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Disciples of Christ Historical Society

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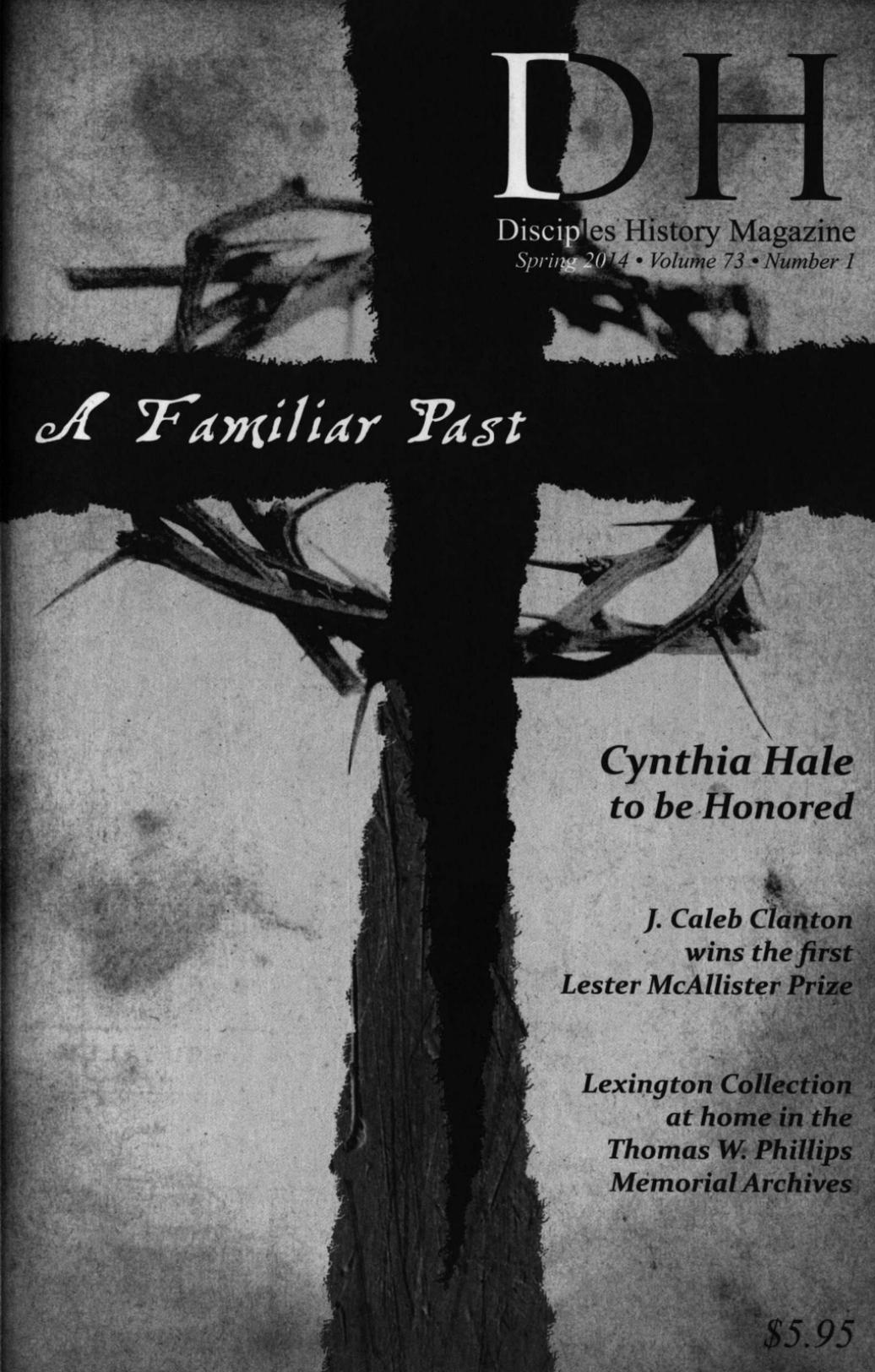
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Disciples History Magazine

Spring 2014 • Volume 73 • Number 1

A Familiar Past

***Cynthia Hale
to be Honored***

***J. Caleb Clanton
wins the first
Lester McAllister Prize***

***Lexington Collection
at home in the
Thomas W. Phillips
Memorial Archives***

\$5.95

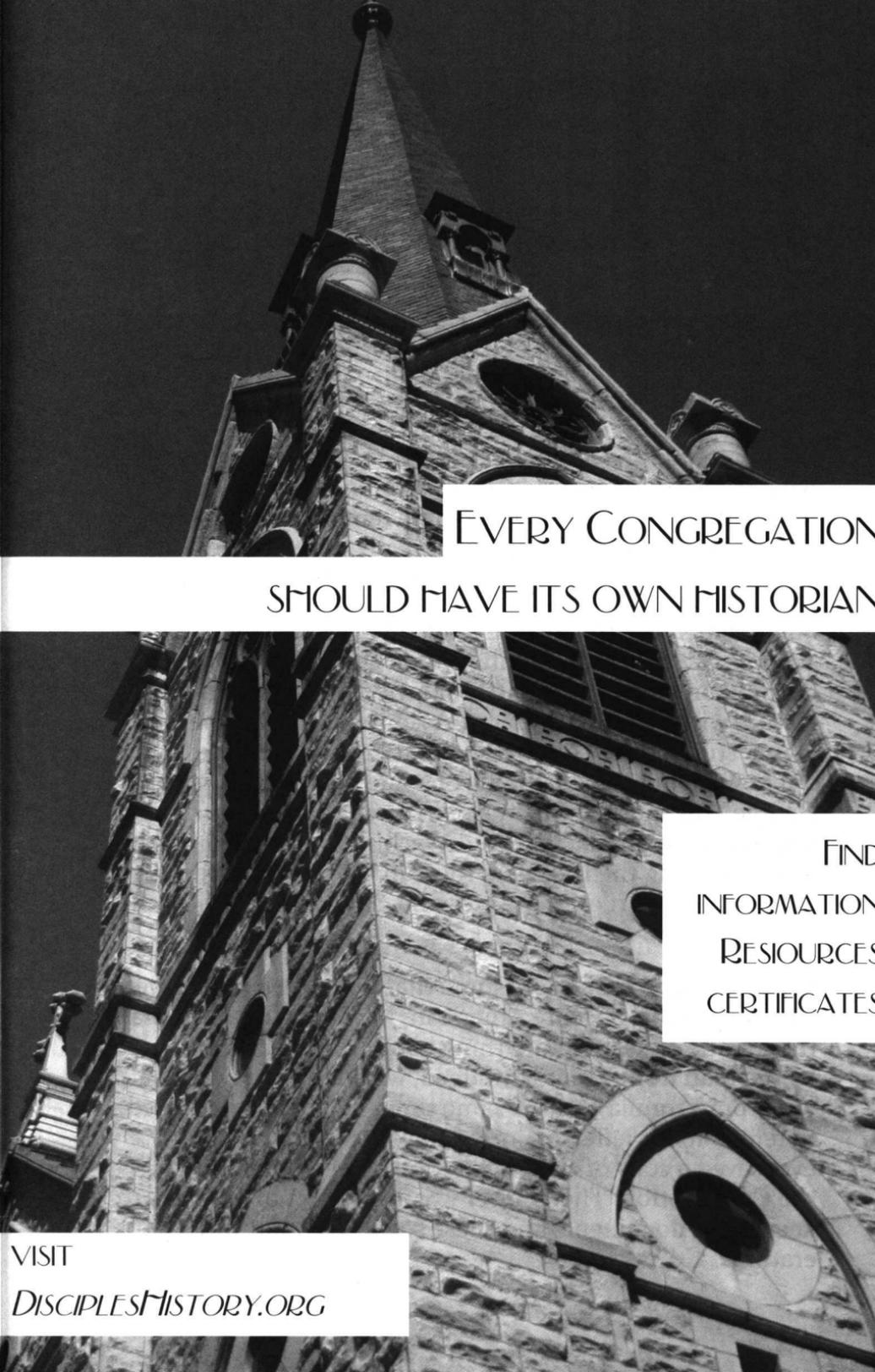
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P D 4

President's Desk

The question is a simple one. Do we want to preserve our history?

Or we might ask: *should* we preserve our history?

Let's pretend for a moment that the answer is *No*. After all, what is history anyway? Just a collection of stories and, perhaps, dusty papers that tell of some remote past. Obscure people doing obscure things that really have no relevance to the way we live in the post-modern, post-Jetson world.

Some remember the torture of history classes in grade school. The teacher stood in front of a pull-down map droning on about some battle or civic event, peppering the lecture with at least one date per sentence. Or maybe the young student was sent to the library to ask the little librarian how to find the biography of some past personage...say George Washington. Then, No. 2 pencil in hand, he copied some of the bland facts of said Washington (something dull about crossing the Delaware River in the winter) and made a two-page report on some guy who claimed to be the father of our country.

So, in this scenario, let's assume that no one ever preserved the story of this obscure American, Mr. Washington. Today, then, none of us know anything about the deeds performed by the man from Virginia (indeed, we don't even know he was from Virginia). At the same time, no one remembered to tell us about Jefferson, or Adams, or Madison. No one ever saved a copy of the Declaration of Independence or the Constitution. There never was any National Archives to keep these documents and these stories safe for future generations.

If any of this were true, do you imagine for a moment that you and I would still be living in a place called the United States of America? How could our nation have survived without a basic understanding of how we came to be, why we came to be, and what all of that means? The answer is a simple one. We couldn't have survived.

And yet.

And yet there are those who imagine that preserving our Christian story is of little importance. Does it really matter, for example, what the Apostle Paul wrote? Here was a man who lived

some 2,000
years ago,
had no no-
tion of what
the 21st cen-

Should we preserve our history?

tury would look like, and could never have appreciated the particular challenges that face you and me. Even if someone had bothered to save this guy's writings, why would I bother to read them? What can he possibly tell me that I don't already know?

Let's play that out a bit. No one ever preserved the letters of Paul. So, there were no letters to pass on to the next generation. Clement of Rome, then, would have had nothing to say about what Paul thought, because he would never have read anything by him. Augustine of Hippo would have had virtually nothing to say, since almost everything he said is a riff on Paul. In fact, we would never have heard of this guy Augustine, because he was converted to Christianity because of the writings of Paul, but in this case there were no writings for him to read. In fact, there would have been no Christianity, anyway, since the religion as we know it exists because of the work and the writings of this obscure person of history named Paul. Therefore, no Martin Luther, no Reformation, no missions, no benevolence, no service, no education, and no Church.

But what actually did happen? Someone built a National Archives and put those founding documents in there. You and I still live in the United States of America. Someone did, in fact, think that holding on to those letters from Paul might just be important. Someone thought that maybe passing those letters around for others to read, and keep, might help to spread a unique knowledge of God and our world. And so Clement had the letters in hand, and so did Augustine, and so did Brother Martin, and here we are.

And we believe that our particular faith story is important to safeguard for the future. The stories of how small groups of Christians in frontier America went on to become leaders in ecumenism and benevolence are worthy to protect and pass on. The stories of individuals traveling the world with a message of unity and hope aren't just dusty relics. They tell of human courage and tenacity, and they inform us who we are, and inspire us to become our better selves.

Do we want to preserve our history? Should we? We may as well ask, 'Do we care if we are here thirty years from now to share our witness?'

The answer to one is the answer to the other.

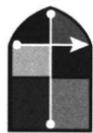
Glenn Thomas Carson
President

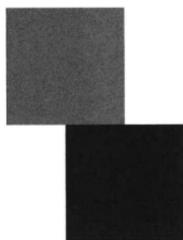




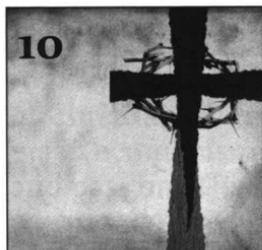
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Features



A Familiar Past:
Does History Need a Moral Response?
By Sara Harwell



Cynthia Hale to be honored by Disciples History



Lexington Collection at Disciples History



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The Nashville Food Project



*From our kitchens, we cook
From our gardens, we grow
From our trucks, we deliver
From our hearts, we address hunger*

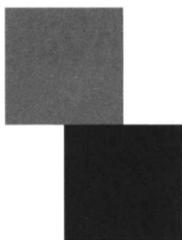
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gateway to Stone-Campbell history and news

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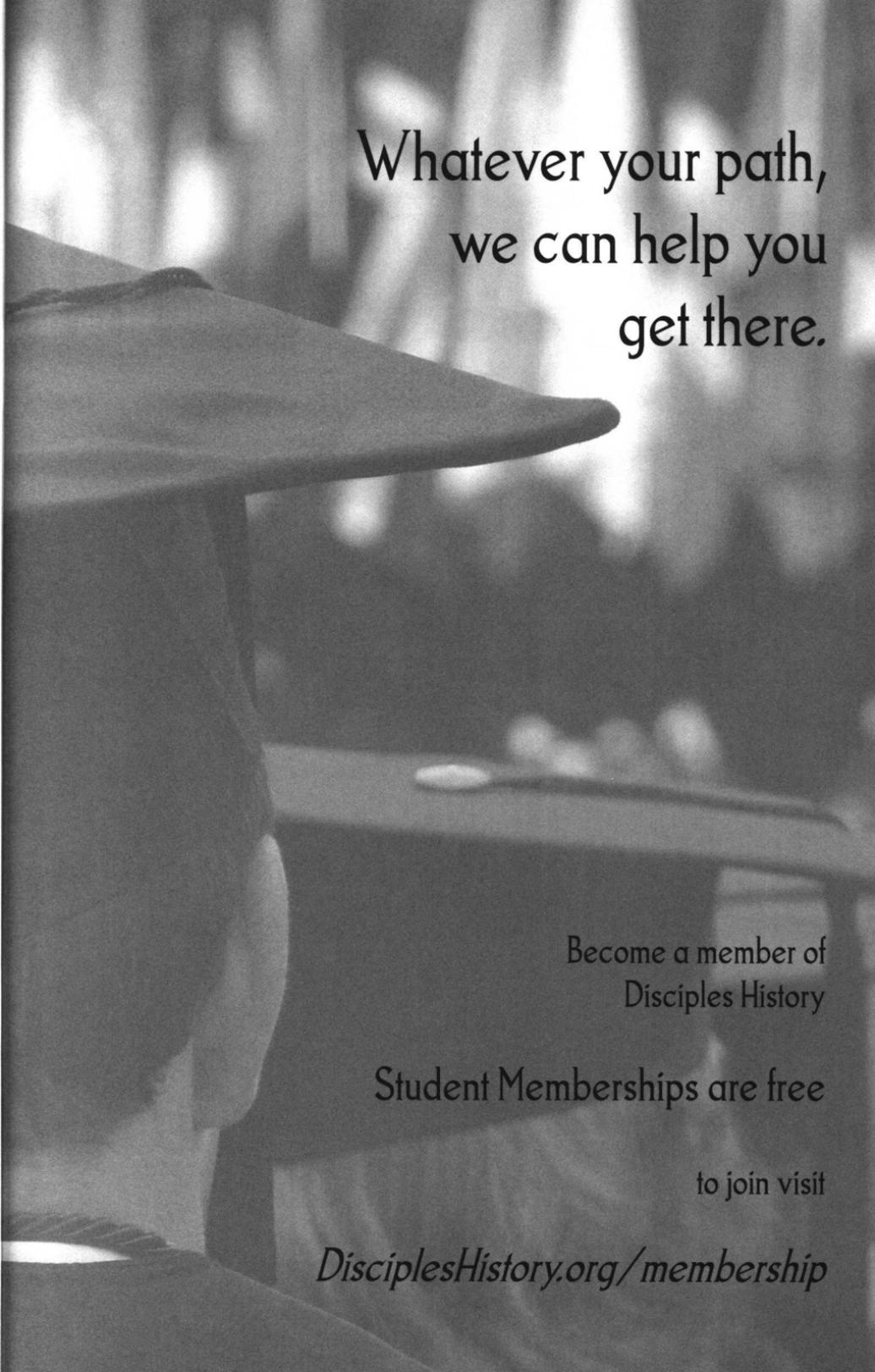
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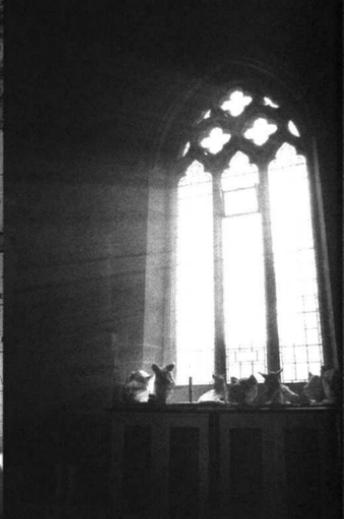
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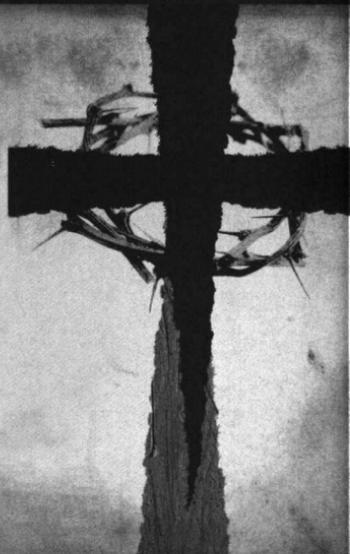
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A Familiar Past:

DOES HISTORY NEED A
MORAL RESPONSE?

by Sara Harwell





The Apostle Paul asks us to remember:

For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois and your mother Eunice, and I am sure that it is in you as well. For this reason I remind you to kindle afresh the gift of God which is in you through the laying on of my hands. For God has not given us a spirit of timidity, but of power and love and discipline.

Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with me in suffering for the gospel according to the power of God, who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel, for which I was appointed a preacher and an apostle and a teacher. (2 Timothy 1:5-11, NASB)

In this scripture Paul points out to Timothy that he has received the gift of grace from God through Christ, and the gift of faith



from his mother and grandmother, his ancestors in the faith — that they have passed on their steadfast faith in God and that Timothy is to pass these gifts along to others in many ways, including the ongoing conversation discovering and explaining God's grace.

History in general teaches us a way to tell stories, to question received wisdom, and develop our reasoning abilities. It helps humanize us and answers questions about what it means to be human. It gives us some idea of our own place

in the scheme of things. It can help us make some sense of the world we find ourselves in. Good history causes us to think again about the meaning of things we thought we understood well. History can help bring people together.

The real story to be told in religious history, and the most value to be gained from preserving it, and telling it, is that it will help us understand God's steadfastness through the ages and believers' sustained faithfulness. In Church history we see God at work: calling us, supporting us, sustaining us, and challenging us. The story to be told is the response of Christians to that call and challenge.

It has been about 2,000 years since the New Testament was written, but we must not make the mistake of believing that the story of God's work ends there. Our own all-too-human record is not very consistent, so studying the story of God maintaining his work through earthly conflict, both large and small, invites us to renew our faith over and over again. If we approach congregational history in terms of human moral attainment we are telling the wrong story, and are, in fact, being prideful. Humility and gratitude are the proper responses to our story as Christians.

For history to provide the benefits described above it is helpful to understand some principles about the approaches utilized in

THE PAST CAN FEEL
COMFORTINGLY
FAMILIAR TO US —
AND IT CAN SEEM
DISCONCERTINGLY
STRANGE.



historical study. To begin, we usually approach history in one, or more, of four ways: identification, analysis, exhibition, or moral response. These approaches are not mutually exclusive and are often used in combination with each other. Here I want to talk about just one of these approaches: our moral response to history.

The moral response approach should be present in all studies of history because good history should always be a moral undertaking. Our moral response to people and events in the past normally takes the form of *remembering*, *admiring*, or *condemning* those people and events. This approach often involves the study of historically marginalized groups: racial minorities, women, the dispossessed. Our response revolves around issues of right and wrong, fairness and injustice.

In congregational history our most common moral response is *remembering*, with *admiration* a close second. In remembering we honor the saints who have gone before us. These admirable people often dominate our congregational histories. Remembering, of course, is a selective process — we forget as much as we remember. We tend to remember, and honor, people and events that have brought unity and consensus. This kind of se-

Continued on page 29

What university's heritage roots connect back to a school opening the morning of Abraham Lincoln's first inauguration and was open to women as well as men and students of all races?

What university's primary benefactor made a fortune shipping Valencia oranges across the country in the winter?

What university has undergraduate majors in 54 fields in liberal arts, business, film, performing arts, sciences and education?

What university gives half tuition scholarships to Regional and Area youth leaders as well as relatives of Disciples clergy?

What university has recently produced four Fulbright scholars, two of them raised in the Christian Church (Disciples of Christ)?

What university are you ready to explore?

For more information, contact

Rev. Nancy Brink,

Director of Church Relations

brink@chapman.edu or (714) 997-6760.



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First Lester McAllister Prize Awarded



J. Caleb Clanton is the first winner of the Lester McAllister Prize from Disciples History. Clanton is Associate Professor of Philosophy and Research Professor at Lipscomb University in Nashville, Tennessee.

The new McAllister Prize is awarded for the best published resource in Stone-Campbell history in the previous year. Clanton's book *The Philosophy of Religion of Alexander Campbell* (The University of Tennessee Press) was chosen as the best publication of 2013.

The prize was presented to Clanton by Glenn Thomas Carson, president of Disciples History, at a Sunday morning service at Otter Creek Church in Brentwood, Tennessee. Preaching Minister Josh Graves was on hand to offer congratulations.

The selection panel for the prize was composed of Paul M. Blowers (Emmanuel Christian Seminary), Glenn Thomas Carson (Disciples History), Douglas A. Foster (Abilene Christian University), and D. Newell Williams (Brite Divinity School of TCU).

Disciples History hopes the prize will highlight the study of Stone-Campbell history and will encourage scholars to delve deeper in research and writing.

Lester McAllister (1919-2008) was a leading historian in the Stone-Campbell tradition and a founding member of Disciples History.

*The Lester
McAllister
Prize is
\$5,000.*

Cynthia Hale to Be Honored

Continuing its tradition of naming rooms to honor those who have served the Church with distinction, Disciples History will create the Cynthia L. Hale Hospitality Suite inside its headquarters in Nashville, Tennessee. The Thomas W. Phillips Memorial Archives, home to Disciples of Christ Historical Society, is listed on the National Register of Historic Places.

Design and construction of the Hale Hospitality Suite will

Cynthia Hale is a model for a warm, Christian welcome, and we believe that placing her name within our beautiful building will enhance our already well-known spirit of hospitality

begin later this year with opening and dedication scheduled for 2015. The Suite will

surround a Welcoming Table which will serve as a central gathering space for guests and staff.

A former President of the National Convocation and a member of the 21st Century Vision Team of the Christian Church (Disciples of Christ), Dr. Hale is the founding pastor of Ray of Hope Christian Church in Decatur, Georgia. She has served widely in both Church and community and has been recognized numerous times for her service. In addition to her appointment by President Barack Obama to the President's Commission on White House Fellowships, she is a member of boards overseeing both higher education and ministry.

Dr. Hale was honored in 2012 by Ebony Magazine and by the National Urban League in 2011.

Dr. Hale is a Life Member of Disciples of Christ Historical Society.

Arnold Nelson, Chairman of the Board of Disciples History, said “Cynthia Hale is a model for a warm, Christian welcome, and we believe that placing her name within our beautiful building will enhance our already well-known spirit of hospitality.”



For information on participating in the creation of the Hale Hospitality Suite, contact President Glenn Carson at carson@discipleshistory.org. Or call 866-834-7563.

Lexington Collection At Disciples History

Disciples History, in partnership with Lexington Theological Seminary, now houses a major portion of the seminary's collection in a new room in the Thomas W. Phillips Memorial Archives. The Lexington Room has new mobile shelving and humidity and temperature control to persevere the collection for generations to come.

Coming in April, Disciples History will be featuring special items from the Lexington Collection in a new exhibit. On display will be rare diaries from Aylette Raines, photographs from church records and biographical files, Kentucky Christian Missionary Society items, and more.

For updates on the exhibit visit DisciplesHistory.org

Disciples History offers baptism certificates in English and Spanish versions.



Visit
DisciplesHistory.org/shop

Walter Scott Plaque Given by Peachtree Christian Church



On June 23, 1961 a bronze plaque of Walter Scott was presented to the Society by Peachtree Christian Church of Atlanta. The plaque was made from a casting by historian and sculptor W.E. Garrison and was placed on the upper floor of the Thomas W. Phillips Memorial Archives in Nashville.

Pictured from left to right: Eva Jean Wrather, founding member and benefactor of Disciples History; Robert W. Burns, pastor of Peachtree Christian Church; and Dr. and Mrs. Willis Jones, the president and first lady of the Society.

(from the September 1961 issue)

Audible
rchive

“Whatever I have learned about organizations, non-profit management, and facilitating board meetings has come from being associated with Disciples of Christ Historical Society.”



— Richard J. Cherok, Ph.D.
Executive Director
Celtic Christian Mission

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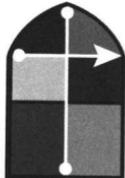
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to 35 students

Registration is \$75



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to register



STREAMLINES

noteworthy news and avouchments

“Fifty Shades of Green: The Bible’s Ecology of Wonder” will be presented by William P. Brown (Columbia Theological Seminary as part of the Stalcup School of Theology for the Laity at Brite Divinity School. The lecture is scheduled for April 26 at 9:00am.



Butler University and Christian Theological Seminary in Indianapolis have partnered to create the Desmond Tutu Center with a focus on leadership and social justice issues. For further information visit www.cts.edu.

The Central Rocky Mountain Region of the Christian Church (Disciples of Christ) meets for Spring Fest 2014 in Loveland, Colorado, April 25-27. Keynote speakers are Johnny Wray from Week of Compassion and Pat Donahoo of Disciples Women.





The Master of Arts in Counseling program at Cincinnati Christian University is now accredited by the Council for Accreditation of Counseling & Related Educational Programs.

Quadrennial Assembly
2014



The 2014 Quadrennial of Disciples Women meets at the Atlanta Marriott Marquis, June 25-29. Speakers include Dr. Sharon E. Watkins, General Minister and President; Global Ministries Missionary Dr. Nohemí Pagán; and Rev. April Lewton of the National Benevolent Association. Google “Disciples Women Quadrennial” for more information and to register online.

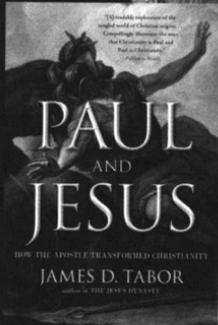


Chapman University’s theatre department presents “Machinal” by Sophie Treadwell April 10-12. Visit chapman.universitickets.com.

General Minister and President Sharon E. Watkins will speak at Abilene Christian University through the Center for Heritage and Renewal in Spirituality (Charis), October 29-31, 2014. Contact Dr. Doug Foster at ACU for further information.

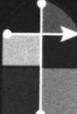


The 2013 Isaac Errett Award for best essay was presented to Mason Lee, of Abilene Christian University. The award is presented annually by Disciples History at the Stone-Campbell Journal Conference. Lee received the award on March 14 at Johnson University in Knoxville, Tennessee.



The book cover for "Paul and Jesus" by James D. Tabor features a black and white photograph of a man (presumably Paul) peering out from a stone opening. The title "PAUL AND JESUS" is prominently displayed in large, serif font. Below the title, it says "HOW THE APOSTLE TRANSFORMED CHRISTIANITY" and "JAMES D. TABOR author of THE JEW IN CHRIST". A quote from "The New York Times" is visible at the top of the cover.

James D. Tabor of the University of North Carolina at Charlotte presented the 2014 Forrest Reed Lecture "Was Paul the Jew the Founder of Emerging Christianity?" in Nashville on March 17. The Reed Lecture is sponsored biennially by Disciples History.

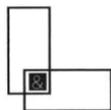




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Jesus' leadership principles are on full display in the four Gospels. And he even taught about leadership in his approach to the Last Supper. Learn what it means to be both a Christian and a leader.

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Understanding the history and theology of the Lord's Table is prerequisite to knowing about the real life of faith and *communing* of those who call themselves Disciples of Christ.

Who Are We Now? Disciples of Christ Looking Back and Leaning Forward

While discussing the rich Stone-Campbell tradition and its story as American and global, Dr. Carson asks what direction we are going and *Who Are We Now?*

Not Christianity but Christ: A History of American Protestantism

This seminar serves as an overview of the various denominations and traditions in American Christian history.



Featuring
Disciples History
President
**Glenn Thomas
Carson**

and Explore Your Future

Lectures to help you examine your faith.

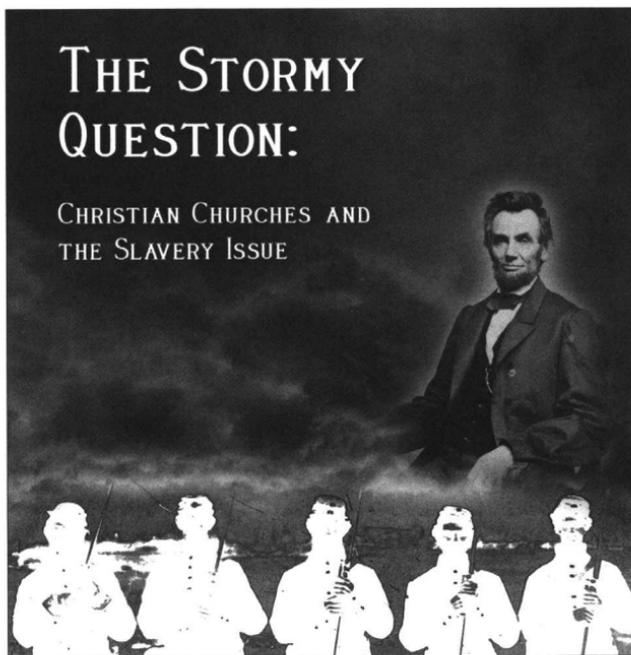
Workshop and Discussion about the

CHRISTIAN CHURCHES AND THE SLAVERY ISSUE

Featuring Disciples History Chief Archivist
Sara Harwell

This half-day workshop is based on the exhibit (available online at *DisciplesHistory.org*) created to commemorate the 150th anniversary of the Emancipation Proclamation.

The workshop will explore how the Christian churches reacted to the slavery controversy and the subsequent Civil War.



To schedule contact Kristin at 1-866-834-7563 or russell@discipleshistory.org

MP

MEMBER PROFILE



*Rev. Marilyn F.
Williams*

Home: Raleigh, N.C.

Marilyn currently serves on the board of the National Convocation and as president of the National Convocation Disciples Women. Plans are being finalized for the 2014 Biennial Session of the Convocation in Columbus, Ohio.

She was recently in Atlanta for a meeting of the Disciples Women Leaders Council, where the 2014 Quadrennial Assembly of Disciples Women will be held (the Marriott Marquis in downtown Atlanta is headquarters). Specifically, Marilyn will be working as coordinator for the health fair, which includes a blood drive, a bone marrow donor drive, and eye exams. Also in Atlanta, she will be installed as president to plan and head the 2018 gathering of Disciples Women.

We are also happy that Marilyn is serving her first term as a trustee of Disciples History.

Continued from page 13

lectivity can make it more difficult to analyze causes and consequences of historic events. By studying flaws we can see that our spiritual forebears were ordinary people, not models of perfection. If we do not include mistakes and problems in our study then we are left with a glorious but wildly inaccurate perspective of Christian history that does us little good.

The past can feel comfortingly familiar to us — and it can seem disconcertingly strange. We feel kinship with our ancestors in the faith in a way that makes us feel connected, and we see ourselves as inheritors of a tradition that helps provide a foundation and some measure of security against the transience of the modern world. The less-familiar aspects of the past, on the other hand, can teach us perspective and the limits of our brief time on earth.

Christians in the past lived in societies very different from our own. They did not think the way we do, except perhaps in the most basic matters of faith. The cultural differences and beliefs between past and present are significant. We should not make the mistake of thinking that the past is a familiar echo of the present. But it would be equally mistaken to think that there is no continuity with the past.

Continuity is best understood in historical study by looking at trends and themes, patterns and perspectives. From the beginning Christians have had a strong investment in history, seeking to hold together in one story both continuity and discontinuity. The most prominent part of this story is that of the Christ. He represents continuity because his coming was the fulfillment of prophecy, and yet he represents discontinuity because he changed everything and turned the world upside down.

The sense of the difficulty in understanding the past should reinforce for us an awareness of the range of human expression and behavior that can be counted as Christian. And the sense of continuity reinforces our acknowledgement that what we have received others have made possible.

An attitude that is not capable of engaging with the past of the Church is also likely to be closed off from the changes and challenges of the present. Coping with and resolving these challenges is much harder if we have not mastered the discipline of questioning our roots and if we are wedded to assumptions about the obvious rightness of where we presently stand.

To truly understand the lessons of the past we must have humility in the face of the narrowness of our own contemporary experience and openness before the expanse of human history. Our own cultural assumptions often run so deep that we do not see them, and we are made uncomfortable when we encounter historic texts and events that contradict our preconceptions. Calling into question facts and beliefs we assume to be accurate causes cognitive dissonance, confusion, and even anger. The issues that are most likely to stir these feelings most often involve examining the proper roles and spheres in our spiritual communities, both past and present. It is a sign of spiritual growth to be able to encounter these new/old concepts on their own terms and learn from them in an open-minded manner. God speaks to us in a manner that we cannot hear if we are standing in place; we must be growing in love and faith or the message is lost on us.

Understanding challenges confronted and overcome (or not) in the past gives us encouragement and perspective for the present. Many congregations have had heated debates over the past few decades (actually, since the beginning) on various kinds of innovations. Those in favor of them have been frustrated by the perception that their opponents believe that they argue only from current social attitudes. Those who defend existing conventions are also frustrated because they feel their views are automatically dismissed as reactionary or rationalizations for prejudice. Traditionalists sometimes miss the point of history because they don't anticipate being confronted with something unexpected from the past. Progressives sometimes miss the point because they may not anticipate being challenged by history in any relevant way. Having a historical perspective helps us in our discernment of what is allowable, even desirable, for the continuing integrity of the

Church.

Our historical understanding requires that we listen carefully and humbly to the voice of God and the voices of past servants. We will discern that there are ways of being faithful other than those to which we have grown accustomed. And whatever traditions are behind our stories as God's people, we should recognize that they are part of what makes us who we are as believers.

Sara Harwell, M.L.S., M.A. is Vice President and Chief Archivist of



Disciples of Christ Historical Society.

Disciples History Magazine
is just one benefit of membership.



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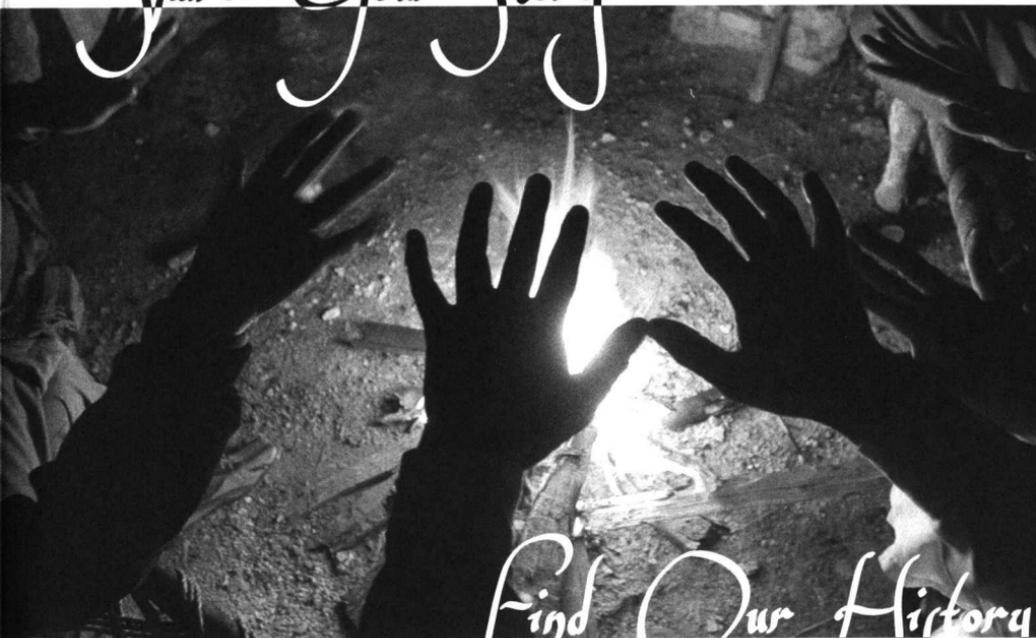
The change, it had to come,
We knew it all along...
And the world looks just the same
And history ain't changed.
I'll tip my hat...
And smile and grin at the change
All around.*

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*Peter Townsend (The Who, *Who's Next*, MCA Records, 1971)

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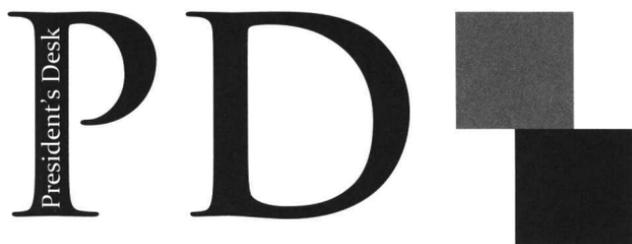
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Keeping history alive is why we exist at DCHS. The church has given us a sacred mission – trusting us to keep the historical documents, books and artifacts safe and accessible.

Over the past few months, the Board of Directors has kept this sacred trust before us in making difficult decisions during challenging times. In the months that

As we work through these challenging times, we covet your prayers and more importantly your financial support.

are ahead of us, we will continue to keep this mission at the heart of our discernment, discussions and

decision-making. Our priority is keeping the archives secure and accessible to the Stone-Campbell family, researchers, and those who want to know our story.

Recently, the Society hosted Central China Television (CCT) and Global Ministries of the Christian Church. CCT was researching a documentary on the Nanjing Drum Tower Hospital and in particular the Christian-mission personnel who saved over 200,000 lives dur-

ing the Japanese invasion of World War II. Having pictures, stories, documents and diaries accessible, strengthens our global partnership and witness.

In the coming year, the board of directors will face serious challenges and opportunities to explore new ways in which we serve the Stone-Campbell family. As we work through these challenging times, we covet your prayers and more importantly your financial support.

We are blessed with this sacred mission. We are grateful for your partnership, as together, we keep history alive!

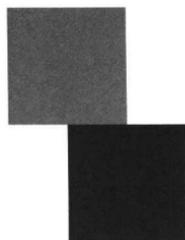
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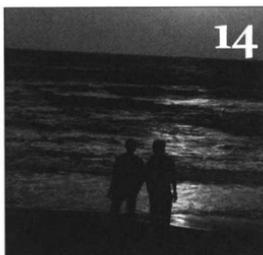
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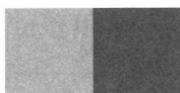
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By Nadia Lahutsky



Vatican II: Human Flourishing and Me
By Phillip R. Love



Jennie Stoddart
Columbus, Ohio

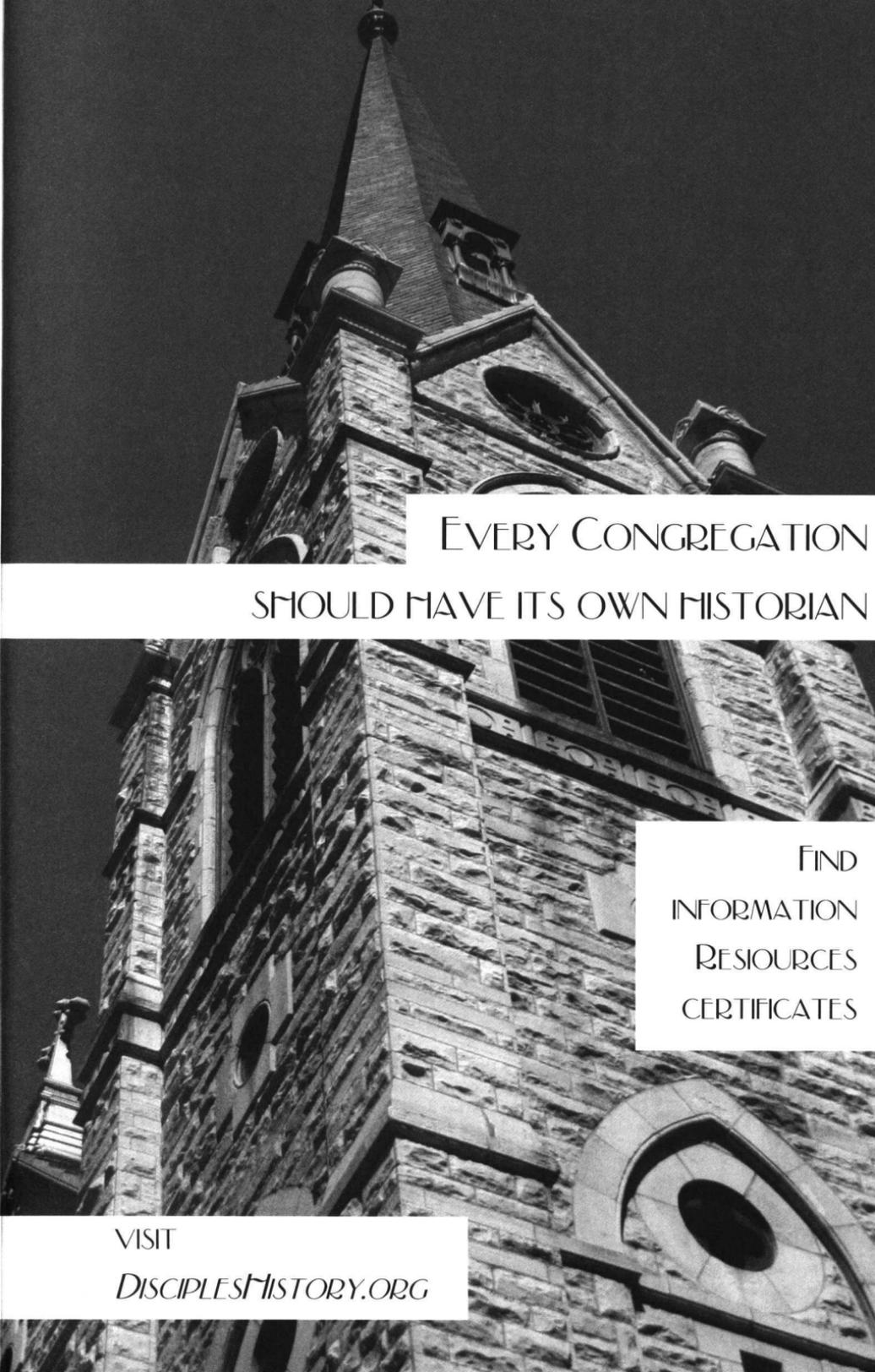


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WE OWE IT TO OUR FUTURE

Disciples and Vatican II

By Nadia Lahutsky

Just how did Disciples come to attend a great council of the Roman Catholic Church?

We are in the midst of marking the fiftieth anniversary of Vatican II. Many people are familiar with the story—perhaps apocryphal—that identifies the original idea as coming from the 1959 Week of Prayer for Christian Unity when, the still quite new, Pope John XXIII asked himself what else he could do for Christian Unity and decided to call a council. He announced, at the same time, a Roman diocesan Synod, a gathering of clergy, items of quite dissimilar magnitude. In August 1959, he indicated his desire that non-Catholics be present at the Council.¹ Confusion ensued when two months later Cardinal Tardini, Secretary of State, said in a press conference that the question of non-Catholic observers was under study, “but that he thought it probable that they would be welcome if they wished to come.”² Not a very warm invitation.

Pope John then exercised his authority and announced in late June 1960 that “representatives of the separated brethren will be called to assist at the great meeting of the Church.”³ Unfortunately, the Holy Office had recently reiterated its prohibition of Catholics from attending any World Council of Churches meetings as official observers. Assuming ecumenical reciprocity, how could non-Catholics come to the Council, let alone feel impelled to ask for an invitation? The newly established Secretariat for Promoting Christian Unity (hereafter SPCU) had plans to send five observers to the 3rd World Council of

Churches General Assembly in New Delhi. When those names were sent to the Holy Office for approval, Cardinal Ottaviani said, "Go as journalists."

This little incident gives but a hint of the kind of complications that surrounded, early on, the very idea of the presence of Protestants and Orthodox at what Roman Catholics would call an ecumenical council (terminology which itself is especially offensive to Orthodox sensibilities). It presented such a novelty, especially to the Roman curial mind, that it is a wonder this dream came true at all.

That it did was because Pope John institutionalized it by establishing the Secretariat for Promoting Christian Unity, under the leadership of scripture scholar Cardinal Bea. The Secretariat made steady progress in formulating the rules for observers.

Conversations over the course of 1961 focused on these conditions and resulted in a proposal made to the

"I believe we owe it to our own future to have an observer at the Vatican Council if one would be accepted . . . It is bound to be interesting and have an importance of some kind which cannot at this point be prejudged but which cannot be ignored"

Central Preparatory

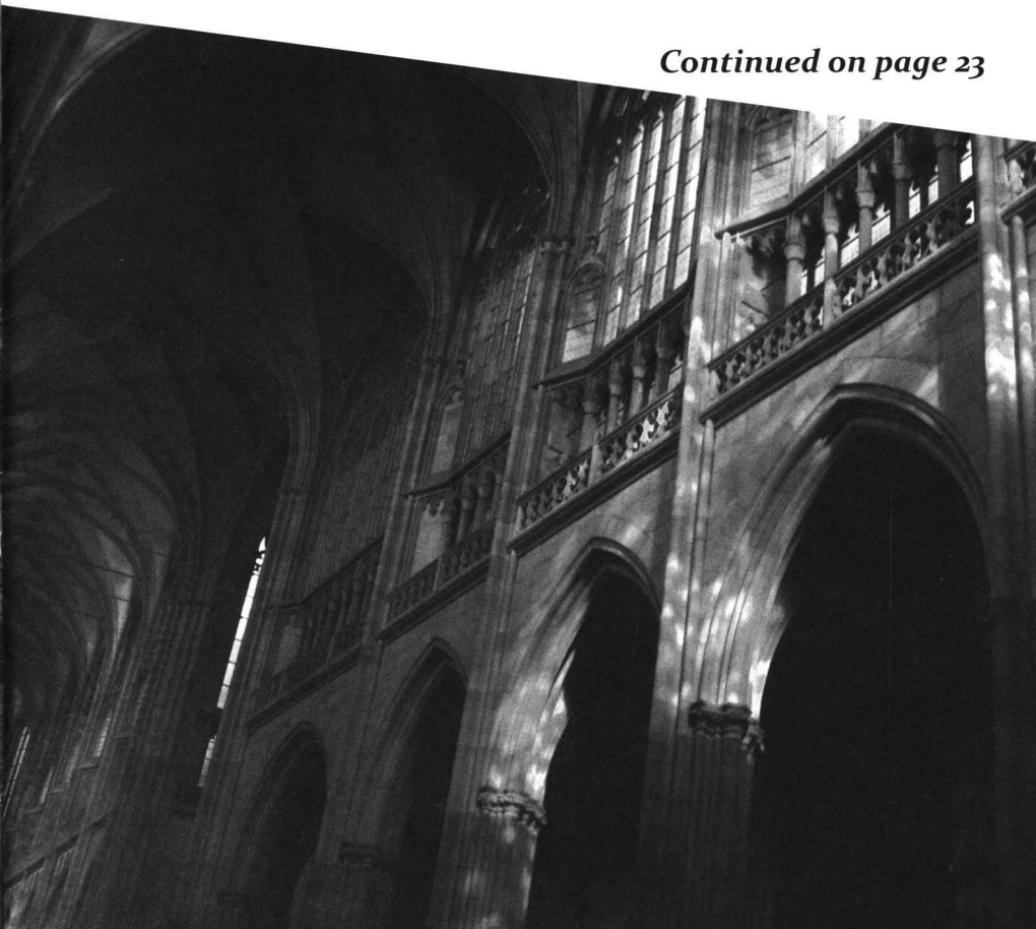
Commission in November identifying

these conclusions: 1) Non-Catholic Christians would be admitted to the Council, under specific conditions yet to be worked out; 2) The SPCU would contact various Christian communions to determine interest and issue formal invitations to the positive responders; 3) the Catholic Church would let the communions decide whom to send; 4) The observers would have the right to be present at all sessions—formal and deliberative.⁴ Thus was one man's dream turned into reality by the work of a committee. Additional points were added in June 1962 when the Central Preparatory Committee finalized conciliar rules. These rules reaffirmed that observers could attend as auditors all general congregations (daily deliberative sessions), and all other public sessions, but not meetings of the various conciliar commissions.

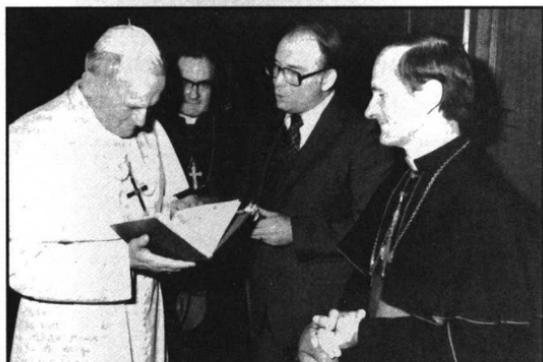
They were free to communicate with their sponsoring bodies, but they were expected to maintain conciliar secrecy, enjoined upon all present. The Secretariat was charged with the responsibility for supervising relations between the observers and the Council.⁵

The ecumenical observers had extraordinarily good seats, just beneath the statue of St. Longinus, near the papal throne for opening ceremonies or the Presidents' table for daily congregations. They had simultaneous translations provided and briefing sessions sponsored by the SPCU occurred every Tuesday afternoon. Observers could not be present at the working meetings of the Commissions where documents were drafted, but the special briefing sessions were almost as good. From the 300 theological experts at the Council, one or two chosen by the SPCU gave a talk on an issue being debated on the Council floor and response(s) would follow from the observers, the group

Continued on page 23



Declaration and Address copy
presented to Pope John Paul II



Dr. Paul Crow presented a copy of Thomas Campbell's *Declaration and Address* to Pope John Paul II. The volume was provided by Disciples of Christ Historical Society. Pictured with the Holy Father and Dr. Crow is Bishop Stanley J. Ott of New Orleans (who was co-chair with Dr. Crow of the Disciples/Roman Catholic Dialogue), and in the background, Bishop Kevin McNamara of Kerry, Ireland.

Discipliana, Spring 1979

Audible Archive

“An important component of each of our dialogue sessions is the time we spend together in daily worship and prayer. In those moments we are reminded that the unity we seek is finally a gift of the Holy Spirit.”



—D. Newell Williams, President of Brite Divinity School at TCU, at the 2014 Disciples/Roman Catholic Dialogue, which met in January at the Thomas W. Phillips Memorial Archives in Nashville, Tennessee.

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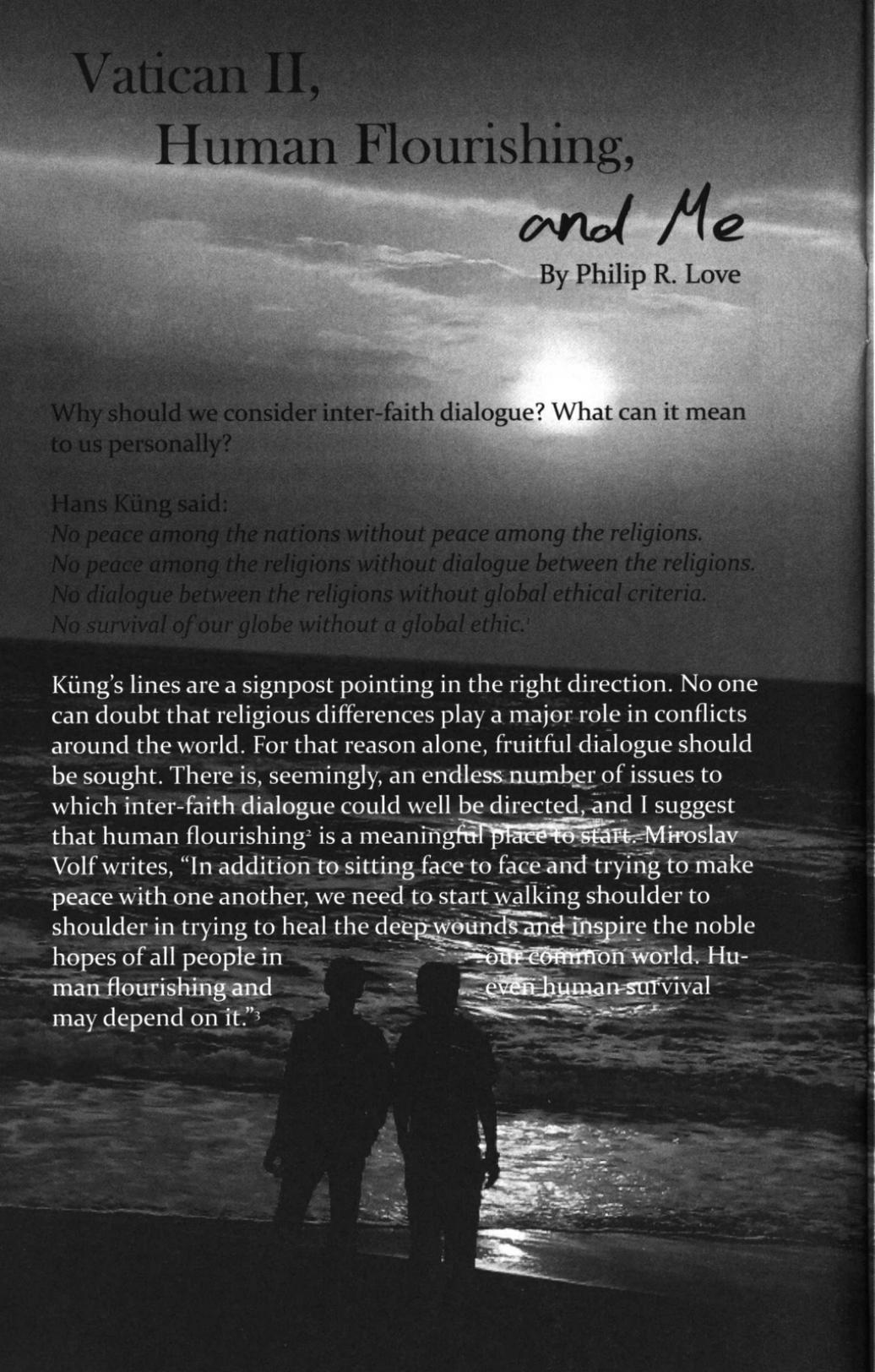
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Vatican II, Human Flourishing, and Me

By Philip R. Love

Why should we consider inter-faith dialogue? What can it mean to us personally?

Hans Küng said:

*No peace among the nations without peace among the religions.
No peace among the religions without dialogue between the religions.
No dialogue between the religions without global ethical criteria.
No survival of our globe without a global ethic.¹*

Küng's lines are a signpost pointing in the right direction. No one can doubt that religious differences play a major role in conflicts around the world. For that reason alone, fruitful dialogue should be sought. There is, seemingly, an endless number of issues to which inter-faith dialogue could well be directed, and I suggest that human flourishing² is a meaningful place to start. Miroslav Volf writes, "In addition to sitting face to face and trying to make peace with one another, we need to start walking shoulder to shoulder in trying to heal the deep wounds and inspire the noble hopes of all people in our common world. Human flourishing and even human survival may depend on it."³

For my part, a bit of human flourishing came in the form of a new relationship. In 1966-1967, I was a senior in high school in the Midwest in the United States. During that year, my family hosted a student from Parma, Italy. All these decades later, we are still more than friends—we are brothers. My family and I were Protestant; Valerio was Catholic. Valerio often attended church with us, and I sometimes attended Mass with him. We had many long talks about religion, and explored the differences between our traditions. My youthful cynicism turned to genuine respect for the Catholic Church during those talks. That was 1966. A few years earlier, perhaps none of that could have happened.

Vatican II enabled and encouraged inter-faith dialogue. It enabled and encourage human flourishing. Continuing that dialogue despite its many challenges can help to create a more just and peaceful world.



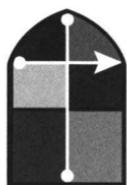
**Philip R. Love, M.A., M.A.R.S., is
Chair-Elect of Country Club Christian
Church (Disciples of Christ) in Kansas
City, Missouri.**

Endnotes

¹ Hans Küng, *Tracing the Way: Spiritual Dimensions of the World Religions*, trans. John Bowden (London: Continuum, 2002), xv.

² Human Flourishing, or eudaimonia, is a state of being happy, healthy, and prosperous. For an overview of Aristotle's introduction of the term, see <http://www.noetic.org/blog/time-human-flourishing>.

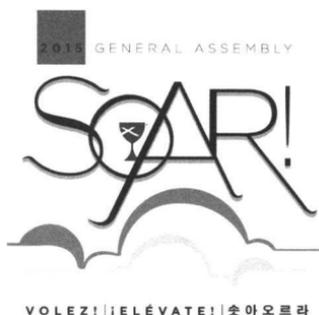
³ Miroslav Volf, "A Common Word for a Common Future," in *A Common Word: Muslims and Christians on Loving God and Neighbor*, eds. Miroslav Volf, Ghazi bin Muhammad, Melissa Yarrington (Grand Rapids: Eerdmans, 2010), 25.



STREAMLINES

noteworthy news and avouchments

Register Now for General Assembly 2015



The 2015 General Assembly will take place on July 18-22 in Columbus, Ohio. Education at the 2015 General Assembly will expand on the Learning Track model that was explored at the 2013 General Assembly. Five educational tracks will be offered – Innovate, Administration, Justice, Global/Ecumenical and Faith Formation.

Registration information is available at Disciples.org

Historical Society New Operating Hours

Disciples of Christ Historical Society has new operating hours. The Society will be open Tuesday, Wednesday and Thursday from 9 am to 3 pm Central Time. The staff will respond to research requests Monday thru Friday. You can visit the Historical Society online at DisciplesHistory.org.

Stone-Campbell Dialogue Explores New Church Development

An estimated 250-300 members of Churches of Christ, Disciples of Christ, and Christian Churches and Churches of Christ came together for an evening worship service and observance of the Lord's Supper on Oct. 5 for the 19th meeting of the Stone-Campbell Dialogue.

The theme of this year's event was "It Doesn't Look Like Church To Me," which focused on the development of new churches in the changing context of North American society.

Connecting with Watkins, other Disciples

For the last year or so there has been a renewed emphasis on who we are as the Christian Church (Disciples of Christ). Just what is it that binds us together as a denomination? The identity statement - *We are Disciples of Christ, a movement for wholeness in a fragmented world. As part of the one Body of Christ, we welcome all to the Lord's Table as God has welcomed us. - sets out some of the basics captured particularly in the words movement, wholeness, welcome and table.*

A series of videos and study guides are available on disciples.org/our-identity with closed caption versions in Spanish, French and Korean with accompanying study guides. Also, General Minister and President Sharon Watkins has written a book *Whole: A Call for Unity in a Fragmented World*. In it she reflects and shares personal stories that deepen our understanding of our life together.



The goal is that every Disciple congregation will take a few weeks to emphasize our identity with the available video study materials, a sermon series or a book study before we gather together again to SOAR! at General Assembly 2015 in Columbus, Ohio. In the time in between, you are invited to join the Vision for Mission Facebook group and share results of your study. As we move further into the 21st century, we can explore new ways to identify and carry out mission together locally and globally.





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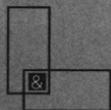
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MEMBER PROFILE



Jennie Stoddart

Home:
Columbus, Ohio

After high school Jennie worked at Ohio's Camp Christian in Magnetic Springs and then the opportunity presented itself to keep involved by accepting the position as the Office Administrator at the Christian Church in Ohio's Regional Church Office. That was 10 years ago now and there's been no looking back.

Jennie is an Executive Member of the Disciples History Board and a freelance photographer on the side. Her other passion is movies. Jennie also participates in marathons with Disciples International Racing Team.

History is such a fascinating subject, with nearly limitless opportunities to learn. Jennie finds history, especially the history of our beloved church, to be so important. She believes that everyone should all know where we came from and how it has shaped and continues to shape who we are.

themselves choosing their spokesmen.⁶ These Tuesday afternoon sessions seem to have been thoughtfully designed, deepening mutual understanding and encouraging friendships.

Having set the Vatican stage for this story, we now turn our attention to those who would travel to Rome. Disciples of Christ had long been deeply immersed in the work of the Ecumenical Movement. "Christian unity is our polar star" has been one of the slogans by which Disciples have tried to live their corporate life. How did Disciples receive news from Rome about the proposed ecumenical council? Might a Disciple have been first in line to inquire where to be and when to arrive? Maybe.

William Barnett Blakemore, Dean of the Disciples Divinity House at the University of Chicago, had read about Pope John XXIII's welcoming comments on the topic of future observers at the upcoming council and was prompted to send a letter in January 1962 to the President of the Board of the Council on Christian Unity. He noted, "I believe we owe it to our own future to have an observer at the Vatican Council if one would be accepted . . . It is bound to be interesting and have an importance of some kind which cannot at this point be prejudged but which cannot be ignored"⁷

Meanwhile, in Indianapolis, many persons were engaged in conversations on this topic. The Executive Committee of the Council on Christian Unity in late June authorized George Beazley as Executive Secretary to send—as his own suggestions—five names to the (Stone-Campbell) World Convention General Secretary Jesse Bader: W. E. Garrison, Searle Bates, Ralph Wilburn, Ronald Osborn and Richard Pope, in that order.⁸

From an early twenty-first century perspective, clearly the Indianapolis-based Council on Christian Unity had most of the ecumenical credentials. It was related with what was then called the International Convention of the Christian Church (Disciples of Christ), the strongest antecedent to what became in 1968 the Christian Church (Disciples of Christ) in the United States and Canada. This is the group within the Stone-Campbell tradition that has, generally, been willing to put itself on the line in support of ecumenical relationships.

Jesse Bader was at Vatican II from opening day on October 8 (with a seat in the front row) until November 16. He filled several small lined notebooks with entries that offered a summary of each day's proceedings. He would comment on the nature of the opening mass (e.g., October 24 was according to the Byzantine Rite), any announcements (e.g., that same day, it was noted that four Council Fathers had died), and then he would indicate the topic of discussion (the Schema on the Liturgy). A "C" meant Cardinal, "B" for Bishop and then a précis of what each said. Perhaps he was extending to his journals the injunction to secrecy imposed on all participants.⁹ He was quite faithful in keeping the notebooks, some comments being more extensive than others. Then his commentary abruptly ended. Why? The minutes of the executive committee meeting for World Convention, held on November 30, offers a promising clue. He was likely returning to the States so he could preside over this meeting. Those same minutes include the decision to approve sending another representative to the next session (understood to be May – June 1963). However, it was not to be Bader.¹⁰ On August 19, 1963, Jesse Bader died in a New York hospital, a week after suffering a stroke. He was 77. His five "Reports from Vatican II" published in various "Brotherhood journals" are quite interesting; while colorfully written, they also contain considerable substance. He seems to have understood the significance of the first day of deliberations when his report dated October 18 caught the historic character of the delay in voting on conciliar commissions: this will not be a rubber-stamp council. Surely he might have heard talk of this sort, but it is not clear how many persons beyond the theological experts recognized the significance of that day.

William Baker, Chairman of the Scottish Committee of Churches of Christ (Disciples) served as the delegated observer at the second session.¹¹ Perhaps the allure of someone who was nearby and had his own funds was too much to pass up. Baker, too, wrote reports, called "Informal Observations," that were distributed, published in *The Christian* and his own "College News." He focused more than Bader on the character of the "ecumenical regard" shown among the delegate observers and between them and Roman Catholics. This may not be too surprising from someone who was virtually a professional ecumenist. Related, perhaps, to this point is the odd fact that his personal papers convey virtually nothing about his time at Vatican II. (His family deposited his papers in the Disciples of Christ Historical Society in the last ten years, and they are a treasure trove

for someone wanting to explore, a later Roman Catholic meeting, the 1967 Congress on the Laity. But they contain virtually nothing on Vatican II.)

Baker returned to the Third Session in 1964, but left after two weeks. By this time, the Secretariat for Promoting Christian Unity had determined that Disciples might have two delegate observers. Announcing his departure, Baker told Lawrence Kirkpatrick of the World Convention that he had too many tasks back in Great Britain requiring attention. He was replaced by Howard E. Short, formerly professor of Church History at Lexington Theological Seminary and at that time Editor of *The Christian*, the weekly magazine for Disciples in North America. Having explored every box of "The Short Papers" at Disciples of Christ Historical Society, I reached the conclusion that everything he had to say about his time at Vatican II he published in the pages of *The Christian*. It makes sense: an editor has the primary responsibility of filling the pages of the magazine.

The second, additional, Disciple observer to the Third Session of Vatican II (1964) was William Barnett Blakemore. He was present for two sessions. The Blakemore Papers at the University of Chicago are jammed with every document that passed through Council hands, plus countless letters to friends, probably most of them already supporters of the Disciples House at Chicago.

Blakemore's two-year appearance at Vatican II made him the Disciples standout. He had, early on, intuited the significance of the Council. By 1964, Blakemore preached on the implications of Vatican II, before he left and again on his return, in Rockefeller Chapel, at the University of Chicago. He spoke to countless religious and civic organizations in the Chicago area and beyond. He wrote the requisite reports and then some, publishing a lengthy theological analysis in *Mid-Stream*, the journal of the Council on Christian Unity.¹² He appeared on interfaith panels with Chicago priests; he represented the Disciples at the consecration of John Cardinal Cody in August 1965. He journeyed home from Rome by going eastward, stopping in South Africa and in Australia, his birthplace, describing his experiences at Vatican II and encouraging a deepening of ecumenical relationships in those places.¹³ He was very busy in the decade following the end of Vatican II. When Blakemore went to Rome in 1964 he was Associate Professor of Practical Ministry at the Divinity School. By 1970 he was Professor of Ecumenical Christianity at the Divinity School, evidence of his growing stature in an area he had not previously claimed as his specialty but one in which he

had certainly made a mark.

My interest in Disciples of Christ observers at Vatican II was nurtured by nearly two decades as part of the Disciples/Roman Catholic International Commission for Dialogue. Perhaps I can end this reflection with an anecdote. A few years ago I spoke on this topic to a “Theology on Tap” group, invited by a former student. One of the 20-somethings asked: ‘Aren’t you afraid, in this ecumenical dialogue stuff, that you’ll lose sight of your own faith?’ I answered him with what is a kind of truism in ecumenical work: Rather than losing your own identity, you find that you have to dig deeper into it in order to engage effectively in dialogue. That certainly turned out to be true for those Disciples who were designated observers at Pope John’s council.



Nadia Lahutsky, Ph.D., is Associate Professor and Chair of the Department of Religion at Texas Christian University.

Endnotes

¹ Giuseppe Alberigo, “The Announcement of the Council,” in *The History of Vatican II, Vol. I, Announcing and Preparing Vatican Council II: Toward a New Era in Catholicism*, Giuseppe Alberigo, ed., Joseph A. Komonchak, ed., English version, 1-7, and Joseph A. Komonchak, “The Struggle for the Council During the Preparation of Vatican II,” (Maryknoll, NY: Orbis, 1995), 318-20. Hereafter HVII.

² *Ibid.*

³ HVII, Vol. 1, 319.

⁴ HVII, Vol. 1, 319-21.

⁵ HVII, Vol. 1, 323.

⁶ These details are delightfully presented in Douglas Horton, *Vatican Diary, 1962: A Protestant Observes the First Session of Vatican Council II*, (Boston: United Church Press, 1964), 18-21.

⁷ W. B. Blakemore to W. Jarman, Jan. 15, 1962, Blakemore Papers, Special Collections Research Center at the University of Chicago Library, Box 102, Folder 1.

⁸ “Minutes of the Executive Committee, Council on Christian Unity,” June 27, 1962, Council on Christian Unity, Beazley Papers, Disciples of Christ Historical Society, 32/H 4. The Executive Committee was eager to keep the exchange of names as a personal action rather than an institutional one.

⁹ “Notebooks,” Jesse Bader Papers, Disciples of Christ Historical Society, PP 20, Series II, Box 3.

¹⁰ “Minutes of the Executive committee of the WC, November 30, 1962, in the archives of the WC.

¹¹ *The Christian* carried the announcement, 101: (May 5, 1963): 648.

¹² W. B. Blakemore, “Vatican II Shall Become Protestant Heritage—Also,” *Mid-Stream* 5(No. 2): 115-135.

¹³ W. B. Blakemore to Lawrence Kirkpatrick, January 26, 1966 on his willingness to be named chair of such a committee. He notes that not all WC supporters he met were very ecumenically minded. Blakemore Papers.

My thanks to librarians and staff at Disciples of Christ Historical Society, the University of Chicago Library Special Collections, and to Rev. Ryan Motter for help in locating material.

Though I've said it all before,
I'll say it once again:
Everyone needs
something to believe in.*

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*Kerry Livgren, Kansas *Monolith* (Epic Records, 1979)



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