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# THE CENTER

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# THE PATHOS OF ADVENT

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Once again the footsteps of our minds and hearts have crossed the threshold of the Advent season. The first singing of loved Christmas hymns, not to speak of abnormally crowded streets and sidewalks, shopwindows gaudily festooned or beautifully decorated, radio and television programs—especially the commercials—informing us of this or that perfect Christmas remembrance, all these direct our thoughts and expectations toward this year's recognition of Christ's nativity. At Christmastide, the thoughts of most of us are agreeably simple and childlike, uncomplicated and unsophisticated. Is this not preeminently the children's festival? Surely here is one time when with good conscience we may lay aside the bafflements of theology and the harassments of history, declare a moratorium on thinking—certainly critical thinking on unwelcome truths—and give ourselves unreservedly and unabashed to the direct and obvious message of Christmas.

But what is that message of Christmas? As a matter of fact, there is no event of the entire Christian year more worthy of our most serious and earnest reflection; for here in the initial event of the life of Christ there comes to focus with peculiar clarity and compulsion the very central problem of Christianity in the world. The two foci which together constitute the ellipse of that problem are: the relation of Christ and human society, the world; and the relation of Christ and his people, the Church. The truth of history on these two relationships, at the first beginnings and through the succeeding centuries, is gathered up in these words from the prologue to the Gospel of John: "In Him was life and that life was the light of men. That was the true light which illumines every man who comes into the world. He was in the world and the world knew him not. He came to his own and his own received him not. But as many as received him, to them gave he power to become the sons of God. That light shines in darkness, and the darkness has not overcome it," he has not extinguished it, has not put it out; this is the meaning of the Greek.



We do not customarily think of this first chapter of John as an Advent passage. Rather our thoughts turn to the narratives in the opening chapters of Matthew and especially in Luke, which will be read over and over again in these coming days. As a matter of fact, these words from the Gospel of John are the most important because the profoundest in the interpretation of Christ's coming. They are not in the vivid narratives of immediate happenings: shepherds, wise men, children and dumb cattle, but in the longer perspective of meditative reflection and in the context of the whole history of the Church, the context of a massive philosophy of history and reality. By all odds the profoundest of the accounts of the Advent, these speak to us with peculiar aptness and direct relevance and they are summed up in two sentences: "He was in the world but the world knew him not. He came to his own and his own received him not."

We tend to think of the relation of Christ to the world almost altogether in terms of confrontation: Christ's judgment upon human society, the world's rejection of Christ, how his influence might be brought to bear more effectively upon human culture. We overlook the fact that from the first moment, the relationship of Christ to the world was much more intimate and the influence was reciprocal. If Christ is known to us as one who stands over against the world judging it, one whose rightful role is to permeate and redeem it, it is no less the fact that from the very first moment of his life, indeed before his conception, the world not only stood over against Christ in rejection; it also penetrated men's understanding of him and molded their conception of him to its own desires, to its own image. That molding, that distortion began before his birth, in the anticipations of the Christ. The dominant note of Advent is always expectation and so it was with Jesus' first coming. If we were seeking for a single word to describe the atmosphere of Palestine on the eve of his birth, this would be it: anticipation, fevered awaiting for a deliverer.

It had originated far back in Israel's history, this strange, sometimes fanatic looking for a savior, a Messiah, a deliverer. It has been the theme song of prophets and seers. It had waxed over the years and centuries with swelling acceleration toward a grand crescendo in the very hour of Jesus' birth. It is voiced in the angel's reported promise to his mother: "He will be great and will be called the Son of the Most High; and the Lord God will give to him the throne

of his father David, and he will reign over the house of Jacob forever; and of his kingdom there will be no end." It sings in Mary's soul at the hour of his conception in what we call the Magnificat, which again will be sung and said over and over again in these coming days: "My soul magnifies the Lord, and my spirit rejoices in God my Savior . . . He has shown strength with his arm, he has scattered the proud in the imagination of their hearts, he has put down the mighty from their thrones, and exalted those of low degree."

To be sure, it took varied forms as it gripped men's imaginations—this strange compelling expectation of a deliverer. Some believed that God would raise up a human king of the family of the great king David to free his people from the rule of Rome by military might. So his mother Mary understood it, "He has put down the mighty from their thrones, and exalted those of low degree." Some thought that God would send an agent, a representative, a vicegerent, a heavenly being of human aspect, half-man, half-God, clothed with the powers of deity but appearing in the semblance of humanity to establish God's reign on earth. Others hoped that God Himself would come in an act of divine fiat, and deliver his chosen people from oppression. "O come, O come, Immanuel and ransom captive Israel." The images vary but all are agreed: Deliverance was near, God would effect the deliverance. It would reverse the tides of history.

Not only at Jesus' birth but all through his life, this was the explosive atmosphere—seething with unrest, with passionate hope, charged with fire—in which all his days and works were cast. Into that atmosphere of fevered expectation, Jesus was born. It is hardly an imaginative exaggeration to picture the infant Jesus, a helpless babe from the moment of his birth, being played upon by men's preconceptions, their yearnings, their expectations, striving to mold him to their desires and so falsifying his true reality. Indeed doubtless that universal anticipation began to play upon him from the very outset. It must have been among the most formative influences upon his mind and heart throughout his youth, especially as the dim awareness of his own filial duty to his heavenly Father began to form and grow. Is that perhaps the background of the meaning of his sharp rebuke to his parents in the temple, "Do you not understand? I must be about my Father's business (or in my Father's house)?" It must have been that as that early vague premonition took more definite shape in a deepening consciousness of his special relation to God, special voca-



tion in behalf of God, questions about the meaning of the expectation and the manner of its fulfilment pressed more and more upon him.

When his sense of commission was confirmed at his baptism, how inevitable that, now with his life's work immediately before him, he should be driven by an irresistible compulsion to face the issue. As we would say in our language, "to think through his life work." That is the significance of the temptation experience, the firm rejection of three mistaken possibilities for that vocation: turning stones into bread, satisfying the most immediate desires of men for pressing and material needs, pandering to the crowds' cry for bread and circuses; accepting authority over the kingdom of this world; relying upon political or military force to accomplish his mission in accordance with one of the prevailing expectations; casting himself down from the pinnacle of the temple in sure confidence that God would uphold him and keep him safe; appealing to spectacular and miraculous supernatural deliverance—all are thrust aside. "Man shall not live by bread alone." "You shall worship God and him only." "You shall not tempt the Lord your God."

Jesus recast radically, decisively, his contemporaries' ideas of the meaning of deliverance, and the manner of its accomplishment. His mind was released from the grip of false expectations. But he never succeeded in emancipating and redirecting the people's anticipations. The whole of his career might be justly interpreted in terms of that single motif. It runs like a sad and tragic obligato through almost every day and incident of his life: men's false conceptions of their savior, Jesus' frustrated failure to bring them into his understanding of salvation. Near the end Jesus himself is reported to have put it all in one moving picture, the most poignant of all the parables because autobiographical, the tale of the householder who went abroad leaving his possessions in charge of tenants. He sent a succession of servants to collect his part of the harvest, and they beat one and killed another, and stoned another.

And the owner cried, "What shall I do? I will send my beloved son, they will respect him." But they killed him likewise.

Here is the supreme pathos of the first Advent. Jesus fulfilled their expectations and they never knew it. They hoped, some of them, that God would raise up a savior from the family of David. He did, but

their response was unbelieving disdain: "Can anything good come out of Nazareth? Isn't he Mary's son?" They hoped, some of them, that God would send an agent, a representative clothed with divine power. He did, this and more; he sent his own son. But they caught him and cast him out of the vineyard and slew him. They hoped, some of them, that God Himself might come to them. He did, in the person of a child, in the stature of manhood, in one of themselves, one of their own humanity; but they scoffed at him and rejected him and crucified him. They did not recognize him for what he was, any of them. They hoped, all of them—this was the pith of their expectation—that God would give them a deliverer. He did, not from the rule of Rome, but from the grip of sin; not from external oppression, but from internal bondage; not the avenger of their wrongs, but the physician of their souls. It was foreshadowed as though in anticipatory symbol in the circumstances surrounding his birth: there was no room for them in the inn. His whole life through there was no room for him in their minds and hearts any more than in the common hostleries of their time. It is seen and caught up in one sentence in the preface to the Fourth Gospel: "He was in the world and the world knew him not." The world was not prepared to receive the true Jesus.

Straight through his life he had to struggle against misunderstandings and misrepresentations, but not only among the populace but among his own people. "He came to his own and his own received him not." The whole of his life may be interpreted in terms of this single motif: men's mistaken ideas of their desired savior, Jesus' frustrated failure to bring them to a true understanding of salvation, to bring them to receive and accept him as he really was.

Yes, we are tempted to say, this was true in his lifetime, but after his resurrection, all was different. Was it? It was the same world. The same factors continued to play upon both the memories of his life and his living presence. And he was no longer present in the flesh to protest and partially to correct. We discern this process at work even within our Gospels as they begin to take shape. The heightening of the miraculous, the wonder-working; the inclusion in the Gospels themselves of the very interpretations of himself which he had rejected as mistaken. And later, the incursion into the tradition of alien elements, pagan superstition and magic concerning baptism and the Eucharist, and the manner and means of God's saving act for man-



kind. Still later, the development of a massive ecclesiasticism, sacerdotalism to further the cause of one who had derided just such threats to true devotion. It was a process held somewhat in check by the records of his life, corrected in part from time to time by the return to the Gospels' clear portrait of him, what he really was, his conviction concerning himself and his faith.

Yet all through the centuries, his followers have rightly proclaimed him as their and the world's savior, but they have continued to conceive and set forth his meaning for men in terms only slightly modified from those which he had so repeatedly and decisively disavowed: The bestowal of material goods, one whose birth is to be commemorated with turkeys and toys. The ruler of the kingdoms of this world, sanctioning the use of political or even military force in his behalf; witness the Crusades. A wonder-worker employing the supernatural demonstrations which Jesus refused in order to establish his claims and conscript men's allegiance. Erecting lofty cathedrals in his honor, his honor who disdained the temples made with men's hands. Elaborating costly ritual for his worship, who taught that the sacrifices of God are a broken and a contrite spirit. Portraying him in monarch's robe and crown in paintings and stained glass, him whose only garments were of homespun, and whose only crown was a crown of thorns. Calling him "Lord, Lord," and stubbornly declining to do as he said. Jesus foresaw it all. "When the son of man comes, will he find faith upon the earth?"

The whole of the history of the Christian Church might not altogether unfairly be read in terms of the same single motif. It runs like a sad and tragic obligato through all the centuries and almost all branches of the Church: men's false interpretations of Jesus Christ, Jesus' frustrated failure to bring his followers into understanding of his way, and into obedience to his faith.

And the world and the Church today? It is precisely at Christmas time that the relation of the world to Christ stands forth with special vividness. It is basically the same world which misunderstood and rejected him in the flesh which takes him again in its hands at each season of his remembrance and distorts the reality of his first coming to sanctify its own purposes.

Already our world is busying itself to prepare for his coming. Spruce trees are crowding the highways to city markets. Tarnished



tinsel is being recovered from back cupboards and regilded. Pillow-stuffed, bedraggled Santa Clauses are reappearing on every street corner and in almost every department store. We are being exhorted on every broadcast to avail ourselves of the perfect Christmas remembrance: silk sheer nylon hose; the latest, longest-playing, loudest-blasting jazz records; that perfect television set without which we are told any child's poor life is doomed to ostracism and irreparable distortion; the softest tasting and most gently inebriating Scotch or Bourbon; cocktail parties arranged by big business. "Christmas cocktail parties" are only the most flagrant illustration of the distortion which permeates mankind's celebration of his coming.

What in the world, it may be asked, has all of this to do with the Advent of Christ? Let us be brutally honest. At least ninety per cent of the world's celebration of Christmas has almost no discoverable kinship with Christ's coming—in the first century or in the twentieth. It is not an excited imagination which pictures the living Christ moving silently through the milling throngs and even around the hearths and sparkling Christmas trees, asking more in sorrow than in anger, "How long have I been with you, and still you know me not?" It is all gathered up in the ancient world: He is in the world and the world does not recognize him.

Lastly, what of *our* preparations for his coming, our expectations this Christmas time? "He comes to his own and his own receive him not." It is the warning of the first Christmas *to us* which should be especially in our consciousness. More than we would like to admit, the churches of that world are infected with its false expectations and unworthy desires, compounded by its own peculiar misinterpretations. Still he comes to his own and his own receive him not. How truly will he be present and discernible in the Christmas celebrations in our churches this coming fortnight?

Almost unendurable it would be, the pathos of Christmas, if this were the last word about his return, each anniversary of his first coming. But that is not the last word concerning Christmas. That last word is given in this same profoundest, truest, most realistic but also moving account of his coming. "To all who receive him he gives power to become children of God."

And the meaning of all of this for us? First, surely serious questioning of our methods of preparing for his coming, saturating ourselves again with words and concepts of anticipation in the Scripture,

in the hymns that we sing, anticipations to which his whole life was a determined, agonizing, ultimately fatal reputation! Positively and imperatively, however, Advent comes as a summons to us to deliberate, disciplined fidelity to Jesus' own words and deeds, his life and his faith. Let us resolve each one as we move into this Advent season that for ourselves, and so far as we are able for those to whom it is given us to interpret the story and the meaning of his coming, we shall make certain that it is Jesus Christ himself whom we shall welcome in this festival of his remembrance: "Jesus Christ, the same yesterday, today and forever," that life which is the light of men, which enlightens every man in the world; that light which continues to shine in darkness but the darkness has never put it out, the darkness cannot put it out. And to as many as receive him as he truly is, to them gives he power to become sons of God. Let us pray.

Almighty God, our Father, who hast led us once again into this season of remembrance, of recollection, of celebration; illumine our minds with the truth of our Lord's coming into our world, that seeing him as he was in his life among men, we may know him truly as he continues to be—a living, invisible spirit, closer than breathing, nearer than hands and feet,. As thou didst send messengers in advance of his first coming, find us messengers able to tell the truth of his real coming, then and now. And to that end grant that to each one of us, in preparation for that day and our task in it, he may come again with new vividness and clarity and command and power; that captivated by his glory we may be restless until our souls are given wholly to his rule. So by thy grace may we attain unto something of the measure of the stature of the fulness of Christ, which is thy purpose for each one of us, and each one's deepest longing for himself. In his name we ask it. Amen.



# Rediscovering The Christian Mission

JOSEPHUS COAN

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Throughout the world today thoughtful Christians are rethinking the mission of the Church. They are doing so on international, national, regional and local levels. They are doing so through study, research, conferences, consultations, seminars, institutes and a steady flow of prolific literature from the press. What accounts for this keen interest in rethinking the mission of the Church? Why all of this deep concern and vigorous activities regarding the Christian mission? The key answer to these questions is what Tracey Jones describes as the end of one missionary era and the beginning of a new missionary age.<sup>1</sup> Supporting Tracey Jones' observation, D. T. Niles suggests a "passing phase" and an "emerging phase" of the missionary outreach of the Church.<sup>2</sup> Gerald Anderson, traces the fresh vigor to an awareness that "the underlying principles and the theological presupposition for the Christian mission have been called into question and Christians are challenged to rethink their motives, message, methods and goals of their mission."<sup>3</sup> Theologically speaking, Anderson feels that "the Christian community . . . is unequipped for living in the twentieth century with its pluralistic mankind."<sup>4</sup> These views, which seek to explain the awakening interest in the Christian mission, imply altered circumstances, or what Walter Freytag calls "new realities,"<sup>5</sup> in the midst of which the Christian Church must continue to carry on God's mission if it is to remain faithful and obedient.

This fact poses several questions: What are some of the major manifestations of altered circumstances or new realities in our world today? What are some of the characteristics of the new missionary age? What are some features of the "emerging phase" of the Christian mission? Descriptions, analyses, and assessments of the revolutionary changes throughout the world at large and in the world mission of the Christian Church appear abundantly in current missionary literature. Culled from several sources are the following points.<sup>6</sup> In the first place, changes are manifested by the collapse of the colonial system, and since 1943, with the rise of no less than

fifty-four independent nations. In the second place, there have existed and still exist sharp criticisms of conventional lines of missionary activities. In some parts of the world oversea missionary personnel have been withdrawn or expelled.<sup>7</sup> A third manifestation is the prevalence of high-powered emotion directed against the status quo and toward the future of a "release from poverty and misery." A fourth feature is the incredibly rapid development of technological science and its impact upon modern life. A fifth expression is the emergence of new churches in Africa, Asia and Latin America. This expression is the development of autonomous church bodies from their former status as "mission stations," a transition from "mission" to "church." The younger churches, as they are often called, are already assuming active participation in the life and mission of the Church throughout the world.<sup>8</sup> The churches in Asia now have more than 200 missionaries of their own serving abroad.<sup>9</sup> To these five major manifestations of a world in revolution should be added the revival of non-Christian religions and the search for unity among the churches. These altered circumstances have had and are still having profound effects upon the thought and practice of the Christian world mission.

#### *Theology of the Christian Mission.*

A major result of the new realities or altered circumstances is a deep search for an adequate theology of the Christian mission; an attempt to rediscover the divine nature, and the moving force of the mission of the Church in the world. The contemporary emphasis on biblical theology is an aspect of the search. The theological insights emerging from post-World War II ecumenical meetings are giving impetus and direction to the search. The search is motivated by the desire to increase the effectiveness in presenting the gospel to the world and in giving Christians a deeper understanding of what their task is in the world. It seeks to find answers to such questions as: What are the biblical and theological bases of the Christian mission? Looking beyond popular conceptions of the Church, it asks: What is the biblical conception of the Church? In terms of God's redemptive purpose for mankind, what is the function of the Church? What is the primary obligation of Christians who constitute the Church? Emerging from this search for an adequate theology are new trends in missionary thought and practice, to which we now turn.



## *Toward a Theocentric Emphasis*

One trend that has emerged from the search for an adequate theology of the Christian mission is toward a theocentric emphasis. On the one hand, this means that the focus of mission is away from some of the former emphases such as culture, revelation, man, eschatology, the Bible, and the Church. On the other hand, the trend is centered radically upon God's mission.<sup>10</sup> The idea goes back to the Ghana Assembly of the World Missionary Conference.<sup>11</sup> Since that time it has been a lively subject of the ecumenical dialogue in the World Council of Churches and has assumed a Trinitarian form. Various observers have poured their ideas into the stream of this new thought. One of them was Eugene L. Smith, who, until recently, was the General Secretary of the Division of World Mission of the Board of Missions of the Methodist Church. In his intriguing book entitled *God's Mission and Ours*,<sup>12</sup> Smith holds that God who is Father, Son and Holy Spirit is a missionary God. God the Father is the central source of power for the Christian mission. His decisive missionary activity is to be seen in the sending of His Son as the Savior of Mankind. God the Holy Spirit is to be seen in the outpouring of the Holy Spirit as the dynamic of the Christian mission. Smith defines God's mission as "the increasing outreach of God's love for all His children."<sup>13</sup>

Another significant contribution to this thought is the concise and penetrating little book entitled *Trinitarian Faith and Today's Mission*, by J. Leslie Newbigin, who is Director of the Division of World Mission and Evangelism of the World Council of Churches.<sup>14</sup> In his book, which is one of the study pamphlets prepared for the Division, the author presents a strong case for the necessity of understanding the missionary work of the Church "in terms of the whole Christian doctrine of God as Father, Son and Spirit."<sup>15</sup> He warns against the danger in the kind of thinking which bases the whole missionary task solely upon the doctrine of the person and work of Christ and of the continuing work of the Church which is His body. For him, "the doctrine of the Trinity illuminates three crucial problems: the diminishing influence of Christianity in the world, the increasing secularization of life, and the immobilization of much of the missionary movement."<sup>16</sup> A strong merit of Newbigin's treatment is the richness of his scriptural references in support of his views. In so doing he has

answered objections to the view of God's being sent." In this same vein of thought, Donald McGavran, in an article entitled "The God Who Finds and His Mission," refers to some theologians who point out "that God's mission is not a man-initiated activity but is originated by God, who Himself remains in charge of it today."<sup>17</sup>

The growing trend of thought on the mission of the Triune God poses the questions: What is the mission of the Church? What is the mission of Christians who compose the Church? Answers to these questions come from several sources. All agree that the Church's mission is to participate in God's mission. All assert that the Church, the people of God, or Christians have the inescapable responsibility of becoming involved in the fulfilment of God's purpose for the world. For example, E. L. Smith, to whom reference has been made, points out that the mission or task of the Church is "to carry to mankind in every generation the story of God's actions in Christ."<sup>18</sup> Walter Freytag, to whom reference has been made, sees the Church's mission as "taking part in the action of God, fulfilling his plan for the coming of his Kingdom by bringing about obedience of the faith in Jesus Christ our Lord among the nations."<sup>19</sup> According to Freytag, this calls for the proclamation of the gospel outside the Church. It requires the gathering into one the children of God, who are scattered abroad. The Church cannot be itself by limiting itself to its own area. It must take a responsible part in God's outgoing mission to the whole world.<sup>20</sup> This point of view finds strong support in the recent writings of Colin W. Williams, who makes the statement: "Our mission can only be mission as being included in God's mission."<sup>21</sup> In support of his thesis, Colin Williams declares the Church must be constantly aware that it is not fulfilling its own mission, but it is participating in God's mission. He explains three ways by which this may be done. The first is by conforming to the way God works, which he explains as the way of "servant love." Secondly, it must become aware of the goal toward which God is working, which is ultimate reconciliation and unity of the whole creation in Christ. Thirdly, it must participate in the divine life of Christ through His Spirit.<sup>22</sup> Advanced thoughts on the concept of God's mission came from the deliberations of the Commission on World Mission and Evangelism of the World Council of Churches which met in Mexico City, December 1963. Constrained by a fresh awareness of the love



of God for all men, the Commission formulated and sent out its message which strongly affirmed the theme: "God's Mission and Our Task."<sup>23</sup>

These views represent a change of focus from "church-centered" to "God-centered" mission. While all of the implications of this shift of focus are not yet understood, this much is clear: The mission is God's, and it calls for the "witness of the whole Church of Jesus Christ to the whole gospel of Christ to all men, whatever their race or nation, faith or lack of it."<sup>24</sup>

### *The Field of Mission*

What is happening in the mission fields around the world? Several opposing trends are to be noted. One trend is toward limiting the spheres of missionary operation. It is a reaction against the policy of western Churches in sending out missionaries on the pattern of the colonial era. Leslie Newbigin describes it as a "tendency to discourage the patterns which assume a western base."<sup>25</sup> In some areas this trend is marked by the repudiation of the Christian world mission. This mood is reflected in *Missionary, Go Home*, by James A. Scherer,<sup>26</sup> and *The Unpopular Missionary*, by Ralph Edward Dodge.<sup>27</sup> Since World War II oversea missionaries have been expelled from China, the Southern Sudan and the Congo.<sup>28</sup> In Burma the Government is slow about granting visas to "foreign" missionaries.<sup>29</sup>

While this contraction is taking place in some parts of the world, forces are endeavoring to broaden the scope of the Christian mission. The drive is toward a deeper penetration of cultures around the world with the gospel. Instead of the once popular notion of regarding Africa, Asia and Latin America as the mission fields for western churches, there is strong accent in ecumenical circles upon mission to "Six Continents."<sup>30</sup> According to this view, the world mission has a worldwide base and is not confined to the areas once regarded as constituting "western Christendom."<sup>31</sup> The process along this line has been going on for some time; but with the growing maturity of the younger churches, the movement has gained momentum. The Commission on World Mission and Evangelism of the World Council of Churches is making constant studies of the movement and is also giving direction to it. "Mission to Six Continents" received prominent consideration at the December 1963 meeting of the Commis-

sion, which affirmed that the responsibility for Christian witness lies upon all Christians and all nations.<sup>32</sup>

The Mexico City meeting spelled out four types of witness with which the mission to "six continents" must be concerned. The first is that of the "witness of Christians to men of other faiths."<sup>33</sup> This type of witness is not new, but it has a new emphasis, which stems from the renaissance of the major non-Christian religions of the world. It calls for a re-examination of missionary motive in the light of the gospel. It discourages the attitude of intolerance which was largely characteristic of the nineteenth century missions. Instead it encourages love for all men, respect for sincerity where it is found and patience to search for ways of effective witness. The approach is not to be a defense of Christianity. Rather, it is to be a direct presentation of Christ and the essential meaning of the gospel.

A second type of witness outlined by the Mexico City meeting is "to men in the secular world." According to this view Christians should "seek to understand the relationship between the secular world and the men who live in it." This means becoming involved in some of the major problems of mankind. Such type of witness may lead to suffering and even failure. But Christians are to live their lives of witness and service for the total community.<sup>34</sup>

A third type of witness outlined by the Commission at the Mexico City meeting is that of the congregation to its neighborhood. An implication of this emphasis is the view that a missionary situation begins at one's doorsteps and extends around the world. Accent is on the need to witness to the renewing power of God's love. The local congregation is to be the focal point. R. Pearce Beaver declared: "Every local congregation is today a frontline post in a world mission."<sup>35</sup> In his book: *The Congregation in Mission*, George W. Webber suggests five areas in which congregational life should be shaped for mission.<sup>36</sup>

A fourth type of witness is across national and confessional lines.<sup>37</sup> Accent here is placed on crossing contemporary missionary frontiers. Yesterday's frontiers were largely geographical. Today they are largely sociological, ideological and cultural. They are in industry, commerce, and education; in the struggle for peace and a just order, and in social and national relationships. The Christian witness is to relate the churches with each other for the one mission of Christ.



This requires cooperation and coordination which will be discussed under another heading.

### *New Patterns for the Christian Mission*

Another trend that captures the notice of observers is toward changing patterns in missionary operation. Younger churches, particularly in the new nations, are assuming a greater share of self-responsibility. Inspired and directed by the Commission on World Mission and Evangelism, they are striving to find their own ways of expressing their faith.<sup>38</sup> Evidence of the self-assertion on the part of the younger churches is to be seen in the development of national and regional councils with their projected programs for missionary outreach. Africa is a good example where changing patterns are most noticeable. Since 1958, three All-Africa Church Conferences have been held. The membership of the conferences consisted largely of African church leaders rather than oversea missionaries. The most historic of these conferences was held in April 1963 at Kampala, Uganda, where the All-Africa Conference of Churches was duly constituted.<sup>39</sup> Through these meetings African church leaders are planning for creative and significant missionary outreach.

The Churches in Asia have witnessed a series of situational conferences sponsored by the East Asia Christian Council.<sup>40</sup> At the Bangkok Conference of 1964 a statement of highly ambitious plans was received and forwarded to member Churches and councils for their study and appropriate actions.<sup>41</sup>

The Churches in Latin America are experimenting with new techniques of Christian witness. R. Kenneth Strachan explains the purpose and tells the story of a movement of "evangelism in depth."<sup>42</sup> It is a fresh approach to the evangelistic task.

These developments are manifestations of the growth of mission stations into autonomous churches. As such they represent a change from the concepts of "Church" and "mission" to that of "the mission of the Church."

Another factor in the changing patterns of missionary outreach is government assumption of a larger responsibility for educational and medical services.<sup>43</sup> This has relieved churches and mission boards of some financial and administrative responsibility.

Other changing patterns of missionary outreach received great

attention at the Mexico City meeting. Foremost among them was the Joint Actions for Mission, which Charles A. Ranson regards as the key to advance and test of obedience.<sup>44</sup> The idea was suggested at the New Delhi Assembly and is a project of the Commission on World Mission and Evangelism. This movement cuts across traditional and established ways of thinking and acting about the missionary task. It embodies what W. Richey Hogg describes as mission work proceeding through cooperation in missionary education, medical work, relief, literacy, radio and visual education.<sup>45</sup> Two concrete projects of Joint Action sponsored by the Mexico City meeting were the extension of the Theological Education Fund and the creation of a Christian Literature Fund.<sup>46</sup> These changing patterns are having a profound effect on missionary policies and programs.

### *The Ministry of the Laity*

Still another trend in missionary thought and action is the increasing accent on the ministry of the laity. The idea was introduced at the First Assembly of the World Council of Churches in 1948. Since that time it has gained momentum. For support, thinkers interpret Ephesians 4:11-12 to mean the involvement of the whole congregation in a network of relationships of love and concern. Out of this has come a revival of the Reformation doctrine of the priesthood of all believers. The doctrine carries with it the notion that the Great Commission is binding upon all believers, without destroying the special ministry of the clergy. Today, stress is placed upon a new understanding and technique of training and activating the laity. Howard Grimes clarifies the point when he says, "all Christians should witness to their faith in daily work, in social life, in politics and in every other area of life." The Christian, he thinks, is to serve God and his fellowman regardless of his occupation and in his occupation.<sup>47</sup>

This new emphasis on the outward thrust of the laity insists that they be the Church in the world. It summons laymen and lay women to live Christianity and witness actively the Christian faith in those realms of culture outside the corporate life of the Church. Associated with this idea are the concepts of the "gathered church" and the "scattered church."<sup>48</sup> D. Campbell Wyckoff stresses both the theological soundness and the practical necessity of the ministry of



the laity. Its theological soundness stems from the nature and function of the Church and the task of Christians in the Church. Its practical necessity is seen in the provocative statement of Wyckoff: "Either the laity must respond more fully to the evangelistic task of the Church or the work of the Church of Christ will not be done in our time."<sup>49</sup> In his book, *Theology for the Laity*, Hendrik Kraemer contends that the laymen should become the real frontiersmen in every way, assisting those who do not know Jesus to cross the frontier into the Church.<sup>50</sup> For George Webber the laity embody the meeting of the Church and the world.<sup>51</sup> In his interesting booklet, *The Christian in His Daily Work*, Cameron Parker Hall sees an opportunity for the churches to move forward into developing a program for the ministry of the laity.<sup>52</sup> The Mexico City meeting advanced this idea in outlining the four types of witness discussed earlier in this article.

In this connection it should be noted that increased stress is being placed on ways in which Christian laymen overseas might enhance the mission of the church where they are. W. Richey Hogg points out that in 1957, the United States Government employed some 39,500 of its citizens in oversea countries. He suggests ways of witnessing.<sup>53</sup> Paul Löffler outlines several schemes already in operation for the employment of Christian laymen abroad.<sup>54</sup>

A recent development in the emphasis of the ministry of the laity is the coming into currency in Protestant circles of "Lay Apostolate." The Seventh Biennial Meeting of the Association of Professors of Missions discussed the theme: "The Theology of the World Apostolate: Common Ground for Protestant-Catholic Consideration."<sup>55</sup> Papers were presented by Father Roman Hoffman of the Catholic University of America and Dean James A. Scherer of the Lutheran School of Theology in Chicago.<sup>56</sup>

### *The Missionary Structure of the Congregation*

A final trend considered in this survey is the missionary structure of the congregation. This trend emerged out of a deep concern for the missionary obligation of local congregations. It seeks to discover whether organizational structures of local congregations advance or retard the Church's outreach. The origin of the issue goes back to the First Report of the Evanston Assembly of the World Council of

Churches which stated: "Without radical changes of structure and organization our existing churches will never become missionary churches, which they must if the Gospel is to be heard in the world."<sup>57</sup> At the New Delhi Assembly the issue was sharpened by the question: "Is the present form of church life a major hindrance to the work of evangelism?"<sup>58</sup> Since then, with the encouragement and under the guidance of the Central Department of Evangelism of the National Council of Churches, widely scattered groups are making long range studies of the issue.

Study materials have been prepared. One type is the thought-provoking article: "Structures for Missionary Congregations," prepared by Hans Jochen Margull, who is the Executive Secretary of the Department of Studies of the World Council of Churches.<sup>59</sup> Another type is seen in two study books by Colin W. Williams entitled *What in the World?* and *Where in the World?* These studies raise and discuss burning issues. For one thing they set forth the thesis that we should think of the mission of the Church not in the traditional order of *God-Church-World*, but in the theological order of *God-World-Church*. They stress the need for re-examining the biblical and the theological foundations for the mission of the Church to the world. They criticize some of the existing structures as "heretical." They advance the view that form should follow function, or as the Methodist Board of Missions puts it, "The mission determines the structure."<sup>60</sup>

It is too early at this stage to attempt to measure the influence of these trends of thought. Reports show, however, that widely scattered groups are engaged in the study.

### *Implications for Theological Education*

These new trends in missionary thought and action are sincere attempts to rediscover the nature and the mission of the Church.

These new trends in missionary thought and action are sincere attempts to rediscover the nature and the mission of the Church. They are indications of vital concern for restoring mission to the main stream of church life. What bearing do they have on theological education? On this point Colin Williams, to whom repeated references have been made, has sharply criticized the inadequacy of theological education for the new concept of the whole Church in



mission. It is beyond the scope of this article to provide a detailed list of corrective steps to be taken. Suffice it to say that the situation challenges seminaries to rethink their curricular offerings with the view to providing the churches with mission-oriented ministers for the new tasks involved in the new concept of the total mission of the whole Church.

## NOTES

<sup>1</sup>*Our Mission Today*, New York: The Board of Missions of the Methodist Church, 1963, pp. 7-40.

<sup>2</sup>*Upon the Earth*, New York: McGraw-Hill Book Co., 1962, pp. 152-156.

<sup>3</sup>*Theology of the Christian Mission*, New York: McGraw-Hill Book Co., 1961, p. 3.

<sup>4</sup>*Ibid.* p. 4.

<sup>5</sup>See "Changes in the Patterns of Western Missions" in the *International Review of Missions*, hereafter referred to as IRM, Vol. 47, 1958 pp. 163-170. Until recently Walter Freytag was Professor of Missions and Ecumenics in the University of Hamburg, and Secretary of the German Evangelical Missionary Council.

<sup>6</sup>*The Missionary Task of the Church: Theological Reflections*. World Council of Churches Document, Vol. VII, No. 2, Autumn 1961; *The Christian Mission Today*. New York: Abingdon Press, 1960. Chap. 1.

<sup>7</sup>See address of Calvin H. Reber, Jr. in *Proceedings of the Sixth Biennial Meeting of the Association of Professors of Missions*. Trinity College, Toronto, Canada, June 12-13, 1962.

<sup>8</sup>*The Missionary Task of the Church: Theological Reflections*, pp. 4-6.

<sup>9</sup>News Letter, George W. Carpenter WCC. April 27, 1964.

<sup>10</sup>See "Contemporary Theology and the Christian Mission" in *The Christian Mission Today*, New York: Abingdon Press, 1960, p. 14.

<sup>11</sup>*Ibid.* p. 16.

<sup>12</sup>New York: Abingdon Press, 1961.

<sup>13</sup>*Ibid.* p. 42.

<sup>14</sup>Study Pamphlet No. 2: Commission on World Mission and Evangelism, New York: World Council of Churches (WCC), 1964.

<sup>15</sup>*Ibid.* p. 77.

<sup>16</sup>*Ibid.* Chaps. 5-7.

<sup>17</sup>See IRM. Vol. 51, 1962, pp. 303-316.

<sup>18</sup>E. L. Smith, *Op. Cit.* Note 12, p. 54.

<sup>19</sup>See IRM, Vol. 47, 1958, p. 169.

<sup>20</sup>*Ibid.*

<sup>21</sup>Colin W. Williams is the Executive Director of the Central Department of Evangelism of the National Council of Churches, and Chairman of the Department of Studies in Evangelism of the World Council of Churches. The quotation is taken from his book: *Where in the World?* p. 22.

<sup>22</sup>*Ibid.* pp. 23-38.

<sup>23</sup>*World Mission Newsletter*, Vol. II, No. 1, January 1964.

<sup>24</sup>*Ibid.*

<sup>25</sup>*Trinitarian Faith and Today's Mission*, Richmond, Va., John Knox Press, p. 12.

<sup>26</sup>Englewood Cliffs, N. J., Prentice-Hall, Inc., 1964.

<sup>27</sup>Westwood, J. N., Fleming H. Revell Co., 1964.

<sup>28</sup>See IRM. Vol. 53, 1964, pp. 47, 87.

<sup>29</sup>*Ibid.* p. 18.

<sup>30</sup>*World Mission Newsletter*. See Note 23.

<sup>31</sup>IRM, p. 12.

<sup>32</sup>*World Mission Newsletter*. See Note 23.

- <sup>33</sup>Before the Mexico City Meeting Johannes Blaauw wrote the article entitled "The Witness of Christians to Men of other Faiths", which appeared in *IRM*. Vol. 52, 1963, pp. 414-422.
- <sup>34</sup>*World Mission Newsletter*. See Note 23.
- <sup>35</sup>See "Foreword" to *Two Worlds or None*, William J. Danker. St. Louis: Concordia Publishing House, 1964, p. 18.
- <sup>36</sup>New York: Abingdon Press, 1964.
- <sup>37</sup>See "The Church's Witness Across National and Confessional Frontiers," by Jacques Rossel, in *IRM*. Vol. 52, 1963, pp. 423-432.
- <sup>38</sup>See Note No. 5.
- <sup>39</sup>See Article by D. T. Niles in *IRM*. Vol. 62, 1963, pp. 409-413.
- <sup>40</sup>*IRM*. *Ibid.* p. 5.
- <sup>41</sup>See "Report from Bangkok", *IRM*. Vol. 53, 1964, pp. 307-317.  
Asian Mission", *Ibid.* pp. 318-327.  
*World Mission Newsletter*, Vol. II, No. 2, May 1964.
- <sup>42</sup>See "The Call to Witness" in *IRM*. Vol. 53, 1964, p. 191.
- <sup>43</sup>See "The Church in the Changing Pacific World" in *IRM*, *Ibid.*, pp. 173-181.
- <sup>44</sup>See "Mexico City" 1963, in *IRM*. *Ibid.*, pp. 137-146.
- <sup>45</sup>*One World One Mission*, New York: Friendship Press.
- <sup>46</sup>*World Mission Newsletter*, Vol. II, No. 1, January 1964.
- <sup>47</sup>*The Church Redemptive*, Nashville: Abingdon Press, 1958.
- <sup>48</sup>*The Rebirth of Laity*, by Howard Grimes, New York: Abingdon Press, 1962, Chaps. 4-6.
- <sup>49</sup>*The Gospel and Christian Education*, Philadelphia: The Westminster Press, 1959.
- <sup>50</sup>London: Lutterworth Press, 1958.
- <sup>51</sup>*God's Colony in Man's World*, New York: Abingdon Press, 1960, pp. 74-75; 128-135.
- <sup>52</sup>Division of Life and Work of the National Council of Churches, pp. 40-43.
- <sup>53</sup>See Note No. 45.
- <sup>54</sup>See *IRM*. Vol. 53, 1964, pp. 297-306.
- <sup>55</sup>Held at the Eastern Baptist Theological Seminary in Philadelphia, June 8-9, 1964.
- <sup>56</sup>Other Discussions on Lay Apostolate are:  
James A. Scherer, *Missionary, Go Home*, See Note No. 26.  
Dean Lueking, *Mission in the Making*, Concordia, 1964, p. 156  
D. T. Niles, *Upon the Earth*, See Note No. 2, Part 2, Chap. 2.
- <sup>57</sup>Quoted by Colin Williams, in *Where in the World?* p. 1.
- <sup>58</sup>*Ibid.*
- <sup>59</sup>*IRM*. Vol. 52. 1963, pp. 433-446.
- <sup>60</sup>Mission Memo, September 1964.



# Christian Theology and The Problem of Freedom

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As one launches out upon an examination of the problem of freedom, he is conscious of the fact that the term freedom has many different settings. The mere reference to some of these will serve to remind us of the maze into which one runs as he seeks to investigate the problem. We refer often to freedom of the press, freedom of the seas, free man, free thinker, free trade, free will, freedom of contract, religious freedom, as well as to the four freedoms highlighted by the late President Franklin D. Roosevelt—freedom from want and from fear, and freedom of worship and expression. This mentioning of some of the uses of the term freedom serves only to suggest the variety of circumstances under which we habitually meet the word. The many uses of the term complicate the problem which is before us.

## I

### *Three Approaches*

Leaving the listing of some of the familiar uses of the term "freedom," we can say that as a matter of convenience the problem of freedom can be approached or posed in three main forms:

1. The problem of freedom has arisen in our time most dramatically in the realm of social process—involving political, economic, and social forces. Freedom as synonymous with political democracy is what is indicated here. But there are difficulties and contradictions in this realm which reach a critical point whenever conflict arises between the free acts of the representatives of the people and "the system of free enterprise" known as capitalism. It follows that our political democracy is not the be-all and end-all of freedom, but is limited by a "higher" freedom, namely, that of private individuals who own and control the resources and productive forces of a country.

We are faced, therefore, with the unpleasant predicament that those who have no productive property can have no economic freedom.

The question here is, can the democratic state, however democratic its form, give freedom to the property-less masses of its citizenry? One is apt to find here the smouldering fear that political democracy will be found to be subordinate to some more pervasive and more fundamental kind of freedom—the freedom of private enterprise.

Robert M. MacIver has delineated the problem in the realm of social process very clearly when he writes:

We naturally think of ourselves in society as free agents, but we misrepresent the idea of freedom if we imagine that our past does not change our present, that our character and experience does not determine our actions, or that our environment does not reflect itself in our thoughts and in our destinies. We are all bound up in law, the law of our own nature—which is but another name for freedom—and the law of the outer world, which we call necessity.<sup>1</sup>

Here in the social process MacIver recognizes the operation of two laws, the law of freedom and the law of determinism (necessity).

Lewis Mumford, in his *The Condition of Man* argues in the Introduction that

variation, experiment, and insurgence are all of them attributes of freedom; and though all organisms seem to make a bid for freedom, it is man who has strained hardest to achieve it as an essential attribute of at least some part of his society; even when he denied it to a whole community, he reserved it for a favored group or class.<sup>2</sup>

Mumford is here contending that the struggle for and maintenance of freedom is man's constant struggle, and is indeed interwoven in the elemental nature of man. But Mumford concludes this discussion with the observation that "man's freedom has always been achieved within the cooperative patterns of his culture; not freedom to reject his social heritage, to depart from the human norm, but to select, to modify, to augment that heritage, and to raise the norm." This is another way of saying that man's freedom has not been achieved without a recognition of order which is at once the condition and limitation of that freedom.

Let us now move to the second form in which the problem of freedom may be most characteristically posed.

2. The appearance of the problem, in this instance, is a purely formal statement of the problem of freedom such as can be made



in logic. Here the nature of the opposition between the concept "freedom" on the one hand, and the concept "determinism" on the other hand is the issue.

J. Gustav White has a little book named: *Present Day Psalms* in which appears a psalm titled "Freedom of Thought." The first six lines of the psalm read as follows:

Thanks be to God for our freedom of thought,  
Praise Him for letting us do our own thinking;  
In the new Eden no fruit is forbidden,  
Knowledge no longer is banned from our seeking.  
Thou dost persistently challenge our minds,  
Tempting brave souls to explore a new continent.<sup>3</sup>

These are, indeed, precious sentiments. But are they true? Do we ever do *our own* thinking? Are we at liberty to do so? We are face to face here with the theoretical problem of freedom and one's answer to the question raised will depend on one's definition of freedom or liberty.

In the midst of the Civil War, Abraham Lincoln spoke of freedom as follows:

The world has never had a good definition of the word liberty, and the American people, just now, are much in want of one. We all declare for liberty: but in using the same word we do not all mean the same thing. With some the word liberty may mean for each man to do as he pleases with himself and the product of his labor; while with others the same word may mean for some men to do as they please with other men and the product of other men's labor. Here are two, not only different, but incompatible things called by the same name, liberty. And it follows that each of the things is, by the respective parties, called by two different and incompatible names—liberty and tyranny.<sup>4</sup>

In the sphere of logic, there are different stages or degrees of opposition between concepts. There are opposites which are complementary or coördinates, requiring each other to give a complete meaning, such as man and woman. There are terms which are contraries representing opposite extremes of a scale, such as hot and cold. Then there are contradictories, or terms which wholly deny and exclude each other, such as straight and curved. Some years ago in an effort to explain the developing person in Christian terms, Professor J. W. Buckham sought to deal with the problem of freedom and determinism. He wrote,

The reconciling of determinism and freedom has long been one of the most baffling enterprises of philosophy; yet difficult as is the problem in theory, it is being solved in practical ways every day by us all. Logically, freedom and determination are bipolar, i.e., they are contrapletes.<sup>5</sup>

Professor Buckham uses the word *contraplete* in reference to terms which imply each other and really cannot be thought except by contrast with each other, although they are not obvious coördinates, and may even seem to be contradictories. They are such terms as time and eternity or mind and body, and light and darkness. Rationally they deny each other; existentially they require each other. At the level of logic, the constructive solution of the problem of freedom and determinism will show these two terms and the conceptions for which they stand to be contrapletes. Logically they deny each other; existentially they require each other.

3. There is a third manifestation of the problem of freedom. The problem arises in metaphysical form as the problem of God, the free Spirit, over against the causally determined universe of natural science. This issue was created by the dualism of René Descartes, father of the subjective and idealistic tradition in modern philosophy. For many the central notion in Descartes is the primacy of consciousness—his proposition that the mind knows itself more immediately and directly than it can ever know anything else. The mind knows the “external world” only through the world’s impress upon the mind in sensation and perception. Consequently all philosophy must begin with the individual mind and self; “I think, therefore I am.”

Thus Descartes reduced physical nature to extension and held that all real knowledge of it is in terms of geometrical measurements and ratios, and in terms of the principle of efficient causation. But freedom and purpose are ruled out of this natural order and the knowledge of it. The realm of mind, at first taken to be the seat of both purpose and freedom, is eventually reduced by Descartes to a purely rational process determined as much by the laws of logic as nature is determined by the laws of mechanical action.

This trend begun in Descartes was furthered by Immanuel Kant in the 18th century.

Post-Kantian theism has had, therefore, to struggle with a dualistic universe in which Nature and God operate by different and contrasting principles. In response to Descartes’ system of thought, Deism arose



with its doctrine that the world is a perfect mechanism which God had constructed and then left to run automatically. Down to our own day, it is hard for scientists or scientifically minded men to escape from this kind of dualism.

Vitalism has modified this dualism somewhat, but even in a living and evolutionary world the "laws" of natural instinct or organic change become as deterministic as the mechanism of the 18th century. Thus the problem posed for theism in modern times is to vindicate the reality of freedom in God—without rejecting the laws of Nature. This brings us to the point of making a summary observation: Whether we meet freedom at the level of the social process, or logic, or metaphysics we are confronted by some form of determinism. Freedom seems always to be found in the presence of determinism.

In a book recently published under the title *Companion of Eternity*, W. Gordon Ross has a chapter on "Questions and Questioning." Here he points out the importance for science and religion of the kinds of questions raised by a questioner. The validity of the answer given is related to the kind of question raised.

Can man be free and determined? Is this the appropriate question for Christian theology to raise? I submit it is not. Robert M. MacIver has stated in his book *Social Causation* the following position:

"The free will controversy would pass into oblivion if the opposing parties admitted that action can be both free and determined. The admission would, as we have shown, be easy if freedom were given its proper antithesis of constraint, and determination were properly construed as the opposite of indetermination."<sup>6</sup>

In dealing with the problem of freedom, theology's first obligation is to ask the right question with the expectation of receiving the most religiously relevant answer. As theology views the problem of freedom, the appropriate and meaningful question is, can men be free and indeterminate at the same time?

## II

### *God and Freedom*

Looking back over the different uses of the term freedom, one can easily see that every assertion of freedom is a kind of declaration of independence, an assertion of right. It is an expression of a desire

for what is believed to be a better state of things; it is both means and end, both that which is desired as good and that without which this good cannot be attained. In short, freedom consists not in free will, and not in the mere form of political institutions, not in the mere growth of productive capacities. It consists in man's ability to control the conditions of his life, to fulfill his needs and satisfy his aspirations. This is possible only if these needs and aspirations are rational, that is, in accordance with the laws of human beings and of nature at large, and only if man has the knowledge and power to fulfill them.

As far as life in modern western society is concerned, we have reached a decidedly crucial point in our historical development. For years we have been gaining increasing control over the productive forces, so that it is possible to satisfy the basic material needs of all men, thereby making possible a measure of cultural, educational, and social freedom hitherto unknown by the masses of our people. This control involves at least three distinguishable factors: (1) the growth of industry and technology (productivity), (2) man's collective mastery of his economic relations and the total conditions of production and distribution, (3) man's ability, through such mastery, to develop his distinctively human qualities. These can be integrated and summed up in the concept of progress as the continuous movement from necessity to freedom. We come now to a point in our discussion where the problem of freedom must be related to our understanding of God.

God is Creator, and sovereign over his creation. This means that all of the orders of existence have their source in God and that there is nothing created that can ultimately disavow the rule of God. All of the orders of existence created by God were created with structures, principles of operation, patterns of behavior, potentialities suitable to each. It is necessary that the God who creates be able to sustain his creation. Thus the matchless power of God is seen not only in the act of creation but in his continued support of that which has been created by him. But creativity and power are not the only attributes of God; God is Supreme Personality. As Supreme Personality, other attributes of the deity are manifest. He is Mind, Spirit, Will, and Love. In dealing with all of the orders he has created, God reveals all the attributes of his Personality.



In the Genesis accounts of creation it would appear that God was pleased with his world. In the creation of man, he found deepest satisfaction—for he created man in his own image. This means that man, also, possessed capacity for thinking, aspiring, willing, and loving. But from the time of creation it was at least a possibility that man, having the capacity to think, to aspire, to will, might defy the God who created him. So man did and so man does! Thus the question for the theologian to decide is, What effect does man's wilful action have upon God's exercise of his own power? Does the fact that a man, using his mind and will, chooses to make decisions and follow courses of action which defy God's will indicate that God is not all-powerful? Is God a limited God?

The conviction written deep in our Judeo-Christian tradition is that man may temporarily frustrate the purposes of God in history by choices which bespeak his alienation from God. By the free exercise of choice man may postpone the achievement of divine ends at a given moment in time, but he can never ultimately defeat God's purposes. In due season, God's living purpose will be realized in history. But a world in which it were not possible for man by the exercise of his own choice to defy the will of God would not be a world in which any meaningful freedom existed, and man would not really be a person. In order that man might have the god-like attribute of personhood, God had to take the chance of allowing man a measure of real freedom.

But let us return here to the question: Does all this mean that God is a limited God? Yes, God is limited. In theology this is important to recognize. It is more important, however, to recognize the source of God's limitation. While God is limited, he is not limited by any one or anything outside of himself; His limitation is self-imposed. It is the limitation which only love can place upon power. Not even divine behavior is wholly unrestrained.

Theism is the conception of God as personality. The true conception of God as absolute or perfect person is the basis for the knowledge of man as imperfect or finite person. A person is a free, conscious, purposeful, and responsible agent. The basic problem for personality is not that of mind and its relation to body but rather of freedom and the definite results of acts of decision which alone give concrete existence. Action which has defined limits and value for the

actor is involved in responsibility which is of the essence of moral freedom.

Determinate action is a general conception and is as basic to the moral order if there is to be any morality, as the uniformity of nature is basic to natural science. But such a completely general assumption or conception is never known in its complete realization. The scientist never knows all the specific forms of the uniformity of nature he is engaged in discovering. Nevertheless the scientist does his research in view of the assumption that nature reveals a general pattern of uniformity. The moralist makes his studies of human conduct in the light of a similar viewpoint. He assumes that there are definite consequences flowing from all choices made by man and that there are some forms of human behavior that have an unyielding consistency. When Jesus went into the wilderness to be tempted, his experience was deeply revealing of a general pattern of life which has profound implications for the thinking and behavior of the followers of Jesus. Said the Master to the tempter, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," "Thou shalt not tempt the Lord thy God," and finally, "Get thee behind me, Satan: for it is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve." When one reads the life of Jesus with understanding, he sees this general pattern of life, which had been forcefully uncovered before the gaze of the tempter, shining through all the daily deeds of the ministry of Jesus. The consistency of the pattern never fails to impress the reader. Theologically speaking, the freedom our Lord enjoyed was a freedom which was hammered out daily against the background of a prior allegiance to God and the Realm of God. It was freedom forged within the context of commitment to the highest the human spirit can embrace, and in the details of Jesus' daily life the commitment was both reflected and reconfirmed. Thus freedom in God's Son was perfected as spiritual wholeness. Expressing an idea akin to this viewpoint the late Archbishop Temple wrote:

Freedom of conscience—that is the sacred thing: not freedom to do what I choose or to fulfill my own purpose, but freedom to do what I ought, and to fulfill God's purpose for me . . . In the pressures of the modern world the freedom of man in his human right alone cannot stand; nor does it deserve to stand. It is a sham and usurpation. It is a sham because it poses as



real freedom which, in fact, it is nothing of the kind. "Doing what I like" is what St. Paul accurately describes as "the body of this death;" for my likes and dislikes are not free; they are fixed by my heredity, training and circumstance.<sup>7</sup>

Temple's contention that freedom of conscience is the sacred thing is affirmed often in history. So insistent has man in the past been upon his right to worship God according to the dictates of his own conscience, that he has revolted against oppressive modern governments, and has been willing to search out new homelands for himself where he could worship God in freedom. We are reminded of this sentiment by a stanza from one of the stirring hymns of the Church:

Our fathers, chained in prisons dark,  
Were still in heart and conscience free;  
How sweet would be their children's fate,  
If they, like them, could die for thee!"

In concluding this section, the point of view set forth here is that the term freedom is found in many settings, but that Christian theology is most apt to contend with the problem of freedom in our times in the realms of the social process, logic, and man's relations to God. At whatever level theology deals with the problem it is obligated to ask the right questions. Wherever it is found, freedom seems to be linked with some pattern of determinate action. Most importantly, theology discovers that in essence freedom in man is an internal condition, inspired by his relations to his Creator, which expresses itself concretely in his behavior toward nature and in his dealing with other human beings.

### III

#### *Some Practical Considerations*

As understood here freedom is inward, and yet it expresses itself in external forms. A position of rigid determinism is untenable, not only in the field of ethics, but in other areas as well. "I want to be free" is a slogan which strikes a sympathetic chord with most people. When we examine the problem of freedom we recognize that it is very complicated and what we mean by the slogan may depend upon the situation in which personal encounters bring us face to face with serious or inconvenient restrictions. As we see it "freedom is

not absence of determination; it is spiritual determination as distinct from either mechanical or organic determination."

It is commonplace to speak of freedom of choice as a precondition of morality; but freedom of choice as such is not the full measure of true freedom. The self that chooses is the self that wills to decide, to select one alternative rather than another. Now what is the act of willing? What is the will? Temple provides a useful guide at this point, when in *Nature, Man and God* he writes:

Will, then, as the agent in truly moral action is the whole organized nature of the person concerned; it is his personality as a whole; and so far is it from being an initial endowment of our nature, that the main function of education is to fashion it—a process which is only complete when the entire personality is fully integrated in harmony of all its constituent elements.<sup>8</sup>

This author points out, further, that personality is largely a self organizing system of impulses, instincts, sentiments, emotions, ideas, etc., and that the formation of will goes on throughout life under the influence of our natural and social environments, along with any other there may be. As agent in moral action, will is both determined and determining. It cannot escape itself, and yet it is the origin of its own actions. In other words, though the will can largely control the body, it cannot at any given moment control itself. It is what it is and is not given to self-change.

It is customary to discuss the idea of spiritual freedom in close connection with the notion of responsibility. This is discovered to be a complex relationship. In common conversation we are likely to argue that a man is not responsible for what he could not avoid, and that if we hold him responsible for an action we must attribute to him freedom to do or not to do it. Freedom, under these conditions, is conceived as freedom of choice at the moment of action. But is this complete freedom? Hardly. Responsibility presupposes continuity not only of physical organism, but also of moral character. In every situation involving moral choice, a limiting or restricting factor is the character of the person who chooses.

Reference has been made to the role of will in initiating action. But how does will in the human being develop? Well, it seems that the growth of the baby into childhood illustrates the point. Early, the growing mind of the child becomes aware that certain actions



bring disagreeable consequences, and certain acts bring agreeable consequences, and there develops in the child an inclination or disposition to hold certain desires in check. Add to this inclination of the growing child the discipline which is supplied by the *family* and *society*, and his purpose is strengthened and clarified. Thus through training or education the child's purpose is fulfilled and the process of integration in his life extended. It is important to recognize that education or training of this sort goes on throughout life, and the integration of the person is not fully completed in this life.

Much undesirable behavior is traceable to a perverted will, but much undesirable behavior, particularly in young people, may be traced to a will which is incompletely formed—a will lacking in adequate training or education.

Now it must be pointed out here that while environment and education play a significant role in the formation of each individual will, it is true, nevertheless, that these factors are never wholly decisive. We are acquainted with instances where two children grow up in the same family, with the same parents, with essentially the same background, education, and exposure to good influence, but who are widely different in personality. We are here confronted with the reality of "individuality." Each personality is an individual, meaning that to a large degree he selects the elements from the home environment, the educational experience at school, and from the other exposures which he has that shall constitute the hard core of his inner being—his personality.

The criterion of selection is to be found in what this person judges to have *value* or to be *value* for his life. Therefore it would seem safe to say that deliberate apprehension of value is, in the end, what is really decisive in the life of the individual. As the scale of value is enriched and expanded, more varied experience and unity appear, and the general level of life is raised.

Precisely here appears the plight of the disinherited, those forced by circumstances over which they have not exercised control to live in slums, and those who have been subjected to inferior educational systems. What aid is given these people by their surroundings in developing high standards of value and socially accepted patterns of behavior? Encompassed by an environment which is physically and morally ugly, how can they be expected to choose deliberately and

cherish value which is beautiful and holy? How can they be expected to select and treasure the cultivation of mind and respect of the intellectual as a human achievement when almost nothing at home or at school points to this as a necessary value? Can they really be said to have a scale of value? Further, are they not by virtue of the poverty of their physical and cultural environment reduced to an order of existence which is fairly primitive? Are they free to will the noblest and best for themselves? What is the measure of their real freedom?

But a democracy is built upon the proposition that its citizens must be free to assume the full responsibilities of citizenship and to enjoy the privileges made possible by the democratic form of political and economic organization. When in a democracy, persons or particular groups are systematically denied the privileges of their citizenship, then the government, being opposed by virtue of its philosophy and constitution to violence and tyranny, is under obligation to move on behalf of its dispossessed citizens. When government so moves, its intent is to extend individual liberty but with proper social control. In this light the Civil Rights Act of 1964 is to be interpreted. Here the authority of government is applied to the task of increasing the boundaries of justice and enlarging the opportunities for all Americans regardless of race or creed. The volume of freedom is deliberately expanded by collective effort, but under the law. The intent of the Civil Rights Law is clear and it can be productive of increasing value for our democratic way of life if an enlightened citizenry wills it so. We are not without a fine heritage in this area; it remains for men today to strengthen our living tradition of liberty under the law.

It is now necessary to take one further step in exploring practical considerations in relation to the discovery of freedom. Reference has already been made to the necessity of choosing at the moment of action, and yet it must be added here that one wills to act under what might be called normal circumstances, in keeping with a certain predisposition of his personality, or mind-set. One of the functions of the mind is to give direction to attention. Thus attention becomes an important practical consideration in dealing with the problem of freedom; for what a person is most likely to do, in the moment of activity, is to choose that alternative which is most in line with those guiding principles to which he has consistently directed his



attention in his daily living. Once action is taken, it is what it is, and cannot be changed. It has registered its indelible mark upon personality.

If it be allowed that one of the pervasive tendencies of human personality is to center attention upon self, to love the self and to seek to save the self, then our Christian faith must be understood as teaching that there is no saving health in self-centeredness, but only slavery that eventually destroys. Man's attention must, therefore, be directed elsewhere. In his *Psychological Approach to Theology* Professor Horton argues that Christian love, as one finds it expressed in the life of Jesus, is the ideal which is capable of shaking man loose from self-centeredness. The argument goes that we do not have direct control over will but change in will may be indirectly initiated. Here Horton refers to Jules Payot's insight:

He finds the way out of this impasse in the practice of reflective meditation, which consists in holding certain ideas in mind long enough to enable them to form emotional connections and which tends in this fashion to break up the crust of habit and create a new will. Religious worship, which periodically withdraws the self from the exigencies of daily life and sets it in the presence of the highest idea it is capable of comprehending, accomplishes the same result in a preëminent degree.<sup>9</sup>

This mood is captured in the words of Psalm 1:2—"But his delight is in the law of the Lord; and in his law doth he meditate day and night." Or again in Philippians 4:8, "Whatsoever things are true, whatsoever things are righteous, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

In this season of Advent it is proper to affirm that God's decision freely made in love to send his Son into the world was to the end that man might respond in freedom to his love, and freely share the fruits of divine love with all his fellowmen. Today God is earnestly seeking free men to worship him.

Meditation upon the Word of God arouses in man a deep consciousness of the obligation to respond, not to a doctrine about love, but to the fact of God's eternal love in Jesus Christ. But adequate human response presupposes recognition of the Lordship of God, a readiness to seek communion with him, and a willingness to give

time and attention to the things of God heedless of the cost of this commitment. So in Psalm 104:1 we find appropriate words for our concluding thought: "Let my meditation be sweet unto the Lord; I will rejoice in the Lord." A New Testament setting for this idea is found in Philippians 1:21: "For me to live is Christ, and to die is gain."<sup>10</sup> In truth, this is freedom, from a Christian perspective. Therefore as theology looks at freedom, it is discovered in the conscious recognition and acknowledgement of the Sovereignty of God who was revealed in Jesus Christ; ethically, it is realized in self-renunciation.

<sup>1</sup>Robert M. MacIver, *Elements of Social Science*, London: Methuen Publishing Co. 1921, p. 13.

<sup>2</sup>Lewis Mumford, *The Condition of Man*, New York: Harcourt, Bruce & Co., 1944, pp. 6-7.

<sup>3</sup>J. Gustav White, *Present Day Psalms*, New York: Association Press. 1930, p. 22.

<sup>4</sup>Philip Van Doren, ed., *The Life and Writings of Abraham Lincoln*, Baltimore, Oct. 18, 1964 (Address at Sanitary Fair), pp. 810 f.

<sup>5</sup>John W. Buckham, *Christianity and Personality*, New York: Round Table Press, Inc., 1936, pp. 62-63.

<sup>6</sup>Robert M. MacIver, *Social Causation*, New York: Ginn & Co. 1942, p. 238.

<sup>7</sup>William Temple, *The Hope of a New World*, New York: The Macmillan Co., 1942, p. 23.

<sup>8</sup>William Temple, *Nature, Man and God*, New York: The Macmillan Co., 1949, p. 234.

<sup>9</sup>Walter M. Horton, *A Psychological Approach to Theology*, New York: Harper and Bros. 1931, pp. 62-63.

<sup>10</sup>See also I. Tim. 6:19; Col. 3:1-4; Rom. 8:35-39; Gal. 2:20.



# The Needs of People In Our Town and Country Communities\*

by

RALPH L. WILLIAMSON

*Professor, Town and Country Work*

"Compassion and Technique: A Study of the Nursing Profession" was released recently by a group of scientists at the Human Relations Research Center of The University of California at Los Angeles. This title is a parable of the double concern involved in our topic. Compassionate understanding and intelligent techniques are needed to meet human needs anywhere, and especially in the Southeast where the impact of revolutionary forces upon the lives of town and country people casts needs into new perspective.

America's dramatic speed in urbanization tends to minimize the needs of town and country people. Yet there are more people in rural America than in all of Great Britain. Although the majority of the communities are declining in population, seldom do we see deserted "ghost towns" in the sense of the Rocky Mountain gold mining camps. Many of the villages have become satellites to larger villages within the new wider community, and people are still there along with their churches and many other institutions.

Who are these people? As commonly defined, they include all those living in places under 10,000 population. They are farm and nonfarm people. They live in towns, villages, hamlets and along open country roads. It is these people in the Southeast outside the Appalachian region whom we are discussing. They live in 705 counties in 10 states. Both farm and nonfarm people have their own peculiar needs as well as holding many in common.

## REGIONAL CHARACTERISTICS

### 1. *Diversity*

This is a region of great diversity, in people, land and economy. The people are diverse in that they come from many ethnic and racial stocks of Europe, Africa, Latin America, and even the Evangeline

country of Nova Scotia. The "melting pot" has not resulted in as much assimilation or accommodation as in other regions.

The land is diverse. It varies from the lowlands of the coastal plains to the rolling Piedmont in which industry has developed rapidly, and to the blacklands of Alabama and Mississippi.

The industries and agriculture are constantly becoming more diverse. Gone are the days of little industrial production; now great industrial complexes give employment to large numbers, including that majority of farmers who work 100 or more days per year in off-farm employment. Only two decades ago Dr. Carl Taylor and colleagues in the United States Department of Agriculture<sup>1</sup> delineated two major type of farming areas: cotton, and the specialty crops such as citrus fruits and truck crops. Now cotton has declined and there have developed new specialty crops, a vast poultry industry, livestock production, and much general part-time farming. Each of these types of production and of the varied forms of industrial and commercial employment affects the economy, social institutions, work and living patterns of the people—even the hour at which church suppers may be held!

## 2. *Change*

Rapid social change has come to this region. It keeps speeding up and cultural anthropologists talk about the "snowball effect of culture accumulation." Its impact on the town and country people is hardly less than upon urban people and sometimes is more devastating due to less preparation for meeting it.

Dr. Harold Kaufman, Rural Sociologist at Mississippi State College says:

New patterns are emerging in the South. This region is one of the most dynamic in the world. Changes are so rapid that in some cases they may be called revolutionary. Yes, the South is moving, as the ditty says, "Cotton moving west, cattle moving east, factories moving south, Negroes moving north."<sup>2</sup>

## 3. *Rising Expectations*

The worldwide phenomenon which someone has termed "the rising level of expectations" has hit the town and country people of the Southeast with almost explosive impact. The mass media



carry to all, including the disadvantaged, the poverty-stricken—and this region has more than its share—and the disinherited regardless of age or color, a hidden message and the burden of it is: “Other people don’t have to live like this; why should we?”

Value systems and attitudes are changing. Alterations are being made in recreational practices, transportation and population. Many communities are growing but those beyond commuting distance of the factories and urban industrial employment are usually declining.

## NEEDS

A comprehensive listing of needs could be made in terms of economics, education, political government, social and community organization, and religion. I prefer however to lift up and give interpretation to a few of the most basic.

### 1. *To Heal Divisions*

First, the people need to have unity, cooperation and Christian brotherhood for the healing of the divided, quarrelsome, friction-filled situations. After centuries of preaching of the Gospel in what is sometimes called “The Bible Belt,” family, neighborhood and community life are fractioned in almost unimaginable ways. The foremost evidence of course is the existence of a bi-racial society with all of its hurts, distinctions, prejudices and fears between people on opposite sides of a great social gulf. There seems to be general agreement that this is more severe in town and country communities; I suspect it is true although I know of no comparative research to substantiate it. In small communities there is less anonymity and more intimacy in interpersonal relations, even despite the social distance, and therefore more knowledge about one another’s actions and attitudes. There is also less social innovation and more reliance on traditional social practices.

No society, no community, no institution and no group can have good social and spiritual health so long as a divisive gulf of any sort exists in its midst. This principle holds true for other divisions, not only for racial; for example, it is true of differences between farm owners and tenants, between factory superintendents and their workers—and many others.

It is now well substantiated by research that social classes exist in

all American communities, except possibly among the Hutterites and some Indian tribal communities. In the Southeast class distinctions are further strengthened by the residual effects of the plantation system with the privileged aristocracy, poor whites and Negro sharecroppers.

The competitive church situation is further evidence of the divided nature of Southern rural life although it is by no means confined to the South. But here less is being done about it. I hope you will turn to the chart showing the processes of social interaction and examine it closely in terms of the church and community situations which you know most thoroughly (cf. Fig. 1, p. 6). These places are more often characterized by competition and conflict than by the processes of accommodation. True, the competition is often masked and hidden, but it is there constantly in most communities and often becomes accentuated by decline in population. Projects of cooperation are comparatively rare. There are few local interchurch committees or councils in the South and little is being done to establish them.

Figure 1. A Chart of the Processes of Social Interaction Applied to Local Church Cooperation and Union.

#### OPPOSITIONAL ACTION

##### *Process:*

##### *Conflict*

(Effort is to eliminate one's opponent)  
Seldom overtly exhibited.

##### *Competition*

(Effort is to secure what the opponent desires, e.g., same members)  
Usually exists; often mingled with limited cooperation.

#### ACCOMMODATIONAL ACTION

##### *Process:*

##### *Cooperation*

(Working in a quasi-union for some joint purposes)  
Inter-church committees, councils, or larger parishes.

##### *Combination*

(An alliance is formed to secure many common ends)  
Temporary, limited unions or federations.

##### *Fusion*

(Merging of identities to secure common purposes)  
Permanent unions or federations and community churches.

Furthermore, in the Southeast there is almost a complete absence of united congregations of any type. For example, in my study of the federated type in 1950 I found 14 in the Southeast out of a total of 604 in the nation, and there is no evidence of much change in numbers in the interval. There are a goodly number of larger parishes and group ministries in this region. Yet few of them are cooperative



interdenominational parishes. Thus they may serve to retain and strengthen competition between denominations.

The religious divisions in the communities extend to the county and state levels and thus hinder the efforts which denominations may make to develop councils of churches. State councils in this region lack strong departments in planning and adjustment—or comity—and in town and country work.

In spite of the above it is probably a rare community which has not had some experience, even though fleeting, in interchurch cooperation. It is most likely one of the minimum types found at the left end of the "Continuum of Local Inter-Church Cooperation (cf. Fig. 2, p. 13). Even these minimum forms may provide a useful seedbed for future developments of a positive nature.

What we have said about needs up to this point implies that what the people need is healing for the brokenness which exists among them. They need patience, instruction, leadership and love to overcome it. They need pastors, denominational executives, and college and seminary resource people who will be intelligent and diligent in helping to create the spiritual climate and forms of Christian unity which will bring redemptive healing into individual and community life.

## *2. To Direct Change*

"Keeping Abreast of Social Change" is the significant title of a recent monograph circulated among national town and country church leaders by the United States Department of Agriculture. What it advocates is much needed. It is also necessary to learn how to set trends, not merely to follow them. Local town and country people, church people included, need assistance in learning to direct change in this fast-moving world. This implies a willingness to accept the fact of change, acquiring a desire to direct it, and developing the required skills.

Planning is imperative if change is to be given direction. Leaders in industry, government, public health and farm organizations, to name but a few, are already engaged in it. Much more planning is needed by leaders in church and community life if they are to give effective direction to the future.

The Christian Church is already expert in one form of change—

the process of conversion. The Church's belief in the possibility of changing the heart of man and the substantiation of this belief by the experience of the ages causes it to reject the old saying that "Human nature never changes." The Church knows that when God is let into the situation change does occur. We ask, when will the Church add the new psychological and sociological understandings of man to its age-old theological insights into his nature, and proceed to more effectively direct both individual and social change for redemption?

The planning requires a long-time strategy by those in the communities and outside; a strategy as long-range as Dr. Mordecai Johnson tells concerning civil rights. Beginning at the close of World War I, Howard University secured Foundation funds for a law school, secured a few men willing to train Negro law teachers who would train other young men with such skill in constitutional law that they became the Thurgood Marshalls winning their cases clear up to the U. S. Supreme Court and thus establishing the legal beachheads and protection for today's racial revolution.

### *3. To understand community and parish concepts*

A clear understanding of the concepts of the new emerging community and of the parish is needed. Both concepts are geographical. The new wider community is made possible by modern transportation facilities and made necessary by the need for larger and more effective service areas for administrative units. The expanding services are being increasingly centered in the larger villages and towns. Consequently these centers are growing in population and influence and are throbbing with vitality; the declining villages are becoming satellites of them. Only the churches have noticeably lagged behind the banks, schools, telephone service, etc., in centering their administrative units in the larger community centers with more effective organization and staffs. Whether the crossroads church should be kept open on Sundays or closed is not nearly so important as that all the people should have adequate religious programs under competent ministerial leadership regardless of where they live.

This requires readjustments in thinking, programs and organization and therefore the adoption of the parish concept. In England the term 'parish' is a geographical concept. If this understanding is linked



with the new concept of the community there will result larger and cooperative administrative units, a multiple staff of specialized ministers, a program designed more effectively to bring about redemptive change, appointments to challenge ministers to long tenure, and more challenge to choice young men and women in the seminaries. It would result in a staff of ministers being called or appointed to an inter-church parish, not one man to a single church or circuit.

An illustration of the boldness and imagination required is found in "A Joint Statement of Strategy" which has been recently developed and signed by the heads of the two largest denominations in New York State: Bishop W. Ralph Ward of the Methodist Church and Dr. Alvin D. Smith of the United Presbyterian.<sup>3</sup> Machinery and plans are provided for cooperative studies and adjustments in over-churched or under-served situations at the local level, together with a pledge of support from the two leaders and a challenge to the other denominations to join them. Each locality is to have a Cooperative Planning Committee which shall remain active until a plan is adopted. This is a significant step toward what I am suggesting for the Southeastern town and country churches.

#### *4. Research*

Both the members and the denominational leaders need more knowledge about the people, institutions and community life. This calls for research and research requires plans, funds and personnel. Although the universities and seminaries are presently engaged in research, most notable being Candler's program, the church leaders need to take the responsibility for an adequate increase along lines which they find to be essential.

#### *5. Preparation for Urban and Rural Living*

Town and country people need assistance in facing up to the double responsibility they have to prepare people for both urban and rural living. The cities do not have this double task. Many rural people will be going to the cities and unless they are properly prepared the cities will receive not only some of its most effective future leaders but also will continue to be flooded with the untrained, semi-literate, unevangelized, defeated and discouraged. Many urban problems are created in rural areas—so interdependent is life today. Those

who remain in rural areas must also be equipped for worthy citizenship in community and national life.

### 6. *Leadership*

Town and country people need additional numbers of leaders due to (1) loss of actual and potential leaders through migration, (2) larger numbers needed for the growing number of organizations, and (3) more leaders needed for the increase of functions in the organizations; e.g., the schools alone have developed adult evening classes, PTA's, and clubs of many sorts—all of which are comparatively new. New qualities of leadership are needed, foremost among which are training in inter-personal relations and group methods.

### 7. *Further Questions*

The renewal of family life, a theology and philosophy for satisfying life in rural areas, stewardship—especially of natural and human resources, Christian education, evangelism, and more effective lay witness are among other needs requiring attention but time will not permit their discussion. We might ask: What other needs are identifiable? Is social change likely to continue speeding-up? If so, can we forecast the eventual outcome? How can people be brought together in cooperative undertakings and how can denominational leaders? Are there communities where there is hope for an early bridging of the racial chasm? What is the responsibility of pastors for community betterment? What roles can the denominational colleges and seminaries play?

In conclusion, what town and country people need from this conference and the programs which hopefully may result is understanding and compassion, and the cooperative strategies and structures commensurate with the revealed needs and felt compassion. This involves planning and skills. Today we are in an age of planning for no other reason than if left alone the social forces create intolerable chaos and disorganization. Therefore men must come together with intelligence, good will and dedication, and stay together until they have brought into action effective designs for the reconstruction of our common life in accordance with the principles of Jesus and his methods of growth and development.



# DIAGRAM CONTINUUM OF LOCAL CHURCH COOPERATION AND UNION

BY RALPH L. WILLIAMSON

1. Temporary Committee with a	2. Permanent Committee with a	3. Permanent Committee with	4. Local Council of Churches with	5. Larger Parishes or Group Ministry	6. Yoked Field
Single special short-term project	Single project repeated each season	Multiple functions	Multiple functions	Multiple functions	One pastor, two congre- gations
7. "Union" Church	8. Federated	9. Community: Denomina- tional	10. Community: Multi- denomina- tional	11. Community Non-denomi- national	
One building, two congre- gations	One congre- gation of two or more denomina- tions	Union by withdrawal or exchange	Local con- gregation related to several de- nominations through state council	All denomi- national relationships dropped	

NOTE: The above sequence is a method of diagramming the different forms of local cooperation. It moves from the simple to the complex and from those requiring relatively little commitment to those requiring much. Most churches will find their current practice of inter-church relationships located somewhere along the continuum. Some may find themselves at more than one point, e.g., in a federated church which is part of a local council of churches or larger parish.

\*A paper delivered Dec. 14, 1964 at "The Consultation on Christian Cooperation in Our Region", held at The Montreat Assembly, N. C. by The National Council of Churches of Christ.

<sup>1</sup>Carl A. Taylor, *Rural Life in the United States*. New York: A. A. Knopf, 1949.

<sup>2</sup>Harold F. Kaufman, "Emerging Patterns in the South," a paper delivered at the National Council of Churches' Convocation on the Church in Town and Country, Louisville, Ky., Oct. 10, 1959.

<sup>3</sup>Cf. Yearbook, Central New York Conference of the Methodist Church, 1964, Syracuse: pp. 121-123.

# PRESIDENT'S NEWSLETTER

TO THE ALUMNI AND FRIENDS OF I.T.C.

The New Year season is always a good time to count the blessings that the old year brought us, to be grateful for them, and to set our goals for the days ahead.

I am pleased to say that 1964 was a most progressive year. First of all we had an increase in enrollment. This is most important, not only for the Center, but also for the Church. Christendom's critical need just now is an adequate number of dedicated leaders prepared to serve in this present day. A growing stream of persons in training is the highest hope for the Church just now.

In the past year we have seen great growth in our educational resources. The new dormitory of the Morehouse School of Religion is now completed and ready for occupancy. This beautiful three-story structure, standing near the center of the campus, adds much to the value and beauty of the physical plant, and offers additional services to our students. Three of our denominational houses are now completed. The fourth is expected to be started this year.

A precious and most useful gift that came to us in 1964 is a large part of the library of the late Professor H. Richard Niebuhr of the Yale Divinity School. Dr. Niebuhr, a friend of many years, was deeply interested in I.T.C. from its inception. In the early years he gave freely of his wisdom and experience and helped us to find many helpful friends. He and his family have passed on to us now this valuable bequest which will become a lasting memorial to him.

Gifts of funds have come from many sources. A unique and helpful gift has come from the daughters of the late Reverend C. L. Fisher of Selma, Alabama, for many years a leader in the church. Together the five daughters, Mrs. Gertrude Anderson, Mrs. Mildred Doty, Mrs. Annie Turpin, Mrs. Cynthia



Smart, and Mrs. Theodore James, have set up a revolving loan fund to aid needy students. Knowing the needs of students, this will be a very busy and helpful contribution.

These are samples of the many good things that came to us in the past year. The number of interested friends is growing daily. For every one, for every gift we are grateful and deeply indebted. We will do our utmost to use each worthily.

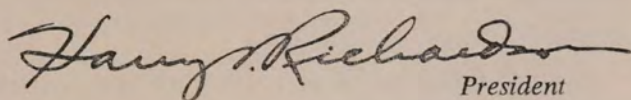
As we look to the new year opening before us, we have much to do. First of all, we need more students. The enrollment has grown, but not fast enough. We ought to have fifty new students in September, 1965. We can have them if pastors, parents and earnest friends will direct young men and women into the ministry and to us. Enlisting young people for Christian service extends far beyond the seminary. It depends upon many hands.

Secondly, we must move rapidly to take advantage of a great opportunity. An interested foundation has offered us \$300,000 if we will match it dollar for dollar. We have just about a year in which to do it. We will be calling upon every friend for all possible help as we work to take up this offer that will mean so much to our financial welfare.

Lastly, in the coming year we will work as hard as we can to maintain academic excellence and to inspire our students for dedicated service to the Church and to our Lord. In all of this we ask your aid.

You have our prayers for health and happiness in the new year.

Sincerely,

  
President

## Meditation and Prayer at Christmas

Among the struggles of living we become aware of concerns to gratify desires and needs. And we learn from experience in our goal achievements that the needs and desires which are gratified are replaced by other needs and desires. Among the evidences of life's movement toward goals are: the struggle to be born, anxiousness to grow up, the drive to excel, anniversary celebrations of events, and the repetition of celebrated processes. All these acquisitions release energies to other goals.

We give attention to our relationships with people and the Creator of human life. When we pause to contemplate these, we see reflected the limitations of our being and are impelled to ask for forgiveness that we have not made more of ourselves, and our opportunities, than we have. This refusal to improve ourselves reflects images of us which we are ashamed to look at and which come in direct focus as we become aware of Thy presence among us.

Forgive us for setting such low standards, Our Father, for being satisfied with small achievements, and for the willingness to make amends with excuses.

There is so much in us and in the world about us for which we are thankful: orderliness in the natural world, virgin abilities and resources which need to be tapped, the constant evolving of life in physical growth, and wisdom, and insights about it, and the constant unfolding of truth and the triumph of righteousness in human relationships.

Grant, O Father, as we approach Christmas that we shall honor its significance in giving and receiving with a view toward social uplift, and illumination of mind, and heart, and spirit. O God, Our Father, Our Father. Amen.

—Thomas J. Pugh



## BOOK REVIEWS

**THE HORIZON HISTORY OF CHRISTIANITY.** By Roland H. Bainton. New York: American Heritage Publishing Co., Inc., 1964. 432 pp. (9¼x12¼). Regular edition \$18.95 (before December 31, 1964 \$14.95); Presentation edition \$25.00 (before December 31, 1964 \$19.95.) Book trade distribution by Harper and Row, Publishers, New York.

This is a magnificent volume which combines a basic summary of the history of Christianity with a rich collection of pictorial records covering almost twenty centuries. The chief narrative is by the eminent Dr. Roland H. Bainton who retired recently as Titus Street Professor of Ecclesiastical History at Yale University. His writing reveals a thorough mastery of the field, coupled with a facile and interesting style that holds both the intelligent layman and the technical scholar.

The Editor of the book is Marshall B. Davidson, formerly Editor of Publications at New York's Metropolitan Museum of Art. Since January 1, 1964 he has been Editor of *HORIZON* magazine. Under Mr. Davidson's direction a staff of nine editors and researchers have spent more than a year selecting 499 illustrations (152 in color) from thousands of pictures, monuments, and other primary source materials; and writing the twelve pictorial portfolios. The portfolios are interspersed with the chapters, and each amplifies a basic aspect of the era covered in the chapter. Museums, libraries, churches, private art collections, and remote archeological sites—from five continents—have provided this unusually fine array of visual materials.

The titles of chapters and picture portfolios include:

1. Backgrounds of Christianity  
Portfolio: The Life of Christ
2. The Ministry of Christ
3. The Church in an Alien World  
Portfolio: Early Christians
4. The Christian Roman Empire  
Portfolio: The Divided East
5. Conversion of the Barbarians  
Portfolio: Monasticism
6. The Search for Order  
Portfolio: Encounter with Islam
7. Medieval Christendom  
Portfolio: The Gothic Summation
8. Decline of the Papacy  
Portfolios: The Renaissance  
Moscow, the Third Rome
9. An Age of Reformation  
Portfolio: The Fruits of Dissension
10. Wars of Religion  
Portfolio: Expanding Christendom
11. A Century of Enlightenment  
Portfolio: A Christian Calendar
12. Christianity in the Modern Age  
Portfolio: A Revival of Christian Art  
Index, listing all names, dates, events and periods covered.

This work is intended primarily to provide for the layman a panoramic perspective—historical and pictorial—of "the single most powerful force in the formation of Western ideas." Hence all footnotes and discussion of technical problems have been omitted. We see not only the triumphs and achievements of Christianity through the centuries, but also its limitations and failures, its narrow dogmatisms and blind bigotries, its brutal wars and cruel persecutions. This balanced presentation will bring to many a genuine gratitude for our glorious heritage, and profound penitence for our stupidities.

Where so much is provided in a volume, it may seem ungrateful to ask for more. But a few additional features would greatly increase its value. These include good maps, a select bibliography, a chronological table of major events, and lists of popes and emperors. Most of all, let us hope that a later edition will be published at a price within the reach of a much wider reading public. In the meantime, ask your school, church or public library to get this exceptional treasure house of Christian history.

William V Roosa,  
Professor, History of Christianity

**HOWARD THURMAN: PORTRAIT OF A PRACTICAL DREAMER**, by Elizabeth Yates, New York: The John Day Company, 1964. 249 pp., \$4.95

Elizabeth Yates has sought to capture the depths of thought and life of one of the world's great living mystics, Howard

Thurman. This is a biography that seems to flow forth with clinging interest and a sense of "what's next?" There are very few places which lose the reader. The life of Thurman and the skill of the writer seem to flow in a mystic union.

The book is fittingly divided into three parts. Part One is entitled, "He Wonders." Here the little eleven year old black boy, caught up in the social system existing in Daytona Beach in 1910, dared dream dreams and have visions. He had completed his elementary schooling, the zenith of educational attainment for Negroes at that time. Yet, Howard Thurman was not satisfied. He remembered the words of Lincoln who, at about the same age said, "I will study and prepare myself and maybe my chance will come."

Thurman pondered his future. Whenever he was troubled or in deep thought, he would get into his boat and row out into the Halifax River. His trips would often end at the base of the giant oak tree down the river. Shutting out the multiplicity of problems, Thurman would stand with his back against the giant oak, close his eyes and dream. With the support of the oak he could reach out beyond this little spot of ground to a greater sense of peace and happiness.

His home life aided his growth. A good family and a dynamic grandmother with fine qualities of leadership continued to provide stimulus and guidance as he grew toward manhood. Several of his teachers also kindled his aspirations and broadened his vision of life and his place in it. Dr. Mordecai Johnson challenged him to consider the ministry. Soon Howard "saw that his work in life would be involved in some way with religious commitment. It was as clear to him as the line of the mountain against the evening sky." Dr. Johnson also urged the necessity of adequate education. He wrote, "If you want to be prepared, finish high school, go to college and go on to graduate school."

Part Two is entitled, "He Prepares Himself." With Dr. Johnson's words Howard Thurman wrestled with the thought of preparation. He finished Florida Baptist Academy and with the help of friends traveled to Morehouse College in Atlanta, Georgia.

At Morehouse, he came under the influence of Professor Brawley, Professor Archer, and Dr. John Hope. The library

at Morehouse was small but Thurman devoured its many books as a hungry man does his food. Graduating from Morehouse with a B.A. degree and academic honors, he prepared to enter Colgate-Rochester Divinity School in Rochester, New York.

Colgate-Rochester opened new avenues for Thurman. The faculty, the interdenominational student body, the library, the living conditions, and the new studies all made an impact on his thinking. During this time he was also introduced to the works of Olive Schreiner. After graduating from Divinity School, Thurman took a pastorate in Oberlin, Ohio and his church soon had among its worshippers students and faculty members from Oberlin College. During this period, he became acquainted with another important molder of this thinking, Rufus Jones.

After the death of his wife, Katie, Thurman left his position at Morehouse and traveled to Haverford College to study with Rufus Jones. This year was one of profound depths of understanding, a consciousness of the inner light, and a new conception of meditation. Upon his return to Morehouse he was a different person. The death of Katie and the searching year with Rufus Jones were weighing heavily on his mind.

Thurman's marriage to Sue Bailey was another turning point for him. To the night of Thurman's life Sue brought out the beauty of living. She appeared like the morning dawn ushering in new hope and the dreams of a new day. With this renewed vigor Thurman accepted an invitation to come to Howard University with Mordecai Johnson. Both the University and the city of Washington opened still newer avenues to this young man whose dreams continued to unfold. A trip to India, Burma and Ceylon came to the Thurmans. He met Gandhi, and the two men with unusual comprehension of the mind of man talked about life and its ultimates.

Part Three is entitled "He Serves." From the days of his childhood, Thurman had dreamed of a church that would have no barriers of any kind, a church which would feed all men and any man's soul. The Church For The Fellowship Of All People was such an undertaking and it gradually reached fruition under Howard Thurman. He addressed himself to man, not to members of an organiza-



tion or sect. The experience in the San Francisco Bay area echoed beyond even continental United States and touched individuals with great profundity.

Boston University then beckoned to Thurman and he answered its call after much soul searching. New frontiers of worship were opened at Marsh Chapel in the same manner as they had developed at Fellowship Church. Thurman sought to make his services create within the individual a sense of involvement.

After Marsh Chapel, the Wider Ministry gave Howard Thurman to the world. People listened and they still listen to the man who speaks of God—yes—but who also introduces them to God. His impact has been felt by all whose lives he has touched.

To those wishing to know something of this modern mystic, here is a "must" book. To those seeking assurance that dreams do have their periods of fruition, here is *Howard Thurman, A Portrait of a Practical Dreamer*.

Robert L. Clayton,  
Teaching Fellow

**FOCUS ON INFINITY: A LIFE OF PHILLIPS BROOKS.** By Raymond W. Albright. New York: Macmillan, 1961. 464 pp. \$4.95.

Phillips Brooks is no longer as well known as he once was. Preachers still know him, if somewhat vaguely, as a great American preacher, although it is unlikely that his sermons are now widely read. Since Brooks himself emphasized the personal nature of preaching as a communication of truth through personality, it is not surprising that as his own personality recedes from us, his sermons have become rather remote. This is a great pity, for just because Brooks was such an able preacher to his own time, he has much to say to all times. Professor Albright's biography of Brooks is a good survey of the man whose character still seems somehow to elude us. The book is a helpful and up-to-date supplement to the extensive biography of Brooks by Alexander V. G. Allen published at the turn of the century. It is to be hoped that its publication will inspire further study of Brooks's ideas and influence, since it is clear that they were extraordinary not only in his

own Protestant Episcopal Church, but in many other denominations as well.

Hugh M. Jansen, Jr.,  
Associate Professor,  
History of Christianity

**WILLIAM TEMPLE, TWENTIETH CENTURY CHRISTIAN,** by Joseph Fletcher. New York: Seabury Press, 1963. 372 pp., \$7.50.

Twenty years ago this October William Temple died. Surely he would have rejoiced to see our day with its exciting theological developments, great economic and social changes and, perhaps above all, the scope and speed of the ecumenical movement including the Vatican Councils. He would find much to vindicate the forward movement of his own prophetic thought.

Readers of this comprehensive account of Temple's life and thought may well begin with the historical sketch which is found in the last section.

The chief aspects of his original thought are grouped under "constructive theology," "ecumenical theology," and "social theology." Professor Fletcher has permitted Archbishop Temple to speak in his own language without making his account merely a collection of quotations. The organization of material makes for easy reading and ready reference. Extensive notes, index, bibliography and list of references provide ample guidance for further study.

Temple's approach and method in theology are presented as a remarkable combination of acute insight and loyalty to the essential truths of Christianity together with a flexible pragmatism in the expression and application of these truths to men and society.

The "abiding core categories of theology" for this amazing scholar and churchman are summarized as "the immanence of the transcendent, the centrality of the Incarnate Lord, the dynamics of creation as process, a personalistic view of value, the primacy of relationship, social redemption." (p. 231)

This book is of more than passing value for it provides an extension of Temple's leadership in thought and action still needed by the Church today.

Ellis H. Richards,  
Professor, Theology

**TWENTIETH CENTURY RELIGIOUS THOUGHT:** The Frontiers of Philosophy and Theology, 1900-1960. By John Macquarrie. New York and Evanston: Harper and Row, 1963. 415 pp., \$5.00.

The importance of keeping informed about the growing edge in theological thought is doubtless apparent to all serious ministers and Church leaders. Yet the effort to do so involves the danger of becoming a mere faddist, a theological dilettante. The cure may be found in a broad view of the men and movements that produced the currents indicated by the surface ripples of the controversies of the moment.

In this volume Professor Macquarrie's aim is to provide a ready handbook on the background movements in philosophy and theology in our century, including our heritage from the nineteenth century. Such a compend requires covering an enormous amount of material impossible for the average reader.

Yet Dr. McQuarrie has provided more than a summary or digest for he has set forth in concise form the various schools of thought selected, but also he has grouped them for comparison and contrast and for tracing the relationships of broad movements. His valuable summary and criticism at the end of each chapter enable the reader to keep at least the author's perspective and avoid being swamped in the flood of ideas. Not all will agree with all the selections or criticisms, but it seems clear that the author has sought to be fair without becoming innocuous.

Nearly a score of groups of more than one hundred thinkers are brought under three main divisions. The first includes the optimistic idealisms inherited from the nineteenth century. The second deals with movements which have had an important bearing on the thought of today, but are considered as declining or merging into later developments. The third main group naturally describes views which are current in the second half of this century. Transitional discussions provide continuity to the whole.

Of course, this volume is not a substitute for firsthand knowledge of the material treated. A bibliography provides guidance for such study. But as a handbook and quick reference for orientation

for theology today it is an important and useful tool.

Ellis H. Richards

**THE IDEA OF A SECULAR SOCIETY AND ITS SIGNIFICANCE FOR CHRISTIANS.** By D. L. Munby. London: Oxford University Press, 1963. 91 pp. \$3.00.

This book consists of the Riddell Memorial Lectures at King's College in the University of Durham in 1962, given by Professor D. L. Munby. Using a book written by T. S. Eliot on *The Idea of a Christian Society* and one by S. T. Coleridge *On the Constitution of the Church and State, According to the Idea of Each*, as a springboard, Professor Munby sets as his task the examination of the concept of a secular society in contrast to that of a Christian society. As the author sees it, secular society is largely the product of the Christian West, and is characterized by (a) rejection of any particular philosophy about the world and man, (b) lack of homogeneity, (c) tolerance in regard to the varied expression of belief, (d) certain common aims made manifest in the adoption of appropriate political institutions, a legal system, and an economic organization, (e) a willingness to make the study of the actual situation a tool for the solution of social problems and for the formulation of broad social policy, and (f) a rejection of official images and all common ideal patterns of life. It is to be understood that underlying this description of society is the belief that men do require organization and social groupings for self realization, but that ultimately society exists for men, and thus in the secular conception of society common aims and ends of society as a whole are consciously and deliberately limited. This is the picture drawn of a neutral society founded on respect for men. The author closes this phase of his treatment with two questions which later are answered in the affirmative. Is such a neutral society stable? Is such a society desirable from a Christian viewpoint?

Starting in the second chapter from the position that change is neutral, the author contends that from a Christian position neither change nor stability has any special significance. The results of change are to be judged by their effects



on human beings and thus the evil to be resisted is dehumanization and changes in the distribution of power, riches, and status within society which take place too slowly. The tendency within our society for "men to be threatened with a final boredom and lack of purpose" is their real human problem. Concerning the human problem, the Christian Church, because it has always stood for human values, claims to have the answer.

In the closing chapter, "The Specialized Church and Secular Society," Professor Munby addresses himself to the problem of the specialized Church with its professional clergy confronting a society that is secularized and fragmented. Three fundamental questions are asked. What is the relation between God and the everyday secular world? What is the relationship between theology and other subjects? What is the role of the Church in the actual world of events? In relation to the first question, the argument goes that while the Bible may be the story of God's "attack upon religion," it is also the account of his activity in this world. God's Providence is hidden among the ordinary ways of men and yet universally revealed. God is not to be confined to any particular sphere of activity, nor is his business the peculiar realm of the Church. In relation to the second question, Professor Munby affirms "that theology is not the climax of all studies, the Corinthian capital of a magnificent edifice, composed of physics, politics, economics, and connecting them as parts of a great system with each other—but is the foundation upon which they all stand." Exchanging the term God for the term theology, it can be concluded that the knowledge of God is the foundation of all knowledge of men and things. But in this view theology is no longer needed to illumine all other subjects or to complete their meaning. In turning his attention to the third question, the author has no hope for a common culture in our world of divided beliefs. Therefore, after recognizing the place of the pastor and the teacher as professionals, he argues that the Church exists wherever its ordinary members exist and wherever Christians participate actively in all the various activities that make up society.

One can certainly respect the emphasis placed by Professor Munby upon the

necessity of laymen witnessing for God in the secular environment, the arena of man's daily life. But the Christian theologian will be keenly aware that this secular environment stands in need of radical redemption. In a dehumanized society, the world becomes the abode of the demonic. But it is God's love of this very hostile, wrongly ordered world which leads him to send Jesus Christ into the world that the world through his life, death, and resurrection may become a place where men can be reconciled to God and therefore witness for him. Further, the theologian will take a long and serious look at the author's treatment of the nature of the Church. Does the vulgarization of faith lead necessarily to the conclusion that the Church as an institution is useless? While it is to be admitted that the Church must never glorify its own existence or consider itself only an end, as an institution it is more than its function. As an institution with a peculiar function, the Church, with its professional ministry, provisions for worship, instruction and proclamation, stands over and against the world, making known the Word of God for our times and insisting that his will must be creatively discovered and lived out in the secular realm. There is tension between the Church and the World which cannot be properly ignored.

*The Idea of a Secular Society* can be recommended heartily for its keen insights and the provocative way in which its theme is treated. The stress placed upon the role which the Christian layman should play in society and the work-a-day world will certainly impress the reader as being timely.

Melvin H. Watson

**BACHELOR OF DIVINITY: UNCERTAIN SERVANTS IN SEMINARY AND MINISTRY.** By Walter D. Waggoner. New York: Association Press, 1963. 159 pp. \$3.50.

This brief, fast-paced book is a polemic which makes effective use of satire, wit and broad generalization in order to get itself read. It is neither balanced nor consistent but it has a message to be heeded.

The author looks at both the churches and the seminaries and doesn't like what he sees—mostly. He vigorously demands

that the seminarians get on with their business and not be brooding over their status, roles, images or relevance—as he finds so many doing. Yet paradoxically he grants there must be self-examination by the theolog. Although he doesn't like what he sees in the seminaries, Wagoner expresses an "Admiration for the ability of so many students to keep steadily on their way"—which after all is a tribute of sorts.

In one sense this is a book on man-power for the church and the conceptions of the Church held by "man-power-in-preparation." Some of the topics discussed are ministerial placement, the money incentive, professionalism, functionalism in the ministry, relevance, experimental programs, student pastorates, babies and wives, the curriculum, four-year degrees, and ecumenicity.

It is an exasperating book: exasperating in ideas, in language, in the "quick switch" from vigorously supporting one line to stating its opposite. But this makes for readability; the author has a facility for expression and stirring up our lazy minds. Those who pick up the book will not easily lay it down, and it just might change the direction of their ministry!

Dr. Wagoner is with The Fund for Theological Education and has formerly been a campus chaplain at Yale, Colby and Northwestern.

Ralph L. Williamson

THE PASTORAL CARE OF THE MENTALLY ILL, By Norman Autton, London: S.P.C.K., 1963. xv plus 223 pp. \$3.50.

Every pastor today must reassess his training for adequacy to care for mentally ill people. There has been a great deal of progress in treating somatic ills. At the same time functional ills seem to increase. Success in treating somatic ills releases energies to give aid to persons who are mentally ill. Physical energy alone is not enough. This must be supplemented with knowledge, skills and attitude and practice.

In his book, Mr. Autton writes with understanding and out of years of experience as Hospital Chaplain to the mentally ill. His understanding is also reinforced by working relationships with

psychiatrists. He presents clearly and simply information about the nature of mental illness and the role of the clergy in dealing with it.

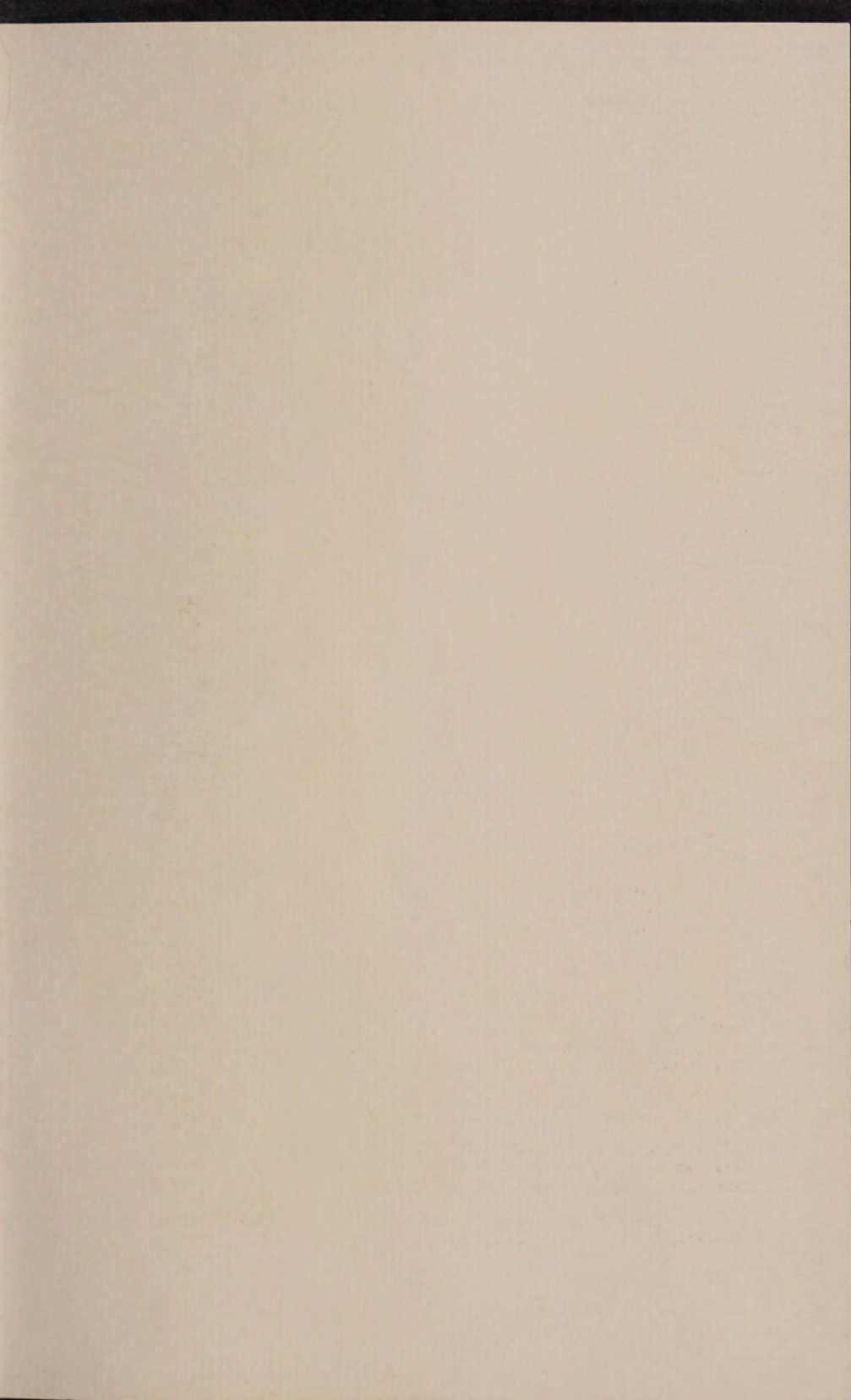
An attempt to serve the whole person with the goal of producing maximum help to the ill calls for cooperation between psychiatrist and clergy. The reader senses that an implied purpose of the book is to provide a basis for conversation between the clergy and the psychiatrist. Mr. Autton points out the division of labor in their roles with every illness he describes. The book is written as a handbook for hospital clergy, but as stated above it is more than a handbook. The onset of mental illness is marked by changes in behavior in what the patient says and does. The symptoms of his illness are his cry for help.

Mr. Autton is well versed in some insight approaches to pastoral counseling. He thinks that the highest use of the interview is "not in guiding the perplexed" but in 'succouring the unloved.' Counseling, he says, is just one of the clergymen's roles. What sometimes are called do's and don'ts and other times commandments, are called practical issues in this book. Read them. In about half of the book the author identifies and describes mental maladies of persons, and sometimes his descriptions are made more graphic by presenting cases. In the context of these identities and descriptions, Mr. Autton has a word for pastors. This word is imbedded in the pastor's relationships to the mentally ill and with two aspects—acceptance and understanding.

In the appendixes are guides for Pastoral Clinical Training, and outlines for orderly service reports, reading reports, and interview reports. A list of mental health terms and organizations is also given. This is an essential book for Hospital Chaplains. Psychiatrists, who maintain the role of teacher in relation to clergymen, and desire understanding of their role to the mentally ill, will find this a book they need. The parish priest, who is called upon more frequently to give pastoral care to the mentally ill, will learn much to guide his service; however, in addition to the above this volume will make its greatest contribution to teachers and students of "The Abnormal Personality."

Thomas J. Pugh, Professor  
Psychology of Religion





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