SUMMER CHRISTIAN SERVICE CORPS—1972

the date-line (January 15) or get their applications in immediately following. Project forms are also needed by this same dateline, and we urge churches to indicate their desire for an S.C.S.C. team at the earliest possible date!

All forms are available from the Office of General Conference, 510 Watchung Avenue, Box 868, Plainfield, N. J. 07061. Write for yours today!

Every reader can have a vital part in the Summer Christian Service Corps. Pray for the workers and the projects. Give designated gifts for the needed support being raised by the Women's Board. It is estimated each worker will cost from $300 to $500 for travel, training, and weekly allowance ($7.50). Pray for the Women's Board committee as applicants are counselled, screened, and projects coordinated.

Since 1965 your Missionary Society has been vitally involved in the Summer Christian Service Corps by giving leadership through their personnel for the Training Session and Evaluation. Society workers have also served as project directors on many occasions.

The opportunities afforded us in 1972 are tremendous. Together we will be responsive to the Lord's leading. Together we will witness to His great Love to us and to those to whom we are led. Praise God for the open doors and the Christian love and helpfulness expressed in the invitation extended by the Euless Presbyterian Church — a vital factor in Summer Christian Service Corps — 1972.

A PIECE OF THE ACTION

When we cry or shout for a piece of the action we ought to be pretty sure what kind of action we want and how ready we are to become personally involved in what we think is the direction we should go. We must always remember that noise, criticism and destruction come easy; but positive, concerned and effective building demands knowledge, commitment and integrity. To respond meaningfully and helpfully to the many disturbing crises in today's world we must, in each circumstance, search seriously to perceive the whole picture. Segmented views will give us distortions which produce faulty and ineffective conclusions. We need open eyes, open hearts and open minds.

— Wilbur W. Bloom, Pennsylvania Baptist Convention

MEMORY TEXT

"Therefore, seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully" (2 Cor. 4:1-2a).

SABBATH SCHOOL LESSON

for January 8, 1972

OUR COMPASSIONATE CHRIST


Skiing Among the Cedars of Lebanon

The snow scene pictured here, strangely enough, in Bible lands. Called "The Cedars" this modern ski resort is in Lebanon, two and a half hours from Beirut in an area where Queen Victoria established a park to keep the cedars of Lebanon from extinction. Tourists delight in the fantastic beauty of the cedar-studded, snow-laden mountains where King Solomon's men cut timber for the temple and the Romans secured wood for their sturdy ships. The psalmist said of the righteous, "He shall grow like a cedar in Lebanon" (Ps. 92:12).
Ordained or Not Ordained

A Catholic theologian lecturing to students at Rosary College on the ministry spoke of a number of things he thought could well be open to question as to what is expected of the priesthood. He also discussed several constants. He made a point of omitting the word "ordinance" from the second list. For a church that bases so much on apostolic succession it sounds almost like heresy to say that ordination is not necessary. We cannot overlook from his course in bucking the establishment, but we wonder if he is thinking clearly on the subject of ordination. Here is the pertinent paraphrase from the report of his address sent by the college to The Sabbath Recorder:

"In explaining why he did not list ordination as one of the constants, Father King emphasized the complexity of this question. Ordination, he said, cannot be founded on anything in the New Testament. It is a development, taken over from the earliest Jewish communities, and in the time of Jesus there were rabbis ordaining and authorizing their own disciples. These rabbis would have been Paulian in their epistles about ordination, and Paul did not institutionalize it."

Protestants as well as Catholics have laid considerable stress on the ordaining of ministers. Some also ordain elders and deacons. Have we been wrong in claiming that we are following the New Testament teaching and practice when we ordain our pastors? How would you come to the defense of the term from the Bible? If a prominent Catholic theologian (ordained) challenges ordination as an institution, it makes us reexamine the Scriptures to see what led him to make such statements as quoted above.

A concordance seems to bear him out as to the use of the term "ordination" in the New Testament. That word does not occur in the King James Bible. Old or New Testament, but does occur ten times in Exodus and Leviticus in the Revised Standard Version. But that is by no means the whole story. The term "ordain" is found in the gospels, Acts, and the epistles with considerable frequency.

How is it used? Sometimes in the sense of determination or decree as in 1 Corinthians 9:14, "Even so hath the Lord ordained that they which preach the gospel should live by the gospel." But the other meaning of the term is not restricted to the Old Testament. We read, for instance, of people being set apart for a special work by ordination. That seems to be the meaning of Mark 3:14, 15, "And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sickness, and to cast out devils." The passage in John 15:16 may not be as clear as to the physical aspect of ordination. It reads, "... but I have chosen you, and ordained you, that ye should go and bring forth fruit." There is no question, however, about the procedure in the newly formed churches organized by Paul on his first missionary journey. We read of the missionaries, retracing their steps, "and where they had ordained elders in every church... they ordained them to the Lord" (Acts 14:23).

We assume that this ordination was similar to the service at the Antioch church. But to what extent did Paul ordain as one of the constants? Father King characterized our early national development. It now suggests anti-establishment and nonconformance to accepted standards.

Before we go too far with the heady assertion that we are going to do our own thing let us examine some of the implications in the light of the Scripture. How does it fit with what Jesus expects of the priesthood? He also talked about ordination as one of the constants, Father King emphasized the complexity of this question. Ordination, he said, cannot be founded on anything in the New Testament. It is a development, taken over from the earliest Jewish communities, and in the time of Jesus there were rabbis ordaining and authorizing their own disciples. These rabbis would have been Paulian in their epistles about ordination, and Paul did not institutionalize it.

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strong, if less publicized, among Jewish youth and, alongside both, there has been a fantastic growth of new "religious" movements in America. The teachings of Buddhism, Muslim, Hindu, Spiritualist and syncretistic origin now number more than 100,000 adherents. Meanwhile, there is a boom in the occult—astrology, witchcraft, and even devil worship.

In a time of swift change, counter-currents always run strongly in organized church life. At this point, attendance seems generally lower, while the per capita giving of those who attend has increased. The Roman Catholic Church is experiencing a serious shortage of clergy and nuns, while a number of Protestant churches have an unprecedented surplus of ministers. The circulation of church publications and sales of books with religious themes continue to decline.

Yet, more women have been elected to national leadership posts in American churches than in any other year.

The concern of the churches for social justice has found notable expression in 1971 in the increased provision of housing for the homeless, the hippie-style people and the "squares"; "saved" drug users; erstwhile leaders of the SDS; Pentecostals.

Evaluations of the movement vary. Some see it as a sorry phenomenon, others as well the record sales. But many of the experts all agree.

The hunger for faith is reflected in other aspects of American life in 1971, but entertainment "got religion" in a big way. The trend toward religious themes by midyear was as strong in the theater as in music, and night clubs now offer a variety of religious songs and experiences.

Significantly, this trend is not limited to Christian groups. Movements for intensified faith have been proportionately

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* Eugene L. Smith is executive secretary in the U.S. for the World Council of Churches.
Lebanon's Cedars Still Stand
As impressive today as when Solomon imported their wood for the temple at Jerusalem, this majestic grove of Lebanese cedars form a lovely open-air temple of the arts for Lebanon's Annual Cedar Festival. Lebanon's fabled tall cedars can be enjoyed in their natural setting overlooking some of the most beautiful ski slopes in the world. Queen Victoria was once so concerned about protecting the great trees that she had a wall built around a grove that was being nibbled by goats.

Gray Is the Color
"Our attitude about aging is terrible, and our attitude toward aging is terrible," declared Leonard Hill, managing editor of the Baptist Program, a publication of the Southern Baptist Annuity Board, Dallas. Blokas, suggesting that Baptists start referring to the aging as those from forty and up, urged that denominations and churches plan extensive "pre-retirement advising" for persons in this age group.

Miss Violet Rudd, executive director of American Baptist Women, regretted that churches do not have more varied programs for aging persons. "We have an excellent variety of programs from birth to twenty years," Miss Rudd pointed out. "But from twenty years on it is the same in most churches."

Almost all those who attended the unoffically of togetherness at the White House Conference on Aging expressed the belief that was heard again and again in official sessions: if anything is done to change attitudes toward aging, the church must have a big part in doing it.

The concern that is now mounting in church circles is illustrated by the fact that Home Missions Today, an eight-page colorful journal of the Southern Baptist Convention devoted almost the whole of its November issue to what can be done and by the aging. Some of the graphically illustrated articles are: "Who Hears the Silent Shouts of the Obsolete Generation?" "The Agony of the Aged," "No Time To Grow Old," "The Natural Hub for Helping," "A Place in the Sun," "No Hope for the Un-Homely," and "The World of William Whitlow," an interview by Dallas Lee with a sixty-nine-year-old man in poor housing.

There is a strong feeling that the church and the ministry could do much more in appreciating our retired people and in giving them a feeling of importance in the Lord's work. There is no reason why we should neglect the greatest potential of service available to us. Youth only lasts a few years; young adulthood is a very busy time; retirement age may be twenty or thirty years of fruitful and unencumbered service. This reservoir of potential dedicated service may be the greatest source of volunteer work that the church has.

A denomination like ours that has no large, rich churches needs all the workers available at the lowest possible cost. While we challenge the high school and college young people to let us put that greater age span to work also in satisfying tasks.

SABBATH SCHOOL LESSON
for January 15, 1972

THE SABBATH RECORDER

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The Social Outlook in Bermuda
Elder Reuben E. Simons

The Island of Bermuda is today one of the few places of our globe which maintains a considerable atmosphere of quietness and restfulness. To these shores with the many small islands apart from the mainland many are continually attracted. Those of us who know Bermuda as the land of our naivety have been keenly interested to note the impact which the beauty of these islands has made on the large number of tourists who visit here from all centers of our world.

We are happy to note the large degree of oneness which prevails among the subjects of this British colony, which is nestled some 570 miles southeast of New York. The spirit of oneness is not, however, without avenues of difficulty, trials and misunderstandings. Nevertheless, Bermudians as a whole have a deep sense of humanitarian culture and are thereby careful to iron out complicated problems to the good of all who may be concerned. This sense continually in operation has brought home the meaning of our kindred ties with all mankind.

On the Job Together
While we have not reached the point which we desire concerning togetherness of employment among all our races and people of Bermuda, we are made to understand that many former barriers have been removed, leaving now a state of oneness to a considerable degree concerning employment.

What the writer has learned by way of experience during his stay of many years in the United States concerning togetherness on the job he stands now ready to pass on to all who may be seeking the reality of such an elevated program.

Well do I remember when the poor of our races in Bermuda were to a considerable degree undesirable as far as certain places of employment were concerned. But today we stand on the same hill and view the other side of the valley with pastures green, fertile fields, and flowing streams within reach of all. When older folk now pull aside the curtain of history and compare the job problem of togetherness in the light of today we are able to make youth appreciate what they have at hand.

Those who visit these Bermuda islands should not make the serious blunder of calling a native of the colony a "West Indian," for by doing so he becomes deeply offended even though he might not outwardly register it. Bermudians are proud of their historical pages as builders by way of togetherness on an ever-growing program amid the human structure.

Working with both hands on any given job and working with another person by way of mutual understanding means much as far as success is concerned. It matters not what might be the task offered by the employer, we are confident that our races here in Bermuda will continually move in the direction of achieving an outstanding goal of togetherness along this program of daily tasks.

To Him who formed the human tie in the beginning we give praise and glory that our social outlook here in Bermuda might ever grow in the avenue of oneness among our races.

DON'T PUSH THE LORD
By Eugene Lincoln

Don't push the Lord, but let Him do His will In working out thy life; learn to be still And not to question Him about His way. Our vision cannot see beyond today, And could it but into the future scan, We then would understand the Master's plan.
Someone asks, "What do you mean by indigenous churches?" Other ways to express the meaning would be to say, "independent churches" or "native churches." The dictionary defines the word indigenous as "produced, growing, or living naturally in a particular region or climate." The term "indigenous churches" is used to express the meaning of churches which our missionaries are laboring to develop indigenous churches on all our overseas fields— at home as well as overseas. Perhaps a few words of explanation regarding each of the three steps toward complete indigenization would be helpful.

Regarding "self-government," it has been suggested that missionaries should counsel and guide but never coerce. National Christians can read their Bibles and pray and be led by the Holy Spirit the same as missionaries. Such new Christians are often more zealous for winning souls to Christ than the older Christians.

The Seventh Day Baptist Missionary Board has long ago set a goal toward which our missionaries are laboring to develop indigenous churches on all our mission fields— at home as well as overseas. Perhaps a few words of explanation regarding each of the three steps toward complete indigenization would be helpful.

In regard to developing leadership in the churches, since the government and extension of all churches must eventually be left to the local believers, it is one of the first duties of the missionary to begin training such leaders not as "helpers," but as the real leaders of the churches. It has been found that such training might better be received in their own country, keeping in close touch with the spiritual needs and life of their people.

To make "self-supporting" churches, your missionaries begin immediately to teach tithing and Christian stewardship, looking toward the day when the national churches will become financially independent. Local congregations are encouraged to build their own houses of worship and to support their own pastors. Sometimes it seems necessary to follow a matching funds plan, but it has been found wise not to completely subsidize mission churches. The day must come when it is possible to withdraw financial support.

Regarding "self-propagation": a church which does not reach out to win others to Christ will soon cease to exist. The indigenous local church is the best medium of outreach and evangelism. Newly won followers of Christ are enthusiastic witnesses to their faith. Missionaries may give encouragement and direction in making that witness effective so that the churches may be built up in numbers and spirit.

It is important that the national Christians catch a vision of an independent, self-supporting, and self-propagating church at the very beginning of the missionary's work among them. The missionary is literally working himself out of a job. But he is establishing a work for Christ that will go on long after he has left.

Over the years the Seventh Day Baptist Missionary Board has carried on its services with all of the foregoing goals in mind. The indigenous principle was given expression first in China, long before this emphasis was made by most boards, and more recently in Guyana, Jamaica, and Malawi. In our active fields today there are local independent conferences of churches which carry on their work and witness. These conferences are full and equal members of the Seventh Day Baptist World Federation. Other Federal members have been assisted with workers and support in former times but are now fully indigenous. A missionary may sometimes serve as an elected officer in a local conference but none serve as chairman or president.

In the particular progress toward the goal of developing indigenous Seventh Day Baptist work on our present fields in recent years?

Jamaica
In 1961 the Kingston Seventh Day Baptist Church was offered the opportunity to purchase the church property developed by the board as the center for the work in the Island. They had, for many years, paid the insurance and normal upkeep. It cost the Missionary Board $6,000 and there was still an outstanding loan of half this amount held by the Memorial Fund trustees. A new evaluation placed the value of the property at over $30,000 today, yet it was offered to the congregation for the amount of the outstanding loan. Payments were begun at once, to carry over several years. The congregation also began an extensive rebuilding project that in most respects made a "new church" out of the former structure — beautiful, modern and more useful. By 1969 it was possible to transfer title when the loan was fully paid.

Missionary Leon R. Lawton finished his second term of service in 1964 and returned with no successor appointed. Local leadership assumed the duties he had been carrying and, though the change was a great shock to some Jamaicans, over the years they have rallied and carried on the work of Christ quite successfully.

Guyana
During the year of furlough (1970-71) of Missionary Leroy Bass, a committee of three — the Conference president, secretary, and treasurer—carried the normal responsibility for Missionary Society matters both promptly and efficiently. Upon the missionary's return in September 1971, he was impressed with how well the work had progressed. The spiritual life of the brethren seemed to be growing in Christ and the conference and financial matters were in good order.

In reviewing progress in Malawi it may be well to look back over the recent history of the work. Active pastors were leading most of the Seventh Day Baptist churches in Nyasaland when our missionaries arrived in 1952. Under the

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ship of Missionary Ronald Barrar from New Zealand much had been done in establishing schools for boys and girls and beginning a medical clinic at Makapwa station.

Ten years later, in 1962, there was much tension as the political movement grew toward national independence, culminating in 1963 when Nyasaland became independent Malawi. Though the Central Africa Conference of Seventh Day Baptists had been established some years before it seemed well to have them organize officially and be a government-recognized legal body. Under their new constitution the trustees of the Central Africa Conference have full powers. Though ownership of the proper ties had been established some years earlier, a specific offer was made and has not yet been accepted. Under a Station Management Committee the work at Makapwa is carried forward with missionary Doctor Victor Burdick and Missionary Pearson.

At the end of 1972, Harold Dzumani will complete his course of training in England and he plans to return to Makapwa Medical Center as an S.R.N. to assume the leadership role carried by Frannie and Donnie, who will complete his course of training at Makapwa Medical Center as an S.R.N. to assume the leadership role carried by Frannie and Donnie, who will complete his course of training at the Nortonville, Kansas, church, May 1-9.

Each retreat will begin at 4 p.m. the first date and close with breakfast on the last date. It is important that pastors and church leaders be present and that their activities for 1972 not be planned until the first date and enter them into their calendars so that all will be able to participate.

Limited financial aid will be available to assist on transportation costs, especially when the distance is great. Further information on the theme, staff guidelines for aid, and other matters will be shared early in the year. You are asked your prayer support for the director and others whose responsibility it is to plan and carry through these retreats, that they may be used of God to bring spiritual renewal, insights and vision for his work committed to our hands.

Christian Witness of your church groups if you both involve friends in the viewing and discussion, and grow in the grace of Christ in meeting the drug abuse problems of our day.

Ministerial Accreditation

Seventh Day Baptist churches that plan to ask for accreditation of their pastors by General Conference next fall are urged to secure and fill out the accreditation form provided by the Center for Ministerial Education. It should be returned to the center by April 15, if possible. The address is C.M.E., Box 868, Plainfield, NJ 07061.

Summer Institute

The annual Summer Institute for Seventh Day Baptist students and pastors will be held in Plainfield, N. J., May 22-June 9, 1972.

The topic under discussion will be "Seventh Day Baptist History." The main lecturer is the Rev. Albert Rogers, chief historian of Seventh Day Baptist Historical Society, and curator of the society's museum.

Five persons indicate they will be attending. Others who are interested are urged to contact Dean Rex E. Zwiebel, C. M. E., Box 868, Plainfield, NJ 07061.

Proy Fan

1) The ministry of the Missionary Emphasis issue of The Sabbath Recorder mailed to all Seventh Day Baptist families last week, that it may awaken new interest in your church groups.

2) The further ministry of The Sabbath Recorder through the social action information of next week, the February special issue edited by the Rev. Delmer Van Horn of Washington, D. C.

3) The continuance of the benefits of the Week of Prayer that ends January 8, that devotional and discussion might carry through these retreats, that they may be used of God to bring spiritual renewal, insights and vision for his work committed to our hands.

January 8, 1972
History of Celibacy
By Frank A. Sharp

What is celibacy, and why is the Roman Catholic world suddenly about it?

The issue would not be at all unfamiliar to St. John Chrysostom, Tertullian, Origen, Clement of Alexandria, St. Jerome, and, indeed, all of the early centuries of Christianity, not to mention the apostle Paul himself. Martin Luther and other Protestant leaders in the sixteenth century were quite conversant with the problem. Spiritual leaders of the middle ages issued drastic legislation and enforced severe penalties on the recalcitrant.

A modern controversy? Not at all.

Celibacy, the state of being unmarried, was a practice of various religions even in pre-Christian times. Christ commended celibacy for the sake of the kingdom of heaven (Matt. 19:12), but did not prescribe it; St. Paul praised virginity as better than marriage (1 Cor. 7:7-34).

Celibacy was a common practice among the early Christians, who were inspired by the example of Christ, the virtues of self-control and, in the freedom from family cares which would leave greater liberty for apostolic activities.

The majority of scholars agree that the law of clerical celibacy is not of apostolic origin. St. Paul recommended celibacy, but also wrote that a bishop should have only one wife (1 Tim. 3:2; Titus 1:6).

While no strict law of celibacy existed during the first three centuries of Christianity, its practice was in honor among the clergy from the time of the apostles. However, according to Clement of Alexandria, the church approved of clergymen who had married — they would be "saved" by having children.

A law of celibacy was proposed in the ecumenical council of Nicea in 325, but the final decree of that council did not prohibit wedded life for those who married before ordination. By 386, however, continence was being prescribed for bishops, priests, and deacons, and Pope Siricius set about making it universal in the discipline of the church. Priests were allowed to marry, but were forbidden to have sexual relations with their wives.

The Eastern Churches, which ignored or followed a different law, continued to ordain married men to the priesthood. In the Western church there developed a law of celibacy, including the Lateran decree of 1049 that the holy orders nullify an attempt to marry. The law of Trent has remained the settled law of the Western Church. The church approved of clergy continuing to work in the state of being married.

The Second Vatican Council reaffirmed the law of celibacy in 1965 and set aside the earlier laws of celibacy, including the Lateran decree of 1049 that the holy orders nullify an attempt to marry. The law of Trent has remained the settled law of the Western Church. The church approved of clergy continuing to work in the state of being married.

Filling the Empty Space
Avery D. Post, president of the Massachusetts Conference of the United Church of Christ, claims that churches have paid enough in mediocrity, in surrender of imagination and in bowing down to the altar of consensus. Ministers and lay leaders have been so driven to fill the space between September and June with familiar events that they have neglected the space between people and people in the congregations and in society, not to speak of the space called emptiness which is widening in us all these days."

Housing Project
Dedicated at Salem

Unique for a Seventh Day Baptist church is the construction and management of a low-income housing project such as was undertaken by the Salem, W. Va., church. The four-building complex known as Randolph Terrace Apartments was named in honor of prominent community leaders, including Dr. John Randolph, for whom the church is named.

The church, which has been a part of the community for over a century, decided to take on the project in 1970 after a study of the housing needs in the area. The church worked closely with local housing authorities and government agencies to ensure the project's success.

The church named the project for seven influential people in the community: John Randolph, Jr., John Randolph, Sr., Sir Alexander, Sir John, Sir Thomas, Sir James, and Sir William. The project consists of forty-two one- and two-bedroom apartments, and was dedicated in 1972.

The church's decision to embark on this project was a reflection of its commitment to social justice and its desire to contribute to the community's well-being. The church's involvement in the housing project was seen as an opportunity to make a positive impact on the community and to fulfill its mission of serving others.

As in every situation, there is an effective and constructive course or there is that method which will fragment, divide, and destroy. And with the latter, no matter how worthy the cause or sincere the effort, more damage than progress will result. I believe that this is the real key to effective and acceptable church involvement in humanitarian and social development programs.

The chief role of the Church is to mediate the life of God to the life of man. Church leaders and church groups may do many other things but if they fail to bring the life of God into man's life, the church has failed.

Moreover, people who have tied all week long at solving problems in an "issue oriented climate" go to church . . . with a craving for spiritual renewal, prayer and a message which edifies their souls. They get weary of hearing tyro politicians, amateur sociologists, and synthetic psychologists in the pulpit. They want an authentic gospel — not a lecture — not exhortation to political action, though each individual will, of course, make his own political decisions. The pulpit, I suggest, should not become a political podium.

The Seventh Day Baptist church members did not express the blame as why sufficient low income housing does not exist. They did not become issue oriented. Had they done so, they might have saved a lot of effort. The church, as the local housing authority; or the Federal government; or this Senator. And at that point, their effectiveness to bring into being a program would have been considerably diminished. Debate of the issue—issue orientation — would have brought varying opinions and forces into confrontation. But around the need for housing — a need which they understood — they were able to harness these varying opinions and forces into an united effort.

Assuredly, the subject of church involvement in social action is not clear cut, with easily definable limitations and boundaries of acceptable activity. The recognized problems of our society and the issues bearing on their causes cannot be totally divorced. Yet, I do feel that the future of church social action depends...
on the concentration — the primary emphasis. Those in the churches who would place the issue of developing realistic goals or activities will find failure more often than not. Those who would stress the need and realistic activity while making the issue secondary will bring into being realistic and humanitarian endeavors that improve the quality of life and provide the opportunity for Christian growth.

It is my genuine hope — which I know you share — that our churches will vigorously pursue this latter course of action.

ITEMS OF INTEREST

Conference on Aging

Stresses Spiritual Well-Being

Government and religious organizations should cooperate to assure that the spiritual well-being of all citizens be fulfilled, according to recommendations from the White House Conference on Aging.

The conference section on “Spiritual Well-Being” declared that to provide for the physical, material and social needs of man, a factor that is considered a spiritual need is “to fail to understand both the meaning of God and the meaning of man.”

The section further declared “that all policies, programs and activities recommended in a National Policy on Aging should be so developed that the spiritual well-being of all citizens should be fulfilled.

Recommendations from the conference on Spiritual Well-Being, one of fourteen sections, cover a wide range of issues relating to aging, from income, housing, nutrition and health to transportation and employment opportunities.

Mr. Nixon addressed about 4000 participants on the final day of the conference, promising to give “close, personal attention” to recommendations from this conference. This is the second White House Conference on Aging to be held. The first took place, in 1961.

The Conference said that the government should “provide financial assistance for the training of clergy, professional workers, and teachers devoted to improving spiritual understanding and competency in satisfying the spiritual needs of the aging.

Another proposal was that all licensing agencies of the State should require that institutions caring for the aging must provide adequate chaplaincy services. If this cannot be done through the financial cooperation of the church organizations in the community, the section said, the government should be empowered to provide the funds.

Among other recommendations concerning the spiritual well-being of the aging were the following:

religious bodies should be actively concerned not only with the spiritual well-being of the aging but also for their physical and social well-being.

Religious bodies should exercise a strong advocacy role in working for programs, both public and private, to meet the needs of the aging.

Religious bodies should work together on an interfaith basis to help provide for the needs of the aging.

Religious bodies and government should affirm the right to, and reverence for, life and recognize the individual’s right to die with dignity.

—B. P. A.

LET’S THINK IT OVER

Korean Million Dollar Orphan Fund

The Rev. Carl McIntire is more generally loved in South Korea than in the United States, it appears, from his account of his eighteenth visit to that country of 33,000,000. He started making speaking tours of Korea in 1959 when the Presbyterians withdrew from the World Council of Churches. His attacks on Communism and the WCC were popular. It is said that there are 13,000 churches in Southern Korea of which only 4,000 are now connected with the WCC. Mr. McIntire says that some of the colony churches withdrew, the WCC and Church World Service drastically cut back their orphan support and his organization attempted to fill the gap.

According to a report in Christian Beacon, Mr. McIntire is helping eighteen seminaries, a contingent of Korean chaplains, besides helping many in poverty. The magnitude of the relief work is attested by the statement that a year ago he made a Christmas appeal for a million dollars and received pledges to that amount. He is again appealing for a million dollars for this Korean relief and another million to put him on a thousand radio stations. When a religious leader can deliver a million dollars for needy people, it is a wonder that he is well received by the country as a whole. To a nation that is in constant fear of another large scale attack from North Korea, his opposition to Communism is as welcome as his relief money.

Whether or not one agrees with Mr. McIntire’s win-the-war marches in Washington or his attacks on the ecumenical leaders one must admit that the assistance he is able to gather up for the needy of South Korea, according to these figures, has real significance.

Forgotten South Sudan

Stanley Mooneyham, president of World Vision, recently made a trip to South Sudan to discover the real needs of those people. He came back with gruesome stories of atrocities inflicted by government forces on the north on the defenseless South Sudanese Christians, a situation that has existed for fourteen years. He states:

“And the outside world seems to have shut its eyes to the unspeakable suffering of the South Sudanese. It almost seems to me that the response to such an act is a conspiracy of silence by the news media and governments to keep this story from the world.”

He tells the story of a group of Christians meeting in prayer in the Province of Equatoria when three grenades exploded in the circle and the rest of the twenty-eight were slaughtered by machine guns. In another South Sudan village the worshippers in a small church were told to sit on the floor. They were machine-gunned and the church burned over them. Mr. Mooneyham is amazed at the firmness of their faith under persecution.

It is estimated that half a million have been slaughtered. With food supplies cut off some 300,000 have fled to Ethiopia, Uganda, Congo, and the Central African Republic. World Vision is pledged to bring help to some 50,000 Nuer tribespeople in friendly Ethiopia who have no means of livelihood or education. Besides education there is an effort to provide the head of the farmer family “the basic farming tools: shovel, hoe, machete, plus seed at a cost of $10,000. He reports the Nuer people sadly shaking their heads and saying, “No one know what happen to us. We die, we starve, our churches are burned. No one care.”

VA Drug Treatment

Ten additional Veterans Administration Drug Treatment Centers have been opened since October 1, it was announced by Donald E. Johnson, administrator of Veterans Affairs. Opening of the ten new centers completes the six-fold increase in VA Drug Treatment facilities to thirty-two centers.

Administrator Johnson noted that as a part of his ten-point VA plan, the President had asked Congress to increase the VA budget by $14,000,000 “to permit the immediate initiation of this (VA) program.”

“This money will be used exclusively for VA drug treatment programs, and the highest priority has been assigned to the staffing for these programs, and their maximum possible utilization by veterans,” Johnson added.

Marriages

Aurand - Ruggles.—Charles H. Aurand and R. Ethel Ruggles, both of Battle Creek, Mich., were married Dec. 6, 1971, in the Seventh Day Baptist Church of Battle Creek by their pastor, the Rev. S. Kenneth Davis.

Merritt - Dixey.—Russell Merritt, son of Mr. and Mrs. Herbert C. (Delores Berry) Merritt of LaGrange, Ohio, and Lida Dixey, daughter of Mr. and Mrs. Henry (Elvira Killian) Dixey, both of Bridgeport, N. J., were united in marriage Dec. 7, 1971 at the Mazbhororo Seventh Day Baptist Church by her pastor, the Rev. Donald E. Richards.

THE SABBATH RECORDER

JANUARY 8, 1972
The Sabbath Is for Man

There is no institution that has a right to exist for its own sake. All institutions are for man or, more accurately, for God. Law is not maintained for its own sake but for the people who need it. There seem to be some who put progress above everything else, but progress not related to the ultimate good of man is less than ideal and can be dangerous.

A world renowned theologian and author was giving a lecture at a college recently in the course of which he said, “When Jesus said the law is for the sake of man, not man for the law, He denied the absolute claims of sanctified traditions and sanctified institutions.” Those are good words drawn from Mark 2:28 and are characteristic of the emphasis of Seventh Day Baptists. Read them again with the information that they were spoken by Hans Küng, a Catholic, at Rosary College, River Forest, Ill. This college attracts liberal speakers who at times depart from the traditional stance of the Church on many issues.

It would not be reasonable to assume that the position of Hans Küng, theologian, is or will soon become the position of the Catholic Church, but we can be thankful for the few windows that are opening to let a little fresh air into this tradition-laden religious body. This new position seems to go a long way toward breaking down the tradition that the Church is supreme and essentially fallible. Dr. Küng not only takes what we would like to call a Protestant position on the needs of man in relation to the law, but he also advocates a new concentration on Jesus, “whom we have forgotten for so long.” He went on to say, “In Christianity, and in the Catholic Church especially, concentrating on Jesus would help us to overcome unnecessary polarizations.”

There is quite a possibility that we who are Sabbathkeeping Protestants need to be called back to a fuller understanding of Jesus and His emphasis on the transformation of man. It does not make the Sabbath less important to stress that it was made for the good of man. We can show that God’s provision for a Sabbath for man helps him to be a better man.

Equal Opportunities

The Southern Baptist Convention, largest Protestant denomination in America, has not been foremost in advocating equal opportunities for blacks. Within the convention, however, the Christian Life Commission has been campaigning courageously for this and is having an influence. At its annual session in December in Nashville the commission adopted a resolution encouraging “our fellow Southern Baptists and all other Christians to work faithfully and educate persistently for open hearts, open churches, open housing, and equal opportunities for all people.”

Not every person in other denominations (including ours) has fully applied all of these good words.

The resolution noted that equal justice under the law for racial minorities is often violated, and pledged the commission’s efforts “to join love and justice in the continuing racial crisis.”

The commission expressed gratitude for the progress which has been made on racial relationships in recent years among many Christian groups.