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Letters to the Editor

The Witness reserves the right to condense all letters.

I enjoy *The Witness* and personally do not find the articles too heavy as George Barrett suggested in his letter. My main criticism would be wasting magazine space with lists of people who attend Network meetings. If that information is interesting to a general readership it could be included in a separate piece of paper or just sent to those interested in the internal politics of the Episcopal Church. The magazine itself, I see as a forum to exchange ideas, rather than an organizing tool. A newsletter can do the organizing job.—William D. Persell, rector, St. John's, Los Angeles, Ca.

Having served in Missouri for almost 20 years, I was most grateful for James W. Adams' excellent analysis of their recent election (3-23-75). I do believe he missed a major point which is characteristic of several recent elections. The very process which seemed so open and democratic *eliminated* several who might have been nominated. The process forced one to run or throw one's hat in the ring and become a contestant. A diocese or an election or a nominating committee has a right to do this, but should be aware that by placing such demands upon possible nominees, it removes some of them.

The Missouri process and those used in several recent elections removes the awful decision from possible candidates who say, "I do not choose to run." And this is *quite different* from saying, "If elected I will not serve." Possibly the long and complicated Missouri experiment will enable the Church to find some processes between it and the old, smoke-filled rooms where allegedly the "Cardinal Rectors" and wealthy lay popes selected our bishops.—W. Murray Kenney, rector, Christ Church, Cambridge, Ma.

As a "liberated" woman, free to pursue my career as a writer and editor with the same remuneration as male writers and editors; free to state my opinions with the same, and sometimes even more, clout in the local milieu as, say, my husband, my sons, or other males of my acquaintance; and free from being considered merely a "sex object" by the above mentioned, I feel I have the right — no, the duty — to take issue with two of the

items in *The Witness* (3-24-75): namely the poem, "Reflections on Shepherding" by Wanda Warren Berry and the letter to the editor from Ms. Ellen K. Wondra.

The poet has obviously never been around sheep and is thus unfamiliar with their idiosyncrasies. No shepherd worth his or her salt would ever "cease curbing" his or her rather stupid charges. If left to themselves, the sheep would inevitably rush pell mell over the nearest cliff . . .

Ms. Wondra's missile, and it unfortunately is just that, is another matter. Such strident vitriol . . . does immeasurable harm to the cause of women's rights. Here in Louisiana, and in other states as well, the ERA has met defeat because its proponents have used these same illogical, sledgehammer tactics and have not CALMLY pointed out the advantages for both sexes in the amendment.—Crickett C. Waldroup.

Letter to Presiding Bishop Allin; copy to *The Witness*

We have just finished reading *The Witness* of March 23, and subsequently talking to Charlie Ritchie. To put it mildly, we are shocked, beyond belief, to read of the changes in the national budget allocations made by administration and staff at 815. There is no need to go into details for you undoubtedly not only have read *The Witness*, but were obviously involved in these allocation changes.

Some questions:

- 1) Are the priorities of the Episcopal Church truly set by the General Convention? If not, what is the point of General Convention?
- 2) Why do you and the staff feel that you can change the decisions of the Triennium at Louisville?
- 3) Why are the funds cut from the programs established in priority by the Triennium being largely reallocated to administration? Why should there be a need for increased administration when so many programs are being so drastically curtailed?

We strongly question the integrity of 815 in perverting the democratic decisions of the members of the Episcopal Church. It is with deep sorrow that we see the social mission of the Episcopal Church being undermined by hierarchy action.

In the words of Gerald Lamb: "The staff at 815 and the Executive Council has not just altered the statistical data in the budget; they have changed the direction of the Church."—Mary F. Brinkley, Franics L. Ruegg, Margaret Sheets, Martha H. Starr, St. Paul's and St. Martin's in the Fields, Chestnut Hill, Pa.

THE WITNESS

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Recessional

by Robert L. DeWitt

The house of cards collapsed. Lon Nol fled. Thieu resigned. Gerald Ford shook his head sorrowfully. Congress frantically tried to scrape together the makings of a plan for hasty evacuation and humanitarian relief giving the suggestion of an ordered conclusion.

Let us state — lest we forget — a few basic truths revealed by this tragic misadventure.

- Alert consciences are the saving grace of the nation. The discernment of truth by those — led by shock-troops of youth — who early resisted the war is a classic example of sensitive women and men protesting the wrongs of an immoral society. May such people always dwell among us, full of grace and truth.

- The problems of a society are indivisible. They are interlocked beneath the surface of our common life, stemming from a common root. The horrors of American imperialism in Southeast Asia are directly related to racism, sexism and economic oppression at home. These are the multiple out-growths of an economic and political arrangement which, committed to its own perpetuation and development, is indifferent to the welfare of other people and to the future of the human community. We must examine the roots of our society if we would avoid the recurrence of what we have just been through, and have put others through.

- When such a crisis occurs, a church which cannot clearly voice a concern for the dignity of people is an institution that has lost its own soul. The Vietnam chapter in American history records the sad failure of the churches to do anything substantial except serve as a thermometer registering the rising and falling of a war fever which ravaged an American society and devastated a people on the other side of the world. Let us relearn from the Biblical prophets and evangelists those things which make for peace and justice.

Lord God of hosts, be with us yet — lest we forget, lest we forget!

A Lesson From A Movement's Demise

by Scott I. Paradise

I would hate to see 18 years of our sweat and tears wasted. At the high water mark of the industrial mission movement five years ago, the American church supported close to 30 missionaries in 12 cities. Today only three missions survive and the future of these is in doubt. A lesson important for the whole Church stands waiting to be learned from the work and decline of this distinctive movement.

The lesson is so painful and hard that industrial missionaries themselves resisted it. And yet it is simple and obvious: that is, the value commitments of industrial culture are false and point the world toward disaster. If the Church is to serve the truth and offer health and hope, it must challenge these values and offer an alternative way of life.

This lesson became clear from efforts to implement the initial strategy of American industrial missions. We had begun by approaching individuals in big corporations. By listening and making ourselves concerned and informed about life in industry, we found a way to organize serious discussions about the human dimensions of the industrial scene. We believed both that our religious faith had a crucial contribution to make to industrial life and that through these discussions that contribution would be perceived and embraced. Our strategy even included the expectation that as men in industry found for themselves a meaningful understanding of Christianity they

would create groups in industry which would constitute a new form of indigenous Church.

But this strategy required for its success a fundamental congruence between the goals of industry and the values of the faith. As the 1960s began this congruence seemed assured in the liberal consensus. Then most everybody believed that through the industrializing process continual progress was being made toward conquering the age-old curses of poverty, hunger, disease and toil. This promise would be realized not by human virtue but by the advance of technology, the improvement of management skills and the working of the economic system. The huge accumulation of wealth and power that industrialization had brought America and Western Europe was expected to become the general lot of humankind. This, we believed, could be achieved by concerning ourselves with the increase of wealth and not its distribution. With sufficient overall growth the condition of the poor would be inevitably improved. While controversy raged about the pace and methods of industrialization and the distribution of its benefits, the acquisition of wealth and power became the universal goal of nations and the ambition, it seems, of most of humankind.

At its inception the industrial mission movement endorsed this consensus. We criticized life in industry, it is true. We criticized it for its autocratic concentration of power at the top and for the stultifying routines and conditions of the production lines, for savageness in labor relations, management polices and union politics and for the inordinate commitment managers were required to make to their jobs. But we saw these as details. Basically we saw God's hand in industrialization. We saw it as a part of the process of humanizing the world. And therefore we could affirm men's work in industry as fulfilling God's purpose.

A Widening Gulf

By the end of the 1960s this consensus had broken down. Not only were the pace, the means, and the distribution of the benefits of industrialization in question but the goals themselves were in dispute. Industrial missionaries with one foot in the strongholds of industrial culture and the other in the Christian tradition found their position increasingly ambiguous. My own rejection of the liberal consensus had its roots in my feeling that a discontinuity existed between a culture that dedicated itself to amassing wealth and promised affluence to all, and

the religion whose founder declared that riches put a person in great danger and the poor were blessed. Furthermore, even when the goal of universal affluence was accepted, the riots in the streets and statistics from the United Nations hinted that industrialization was not bringing general economic well-being but rather was fracturing the human community by creating a widening gulf between the rich and the poor. It seemed to me that without drastic redistribution of wealth the poor would have no hope, and humankind could expect to see increasing conflict, famine and genocide.

On moving to Boston in 1965 to start a new industrial mission, I found myself in an industry committed to developing ever more efficient and terrible means to kill people. So effective had this industry been that a handful of men had the power to subject the earth and its people to an apocalypse without divine intervention.

Finally, my contact with scientists in the research and development industry sensitized me to the destruction industrial culture was wreaking upon the earth itself. I came to see that, although we in industrialized nations claim but a small fraction of the human race, our voracious appetite was so depleting non-renewable resources that neither the majority in poor nations nor future generations will have enough. And in our triumphant production and prodigal consumption habits we were poisoning the world.

To raise these issues as being the fundamental questions facing civilization today puts one outside the liberal consensus. And for an industrial missionary to press them insistently jeopardizes his welcome in industry. He will be judged to be laughably irrelevant or subversive. For a great controversy had replaced consensus. The debate does not find some on the side of industrialization and others wholeheartedly rejecting it. Rather, some hold fast to the position that industrial culture is fundamentally sound, and others call for a profound change in the direction of industrial development. In the dispute about the primary goals for society the values of wealth and power are pitted against community and modesty. It is certain that the leaders of industry and labor generally affirm the soundness of the present way. It may be inescapable that a relevant and authentic interpretation of the Christian tradition must opt for change. Trapped by this dilemma, industrial missionaries either challenged the values of industrial culture and found themselves unwelcome adversaries in industry or endorsed these values and began to lose

touch with the Christian tradition. Moreover, by endorsing current industrial values they severely limited their capacity to grapple with the most critical questions of the age.

The Industry's Agenda

At the time it was not clear to most industrial missionaries that we had been caught in an ideological confrontation. For the most part we contented ourselves by grappling with questions already on industry's agenda and saw our difficulties as lying in the building of believable programs, securing adequate funding, maintaining industrial contacts or winning consulting jobs. If the rate of growth and prosperity of the Church had continued, and especially if the liberal consensus had survived, the American industrial mission movement might be flourishing today.

But in its decline it speaks more significantly to the Church than it did in its heyday: for the Church to continue to affirm or even acquiesce in the values of industrial culture is to betray its vocation. The time has come for the construction of a new kind of industrial society. Instead of working to amass ever more wealth and power, the Church should emphasize instead justice and equality. Instead of glamorizing conspicuous consumption, it should stress modesty and human community. Instead of depending increasingly on developing big technical and bureaucratic systems, it should place more value on personal development and the quality of life. The Church today is struggling to maintain a way of life consistent with the industrial *ancien regime*. Its calling is to encourage the development of a way of life more consistent with the Biblical emphasis of justice and community. Challenging industrial values, the Church takes on a subversive tinge. Nevertheless, the Church needs to relate to leaders of industrial institutions as never before. This requires new strategies.

Although a few industrial missions may survive, the industrial mission movement here is dead. But it was an experiment, and experiments honestly performed and appraised are successful if they produce learnings. The demise of the industrial mission movement offers the Church crucial insights. If the Church refuses to face them, the industrial mission movement lived in vain.

The Rev. Scott Paradise: former associate director, Detroit Industrial Mission; currently, co-director, Boston Industrial Mission.

A Response

Gospel And Culture

by T. Richard Snyder

Scott is absolutely correct!

But there is another, equally important lesson which grows out of our experience. Many of us came somewhat late to the game. The liberal consensus had already died when we entered the industrial mission network. We had few or no illusions about the "fundamental congruence between the goals of industry and the values of the faith." We felt that our task was to subvert the existing industrial order and to work for the creation of new alternatives.

But those of us who knew the fallacy of the alliance between our faith and industry's goals fell into a similar trap. We uncritically equated the Gospel with the counter-culture, primarily identified as the New Left. And that equation also was false.

I think a lot of us were confused as to whether the Jewish-Christian heritage really had anything to offer. We played at it and wanted our faith to have its own contribution. But, in the face of the action demands and claims of a rather narrow ideology, we capitulated. We became followers, tacking on after the fact pious phrases, Biblical proofs and theological rationalizations.

That is not to say the action and that ideology were all wrong. As I now look back, I am increasingly convinced that much of what was said and done was, to some extent, correct. Clearly, however, it was inadequate, as we have now discovered. The promises have gone unfulfilled and numbers have retreated from the struggle. We have been left holding an empty bag. The temptation, in our disappointment, is to fill the bag with "religious" contents and to turn our backs upon the political, economic, and social realities with which we were engaged. That cannot be the solution. Scott is right that the dominant values are leading us to destruction. In such a plight, it is impossible to avoid ideology, politics and socio-economic analysis. Social institutions and

structures become increasingly critical. The task is to do the kind of serious theological reflection that places our heritage in dialogue with ideologies which challenge the foundations of our industrial society.

This is no longer an esoteric luxury. We are at a critical point in the existence of our society and planet. It is time to grapple in depth with our situation and our faith. At the minimum, we know that the concerns for wholeness, justice and modesty are at the heart of the life of the Jewish-Christian communities. It is clear that these values stand in contradiction to the controlling values of our industrial world. What is not clear is just what it means to subvert and to create in ways that lead to the kind of transformation offered us in the image of the New Heaven and the New Earth. And that really is the question before us.

T. Richard Snyder: Director, Inter-Seminary Theological Education for the ministry — a program of a consortium of seminaries; former staff member, Metropolitan Associates of Philadelphia.

The Metric Threat

by Kingsley Smith

My friends who oppose the ordination of women to the priesthood inadvertently have sensitized me to another dire problem which threatens to rend the seamless Robe of Christ and to destroy Christian civilization as we know it. It has come to me that yet another attack upon our traditional values is being mounted, this one just as vicious and perhaps more dangerous because it is so well hidden. I refer to metricism (or, as I prefer it, "metrischism").

To some it may appear that the pressures to force America to adopt the metric system are just a passing fad. Of course its advocates would like us to believe that. But it is nothing less than a full conspiracy. Already the champions of metricism have subtly introduced metrics *in clear violation of the law* as it is enshrined in the Bureau of Weights and Measures. Metricism is almost universal in scientific laboratories; not so obvious to the common citizen is how much it has infiltrated the

schools, indoctrinating our children with the new ideology during their most impressionable years.

Merely to be alarmed at the metric plot is not enough. To stop it, we must have documented and reasoned arguments. I offer the following as ammunition for the arsenal of those who have the eyes to see the threat and the courage to fight it:

1. *Tradition*: Non-metric measures (i.e. God's scales) have served us and our ancestors from time immemorial. The pernicious system of reckoning in tens was born in the atheistic Jacobinism of the French Revolution, from the people who brought us the Reign of Terror and the worship of the "Goddess of Reason" in Notre Dame Cathedral. Today, every Communist nation in the world is metricist. More and more of the so-called Christian nations are falling from the old ways. Only a few faithful are left: beside ourselves, the nations of Brunei, Yemen, Burma and Liberia. They look to America to stand firm; do we dare to betray that trust?

2. *Practical concerns*: We have on hand, in warehouses, hardware stores, machine shops and our very homes, millions of yardsticks, quart bottles and bathroom scales. Are they to be discarded as relics? The cost of "conversion" to meters, liters and grams doubtless would bankrupt our economy.

3. *Natural appeal*: Almighty God has created people so that our upper thumbjoints are exactly one inch (more or less) and our feet one foot (or thereabouts). If he had intended us to use centimeters he would have given us different appendages. The claim that metricism is based on the number of fingers and toes ignores the fact that some people have eleven fingers, some have nine, some even less. Are they to be cast out of the "New Order"?

4. *Theological matters*: There is not a jot or tittle of support for metricism in Holy Scripture. From the Temple of Solomon to the New Jerusalem all measurements were laid down in wonderful order by natural measure, in threes, in sevens, in twelves. Those who foolishly cite "ten thousand times ten thousand" in Revelation forget that the reference is to the end of history, not to this present time. What was good enough for Moses and Paul is good enough for us.

Christian America, beware! Give these subversive metricists a centimeter and they will take a kilometer! Like all new things, metric rule will ruin us. Let this be our motto: "An Inch's Place Is In The Yard."

Kingsley Smith: lives in Towson, Md.

Network Reports

Report on Province V Conference

There are those places in the Church which require different approaches regarding the issue of the ordination of women to the priesthood. The conference in Province V held April 1-3 in Evanston, Ill., was an example of a conference held to meet an educational need. Participants came from almost all of the dioceses of Province V, and from as far away as Florida, Massachusetts, and Kansas. Over 100 men and women, lay and clerical, heard speakers, both pro and con, on the issue. A leading voice was Dr. Ruth Barnhouse, a Boston psychiatrist and Episcopal laywoman, who carefully and articulately defended the right of women to become priests on the basis of the androgynous nature of God. Androgyny, the co-existence of the sexes in the psyche, refers to qualities of consciousness that, in Jungian psychological jargon, we know as the anima and animus. The sociological, cultural norm of patriarchy, reinforced in Scripture and history is clearly on the way out, according to Barnhouse. While she admitted that some declare patriarchy essentially oppressive and evil, for her, "Patriarchy was necessary in evolution of human consciousness and thus part of the divine plan."

Dr. Eleanor McLaughlin reinforced lucid presentation with a survey of feminine imagery in medieval spirituality. Quoting such spiritual giants as St. Bernard, Anselm of Canterbury and Julien of Norwich, McLaughlin showed that for the medieval mystic, experience of God was integrated and expressed through both feminine and masculine imagery.

Dr. Reginald Fuller and Bishop Arthur Vogel, West Missouri, both spoke in favor of women's ordination to the priesthood, giving the conference both biblical and theological perspectives in which to view the question. The Rev. James Steele, the Rev. Edward Sunderland, and Dr. Howard Rhys of Sewanee also delivered papers.—*Skip Schueddig, St. Augustine's, Wilmette, Ill.*

A "Confessing Church" In The U.S.?

by Paul Santmire

The people of the United States are drifting into de facto complicity in a hunger-related global holocaust which will strike hundreds of millions of people in the next several decades, if present trends continue. It now seems that a monstrous "final solution" may solve the world's hunger problem, by default, unless radical steps to avert it are taken without delay. Our potential complicity, as Americans, is evident today in the rise of increasingly more virulent forms of social Darwinism (e.g. "triage"), in our nation's gluttonous patterns of food and resource consumption, in our meager but still self-serving governmental aid programs, and in our society's coldly unquestioned political and economic support for the global "free" enterprise system, which effectively robs the poor of the resources they need to survive as human beings.

How is the American Church to respond?

Many church people already are way out front on the hunger issue. Not only individuals, but groups of Christians across the country are struggling with the problem. All of this is heartening. It's a good sign, too, that a Christian citizens' movement like Bread for the World, whose style is political as well as educational, has grown from 300 members in early 1974 to an estimated 30,000 supporters by the end of 1975 (write 602 E. 9th Street, New York, NY 10009, for information).

But once there was a rich man who, declaring he had kept all God's commands, asked Jesus about eternal life. Jesus replied: "You lack one thing. Go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me." There is no hermeneutical problem with this text. It addresses the American Church both as demand and as promise. Which is to

suggest: the American Church has barely begun to respond to Christ today, at least as far as the hunger issue is concerned. Most of our churches and many of their members are still too enmeshed in the gluttonous, resource-robbing, war-mongering world of Mammon to hear the sharpeness of Jesus' words — even some of the most dedicated and most liberal among us. Charity and fasting and all the educational programs in the world are not enough. Even reformist political action projects, by themselves, fall short of the mark. Jesus' call to the affluent American churches today is nothing less than the challenge to redistribute American wealth.

Once we face that issue as Christians, however, the problem is how we get from the demand and promise of Jesus' words to our concrete situation. It's not going to happen automatically. As of old, it's going to require discipleship, and that means discipline. That, in turn, means self-examination and prayer, plus hard, imaginative thinking and well-considered, but venturesome action, individually, socially, and organizationally. To that end, here is one tentative proposal for linking the call of Jesus to our situation — a call for the creation of a Confessing Church.

The time is at hand for the American churches, or remnants thereof, to separate themselves radically, in practice as well as in theory, from the dominant socio-political order in the U.S. The time is at hand, perhaps as never before, to develop a minority consciousness in the Church, to envision and embody the Church in a reformed way apart from the established order. For such a step we have numerous examples in recent Christian history, from Barmen to Namibia, from Brazil to South Korea. Highly localized, mostly unnoticed communities of confessing Christians exist in the U.S. today as well. The time is at hand to transvalue our regular worship and our regular theology, together with nuts-and-bolts concerns with new hymnals, evangelism programs, fund-raising schemes, and even more apostolic programs of education and fund-raising programs related to world hunger. The time is at hand for the formation of a visible, nation-wide Confessing Church.

This separation and re-formation of the Church will be in the name of the Christ who is the Bread of Life, and who stands radically opposed to the principalities and powers of death. Above all, this separation and re-formation will be an act of celebration of that biblical Christ who came first and foremost to minister to the poor, the hungry, and the dispossessed, that Christ who

knew no "mainly spiritual" Bread of Life, who took it for granted that humanity must live by bread, although not by bread alone.

Present church plans to combat hunger call for renewed emphasis on "nurturing the congregation." This could mean digging bigger and better stained glass fox-holes. A Confessing Church will be chiefly concerned to celebrate — and that means to follow — the Christ attested to by the Bible. The one is costly grace. The other is cheap grace.

We will have to learn how to travel light in this new Church, with minimal or non-existent budgets (without any doubt the birth of the Confessing Church will precipitate a great withdrawal of established monies). We no longer will be able, nor will we want to, surround ourselves with all the trappings of American affluence, resource-consuming buildings, self-serving programs, deadening organizational structures that inhibit the Spirit and ape General Motors.

The birth of the Confessing Church will represent a comprehensive personal, social, and organizational act of metanoia, turning our churches away from their de facto dependence on the gluttonous and destructive sociopolitical order in which we live, and holding up the beautiful, non-competitive, communitarian poverty of Christ as the promise for all humankind today.

In this spirit, the Confessing Church will become a city set on a hill. It will show forth an alternative way of life for Americans. One can imagine it could embody the following functions, among others.

Celebration. Inspired by the poverty of Christ and his ministry among the poor, and aware of the death-dealing sway of the principalities and powers in the structures of this world, the new Confessing Church will foster an intense critique of all social Darwinism, both theoretical and practical, and will undertake a thoroughgoing analysis and judgment of the mores and structures of international corporate capitalism and its competitive spirit, which is so singlemindedly concerned with "the objective logic of profit" (George Ball) and so self-consciously disinterested in the human logic of ministry.

Visionary Thinking. The new Confessing Church will foment communities of dreamers, the young seeing visions and the old dreaming dreams, people who will be concerned with new forms of social, political, and economic life for an America that will be a partner in an interdependent world order. These new forms will be created to allow all Americans "to consume less and

enjoy it more, and to share our goods with the poor."

In this connection we undoubtedly will have to dust off and renovate an old word that has threatened millions of American Christians for years — socialism. What the world needs now, surely, is love sweet love. But that love has to be institutionalized as well as personalized, as Reinhold Niebuhr used to argue, in terms of justice. And today our society seems to be confronted with two major options as we look to the future: either to continue our drift toward some kind of authoritarian, centralist state capitalism, which by definition will allow most of the hungry to perish, or to move decisively toward some kind of democratic, presumably communitarian socialism. The new Confessing Church will perhaps be able to launch a generation of social dreamers and model builders who might help the entire society move in a humanity-conserving socialist direction.

Experimental Community Building. The new Confessing Church will be a constellation of various experimental communities, whether in radical or conventional garb, whether visibly set apart from the established order or playing infiltrationist roles. These communities will center in liturgical celebration. At the same time they will spin off numbers of satellite groups. Some of these will focus on the powers of Mammon in individual lives; they might even function as some kind of "Consumers Anonymous" agency, offering mutual support to members overwhelmed by the ingrained American drive to consume. Other groups openly will discuss people's salaries, including their own (this American taboo must be broken), and consider cut-off points, beyond which earnings will be funneled into the community treasury to support unemployed brothers and sisters, action projects, and direct aid programs to the poor at home and abroad. Other groups will function as advocacy groups entering into political struggles at all levels in behalf of the poor. Although all groups will engage, by definition, in biblical study and theological reflection, some also will devote themselves chiefly to this task. In the same vein, related groups will seek to enhance the spirituality of the community by focusing mainly on contemplation and prayer. As its life grows, then, the new Confessing Church may be able to develop some practical models for a new democratic, communitarian socialism, which might be adapted and adopted by broader segments of the entire social order.

Faced by Jesus' challenge, the rich man was sad. He turned away, for he had many possessions. He might

have risked everything and ministered to the little ones, the hungry, the thirsty, the strangers, the imprisoned, and so found the eternal life he was seeking.

The Church in America today, as it confronts the horrible reality of world hunger, as it looks into the faces of the 460 million people destined for the de facto final solution of starvation, stands with the rich man facing Jesus. Will the Church turn away in sadness, or will it joyfully embark on a new kind of discipleship? It's either/or, it seems; no lukewarm in-betweens. It's either Mammon or Jesus.

H. Paul Santmire: lecturer in religion and chaplain, Wellesley College.

Appeared first in *Dialog* magazine.

Disturbing Thoughts

by David R. Cochran

January 31 found me en route to Boise, Idaho. Reading the Anchorage Times on the plane that morning turned out to be more than a casual and sleepy-eyed glance at the news. Four articles brought into frightening focus a picture of possible disaster hanging over Alaska.

The first reported Ted Stevens (Alaska's senior senator) as predicting that within the next dozen years there could be as many as eight pipelines in construction or in planning, to drain oil from projected inland or offshore oil fields in Alaska. Many people have been saying that pipeline construction could never stop with the one now being build. But eight is a real shocker. Half of that number is bad enough to contemplate, in view of the problems just one is causing.

On the same page was the report of a public hearing in Bethel on the network of access corridors proposed by the Bureau of Land Management. These corridors for

road, railway and water transportation are projected to cut across the interior and coastal areas of the state. Most of the land affected has been claimed by the villages and individual natives in the recent Land Settlement.

Forebodings

I am no expert but common sense and observation of what has already happened when areas are opened up to transportation tells me that the adoption of such a plan would lead to human and ecological disaster. It would bring an end to the present way of life of Eskimos and Indian people, both of which depend upon the land for subsistence. To put it bluntly, it would mean racial and cultural genocide. Needless to say, the native people at the hearing were unanimous in opposing the access network plan, and again at a more recent hearing. But as the chief government spokesman was candid enough to admit later, he doubted that Alaskans would have much say in the final decision that will be made in Washington.

Two other news items added to the gloomy picture. One reported efforts by some legislators to restore the provision that all tankers carrying oil from Alaska were to have the added safety feature of double hulls. which had been part of the original pipeline agreement but had somehow been scrapped. The last story was the eye-witness account of a U.S. government official who happened to witness the bursting of an oil storage tank in Japan, and the futile efforts to save the bay into which the oil ran from what may be permanent destruction of its seafood production.

At this point, I can do little more than record my dismay at what these news items seem to point to. Is there no other way for our nation to move except to satisfy our energy appetite at the expense of minority peoples and their environment? Is there any other course for us over-developed nations than to follow in the steps of those over-developed creatures, the dinosaurs?

David R. Cochran: Bishop of Alaska.

Reprinted from *The Alaskan Churchman*

Editor's comment: We have requested David Cochran to report more substantively on what is happening in Alaska and to venture possible solutions.

Youth Watching

by Myron Bloy

"Youth-watching" is no longer the popular sport for middle-aged voyeurs that it was during the more flamboyant days of the Counter-Culture and the New Left. But it should not be given up entirely. The student young are still one of the best Early Warning Systems we have for significant social and cultural shifts.

Daniel Yankelovich and Ruth Clark, who run one of the country's largest marketing and social research firms, have documented through an extensive cross-section study of America's young adults (ages 18 to 25) what many of us had begun to see intuitively: self-fulfillment has become the overriding concern of today's college students. "The emphasis now," the research study concludes, "is self-directed — self-expression, creativity, self-development, physical well-being, self-fulfillment both on and off the job." For many students this concern for *self-fulfillment* has become simply a new version of the same social, passive privatism we deplored in the 1950s. The current craze for professional studies manifests this concern. A profession offers status and interesting work, also — as one student put it — a profession "makes it possible to do well while doing good." In short, the quest for self-fulfillment has, for most students, led increasingly to social and political conformity.

But not for all. Listen to Cullen Murphy, a 1974 Amherst graduate, describe his fellow students: "They see the college, and the student movement, as well as bourgeois liberalism, united in a belief in a secular destiny, be it the welfare state or Consciousness III or Brook Farm. And they cannot accept that idea because they no longer look forward to a significant melioration in the state of society These people have not lowered their aspirations but are aspiring to something else. They have not lost hope but believe that the dashed hopes of

the 1960s may have been the wrong hopes. And they understand, in their marrow as well as their minds, that freedom from material want is the last of the freedoms." What Murphy describes is nothing less than the ancient quest, albeit in secular terms, for spiritual growth.

Saint Celebration

Now, as much as we may deplore the selfish careerism we are seeing on the campus, the quest for self-fulfillment through spiritual growth may be another matter. Of course, this quest is nothing new in this country. Historian William Clebsch draws a distinction neatly between two forms of American spirituality: "Moral heroes summoned their human energies to move the universe to their principles, while saints opened themselves to gifts from higher powers by which to improve reality Heroes threw their power against evil in order to minify it. Saints joined harmoniously with the powers, human and divine, to magnify the good and the beautiful." Moral heroism does not seem to be a viable option for the current student generation; the energies which enlivened it have simply been exhausted, used up. In fact, the new saintly quest is not a retreat at all, but a desperate attempt to replenish those exhausted energies, to find power and coherence for living in an enervating, disintegrating world.

Finally, and most importantly, it is clear that this quest of the young does not entail a rejection of the moral dimension of life. Rather it insists that moral action, to be authentic, must be manifestly grounded in and flow from life in the spirit. Their exemplars are all persons whose vigorous moral life transparently grows out of their commitment to a profound spiritual vision. Thus, implicit in the search for spiritual roots may be the potentiality for a stronger, more focused, and more sustained moral commitment.

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