the pulpit now and even look forward to entering it, which was not the case a year ago. My sermons have become much less academic and theoretical and are much more

realistic and applicable than they were earlier. In conjunction with the preaching opportunities that I had I was also able to observe both Clark's preparing and delivering his sermons. This also proved to be an educational experience of no little merit since much could be learned from him with regard both to content and to style of delivery.

I also think that I am much better equipped to plan and to lead a service of worship. This is due to a large extent, I am sure, to the fact that I now have a much better understanding of and appreciation for what communal worship is all about. I was extremely fortunate in that in addition to the regularly scheduled traditional communion services we also had a monthly contemporary service, which utilized modern forms of music, and whose primary focus was the more eucharistic and celebrative aspects of life and worship. This type service necessarily called for quite extensive planning and coordination not only by the ministers and staff but also by the worship and music committees as well. The discussion precipitated among the laity centering around the nature, purpose and form of worship and communion proved to be quite stimulating and thought-provoking for all concerned, and it certainly forced me to think through certain questions relative to these concerns which I had not taken the time to think through earlier.

Probably one of the most important tools that I began to forge during the last year is the ability to meet people where they are theologically and experientially. For a while I would get upset at some of the people's lamenting Clark's and my not wearing white shirts in the pulpit or the style of our haircuts or some other concerns which I considered to be unimportant, but then I began to see that such concerns as these actually reflected where these people were in their understanding of the ministry, the Church, and its mission. Once I began to understand this I became more able to see an open door through which I could enter for what often turned out to be quite fruitful discussion and dialogue. Needless to say, this proved to be much more helpful than merely wishing that they held other beliefs.

I also believe that I have gained a greater skill and confidence in the area of home and hospital visitation. Once I began to realize that I did not have to explain away pain and suffering or justify their existence I could visit in the homes and hospitals, be myself, and perhaps a little hope and comfort would arise because of my having

been there. I began to see that we are really not helped by the easy solutions that are given to us. What we need are people who are patient enough to wait with us and allow us to find our own answers. Here is where real hope is nourished and comfort experienced.

I was fortunate enough to have quite a bit of teaching experience during the past year. Clark and I worked together on many and various programs in which we were concerned to experiment with different forms and methods of teaching: lectures, visual aids, dialogue sessions, encounter groups, etc. All of these experiences certainly helped to broaden my horizons and provide me with a certain amount of insight into both the importance and the technique of teaching in the local church setting. I had never had much teaching experience, and I found these opportunities to be very interesting as well as tremendously informative.

Because of my intern year in the local church I have begun to appreciate more and more the joyous and celebrative aspects of the Good News. We Christians, I think, should be the unashamed celebrators of the gifts of life and resurrection. This belief, I am sure, has reflected itself in all of the attitudes and skills developed in Boca Raton. The sermon should be intended to give hope and help provide strength for life. The worship service should be viewed as an opportunity to rejoice in God's graciousness. Because life is good and people are O.K. we are freed to talk to one another about whatever it is that bugs us. The hospital is not just a place of sickness but a place to rejoice that God will never forsake us. The freedom afforded by the faith that God loves us and that all of His creation is good opens all kinds of doors for creative educational programs. The funeral is a unique opportunity for affirming life even in the face of death.

While there are many other impressions and conclusions about this past year's experiences which I could share, I trust that I have been able to give here a brief but accurate report and assessment of some of the things that strike me as having been most important. The internship year in a parish church was an important, formative experience for me. I believe it could be equally profitable for others who are planning to enter the parish ministry.

The Overseas Mission Internship as an Enterprise in Theological Education

by Larry E. Adams

Abel T. Muzorewa is a small, affable, determined man who was just coming into office as the first African bishop of the Rhodesia Annual Conference of the Methodist Church in 1968. At that time, when I arrived in Salisbury as Duke's representative on a pilot Overseas Mission Internship program, Bishop Muzorewa was trying to solidify his position as leader of the nation's largest black Protestant church. Those were not easy days for the new bishop of Mashonaland, for he faced what seemed to be insurmountable odds—bickering among his own people who had supported other candidates for bishop, long years of the black man's conditioning to a role secondary to that of the missionary in church administration, intimidation by the Rhodesian Front government which threatened in many ways to interfere in the internal affairs of the church, and economic conditions which left his annual conference dependent on outside support as a "mission field."

Today, less than four years later, Bishop Muzorewa has emerged as the major political spokesman for the vast African majority in Rhodesia. All African nationalist leaders up until this time have either been incarcerated in "detention centers" or have been forced to remain silent by constant surveillance and the threat of imprisonment. As chairman of the young African National Council, formed to organize resistance to the proposed *detente* between Britain and Rhodesia, Muzorewa has brought the ANC to surprising strength in a very short period of time. Although he will probably be prohibited from leaving Rhodesia to attend the 1972 General Conference, as he already has been ordered not to enter the "Tribal Trust Lands" in which his congregations are located, and although he may soon face

Larry E. Adams, class of 1971, is a minister of Broadmeadow United Methodist Church, Jackson, Mississippi.

detention without charge or trial, the little bishop will greatly influence the shape of Methodism in southern Africa as well as the political future of Rhodesia. The open turmoil in Rhodesia today was still beneath the surface while I was there, but it was seen as inevitable by black and white alike.

Did a seminary internship in Rhodesia change my thinking about African politics? Yes. Did experience with the Board of Missions influence my ideas about what the nature of the church's mission really is? Yes. Can it honestly be said that such an internship is theological education? Yes. Did the year's work as an intern help prepare me for the actual work of a pastor? Undoubtedly. Needless to say, however, the internship as a learning experience can not be predetermined to the same extent as a lecture course or a structured seminar might be. One can enter an intership program with certain ideas about the "curriculum" he is to study, but in fact the real content of the course, whether related or not to his original expectations, will always come as a surprise. And so as a preface to a review of the work I did as overseas intern, and the educational value of such a program, I think it wise to mention some of the expectations I carried to Africa.

Motivation and Expectations

When I arrived in Salisbury, Rhodesia offered an atmosphere of political suspense and the reality of a church in transition from the status of Western paternalism's child to that of an independent witness to the meaning and mission of mature Christianity. Both of these elements would appeal to a young theological student's spirit of adventure and quest for the faithful church. But the excitement of the time and place was not my only reason for being there. There was an unabashed desire to travel, to get away from school for a year—and this desire could be stated in educationally sound terms. There was a real curiosity about what the missionary, that paragon of altruism, really did overseas—and this desire could be stated in language acceptable to the Board of Missions. There was the intensely personal realization that all my own theological systems and puritanical codes were about to fall apart, and the knowledge that a year abroad could help me to get things together from a distance. There was a long-standing interest in Africa, which was being increased at that particular time in American history by black America's consciousness of its African heritage, and its self-identity as Afro-Amer-

ica. In addition, I was motivated in part by an inquisitiveness regarding church-state relations in Rhodesia. In 1968 the United States and Rhodesia were both involved in struggles for social and political change, and both were experiencing contests between conflicting ideologies of change. By what means should change come about? I believed that I had something to learn, as an American, in observing the method by which the church in Rhodesia vocalized the call for change.

Basically, however, I chose to spend a year on the overseas mission internship not because it afforded me the opportunity to go *somewhere*, but because it allowed me to go to Africa in particular. I contend that considerations about the relevance to my future ministry as a pastor in Mississippi played an important role in my decision to participate in the program. Many areas of Mississippi, the context of my own pastoral work, are more than fifty percent black. It was my desire to have an extended period of contact on a close interpersonal level with men and women of the Negro race. I had black friends in America before I went to Africa, but I also felt that these friendships were formed and nurtured under peculiar circumstances. That is to say, I felt that my relationships with black people were always the result of structured attempts at being friends. A certain spontaneity and genuineness were lacking. Hopefully, the experience in Rhodesia would enable me, having successfully broken through racial prejudices and cultural barriers there, to do the same in my own homeland. I was optimistic enough, and still am, to hope that soon a minister in Mississippi will have the freedom and the conviction to consider himself a minister to all segments of the population. I did not want my ministry to suffer from isolation, provincialism, and ignorance; I wanted some experience in interracial and cross-cultural relationships which my own environment had simply not afforded.

Finally, I chose Africa—especially Rhodesia—because the overarching social problem in southern Africa is the same racial conflict which characterizes the southern United States. I subscribe to the doctrine of human nature which claims that it is always easier for us to observe sins and foibles in others than it is for us to see them in ourselves. The apartheid type of racial separation and discrimination in southern Africa was so notorious that practically any American could recognize its inadequacies. I observed that type of segregation on the assumption that in many ways it would show definite resem-

blances to racism in Mississippi, and that by studying the phenomenon in Africa I might come to a clearer understanding of the factors involved in racism in America. Furthermore, I saw the likelihood of discovering important things about my own racism.

These goals all sound rather lofty now. Perhaps I was rather lofty then, too. That was before any experience which could dull the idealism typical of seminarians. I might have been naive, to be sure, but I did carry certain hopes and expectations with me as I entered upon the internship. And these goals were rather clearly related to the future context of my ministry in the States, as I saw it at that time. This fact contributed to my conceptualization of the internship as a natural and purposeful extension of my academic preparation for ministry. I shall return to an evaluation of the educational worth of the program, but first you deserve to know exactly what the overseas work entailed.

Format and Function

The Overseas Mission Intership was a joint venture of the seminary and the World Division of the Board of Missions of the United Methodist Church. Seminarians finishing their middler year were recruited to intern abroad for one academic year. The intern, who lived on a subsistence salary while overseas, was to spend about two-thirds of his time working on the field, with the other third devoted to study and writing. Many different hopes motivated the project, including the conviction that the experience would be of great importance in broadening the perspective of students involved; the hope that the church overseas might realize some advantage from the student's work, and his sharing of current seminary trends in the U.S.; the desire to improve the image of the Board of Missions and change the stereotype of the missionary, as well to interpret the Board's work to the local church in America; and the idea that the student's experience and new perspective might benefit his American seminary during his final year of study.

My own assignment, supervised by a Duke professor on the academic level and by a missionary on the field work side, began in August and ended in May. During the first semester of my stay, I worked at Nyadiri Methodist Centre, a mission eighty miles northeast of Salisbury. I taught Old Testament, English, and Commonwealth History in a teacher training college there, floundering through the maze of a bewildering British educational system. On weekends

I shared in preaching responsibilities for the English service at the mission church, occasionally assisted the Christian Education worker in leadership training programs, and visited other mission centers. During the spring semester, I resided at Epworth Theological College, an ecumenical seminary training African ministers, on the outskirts of Salisbury. At Epworth I studied the history of African tribal religions, and tutored a class in Christian Education. The experience of living with the nationals, in the rather new setting of urban Rhodesia, afforded me the opportunity to experience Africa in a way not familiar to the career missionary.

Perhaps this excerpt from a diary I kept will convey a feeling for Rhodesia as I experienced it:

"Saturday, October 5th—Today Mutambara Methodist Centre is celebrating its sixtieth anniversary. Since Mr. Eriksson was pastor here for ten years, he was invited back for the day. He asked me to come with him to drive. Mutambara is 210 miles from Salisbury and fifteen miles from the Mozambique border. It is in a picturesque valley between high mountains, and borders on the home village of Chief Mutambara. The events of the day were impressive. The pageantry which all peoples love is accompanied here by a grave dignity. Today we heard a sermon by the bishop and a greeting from the chief, congratulations from missions of other denominations, a brass band concert, a goat-meat and sadza feast, tribal dancing, netball, classroom and science lab exhibits, and ceremonies honoring the elders of the tribe. Tonight we picked up the World Series on Armed Forces Radio."

Every day was not as eventful as that day, perhaps, but every day did bring new experiences. By the time the school year ended and I was ready to return to the States, I had seen much of Rhodesia, visited many churches and community ministries, acquired many friends, and grown to love Africa. I hope that I am not being too immodest in saying that I think I had made a contribution to young people I knew there. They certainly had enriched my life tremendously, and the year had been a meaningful adjunct to my theological education. I shall attempt to describe how this is so.

Reflections on Relevance

It is difficult, of course, to remember those experiences of four years ago and 10,000 miles away without idealizing or romanticizing them. Nor is it possible to write an article on "Things I Learned in

Rhodesia," for the elements in that year's eventful agenda that affected me most powerfully could well have wrought their impact on me subconsciously. But charged with the responsibility, as I am, of commenting on the educational worth of the internship, I must try to isolate its effect on me. If education can be seen, in its basic sense, as change—change in behavior, change in ways of thinking or believing—then the internship was a significant educational experience. The changes of attitude I sense in myself follow no logical or chronological sequence. They simply become evident, as ideas that were born during that year, but which did not surface until last year or today.

Change has occurred, for instance, in the arena of political awareness with what might be called a radicalization of political stance. The opening paragraph of this article, which dealt with the imminent political crisis of Rhodesia, in which Bishop Muzorewa is involved, demonstrates this interest. One has the distinct feeling, after being in Rhodesia for a time, that regardless of the efforts made in human development among the African people there, until they enjoy greater civil and political rights no real progress can be made. Separation of church and state may well be *legal*, but it is neither ontological nor theological. I suppose I am saying that we can not allow the "systems"—political, social, or economic—to operate unilaterally and unchallenged by the Word of God. When we realize that political organizations are not supra-human bodies, but manifest the humanness and lostness to which the gospel speaks, then we can look more meaningfully at our task of bring the Word of God to bear on the needs of men.

Such a change in my understanding of the mission of the church resulted naturally in alterations to my ecclesiology. The church cannot be a part of the system it opposes. Its values and goals cannot be identical with those of middle America, for instance, or with the general operating principles of "Western civilization." The faithful church cannot be oriented toward "success" or self-preservation. Its goals cannot be those of growth, financial autonomy, Americanization of the world. Rather, the Christian church must incorporate in its own life the revolutionary love of God as received through Christ. It must be self-spending and serving in nature. One could truthfully say, then, that the overseas internship did more to prepare me *not* to work in Southern Protestantism than it did to encourage traditional forms of ministry here. I meet daily with real difficulties in

church polity and administration. I constantly question the direction in which the institution is going; I am dissatisfied with its system of values, which respresents the only model for appropriation by most churchmen. I don't fit into the church program very well; I frequently try to decentralize and personalize and simplify the work of the church. To some degree, I am disoriented as far as the church's priorities are concerned. But I am more comfortable in saying that I am re-oriented rather than disoriented.

Changed attitudes about the nature and the mission of the church lead to a changed self-understanding as a Christian. Perhaps the most noticeable change brought by the overseas internship is my unwillingness to be identified primarily as a Mississippian or an American. I note that I am more objective in evaluation of United States foreign policy, and more able to look at issues from international perspective than before. Identification with peasants in Bangla-Desh or Sarawak will never be completely possible; but empathy with them is much more a possibility since this experience. At the moment, concepts such as "my country," or "my people," are very vague indeed, while a basic restlessness and a desire to consider myself citizen of the world is growing. I can understand something of the identity crisis experienced by a career missionary who returns to America upon retirement

Frankly, these changes were not planned or foreseen. They were not built into the "curriculum" of the internship. On the other hand, some of the original objectives in the program were realized. Personal goals were not completely unfulfilled. For example, I went there hoping to glean insights from comparing and contrasting the racial patterns in Rhodesia to those in my native Mississippi, which I had chosen as the context of my ministry. To a great degree, this kind of comparative analysis was achieved, with the result that I could design a personal style of ministry in my own situation. This kind of comparison represented real assistance in my educational preparation for ministry.

The comparison of social, economic, religious, and political aspects of racism in southern Africa and the southern United States, begun during my stay in Rhodesia, formed the basis of a "Ministering-in Context" paper written during my senior year in seminary. The purpose of the MIC project was to utilize the observations and self-understanding gained through the internship in structuring a proposed style of ministry for my own use in Mississippi. Since I am

only now settling into that context, I will not be able to evaluate for some time yet just how feasible and effective the proposed style of ministry proves to be. But in the sense that it provided me with a degree of self-confidence, hope, and direction, I consider it a major facet of my seminary education.

". . . It Was a Very Good Year"

The lyrics of an old song are about the only words that come to mind as I seek to evaluate the internship. I am certainly unqualified to judge the internship *per se* as a context for learning, for I do not know the standards by which to measure it. I am not sure I know what the intended dynamics of a "good" internship are. I remember getting so excited about what I was doing, and the people with whom I was working, that I was annoyed by requests for reading reports, internship progress reports, and the like. Couldn't academia allow an internship to stand on its own feet, without expecting term papers and reports from the intern? Doesn't the internship have merit of itself, divorced from the routine accompaniments to a senior seminar? Aren't the on-the-spot reports both premature and puerile, with real reflection possible only later?

Perhaps some reminder of the university must always be there. I really have no complaints and no regrets about the overseas mission internship. I still consider it the best investment of time I have ever made. No doubt it is a good thing that learning during that time cannot be measured, for to do so might be to put to shame the other nineteen years of my formal education. I am filled with gratitude to Creighton Lacy, the man who introduced me to the opportunity for this internship; that person is a major part of my theological education. I am thankful that I was given a voice in deciding the location of the internship, for that fact increased its educational value to me personally. And I am pleased that, at last report, the Board of Missions was ready to talk whenever Becky and I decide to head for Rhodesia.

Clinical Pastoral Education: Education for Identity

by Melvin D. Dowdy

He knew it. Something was happening deep within himself, changes which no myths or words define. The tide was going out. He was dying, without sadness. For it was good saying good-bye. It came as a surprise to him that saying good-bye was so good a feeling. He was going to be remembered, which is why it felt so good.

Two weeks ago, he doubted that anyone would remember. Sure, he had friends at church, friends at the club, but Butch, his half-blind mut, knew him more intimately than these. He had never married, no brothers or sisters—there were no real persons to be called friends. It seemed to him too late for making friends. Expecting nothing more, he called a Chaplain to request a brief memorial service at his death. It was a simple prescription, but Russ Martin, the ward Chaplain, was a different breed. Russ wanted to know who it was he would eulogize. Thus, the conspiracy of silence was broken. For the first time, he and another person talked about his death, as well as the life that brought him to it. One thing they shared in common: the quiet desperation of the lonely to be known and accepted for who one is. Both knew the resignation of living a secret, feelings too alien, it seemed, for understanding. They met one another on this common ground. And that was the difference.

During the two weeks that followed, he made a host of friends besides the Chaplain. He was known to every staff member and most patients on his ward. The service was prepared. Appropriate organizations, the bank, and his lawyer were notified. It was agreed that before he was too ill to move he would go home to feed Butch. On a Friday he went home, fed Butch, and, after a few hours, he loaded his twenty-two caliber pistol, shot his dog, buried him, and returned to Duke Medical Center. The next day he died. That week, Chaplain Russ Martin joined the nursing staff, a few patients, and some fellow ministers, to celebrate their friendship with Mr. Robert J. Thomas. (Journal Notes; Winter, 1971)

Through his relationship with this dying person, Russ Martin, a student in clinical training at Duke, confronted a frontier situation.

Melvin D. Dowdy, class of '70, has been an intern in the Clinical Pastoral Education Program. He is presently doing advanced work in the field at Duke Medical Center.

For the pastor there are often no given answers, no ready-made interventions. His understanding of himself as a person is his most valuable tool. This is nature of contemporary ministry, and clinical pastoral education is very concerned with developing these inner resources for creative pastoral responsibility.

I

A seminarian who had a flare for exaggeration remarked that Duke was built from the exterior inward, with more concern for magnificence than for interior facilities. He spoke in jest; yet we could accurately observe that theological education at Duke has struggled to create a balance between the exterior competency of informed theological discipline and the interior competence of the pastoral function. Clinical pastoral education is one effort toward a balanced education. CPE is offered in a variety of institutional settings which support a functioning religious ministry. Theological students and graduate clergy are the primary professionals supplying this ministry, while certified supervisors direct their training. The internship year has been an important mode of CPE for several students and recent alumni, of which I am one.

The average student seeks clinical pastoral training to accent his theological sophistication with greater awareness of self and an understanding of the pastoral dimension. He expects a more meaningful integration of his theology with his pastoral response to the human predicament. The student wishes to understand how he functions in crisis, as well as the typical ways in which he presents himself in everyday life. Reaching the end of an identity moratorium, the CPE intern seeks a professional identity congruent with his own person. In this sense we might say that clinical pastoral education is education for identity.

Clinical pastoral education also provides opportunities to acquire professional skills under the supervision of accredited ACPE supervisors. Well over half of those persons facing a personal crisis seek the interventions of clergy. Counseling with married couples, families, and the bereaved are the specialties of pastoral care, and clinical pastoral education prepares clergy for these functions. Through selected readings, verbatim accounts of crisis situations, case histories, and unstructured peer group discussions, the student is exposed to a wide range of clinical problems and explores the most effective means of intervention. From his experiences with supervisors, peers, in-

stitutional staff, and the patients assigned to him, he develops an integrated view of human nature, taking into account theological, psychological and sociological determinants. Furthermore, it is hoped that the student will develop his own style and strategies of pastoral intervention, a style congruent with who he is as a person. For those who wish a more specialized ministry, continued training leads to competency and leadership in three major fields: institutional chaplaincy, pastoral counseling, and the teaching ministry as a supervisor. In these ways we might say that clinical pastoral education aims for professional competency.

Historically, the two major currents were founded in the 1920's, when Anton T. Boisen and Dr. Richard C. Cabot initiated their debates. Boisen was concerned with the therapeutic benefits of pastoral training and developed the pastoral function through the "living human documents" of patient-pastor relationships. Dr. Cabot emphasized the specialized skills appropriate to institutional ministry and developed through clinical training "the art" of ministry to the sick and dying. The aims and methods of clinical pastoral education have since focused upon these two currents and the contemporary standards represent a synthesis forty years in the making. This paper views clinical training from the former point of view, education for identity.

Through clinical pastoral education a new model of the clergyman has emerged. He is a man who has found himself in the mirages of professionalism. He is a man in the process of becoming aware of himself. He has considered very seriously the professional style best suited to his unique capacities, and he is not abashed by the real motives which have determined his vocational choice. He has found a balance between his own self-interest and the altruistic concern for others. He applies his theological insights to the vicissitudes of interpersonal contracts and the life processes of relationships. He is not dependent upon external criteria to validate the significance of his profession, and, therefore, he is free to struggle, free to fail, and free to claim his successes. In short, he is a man whose convictions are intrinsically related to his sense of self and his own religious life. These are the ideals cultivated in the clinical pastoral milieu.

II

The process of education for identity may be summarized in four fundamental operations: evaluation, authority, self-interest, and activity. First, the prospective CPE intern confronts a series of eval-

uative situations. His application for admission requires him to organize a personal and religious autobiography, giving special emphasis to formative persons and events. A personal statement of philosophy is another tool to lay bear the critical issues of his past and the growing edge of his present situation. Before entering the program, the applicant suggests his own educational objectives and professional needs which prompt his application. Finally, a screening interview is required during which several supervisors may raise new issues or clarify conflicting statements to be resolved by the internship.

This process of evaluation through self-disclosure is highly valued in the clinical situation. Gradually, the student develops an internal radar that constantly scans his experience for problem areas. He learns to seek directions through his understanding of the problem itself.

Many clergymen are answer-givers because they are answer-seekers. The clergyman who operates this way constantly risks the abrogation of meaningful dialogue with problem situations, including the troubled persons within them. Religious formulae resemble mathematical equations in that one can employ them without ever understanding why they yield a result. If there is a good result, there is no way to learn its usefulness to other situations or to evaluate the results to the right of the equation marks.

In the training context, this type of clergyman finds the situation of not knowing what to do so tormenting that he becomes lethargic. He will do nothing but wait in self-abasing uncertainty. As he learns not to fear failure and not to value the right performance as an end in itself, a new freedom to experiment and explore replaces his lethargy. This is the doctrine of *sola gratia* in education. Acceptance and recognition are not dependent on giving the right answer or a good performance. One is only required to struggle and examine himself.

Second, clinical training stimulates the search for an authority based on one's own initiative and judgment, similar to Roger's concept of "the wisdom of the organism." One learns to value his own perceptions and his own criteria for judging what is important. He may discover that many of his attitudes are not his own, but are introjected values of significant persons. Much of what he does, including his vocation, may be fulfilling the life-scripts and expectations of parents, brothers and sisters, the home minister, a teacher,

etc. The point is that he learns his motivations are not based on his own authority always, but on external sources of authority.

Students display a variety of attitudes toward authority, each of which represents a point in the process toward autonomy. One student was neither free to struggle nor to fail, ridden with great fears about his self-initiative. With uncritical submission he accepted naively and absolutely the prescription of powerful figures. He passively complied with almost any norm offered by the supervisor. Gradually, he began to struggle, but still he could not fail. He was far more critical, often trying to undercut the authority of the supervisor by attacking assumptions, ideas, etc., but never confronting the supervisor as a person. Next in his process, he uncritically defied all authority. He generalized his rejection of authority to all norms and suggestions made by the supervisor, though he could not explain why he was so fervently at odds. He was angry and could verbalize his feelings. The perpetual struggle with the supervisor was as much a bondage as it was freedom; actually, he had to fail or lose face. The supervisor was still the determinating person in the relationship.

This process continued until the student experienced the supervisor as an equal. He grew comfortable with his own abilities and aware of his motives for new alternatives. He gained the freedom to struggle as well as to fail without self-effacement. He could claim his own powers without a submissive or defiant dependency on the supervisor. He set his own self-expectations, and pleasing others at his own expense was negatively valued. He was, nevertheless, able to accept others and to be sensitive to their needs because he had accepted himself. This process is suggestive of Erich Fromm's thesis that one cannot love others until he first learns to love himself.

The same thesis applies to the third operation, self-interest. Genuine self-interest is the capacity to discover what is most immediate, sensuous, particular, concrete, and personal. When uninhibited by social proscription, self-interest is the most spontaneous form of learning. Anyone who has observed an infant discover his hand has encountered self-interest in its most basic form. Like the young infant, self-interest is constantly reaching, grasping, exploring new objects because they simply feel new and novel to one's experience. Education for identity does not intend to indulge the student in infantile narcissistic acting-out. But there is much to be learnt from the primitive forms of self-interest.

Through self-interest the student discovers what Whitehead defined as the creative impulse, the realization that what has intrinsic interest is the matter-of-fact. And what is more matter-of-fact and taken for granted than the self? Scratch the surface of a student who is bored with life and dissatisfied with its attendant responsibilities and you will find one who has not cultivated an interest in self. His sense of adventure is concealed by layers of instruction in the familiar and tried; wonder is held in silence; surrender is bound in the fear of self-discovery. Exploring, experimenting, experiencing—self-interest is the central instrument of real learning. Without it we emerge as Sam Keen puts it:

> I had a profession but nothing to profess, knowledge but not wisdom, ideas but few feelings. Rich in techniques but poor in convictions, I had gotten an education but lost an identity.[1]

Because self-interest places us in touch with what makes sense to us, it always leads to self-discovery and self-disclosure. Gradually, a new degree of personal honesty, intimacy with others and acceptance pervades the range of personal and professional relationships.

Clinical training educates men to evaluate problems, to claim their own authority, and to develop genuine self-interest. Men are taught to feel as well as to think. They are also educated to act, which is the fourth operation of the clinical process. Clinical pastoral educators are not interested in unbridled feelings, the exhibitionism of momentary sensations as ends of themselves. CPE seeks to improve the conduct as well as to stimulate the personality of the clergyman. Evaluation, authorization, and feeling cannot exceed the deeds of the clergyman unless he wishes to be a professional without purpose. Action is the ultimate goal, as well as the cardinal rule for meaningful learning.

The truth is that until recently theological schools have been communities of dogma rather than of action. John Dewey's axiom, "We learn what we do," has been validated as much by the failure of dogmatic education as by the new success with experiential learning. Jean Piaget, the foremost educational mind of this century, sees the person's own activity as the most critical part of learning. Theologically, we say that one knows through obedience. The word "to know" in Hebrew is *yāḏ'a*, which means to think, to feel, and to

1. Sam Keen, *To A Dancing God* (New York: Harper and Row, 1970), p. 40.

act. As the Talmud says, "Let not thy learning exceed they deeds. More knowledge is not the goal, but action."

The clinical process depends heavily on self-regulated activity. At Duke Medical Center the absence of structure amazes most students, and this situation is changed only by students' defining the order of the day—including when to go to the wards, how to best use their experiences through open-ended seminars—and by the creation of new learning opportunities such as a theological grand-rounds seminar. No one really knows, for instance, what a Chaplain is until he experiments with many different ways of conducting himself on the wards. Hopefully, by the completion of his training experience, a consciousness of a role of significance will come to characterize his professional style.

Clinical pastoral education has renewed the belief that within each of us is the capacity for genius, our own unique and unrepeatable contribution to life. Education for identity calls forth a new sense of faith; it requires our obedience to who we are and to who we are becoming, and it instills a conviction that life is good. There are far too many nihilists nowadays. If we are overwhelmed by life's difficulties and insensitive to its good, perhaps we have failed to be surprised by the good to which our struggles direct us. This is faith, the decision to be surprised by what is good and to act with renewed freedom and responsibility. Without the decision to be surprised, we are perpetually abstracting solutions to personal and vocational dilemmas, solutions which say nothing new about how to live. Without the decision to be surprised, our piteous innovations lead us back in failure to the same sad view of the world. Clinical pastoral education is one corrective in the direction of surprise.

III

Clinical pastoral educators may evaluate their contributions by raising the fundamental question: What is education, or, what is the purpose of education? Classically, education is not a body of knowledge to be conveyed, but a process, the goal of which is "to make men good." By this Plato defines education as the means for achieving the good life. Conflicting goals and values in education are managed by reference to the highest good. They are not to be found in the visible world but through apprehension of the eternal ideas. Attainment of the good life is impossible through objective apprehension alone; a process of personal commitment, "becoming in-

corporate" with the eternal dimension is required. Education is, in this high view, what one does and who one is after the acquisition of objective knowledge and after personal commitment to the true and beautiful. The basic element is an objective referent for the moral good, which aids deliberation among conflicting values and which provides the primary goal of education.

However, we who live in the modern world are neither certain of what the good life is, nor confident of its achievement in our time. This is not the moment when the promise of eternity motivates our sense of discipline. The vision of an objective good, especially a social order in the eschatological future, is no longer that clear, nor is any submission that dear to us.

We do not conduct ourselves in assured determination of our future. Rather, it seems, the future is in control, invading our present world-view with new horizons far beyond the wildest dreams. If it is dawn, it is perpetually dawn. Newness, novelty, change accelerated beyond the limits of human adaptation—we are mesmerized by the light of our own technological ingenuity. We are victims with "the disease of change," says Alvin Toffler, caught in the lag between "the pace of environmental change and the limited range of human response."[2] The principle of dynamic obsolescence which promised to replace the old with something new and better, also replaced a relatively stable conception of the world with the paralyzing view that nothing endures.

The paralysis is future shock. But it may be better understood as ontological shock—the engulfing awareness of threat to who one is, to the nature of his self-understanding and the meanings he attributes to existence. Toffler is only partially correct, for it is more than the limits of human adaptation that makes us vulnerable to accelerated change. It is the threat of non-being, the threat to our sense of an enduring, unconditional dimension which qualifies our existence in a way more infinite than ephemeral changes.

The obsolescence of everything through rapid change not only obscures our vision of the unconditional, it teaches us to withhold—in fear of error and disillusionment—our commitments to a moral good. Future shock is not predicated solely upon accelerated change, but upon the obsolescence of consensual moral commitments. Viewed in this light, Toffler's definition of education seems inadequate. Teaching men strategies for survival, strategies for regulating and planning

2. Alvin Toffler, *Future Shock* (New York: Random House, 1970), pp. 2-4.

change, does not offer a sense of the moral good to which individuals and society can commit themselves. What is needed to prevent psychological death at the cultural level are consensual moral commitments cultivated through stable community and living connection.

Toffler approaches this alternative through reference to "personal stability zones" which resist the change and stimulation of disconnection by the conscious conservation of our ties with the physical environment. Yet, he excludes the necessity of conserving our personal relationships through zones of enduring relational commitments. That this is less than tragic for Toffler is consistent with his identification of the moral good with the natural good, namely, adaptation and a limited concept of health. Educating men to choose the natural good—adaptation, survival, mental health—is not really an education for the moral good. For as Erich Fromm pointed out, this choice is "more apparent than real; man's real choice is that between a good life and a bad life."[3]

Clinical pastoral education is vulnerable to the same criticism. Practically speaking, the CPE-trained clergyman is freed from the model of the moralist for the model of the therapeutic agent. What is good, both for himself and for those receiving his services, is mental health. The most useful good is a stable personal and vocational identity. It is true that his self-definition assures him of more effectiveness as a leader and greater toleration of the instability experienced by parishioners; his own awareness may serve as a model for the growing self-awareness among laymen. Nevertheless, awareness, experience of acceptance, freedom from harsh moral demands do not comprise the moral good and they do not define the nature of the good life. Neither does the CPE method rely upon the presence of cohesive community to mediate the moral good; the community of peers and supervisors is only a source of stimulation and reflection. Its community does not exist for consensual commitments and, as a rule, does not take place in the context of the primary Christian community, the church. In the final analysis, supervisors function with a laissez-faire attitude toward the moral commitments of their students. Students are encouraged to believe that within themselves are the resources for values and the referent for the good life. It is, in my opinion, part of the insanity of our culture that educators rigidly hold faith in "the wisdom of the organism," expecting this Promethean

3. Erich Fromm, *Man For Himself* (New York: Reinhart and Company, 1947), p. 18.

Ego to secrete values as naturally as any ordinary bodily function.

A community of commitment is the medium of the moral good, based not on the natural good but on the joint commitment of creative intelligence, acting upon the natural good to produce a vision of life better than that out of which the vision arises. Values and a sense of the moral good do not rise out of the domain of private creativity, but in reference to concrete social situations. The defense of the human experience against the perils of change requires more than the willingness to regulate change, predict the future, or to form stable personal identities. It requires the maintenance of our living connections and the collective exercise of our creative talents toward new visions of the good life.

The task of clinical pastoral education is to revive the model of the moralist and to relocate itself within its primary community, the church. Here the clergyman must be committed to more than confrontation of present difficulties and the anticipation of future problems. His function as priest must merge with his function as prophet; he must engage the community in an active commitment to a vision of the good life supplied by the resources of eschatological faith. This means that training centers will be centers for the cultivation of utopian thinking leading to a pastoral program of institutional change —regulating, anticipating, and shaping the future forms of the church. The question is not *how* we shall accomplish this task. If we are willing to commit ourselves to it, we shall, as always, learn by doing.

Population Control Begins With You

by William Finnin and Donald Huisingh

Planet Earth has been rightly compared to a spaceship. Like its Lilliputian analog, Spaceship Earth is equipped with limited supplies of potable water, food, and breathable air. Like a manmade spacecraft, Spaceship Earth maintains life through intricately balanced and complex combinations of life support systems which regulate oxygen and carbon dioxide levels, maintain close temperature tolerances, and degrade biological wastes. A fracture in any one of these delicately tuned systems could spell disaster on a space voyage. Spaceship Earth is so endangered. Imagine the drain on Apollo 11's life support systems had an additional astronaut (or two) stowed away on that historic voyage to the Moon. Today the intricate life support systems of our planetary spaceship bend under the burdensome pressure of additional passengers. Population pressures today produce environmental strains similar to the imagined stowaways on Apollo 11. Alternatives must be found to relieve this pressure lest we become a planetary spaceship on an aborted mission.

All across the nation responsible Christian laymen are asking, "What can I do to stop pollution, to halt the population explosion, to improve environmental quality?" And from across the country comes a battery of replies: organize, study, sponsor seminars and lectures on pollution, population problems, environmental degradation. But still the question arises: "What can I do . . . NOW?" Hopefully, that is what this article is all about. There are specific, action-oriented responses appropriate for reducing pollution and for halting the population explosion. If we correctly read the warning signs

William Finnin was during the academic year 1970-71 a Science and Technology Intern at Duke Divinity School associated with the University Program on Science and Society at North Carolina State University as a Research Assistant. Donald Huisingh is Associate Professor of Plant Pathology and Coordinator of the World Food and Population Crisis Task Force of the University Program on Science and Society at North Carolina State University, Raleigh, North Carolina. The article arises directly out of Finnin's experiences during his internship year.

displayed by our beleaguered environment we cannot fail to realize the time for concrete, decisive action is now.

It is important to see the implications of the population explosion on man's quest for space, for natural resources, for food, drinkable water, and breathable air. Anyone attempting to respond to the global problems of pollution and environmental exploitation must recognize the critical function of population growth in magnifying these problems. The population issue finds its way into every problem remotely related to either specific environmental insults or general environmental quality. Truly "the population bomb is everybody's baby!" To this problem we must seriously attend.

The Christian community is generally aware of the population crisis in the world. Nevertheless, both global and national dimensions need further exploration and clarification, particularly with regard to the ultimate environmental effects of unchecked population increase. As awareness of this crisis spreads within the Christian community, new directions and goals for responsible Christian engagements must be sought. Long an important educational reservoir, the Christian community must now broaden its understanding of environmental stewardship to include concern not only for immedate but also for long range prospects of population pressures and environmental decay. In the following paragraphs we suggest several areas of action and study which Christian individuals and groups should examine as alternatives in dealing with this crisis. These alternatives include questions of sex education, small family models as ideals, contraception, voluntary sterilization, and abortion. At the center of these issues, however, stands the preeminent goal of consciously limiting population growth. The contexts in which this goal takes shape are the triple communities of home, school, and church.

In Praise of Small Families

Not long ago large families were both social and economic advantages, indeed almost necessities. That time has now passed. We can no longer afford the social and environmental costs of a family structure based on the large family ideal. Long ago mankind fulfilled the Genesis injunction "be fruitful and multiply" (Genesis 1:28). We should now turn our attention and energies to building meaningful family relationships within contexts which are both personally fulfilling *and ecologically responsible.* Small families place

significantly less strain on environmental resources than their larger counterparts. Not only from the perspective of sheer numbers but also in terms of the goods and resources required to maintain multiple-child families, the food required and the wastes discarded, small families must be affirmed as environmentally responsible.

In communicating with our children and with those of others, we should realize that our attitudes and actions have far-reaching influences upon life styles of these emerging generations. It is, therefore, our responsibility to communicate the positive value of the single-child family, the two-child couple, and the childless marriage as well as the option of some to remain unmarried. Families desiring more than two children should see that adoption provides a responsible avenue for personal satisfaction, environmental concern, and Christian responsibility.

If we are serious about the population explosion and its negative effects on our natural and social environments, we must leave no avenues of action untested. This includes, for example, critical evaluation of United States' tax policy and its relation to population growth. Currently, our government supports an increasing birth rate, high fertility, and large families through a tax structure of deductions, incentives, and allowances favoring large families. The tax structure is weighted heavily against both the unmarried adult and the childless couple. We must reorder our taxing priorities. It is time for Christian educators, politicians, governmental officials and citizens publically to critcize this irresponsible governmental encouragement of population growth.

Several possibilities for constructive response have been proposed. First, the present system of tax deductions and incentives could be eliminated or reversed, thereby placing the burden of population growth on those directly creating the burden. Second, instead of deductions for having children, incentives might be given for small families and to couples who choose to adopt children. Furthermore, we should consider increased taxes for families who exceed two or three children and move immediately to suspend tax allowances for children exceeding two. So as not to penalize children already born, such taxing policies should apply to all families with conceptions after the date of enactment. On the incentive side, each woman might be granted a bonus, in the form of cash, savings bonds, or tax

refunds for each year she does not conceive.[1] It is time our nation developed an integrated program of tax incentives and family planning education designed to curb the explosion of human populations.

Bury the Stork

It is a fallacy of our modern age to take for granted that persons with the capacity for reproduction understand the biological processes which provide that capacity. To assume young people (and many adults for that matter) possess accurate information about human reproductive processes invites a host of social problems. Not the least of these complicating social factors are illegitimate births, venereal diseases now at epidemic levels in the United States, premarital conceptions, unplanned or unwanted pregnancies within marriage, and the physical as well as psychological dangers of illicit abortion. Parents, schools, and churches must jointly share responsibility for basic biological and hygenic education. Few adolescents accept at face value the "myth" of the stork. They quickly interpret an adult's hesitancy to answer questions about human sexuality to imply that normal, healthy human relationships are somehow dirty and immoral. The Christian parent, church member, and educator share clear mandates to embody loving concern for the natural curiosity of young persons seeking the biological facts of life. Our young people's education is woefully incomplete if it does not include thorough and frank exporation of the totality of human sexuality, including information about the use and availability of contraceptives for male and female regardless of marital status.

Furthermore, straightforward presentation of information about the dangers and methods of prevention and control of veneral diseases is especially critical at this age where the search for truth seldom departs from experience *and* experiment. Failure of parents, church, and teachers to communicate accurate information about normal biological functions at times when this information is initially sought and needed may well frustrate attempts to communicate at more intimate levels as the adolescent matures.

To Conceive or Not to Conceive

Conception control has long been a means of regulating family size. Recent developments have considerably increased the deci-

1. Kangas, L. W., "Integrated Incentives for Fertility Control," *Science*, 169 (25 September, 1970).

sional freedom of couples desiring to limit the number and to control the spacing of their children. Because of breakthroughs in contraceptive technology, one might argue that unwanted conceptions are increasingly without justification. Unfortunately, an estimated 20 to 30% of all pregnancies in our nation still begin with initially unwanted conceptions.[2]

The Christian community shares a measure of responsibility for informing persons about and educating them to the use of contraceptive methods as well as for insuring the economical availability of contraceptive devices to all who wish to have them. Historically, the church has abdicated responsibility for this type of education or opposed it. By placing the burden of contraception education squarely on the shoulders of the medical profession when not rejecting it, the Christian community has isolated itself from a critically important realm of Christian decision-making at a time when constructive educational responses are necessary. We see a clear need for the Christian community—including parents, educators, ministers, physicians, and other concerned persons—cooperatively to participate in family planning responsibilities. Such activities would help substantiate the Christian community's claim that they are relevant to their societies' real needs.

Voluntary Sterilization: Radical Option in Population Control

With growing frequency individuals are choosing surgical methods of contraception. Vasectomies for men and tubal ligations or laprescopies for women are now medically accepted means of controlling the number of children a couple conceives and of eliminating the potential for unwanted pregnancies. The Christian community must examine these contraception techniques from perspectives of responsible personal decision-making and their social implications.

Surgical contraception, voluntarily sought, need not be problematic for the Christian Community. Sterilization of the husband, wife, or both after they have produced the desired number of children may be regarded as an appropriate way for them to limit their reproductive capacity. Voluntary sterilization provides an option for personally dealing with a mounting social problem, too many people. The decision to be sterilized demands a type of commitment not required by the employment of temporary contraceptives. Today, in an

2. Bumpass and Westoff, "The 'Perfect Contraceptive' Population," *Science*, 169 (18 September, 1970).

age when new sexual norms are emerging, such a choice may be interpreted as an appropriate expression of committed social concern.

As the Department of Health, Education, and Welfare reports, voluntary sterilization of women after one or more births has effectively halted the population spiral in crowded Puerto Rico. It is worth noting that this trend developed without official encouragement or approval. In this island territory, the physicians themselves initiated discussions with their patients about tubal ligations and hysterectomies as effective means of limiting fertility. *Post partum* operations in Puerto Rico, vasectomies and ligations in other countries are performed free or for nominal charges. In this way those whose economic conditions can least bear the burden of an additional child have access to this form of family planning.

In contrast to these instances of open encouragement of sterilization as a contraceptive technique, many doctors in the United States rebuff patients requesting sterilization for contraceptive purposes. This reflects the pro-natalist posture of American medical education. Christian doctors, aware of the dangers of overpopulation, should engage their colleagues in critical evaluation of this seldom stated principle in American medical practice. The medical profession, because of the intimate relationship it shares with those who seek sterilization, bears special responsibility for initiating and supporting attitudinal changes regarding this contraceptive alternative.

We feel constrained, however, to sound a single cautionary note on this subject. Although we stress the positive potential of this component in population education, the key to its *implementation with integrity* rests on the dimension of free choice embodied in the term *voluntary*. To be sure, the ambiguity which surrounds this qualifying adjective cannot be eliminated in one brief statement. Our word of caution is stated to emphasize the threat to personhood such an approach poses if removed from the realm of personal decision-making and placed in the hands of an insensitive institutional structure. Before such a method can be commended as a component of national or international population control policy, the Christian community must critically consider the dangers of the possible politicization of this potentially beneficial tool. On an informal, voluntary basis, however, surgical sterilization provides a safe, sure, and morally responsible means of regulating fertility.

For the Protestant Christian, unfettered by Roman Catholic natural law theory, the subtle problems of willful violation of human life do not occur in discussions of population control until the topic of abortion arises. Sex education, small families, contraception, and voluntary sterilization may be convincingly argued and firmly supported as acceptable, indeed essential, elements of a responsible population program. For some the question of abortion is simply a medical question, for others a burning political issue, and for still others a critical moral problem. To be sure, there is no single unambiguous point of view promising to resolve all questions the abortion debate has generated.

It seems that the more personally abstracted from an actual abortion one is, the simpler it is to theorize about its limits and to resolve the problem itself. The Christian decision-maker cannot afford this kind of simplistic abstraction. Involved in any decision to abort are several human lives, lives often in conflict. First, we must consider the physical and mental health of the pregnant woman. We must then account for the partner in conception, the dimensions of responsibility he will or will not assume. Too often the role of the physician is excluded from consideration in the decision-making process; informed choice cannot allow this. Finally, we must account for the life *in utero*. This nascent life brings these persons together to consider the possibility of abortion. To exclude any of these parameters from an abortion decision is both unwise and irresponsible. The degree to which one emphasizes the rights of the pregnant carrier (as most reformed abortion statutes tend) over those of the fetus (as Roman Catholic Church Law dictates), or vice versa, will determine the shape and outcome of the final decision.

The Christian is thrust into the forefront of public discussion on the abortion issue. Because he understands himself and his community as responsible for the totality of human life, he understands illicit abortion as both a social menace and an acute health danger. In New York alone more than 35,000 women requested and were granted legal abortions during the first five months of that state's new abortion law. A justified assumption is that significant portions of those women would have sought illicit practitioners had not the New York legislature reformed old laws. The reform of abortion statutes can be a vehicle of active Christian involvement. Legalized abortion

can facilitate responsible use of medical technology and of Christian ethical principles. The Christian parent, teacher, legislator, and civic leader must take personal and social responsibility to study, to question, and to explore the subtle complexities the abortion issue raises. The Christian community should bring the decisional guidelines of serious Christian ethical reflection to bear on this problem.

Although this is not a call to support unrestricted legal abortion as a means of population control, neither is it a plea for its uncritical rejection. The Christian is called to support that set of alternatives which gives most adequate expression to the positive value of *all human* life. At the same time he is mindful of conflicts which inevitably arise between lives standing in opposition. Some of these conflicts will require difficult decisions only ambiguously informed. Even from these the Christian doctor or lawyer, pastor or laymen must not recoil but must dare to decide.

Conclusion

We have briefly outlined several areas of concern in which environmentally sensitive churchmen can become active either as individuals or as groups. We have approached the complex of issues relating to preserving our limited and already strained environment from the perspective of the meaning of the population explosion on "Spaceship Earth." We have suggested four areas of positive, constructive action in home, school, and church. Furthermore, we have invited Christian study and reflection on an issue which divides many but which has critical relevance to all, abortion. This article is merely a beginning, an outline for thought and action, a first step. Too often the Christian community is left behind or left out completely of the critical issues of the day. Whether to preserve internal harmony or a sense of stability, the church has often withdrawn itself from arenas of controversy. We live today in an age of increasing complexity, the effects of which are often perplexity and confusion on those very facets of life which command attention because of their importance to all. Simple, unambiguous decisions about good and evil, about right and wrong are perhaps luxuries of past, simpler days. Because the population bomb is everybody's baby, it also belongs to the Church. We mean to respond constructively to this "bomb threat." Anything less assures a course of social suicide instead of environmental harmony.

Relations With Southern Africa: Test of U.S. Integrity

W. Douglas Tanner

In the Portuguese colonies of Angola and Mozambique in southern Africa, half a million whites dominate a black population of more than twelve million. Control from Lisbon has resulted in a drastically inferior economic, educational, and political status for these Africans, increasing numbers of whom are turning to guerilla warfare as the only hope of altering their condition.

Between Angola and Mozambique lies the former British territory of Rhodesia. Prior to the Universal Declaration of Independence led by Ian Smith in 1965, Rhodesian blacks, who comprise ninety-five per cent of the population, were definitely under white domination, but possessed probably the best opportunities for improving their lot of all of the native populations in white-controlled southern Africa. Since UDI and the advent of the repressive Smith regime, however, their position has steadily deteriorated.

On the southern-most tip of the continent lies the bastion of white supremacy; it is the Republic of South Africa. South Africa's policy of apartheid—complete racial segregation euphemized as "separate development"—has evolved as its solution to "the problem," clearly articulated by then Prime Minister Verwoerd in 1963:

> Reduced to its simplest form the problem is nothing else than this: "We want to keep South Africa White. . . "Keeping it White" can only mean one thing, namely White domination, not "leadership," not "guidance," but "control," supremacy."[1]

Blacks in South Africa are subjected to the most severe discrimination by the Republic's legal system itself, being barred from

---

W. Douglas Tanner, Class of '72, is a member of the Western North Carolina Conference of the United Methodist Church. His paper arises out of a Church and Society Internship year as a research assistant for the Democratic Study Group.

1. Quoted by John G. Dow, M. C., "Statement to the U.S. House of Representatives Committee on Agriculture on the subject 'South African Sugar Quota'," May 3, 1971, p. 2.

voting, residing in parts of the country, forming trade unions, even from job advancements. And as though such a situation were not abhorrent enough in one country, South Africa has extended its apartheid policies to the adjacent area of South West Africa (also known as Namibia for which it received an international trusteeship from the United Nations in 1946.

In Angola, Mozambique, Rhodesia, South Africa, and South West Africa all together, there are thirty-six million nonwhites ruled by a white minority of four and a half million. Currently, the only hope for nonviolent change is in the status of South West Africa, the total population of which is less than one million.

The United States has joined the rest of the world in U.N. condemnations of the prevailing situation in southern Africa. In August of 1963 the U.S. banned the sale of military equipment to South Africa and joined in a U.N. resolution calling upon all nations to cease the sale and shipment of equipment and materials for manufacture and maintenance of arms and ammunition in South Africa. We have continued to denounce apartheid, imposed economic sanctions on Rhodesia, supported the creation of an ad hoc U.N. committee to study the problem of South West Africa, deplored the 1966 Pretoria trial of Namibian freedom fighters, and attempted to exact guarantees from Portugal that military equipment supplied to that country as a result of the NATO alliance will not be used in Africa. Official rhetoric on the central issues involved in the southern Africa scene has been eloquent. Present Secretary of State William Rogers has vowed:

> The U.S. will continue to stand for racial equality and self-determination. We will help to provide economic alternatives for the small independent states in southern Africa. . . We take our stand on the side of those forces of fundamental human rights in southern Africa.[2]

On Feb. 18 of last year, President Nixon stated:

> Clearly there is no question of the United States' condoning, or acquiescing in, the racial policies of the white-ruled regimes. For moral as well as historical reasons, the United States stands firmly for the principles of racial equality and self-determination.[3]

---

2. Quoted by Charles C. Diggs, M. C., *Hearings before the Subcommittee on Africa of the Committee on Foreign Affairs, U.S. House of Representatives, 91st Congress*, May 20, 1970, p. 155.

3. Quoted by David D. Newsom, Assistant Secretary of State for African Affairs, *Hearings*, May 20, 1970, p. 159.

In African eyes, however, what we have not done speaks more clearly than what we have. We have not broken our economic ties with South Africa or with the Portuguese colonies; to the contrary, United States investment in these areas continues to grow, strengthening the white-controlled economies and thereby weakening the position of the liberation movements as well as the effect of international diplomatic pressures against minority rule. The State Department continues to declare that "Despite our abhorrence of apartheid and its attendant repressive measures, we do not believe the situation existing in that country (South Africa) is a threat to international peace and security,"[4] and the U.S. delegation to the U.N. has resisted all efforts to declare the situation in southern Africa a threat to peace within the meaning of the U.N. charter. We have continued to maintain completely normal, "friendly," diplomatic relations both with South Africa and with Portugal, operating satellite tracking stations in South Africa and supporting the Portuguese military with NATO assistance. We have given no support to the liberation movements and have steadily decreased our aid to the black African nations, some of which are presently under an added financial strain from attempting to care for thousands of black refugees from the southern part of the continent. Although a move in the current Congress came closer to success than had previous efforts, the United States Government has not yet even terminated the sugar quota which South Africa receives, a type of foreign assistance which could easily be re-distributed among the small independent black nations in southern Africa to play a significant role in their economic development.

Given the seriousness of the southern Africa situation—Waldemar Nielsen has aptly described it as a "smouldering catastrophe"—this lack of adequate response on the part of the U.S. is tragic and frightening. That we have allowed its existence to lead to the rapid decline of our image among black Africans forces the concerned citizen to ask why the U.S. has failed to throw this albatross from around its neck. Someone has succinctly stated the reasons as being that the racist regimes are "white, supposedly anti-Communist and rich";[5] add to this an awareness that American policy toward Africa has often been

4. Quoted by Ogden R. Reid, M. C., "Statement before the Committee on Agriculture on Extension of the Sugar Act," *Hearings*, May 3, 1971, p. 7.

5. Kenneth Carstens, "The Churches on Trial," in George Daniels, ed., *Southern Africa: A Time for Change* (New York: Friendship Press, 1969), p. 75.

the tail on the European kite and the description is unfortunately both accurate and adequate. United States-southern Africa relations offer the social ethicist a well-equipped laboratory for study. He has a classical opportunity to examine how the moral problems of capitalistic greed, ideological rigidity in the form of fanatical anti-Communism, and racism are responsible for the present U.S. posture. And for the American, the study is more than an academic exercise; for it has become increasingly clear that it is in his ability to overcome these very problems that the future hope of his country's domestic tranquility and international security lies—and in his inability, its doom.

To ascertain the extents to which each of these factors is responsible for the present U.S. stance vis-a-vis southern Africa is probably impossible, for the three are often present in a mix that makes it difficult to distinguish each from the other. However, to see that these factors, when taken together, have exerted a predominating influence is all too easy—as is the disastrous nature of the results.

Evidence of U.S. economic interest governing its diplomatic relations with Africa emerged as early as 1935. In that year, Mussolini invaded Ethiopia and the League of Nations voted sanctions against the aggressor; the U.S. not only continued trade with Italy but increased it.[6] More recently, when world reaction to the Sharpeville massacre of 1960 (when sixty-nine black persons peacefully demonstrating against South Africa's pass laws were mercilessly killed and two-hundred and fifty-seven others injured by police gunfire) threatened South Africa's economy and hence the stability of the Nationalist regime, several major U.S. banks formed a consortium to secure South Africa's credit. In the following decade, investment by U.S. companies, including many in such basic industries as transportation, oil, rubber and metals (which South Africa needed to develop for self-sufficiency in the event of international sanctions) rose from $286 million to about $800 million.[7] The American investor has often proven to be an all-too-willing pupil of the "advantages" of apartheid espoused by the South African government, as the cheap labor it provides has made the rate of return on South African investment average twenty per cent per annum—double the rate for foreign investments throughout the rest of the world.[8]

---

6. Enoc P. Waters, Jr., "Our Horse and Buggy Policy in Africa," *Ibid.*, p. 86.

7. *Newsweek*, May 29, 1971, p. 80.

8. Larry Bowman, "South Africa's Southern Strategy and Its Implications for U.S. Policy," *International Affairs* (London), January, 1971, p. 27.

Resistance to the liberation movements having become quite costly, in 1965 Portugal lifted her traditionally tight controls over investment in Angola and Mozambique in an attempt to compensate, hoping that Western nations would respond, invest, and thus develop a stake in continued Portuguese rule. Cabinda Gulf Oil, a subsidiary of America's Gulf Oil Co., was quick to heed the call and has now invested hundreds of millions of dollars in opening the Cabinda oil field.[9] In the spring of last year, an application by General Electric Co. for permission to provide $55 million for financing a transformer for the Cabora-Bassa Dam being constructed in Mozambique was being considered by the United States Export-Import Bank. Knowing that the construction of this dam and the electrical power it will produce will undoubtedly strengthen Portugal's, South Africa's, and Rhodesia's hold on black southern Africa, the Organization for African Unity Summit Conference in 1970 categorically condemned the Dam project; as a result of accompanying pressures, both Swedish and Italian support for the Dam was withdrawn. Yet General Electric will probably be allowed to finance the transformer, and will give another profitable measure of aid to exploitation, racism, and colonialism.

The fact that the U.S. persists in pursuing purely economic motives even on those rare occasions when Western European countries cease belies an often employed but weak excuse for U.S. economic ties with southern Africa, namely that there would be no chance of Western European nations following a U.S. lead in disengagement. It was U.S.—not British—banks that formed the credit consortium, and it was the United States that filled the gap in South Africa's sugar market by assigning her a quota one year after she withdrew from the British Commonwealth to avoid anti-apartheid pressures.

When the annual earnings of American corporations in South Africa exceeded the total value of all U.S. development loans to every country and program in Africa proposed in the Fiscal Year 1970 budget of AID,[10] there could be little wonder over the erosion of American influence among black Africans over the last decade. George Houser stated the case for disengagement in a recent article pleading for a boycott of the apartheid regime:

> American policy towards South Africa is looked upon by the rest of the world as the measure of the United States' sincerity in espousing freedom

9. *Ibid.*, p. 24.
10. Victor Reuther, *Hearings*, p. 94.

and equality for all men. The policy will be found wanting as long as American capital supports and profits from apartheid.[11]

That the intolerable situation in southern Africa heads the black political agenda throughout the continent was evidenced by the 1967 vote of the Organization for African Unity to give $2 million of its $3.5 million budget to various liberation groups.[12] That U.S. economic ties are viewed as helping to perpetuate the situation comes through clearly in the Lusaka Manifesto proclaimed by the Fifth Summit Conference of East and Central African States in 1969 and endorsed by the United Nations General Assembly:

> . . . even if international law is held to exclude active assistance to the South African opponents of apartheid, it does not demand that the comfort and support of human and commercial intercourse should be given to a government which rejects the manhood of most of humanity.[13]

When matters of principle regarding southern Africa have impinged upon Washington, unfortunately they have been most often related to the warped concepts of fanatical anti-Communism and military security above all else espoused by the Cold Warriors. The fact that the white regimes are staunchly anti-Communist is taken as good reason for collaborating with them and looking upon them as excellent allies. General Mark Clark has stated that he is glad to see declared anti-Communists like the South Africans straddling the vital Cape Sea route.[14] The late former Secretary of the State Dean Acheson was among the strongest exponents of regarding Portugal, Rhodesia, and South Africa as the best of foreign friends, even asserting that the U.S. should play no role in the international attempt to pressure South Africa into relinquishing its rule over South West Africa. Such counsel is receiving notable amplification with the arrival of the Russian navy in Indian Ocean waters, and the various white governments are doing their best to use that occasion as an opportunity for obscuring the long-standing issue of white supremacy in the minds of Westerners.

The net effect of racial oppression in southern Africa, however,

---

11. George Houser, "A Case for Disengagement," *Southern Africa: A Time for Change*, p. 26.

12. Cited by Sen. Edward W. Brooke, "Roots of Revolt," *Ibid.*, p. 6.

13. Quoted by Franklin Williams, *Hearings*, p. 8.

14. Quoted by Casey, Lane & Mittendorf in "Statement Submitted by the South African Sugar Association Concerning the Sugar Act Amendment of 1971 to Committee on Agriculture, House of Representatives, U.S. Congress," April 29, 1971, p. 10.

is a boom rather than a bane to international Communist efforts. Assistant Secretary of State for African Affairs David D. Newsom has acknowledged that the success of the Soviets and Chinese in making inroads into central Africa has African frustrations in southern Africa as a major cause.[15] Likewise, the failure of the "free world" to assist the southern African liberation movements has left their leaders no choice but to depend on the Communist powers for military support, although they continue to make wide-ranging efforts to enlist Western backing. Franklin Williams, former ambassador to Ghana, testified last year before the Africa Subcommittee of the House Foreign Affairs Committee that only a few years ago, "The men who fought for their freedom in Africa did not quote Lenin and Stalin, they quoted Thomas Jefferson and Abraham Lincoln and George Washington," but in the last decade we have wasted the good will we enjoyed on the African continent.[16] If the United States should follow British Prime Minister Heath's lead in moving toward acceptance of racial injustice in southern Africa out of fear of mere Soviet *presence* in the Indian Ocean, it would spell the very end of black African respect for American integrity.

That Washington has been prone to hear the white clamorings over Communist encroachment and the need to maintain the Cape Sea route above black cries of their own oppression is in all likelihood an indictment not only of its Communism-phobia but also of its inherent racism. Although the latter is often difficult to pin-point and is camouflaged by the former, it is hard to believe that the United States would be so passive about such racial injustice against thirty-six million white people; it is impossible for black Africans to believe it. For many, their disenchantment with the U.S. and suspicion of racist motives began simultaneously in 1964 during the Congolese revolution when the U.S. permitted its air transports to be used to land Belgian paratroopers in Stanleyville to rescue white hostages. The charges of racism and attendant presumption of superiority ring true whenever apologists for present policies label proposed changes in U.S. relations with southern Africa as unrealistic, never facing how unrealistic it is to invite perception as a white racist nation in an overwhelmingly nonwhite world. The accusation is substantiated by the

15. David D. Newsom, "U.S. Options in Southern Africa," *Congressional Record*, Feb. 26, 1971, p. E 1169.

16. Franklin Williams, *Hearings*, p. 14.

fact that Africa has received less U.S. development aid than any other continent in the world save the polar ice-caps.

Such is the effect of present U.S. policy toward colonialism and racial injustice in southern Africa. The United States' moral and political credit with all of Africa is at stake. Also being risked is the ability of the U.S. Government to maintain any degree of allegiance to its moral and political ideals that is convincing to its own citizens of its integrity. Speaking in the context of disillusionment over the Viet Nam War, of the rising interest in African affairs exhibited by American youth and of present policy, someone has wisely asked us to consider whether the fabric of American society itself can stand the consequences of another situation in which large elements of the population feel the nation is committed to a fundamentally immoral line of policy.[17]

Whether Washington *can* become as concerned about the balance of justice as it is about the balances of payments and power is a question that remains. In its answer lies the future of the United States perhaps even more than does that of southern Africa.

17. Waldemar Nielsen, *The Great Powers and Africa* (New York: Praeger Publishers, 1969), p. 363.

Book Reviews

The Intepreter's One-Volume Commentary on the Bible. Edited by Charles M. Laymon. Abingdon. 1971. 1386 pp. $17.50.

In addition to commentary on the books of the O.T., Apocrypha and N.T., this volume (hereafter cited as ICB) contains general articles (under the headings: Biblical Interpretation; Geographical and Historical Setting; The Making of the Literature; The Religion of the Bible; Text, Canon, and Translation; The Bible and Life); sections on Chronology, Measures and Money; 16 colored maps; and indices of scripture references and subjects. Black and white photos and sketched maps are scattered throughout, although they sometimes consume more space than seems necessary and may have been used as "filler."

The Preface states that the work is intended for ministers, laymen, college students, and "those who are unequipped to follow the more specialized discussions of biblical matters." There is no doubt that this will fill a real need, since there are those in each group mentioned above who are frustrated by the more technical presentation of ICB's reputable competitors, *The Jerome Biblical Commentary* (hereafter cited as JBC) and *Peake's Commentary on the Bible* (hereafter cited as PCB). It avoids transliterations of Hebrew and Greek as well as the ubiquitous German technical terms so dear to the heart of the pedant.

Each topic is accompanied by a brief bibliography limited to English language titles that are commonly accessible, and periodicals are avoided. Discussion generally proceeds by sections of scripture, rather than by verses or words, which helps insure coherence and continuity.

The list of contributors includes several scholars of the first rank, but the editor is to be congratulated for including many lesser known scholars who are capable of bringing fresh perspectives to the material. There is a certain unevenness in the quality of the writings but this is to be expected in a work of this nature and it is evident in JBC as well.

Some topics in ICB not separately treated in its competitors: "The Early History of the Church"; "The Law Codes of Israel"; "Writing in Biblical Times"; "The Bible in Every Tongue"; "The Impact of the Bible on History"; "Teaching the Bible to Children"; and "Teaching the Bible to Youth and Adults."

Some topics separately treated in JBC but not in ICB: "Introduction to the Pentateuch"; "A Life of Paul"; "Religious Institutions of Israel"; "Pauline Theology"; and "Johannine Theology."

Some topics separately treated in PCB but not in ICB: "The Social Institutions of Israel"; "Textual Criticism of the N.T."; "Contemporary Jewish Religion"; and "The Life and Teaching of Jesus."*

* Some further comparative information

	ICB	JBC	PCB
date of publication	1971	1968	1962
cost	$17.50	$25.00	$19.50
total pages	1386	1520	1126
cost per page	1.26 cents	1.64	1.73

(continued on next page)

Turning to some negative aspects of ICB, the bibliography often contains titles that are hopelessly outdated and should be avoided entirely (e.g., the ICC on Samuel). Much of it is to such obvious sources as *The Interpreter's Bible* and *The Interpreter's Dictionary of the Bible.* (The former, on Genesis, should be avoided like the plague, incidentally.) It does not contain items dated beyond 1966 (when manuscripts were due from contributors?), and this is simply inexcusable for a work published in 1971. Many basic items in English have appeared since then (e.g., commentaries on Amos, Hosea, Ezekiel, Psalms, and Proverbs) and updating would not have been difficult. In some cases, basic items prior to 1966 have been omitted, e.g., Hertzberg's *I and II Samuel* (1964). Basic topics have inadequate bibliography, e.g., "The Bible and Preaching" has only 4 entries, 2 of which are utterly unrelated to the topic (cf. "Hermeneutics" in JBC). The article "Teaching the Bible to Youth and Adults" mentions such helpful tools as commentaries, concordances, dictionaries, and atlases, without citing a single specific example by title. Lastly, the bibliography is to general topics only (e.g., Genesis), rather than also for sections, verses, and words (cf. JBC). This is hardly justifiable, given the brevity with which a one-volume commentary must treat the text itself.

In general, the commentary in ICB is reputable, despite its brevity. Among the stronger chapters are "Leviticus" (Jacob Milgrom) and "Deuteronomy" (Norman Gottwald), and in only two cases would I advise that consultation of another commentary might be helpful ("Habakkuk" and "Ezekiel"). I have not done extensive reading in the commentaries on the N.T.

It is in the General Articles (particularly under the heading Biblical Interpretation) that I encountered sustained problems. G. Ernest Wright's "The Theological Study of the Bible" begins with a central question: "How can the religious faith of biblical writers be interpreted and expounded in our time?" Unfortunately, the question is neither answered nor discussed. Rather, Wright presents some central biblical ideas and then concludes that "the bible must relate itself . . . to the world in which we now live." But even the bibliography which he provides is irrelevant to that end.

Wright's approach is understandable, despite his opening gambit, given his acceptance of the traditional definition of biblical theology as "properly a descriptive and historical discipline." But is it not this approach, normative at most seminaries, which has assisted in the production of

page size (inches)	6¾ × 9¾	7 × 10½	7¼ × 10¼
lines per page	68	71	79
type size (letters per page)	6,800	8,520	8,058
cost per million letters	$1.86	1.93	2.15
maps	16 colored pp.	2 pp.	13 colored pp.
pictures	yes	no	no
General Articles	314 pp.	340 pp.	277 pp.
bibliography	English only	much French and German	some French and German
commentary on Apocrypha	yes	yes	no
commentary on Pseudepigrapha	brief	yes	no
cross-references	some	excellent	some

clergymen who are unable to relate the Bible to the contemporary world, despite the intent of the seminaries to do just the opposite? For an examination of the whole approach and an alternative educational model, see George Landes, "Biblical Exegesis in Crisis: What is the Exegetical Task in a Theological Context?" in *Union Seminary Quarterly Review,* 26 (1971), 273-298 (hereafter cited as USQR).

Floyd Filson's "The Unity Between the Testaments" repeats the traditional refrain that "The OT belongs to the church's canon only because it is a preparation for Christ and a witness to him." It is the word "only" which I find problematic in this assertion, for it reduces the OT from a pan-temporal Word of judgment and grace to an "unfinished story" of where history is going (in the subjective opinion of the early Christians, at least). Filson is honest enough to admit, as others who use this argument do not, that the NT is itself only a partial fulfillment (and he might add, only partially fulfilled in its own promises). That, however, does not diminish his enthusiasm for his position with respect to the OT.

His approach is part of the time-honored attempt of human beings to judge the Bible, to create a canon within the canon, rather than to be judged by and enter into dialogue with the totality. For a statement that the strength of the Bible lies in its diversity, and for a call for exegesis within a total canonical context, see Brevard Childs, *Biblical Theology in Crisis* (1970), with James Sanders' review in *USQR*, 26 (1971), 299-304.

When the book of Genesis proposes that man's desire for knowledge as a thing in itself and his refusal to accept any limits upon his existence brought the world to the brink of destruction, was it only making an observation about the past? When it pictures God as having exhausted every alternative for man's rehabilitation, save the foolishness of calling Abraham to form a community of witness "through which all the families of the earth will be blessed," did it intend to relate history or also to address the present? Have we no need to hear the word of Isaiah that God will use Israel's most hated enemies to teach her a lesson in theology (or is He unable to speak through the Black Panthers or Viet Cong?)? Is the OT needed as a corrective to the historically conditioned "other-worldliness" of the NT? In sum, the OT is in the canon because it is a report of God's Word to the Church, apart from alleged "preparation" and "witness" to Christ.

The tendency not to take the OT seriously on its own grounds may be reflected in the relatively greater amount of space given to the NT in the various one-volume commentaries. Although the NT forms only about 23 per cent of the biblical material, commentary and related articles about it receive the following percentages of space: ICB, 42; JBC, 47; PCB, 40.

In other areas, the General Articles are generally good, and Samuel Terrien's "The Religion of Israel" deserves special mention.

In conclusion, ICB is a useful addition to the church library but is not recommended as a prime investment by the theological student.

—Lloyd R. Bailey

The Cambridge Bible Commentary on the New English Bible. Old Testament Illustrations by Clifford M. Jones, 189 pp., $9.50. *The First Book of Samuel* by Peter R. Ackroyd, 238 pp., $6.95. *Amos, Hosea, Micah* by Henry McKeating, 198 pp., $6.95. Cambridge University Press. 1971.

We have here the beginnings of a new series of commentaries on the

books of the Old Testament, presumably including the Apocrypha, based on the text of the New English Bible. All volumes on the New Testament in the same series have already been published. The editors claim that the series is designed with "the general reader, teachers and young people" in mind. Each volume is available clothbound or in paperback. The prices quoted above are for the former.

Old Testament Illustrations is small quarto in size, hence the higher price. Two other introductory volumes, *Understanding the Old Testament* and *The Making of the Old Testament*, are being prepared. *O.T. Illustrations* is more than just a picture book with a few words of explanation thrown in. Indeed, more than half the space is taken up by discussions of the background of the Old Testament, geographical, archaeological, historical, social, literary, and religious. Since all these discussions are serious and competent, the pictures, which are necessarily black-and-white to keep down the cost, tend to become secondary in importance, though nevertheless helpful.

But, after all, this is a book *about* the Old Testament, and the series will stand or fall on its aid to the layman (and of course laywoman!) in confronting the text itself. So let us hasten on to *First Samuel* by Ackroyd (professor of Old Testament at the University of London; he lectured at Duke several years ago).

First, it is announced that the same author will also provide the volume on *Second Samuel*; thus there are certain anticipations in this volume. The introduction explains the place of the books of Samuel in the canon of Scripture, and the complicated process by which they came to have their present form. Ackroyd explains well how these books and others like them grew over a period of 500 years, in contrast to the making of books today. His best section is that on "The First Book of Samuel as a Theological Work," in which he makes it clear that the book incidentally yields up considerable knowledge of ancient history, but that its basic intent is religious, and it must be judged on that basis and in terms of its own time.

The commentary proper is rather detailed. For example, the text of the Song of Hannah takes up about a page and a half of fairly large type, while the comments on it take up about three pages of smaller type. Obviously, with so much space at his command, a skillful exegete like Ackroyd is able to furnish considerable clarification of the text. He has failed, however, in certain cases of doublets or discrepancies to indicate an opinion on relative chronology or historical validity. Thus, of the two stories on "Saul at the Mercy of David" (chs. 24 and 26), which is the earlier and more historically probable? Or why does Saul fail to recognize David after his killing of the Philistine giant (17:55), although David had apparently already become Saul's harper and armor-bearer (16:21-23)? Or if we reverse the order of these stories, why did not Saul recognize his new harper as the former giant-killer? And should it not be said that Saul's séance with the witch of Endor occurred the night before his defeat and death (28:19)? For comments on these and related problems, the reader may consult the reviewer's treatment in *The Oxford Annotated Bible*.

Finally, we come to the third volume under review, *Amos, Hosea, Micah* by McKeating. The introduction is brief. The author thinks that most of Amos is genuine and was written down soon after the prophet spoke; Hosea is "a mixed bag" that shows evidence of considerable editorial work; the first three chapters of Micah are mostly genuine, but some of the rest is as late as after the Babylonian exile.

The literary and historical views

of McK. on Amos are more or less standard. In the first two chapters, the oracles against Edom and Judah are post-exilic insertions; the date of the one against Tyre is uncertain. The cosmological doxologies (4:13; 5:8; 9:5-6) may be late. The first four visions (7:1-9; 8:1-3) are not necessarily to be associated with the prophet's call. The fifth vision (9:1-4) probably does not refer to an earthquake. The happy ending (9:8b-15) is definitely exilic or post-exilic and "edited by southerners." Practically all the rest of the material is genuine.

Perhaps to be different from previous exegetes, McK. tries to avoid becoming too enthusiastic about Amos by branding the prophet as a "puritan," meaning a person who is somewhat narrow-minded and intolerant, a man from the country who becomes unduly upset at "civilized" life in the cities. This attitude leads McK. to take the view that the prophet was against the cult of shrines and sanctuaries in principle. The reviewer cannot agree with some of this, for he believes that Amos was a religious and literary genius, who was not against the cult so much as against the misuse of the cult and exclusive preoccupation with it at the expense of social justice.

The treatment of Hosea is more conventional. The hope oracles at the ends of chs. 1 and 2 are basically from Hosea, with a little retouching from later editors. All of ch. 3, except the phrase "David their king," is accepted. Likewise, 11:8-9, which negates all the foregoing and following oracles of doom (such as 13:16), is claimed for Hosea in the usual sentimental manner, in spite of the fact that we now know for sure by hindsight that the Northern Kingdom fell never to rise again. Nevertheless, McK. makes amends to a certain extent by finally admitting that 11:10-11 and 14:4-9 may be from a later age in Judah, when conditions had radically changed.

Coming to Micah, we note that space was running out. There is no special introduction; reference is made to the general introduction. The commentary is brief and follows standard critical lines for the most part. The first three chapters are essentially from the prophet, with the exception of 2:12-13, which is from the exilic period, when oracles of rehabilitation were in vogue and indeed necessary. Chapters 3, 4, and 5 are of similar hopeful import and similar date, and hence are not from Micah, who was "a prophet of doom." Chapters 6 and 7 are a mixture, but most of ch. 6 may be from the prophet, with some doubts about 6:6-8. 7:1-6 sounds genuine, though the rest of the chapter represents the thinking of a later age. Micah, like Amos, is considered a man from the country who castigates the sins of the cities. In this case, however, McK. does not label the prophet as a narrow-minded puritan; hence the reviewer goes along with him more on Micah than on Amos and Hosea.

The whole series seems to be a useful product at a modest price, and is to be commended.

—W. F. Stinespring

Priscilla, Author of the Epistle to the Hebrews and Other Essays. Ruth Hoppin. Exposition. 1969. 158 pp. $6.00.

With zest and without apologies, Mrs. Hoppin argues for a woman as the author of scripture. Reviving Harnack's theory (E. Preuschen, *Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der aelteren Kirche.* Berlin: Forschungen und Fortschritte, 1900, vol. I, pp. 16-41), she adds recent evidence, develops her own case, and defends her conclusions. Bringing forth the other candidates — Paul, Clement of Rome, Barnabas, and Apollos, she disqualifies them. Describing Priscilla as the author, she summarizes:

She has a star pupil, Apollos, who can prove from scripture that Jesus is the Messiah. This is to be the theme of Hebrews. Unlike her student, she was converted by a man who saw and heard Jesus (Heb. 2:3). She knows Philo, who will influence Hebrews. At last she is re-united with her family in the upper stratum of Roman society. Literature, philosophy and rhetoric are all within her ken.

Eloquent like Apollos, she preaches the gospel. Fervent in spirit like him (Acts 18:25), she has given up luxury and noble status for trials — and high adventure — with Christ. These traits will be mirrored in Hebrews.

Priscilla stands in Timothy's circle (Heb. 13:23), as a corollary of her close friendship with Paul. Her marriage to Aquila is reasonable as well as congenial and they share a ministry in Ephesus. Pen and papyrus in hand, Priscilla is ready to write a letter. On her desk is a *testimonia* book to aid her (p. 71).

Written from Rome in 65, the letter was addressed to Ephesus to former Essenes who had become Christians. Priscilla and Aquila had accompanied Timothy on his visit to Paul. Away from her home community, Priscilla was worried about its falling into apathy and apostasy while the leaders were absent. Much of her argument depends upon time and place, especially upon the historicity of parts of II Timothy. Her dating of the letter is quite early. Yet the pieces do seem to fit together as well as many of the other hypotheses that have been proposed in answer to this puzzle. Each of her arguments could be treated more thoroughly. Without formal training in Biblical studies, Mrs. Hoppin does an admirable job with both primary and secondary sources.

Perhaps Priscilla did write Hebrews. If so, we could ask why in the early church her contribution was not acknowledged. Why did she not sign the letter just as Paul would have done? And further, we must ask why so few commentators have considered Priscilla as a viable candidate for authorship. Even if the weight of evidence points to Hebrews as anonymous, we should be able to admit that "Anonymous" or "Unsigned" may have been a woman.

The shorter pieces in the work are the musings of an involved laywoman. Their concern with issues such as prejudice, prayer, the Reformation, and women is an interesting addition.

—Martha M. Wilson

The New Testament Christological Hymns: Their Historical Religious Background. Jack T. Sanders. Society for New Testament Studies, Monograph Series, 15. Cambridge University Press. 1971. 162 pp. $11.50.

Sanders has performed two useful tasks in this book. He has first (Part I) brought together and assessed the evidence for perceiving earlier Christian hymns underlying the texts of Philippians 2:6-11; Colossians 1:15-20; Ephesians 2:14-16; I Timothy 3:16; I Peter 3:18-22; Hebrews 1:3; and the prologue of the Fourth Gospel. While certainty about such matters can scarcely be attained, one can agree that probability lies on the side of the existence of such hymns as Sanders, on the basis of a wealth of earlier analyses, proposes.

In the second place (Part 2) he has attempted to restate the theory of a pre-Christian Gnostic redeemer myth (usually associated with the name of Rudolf Bultmann) in the light of these hymns, taking cognizance of the lack of clearly pre-Christian Gnostic sources on the one hand and of the presently evident possibility of a relation between Gnosticism and some forms of sectarian Judaism (esp. Qumran) and Jewish Wisdom speculation on the other. Since the basis of

Bultmann's hypothesis of a pre-Christian Gnosticism in the research of his students is little enough known, Sanders makes some contribution in making it accessible to the English reader. Fundamental to Sanders' own work on the background of the hymns is his observation that they all contain (in more or less fragmentary form) a Christological myth beginning with pre-existence and co-creation, continuing through descent and death, and ending in exaltation. Of the existence of such a Christian myth as a common factor in these hymns there can be little doubt, although one may not be certain how discrete an entity it is.

I think it fair to say that Sanders' discussion of the historical religious background of the proposed hymns in terms of the scholars whose contributions have been prominent shows a tendancy to ground the redeemer myth more in a Gnosticizing Judaism than in a purely pagan Gnosis (although, in fact, the hypothetical Gnosticism of Bultmann's Johannine *Offenbarungsreden* was already influenced by Judaism, as Sanders makes clear). Significantly also, Sanders speaks of a "developing myth" rather than one that was completely formed and simply adopted by Christians, and he provisionally leaves open the question of whether the myth crystalized in identifiable form as a redeemer myth—that is, with a central redeemer figure—in Christianity or at some pre-Christian stage.

In the Odes of Solomon and the Nag Hammadi Gospel of Truth and Apocalypse of Adam (Part 3), however, Sanders see evidence of a non-Christian redeemer myth which he obviously regards as significant, if not conclusive. The Odes are regarded by Sanders as basically Jewish documents which have been subjected to Christian redaction. Sanders sees in the thanksgivings of what he calls the Jewish Wisdom School "the formal matrix of the New Testament Christological hymns." This finding coincides, as he puts it, "with the thesis that they represent a stage of developing myth which had its prior development in Wisdom speculation" (p. 136). Wisdom circles of Judaism are said to have provided the most convenient point of entry for redeemer motifs from other religions into Judaism.

Basic to Sanders' work is the premise that the concepts found in the New Testament passages under discussion were not created *de nova* by the Christian community (p. ix). This is not subject to doubt. What is, I think, subject to doubt is the implied premise that Christianity itself was not a fertile ground for the production of myth, if one chooses so to denominate the temporal and spatial Christological framework with which we are dealing. Could not the myth have as easily appeared initially in Christianity—whether orthodox or heterodox? While in this matter historical inquiry remains open to any finding which can be substantiated, Christian theology can remain equally uncommitted. There is scarcely any theological advantage to be gained in maintaining that this time-conditioned way of expressing Christ's significance was orginally Christian—although it may have been. In our day certainly any apologetic advantage would lie in showing that such a dated mode of Christology belonged to the conceptual forms Christianity adopted from its environment.

—D. Moody Smith, Jr.