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Dr. Paul Arthur Washburn's Speaking on the Union of the Evangelical United Brethren and Methodist Churches: A Rhetorical Analysis

Robert D. Rosebraugh

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DR. PAUL ARTHUR WASHBURN'S SPEAKING ON THE UNION
OF THE EVANGELICAL UNITED BRETHREN AND METHODIST CHURCHES:

A RHETORICAL ANALYSIS
(TITLE)

BY

Robert D. Rosebraugh

THESIS

SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF

Master of Arts

IN THE GRADUATE SCHOOL, EASTERN ILLINOIS UNIVERSITY
CHARLESTON, ILLINOIS

1968
YEAR

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CHAPTER I

NATURE AND PURPOSE OF THE STUDY

The Introduction

In Dallas, Texas, on April 23, 1968, what had been discussed for nearly two centuries became a reality when about 750,000 Evangelical United Brethren and ten and one half million Methodists became one as official organic union brought into being a new church--the United Methodist Church. A man who influenced that union was Dr. Paul Arthur Washburn.

Dr. Washburn was called to the position of Executive Director of the Evangelical United Brethren Church Commission on Church Union in 1964,¹ in order that the action of the 1962 General Conference which called for the preparation of a definitive Plan and Basis of Union might be implemented.² In that demanding, responsible, and interpretative position, Dr. Washburn gave leadership which played a very important role in the final approval of The Plan of Union and the ultimate consummation of organic union.

Speeches given by Dr. Washburn while serving as Executive Director influenced church union. K. James Stein, Associate Professor of

¹Interview with Dr. Paul A. Washburn, June 5, 1968.

²Charles C. Parlin, Sr., "Questions and Answers," Our Churches Face Union, ed. J. Gordon Howard, Roy H. Short, and Paul A. Washburn (Dayton: The Otterbein Press, 1965), 43.

Church History at the Evangelical Theological Seminary, said of Washburn ". . . he is able to get to the heart of an issue with precision and then to speak persuasively concerning his point of view."³ President of the Evangelical Theological Seminary, Wayne C. Clymer said: ". . . I think that Mr. Washburn is a persuasive speaker and that persons would be moved in the direction of his convictions."⁴ After observing Washburn's rhetorical efforts A. L. Schilling, President of North Central College, declared that "his presentations compelled all interested persons to realistically confront this important decision with basic facts and understanding."⁵ Dr. Washburn also pointed out that the general end of his speeches was persuasion. About his speeches and the Church Union issue, he asserted: ". . . I think that it wouldn't have happened if we hadn't had the intention to persuade."⁶

These testimonies reveal, then, that the speaking of Dr. Washburn was influential in the union of the Evangelical United Brethren and Methodist Churches. This study, therefore, observed the development and significance of ideas set forth in selected speeches by Dr. Washburn that dealt with the issue of union between the two denominations.

³Letter from Dr. K. James Stein, Associate Professor of Church History at the Evangelical Theological Seminary, Naperville, Illinois, July 10, 1968.

⁴Letter from Dr. Wayne C. Clymer, President of the Evangelical Theological Seminary, Naperville, Illinois, July 5, 1968.

⁵Letter from Dr. A. L. Schilling, President of North Central College, Naperville, Illinois, July 5, 1968.

⁶Interview with Dr. Washburn, June 5, 1968.

Origin of the Study

The writer of this paper became a member of the Church of the United Brethren in Christ during his latter adolescent years and a part of the newly formed Evangelical United Brethren Church in 1946, then in 1954 I was ordained a minister in the Illinois Conference of the Evangelical United Brethren Church and became a member of the Central Illinois Conference of the newly formed United Methodist Church in 1968. Thus, the writer has had an interest in the life, the work, and the plans of the denominations involved in this study from an early age. No doubt my interest increased as my own involvement increased; however, a new dimension in the writer's interest in the Church Union issue developed when a disciplined study of rhetorical theory, public address, rhetorical criticism, persuasion, and numerous other theories relating to the whole field of communications was begun at Eastern Illinois University in September, 1967. While pursuing this discipline, I began to raise a number of questions about the rhetorical role of Dr. Washburn in the Church Union issue.

My personal interest in the rhetoric of Dr. Washburn dated back to the beginning of an acquaintance and friendship with Dr. Washburn when I worshiped with the congregation of First Church, Naperville, Illinois. At that time, Dr. Washburn was the pastor of First Church. In spite of this friendship, the writer attempted in this study to be as objective as was humanly possible.

Review of the Literature

At an early point in this study, an attempt was made to determine whether or not a similar study had been made or was in process. A review of issues of Together and Church and Home from 1964 until the present time revealed much discussion of the pros and cons of the Church Union issue; however, no analysis or evaluation of the five speeches contained in this study was discovered. Together was an official monthly interpretive magazine published by the Methodist Publishing House, Nashville, Tennessee; while Church and Home was an official monthly published by the Board of Publications of the Evangelical United Brethren Church, Dayton, Ohio. There were very obvious reasons for the fact that a study of Dr. Washburn's Church Union addresses had not been made nor was in process. First, only one of the five addresses was published. "Where is the Promised Land?" was published by the Commission on Church Union, Dayton, Ohio, for distribution to the lay and ministerial members of the annual conferences in the Evangelical United Brethren Church. Secondly, the original manuscripts of the other four speeches were not available for study by anyone until the original manuscripts were zeroxed by Dr. Washburn's office and mailed to me in May, 1968. In a letter of February 7, 1968, he stated:

The project which you want to undertake in analysis of my Church Union speeches is interesting to me and I think might even prove to be profitable for me as well as for you If you are not pressed for time on this matter and would be willing to wait until mid-May to receive copies of them I might be able to help you with the project.⁷

⁷Letter from Dr. Paul A. Washburn, Executive Director of the Commission on Church Union, Dayton, Ohio, February 15, 1968.

In a telephone conversation, Dr. Washburn emphatically stated that this study was the only study of his Church Union addresses which was in process or had been made.⁸

To further ascertain the originality of this study, certain indices of research in the field of speech were checked.⁹

Significance of the Study

The significance of this study was personal, rhetorical, and historical.

Wayne N. Thompson summarized the personal values for the author as follows:

The preparation of the thesis can be a rich educational experience, which (1) provides training in research methods; (2) requires the integration of the knowledge and the skills of several fields . . . (3) makes the student an 'expert' within a defined area; and (4) leads to conclusions regarding the theory and practice of rhetoric in our own time.¹⁰

Homer Hockett also advocated the personal values when he declared:

. . . a master's essay may make a real even if minor contribution to historical knowledge and thus become a source of justifiable pride on the part of the author. More important . . . is the

⁸Telephone interview with Dr. Paul Arthur Washburn, Dayton, Ohio, July 31, 1968.

⁹J. Jeffery Auer, "Doctoral Dissertations in Speech, Work in Progress," Speech Monographs, XXXI-XXXIV (1964-1967); Franklin Knower, "Graduate Thesis: An Index of Graduate Work in Speech," Speech Monographs, XXXI-XXXIV (1964-1967), Clyde W. Dow and Max Nelson, "Abstracts of Thesis in the Field of Speech," Speech Monographs, XXXI-XXXIV (1964-1967).

¹⁰Wayne N. Thompson, "Contemporary Public Address," Quarterly Journal of Speech, XXXII (October, 1947), 277.

discipline which should result from the use of the critical method.¹¹

In addition to the personal values, numerous rhetorical critics have outlined the values which may result from a study of American speakers. Donald C. Byrant, W. Norwood Brigance, and Marie Hochmuth Nichols have stated their editorial aim as "to continue the examination of men and women who, by oral discourse, have helped shape American ideals and policy."¹²

In this study, the speeches of Dr. Washburn were viewed as oral discourse which had a definite influence in shaping the ideals, the policies, and the theology of American Protestantism with particular influence upon the constituencies of the Evangelical United Brethren and Methodist Churches.

Further significance for this study related to the fact that rhetorical studies reveal historical problems. On December 27, 1939, A. Craig Baird, President of the National Association of Teachers of Speech, delivered an address in which he presented the relationship of speech to public affairs. In that speech, Baird identified five movements which were and still are a threat to the democratic way of life. He asserted:

To present the problem of the relation of speech to public affairs, may we inquire more specifically, what are the main threats against democracy in America today? Five movements, among others, may be singled out: first, the movement to limit freedom of speech; second, the rise of intolerance; third, the lack of information on public questions; fourth, the menace of subversive propaganda; and

¹¹Homer Hockett, The Critical Method in Historical Research and Writing (New York: The MacMillan Co., 1955), p. 12.

¹²Marie Hochmuth (ed.), History and Criticism of American Public Address (Vol. III; New York: Longmans, Green, and Co. 1955), Preface.

fifth, the movement of substitute dogma for debate. . . .¹³

Historical significance may be attached to this study because the five main threats to the democratic way of life which Baird singled out nearly three decades ago were also factors or dispositions which Dr. Washburn confronted as a speaker in the position of Executive Director of the Commission on Church Union.

This study, therefore, should have historical significance because it will give insight into the attitudes and actions of a segment of society at a given point in history.

This study should also have rhetorical significance as a study in which we learn something about the art of rhetoric from a speaker who was the official interpretive representative of the Evangelical United Brethren Church. In that position during the negotiations on Church Union and while he was interpreting The Plan of Union, Dr. Washburn's speeches revealed his response or reaction to the five threats set forth by Baird; thus, this study has rhetorical significance because history ultimately seemed to reveal that Dr. Washburn was the successful and influential representative of more than a two-thirds majority of the official voting lay and ministerial delegates of the thirty-two annual conferences in North America because an aggregate affirmative vote of 69.9% was received when the official vote was taken.¹⁴

Wayland Maxfield Parrish continued to point up the general value of the study of speeches as he described certain human assumptions and

¹³A. Craig Baird, "Speech and the Democratic Process: Deliberative Speaking in the Service of Democracy," Vital Speeches, VI (February, 1940), 243.

¹⁴Report of Evangelical United Brethren Voting on Methodist-E.U.B. Union received from Dr. Paul A. Washburn, Dayton, Ohio.

drives. He asserted:

Taking a deeper and more philosophical view, we may say that the study of speeches is worth while because all of man's activities are of interest to us and we assume that "in some sense human experience is worth while." The Greeks believed that one of man's great pleasures lay in learning new things. Such a doctrine can hardly be questioned when we contemplate the insatiable modern drive for learning and discovery¹⁵

As a historical study this thesis should be of value to some as an aid in understanding church history of this century and particularly this decade; this thesis should aid others in gaining additional insights into the "ecumenical movement" of this era.

Therefore, this study should have rhetorical and historical significance for others as well as the author.

Isolating and Defining the Problem

The purpose of this study was to analyze and evaluate selected speeches of Dr. Washburn which pertained to the union of the Evangelical United Brethren Church and the Methodist Church.

This study attempted to fulfill the interpretive function of the rhetorical critic. About this function of the rhetorical critic, Thomas R. Nilsen declared:

. . . that a vital function of speech criticism should be to interpret the meaning of speeches, not in the sense of clarifying what the speaker directly intends but in the sense of what the speech indirectly implies, for man and the society in which he lives.¹⁶

¹⁵Marie Hochmuth and Wayland M. Parrish (eds.), American Speeches (New York: Longmans, Green, and Co., 1954), pp. 2-3.

¹⁶Thomas R. Nilsen, "Interpretive Function of the Critic," Western Speech, XXI (Spring, 1957), 70.

Speeches are designed to have an effect upon the hearers, usually in the form of an act to be committed or a belief to be accepted. In addition, speeches inevitably foster a way of acting and a way of believing it is the function of the speech critic to reveal the way of acting and believing fostered by the speech and the possible consequences thereof. This is the more significant meaning of the speech for the society upon which it has its impact, and this meaning is primarily to be seen in the concept of man, the concept of ideas, and the concept of society embodied in the speech.¹⁷

Thus, this study is "idea" or "concept" centered.

The Working Hypothesis

Rhetorical research people suggest that once the research problem has been isolated and defined, a working hypothesis should be formulated. Hockett described a hypothesis as a "tentative conclusion about the facts observed,"¹⁸ the truth of which must be tested by further observation and study. The tentative conclusion which served as a working hypothesis for this study was that Dr. Washburn developed significant concepts of man and society in his Church Union addresses which were delivered during the process of organic union of the Evangelical United Brethren Church and the Methodist Church.

The phrase--during the process--should be understood to mean that period of time from Dr. Washburn's beginning as Executive Director in 1964 until the official declaration of union on April 23, 1968.

Organization and Materials of the Study

This study is divided into four chapters with each having a specific purpose or purposes.

¹⁷Nilsen, 76.

¹⁸Hockett, p. 7.

Chapter I provides an introduction into the nature and the purpose of the study. It also treats the origin of the study, a review of the literature, the significance of the study, the isolation and definition of the research problem, the working hypothesis, the organization of the study, and the criteria and method of rhetorical analysis.

Chapter II presents a brief historical overview of the origin, the growth, and the development of the denominations involved in the Church Union issue. This is presented to provide historical background as well as to delineate some of the historical and sociological forces which were operative and may have influenced the actions and beliefs of those involved in the Church Union issue. Chapter II also presents a rhetorical biography of the speaker, Dr. Paul Arthur Washburn.

Chapter III presents the analyses and the evaluation of the five major addresses relating to the Church Union issue which were written and delivered by Dr. Washburn. The five addresses which were selected were chosen to provide a sampling of different approaches to the Church Union issue which were used by Dr. Washburn. The first four speeches were chosen as representative addresses which were given during his first eighteen months in the position of Executive Director, and the address, "Where is the Promised Land?", was chosen because it was the final address given by Dr. Washburn before the Church Union vote was taken in the thirty-two annual conferences in North America. This final speech was heard by the officially elected lay and ministerial delegates of the annual conferences. An aggregate affirmative vote of a two-thirds majority was required in order for Church Union to be voted. These thirty-two annual conferences include areas in Canada and

the United States encompassing thousands of congregations from Northwest Canada to the tip of Florida.

The five addresses which were the basis of this study are:

"Diction for Ecumenicity"	Written January 17, 1965.
"The Will of God and Church Union"	Written January 22, 1965.
"Local Ecumenicity Thru Ministry to the People of God"	Written January 24, 1965.
"Church Order, A Vehicle of the Holy Spirit"	Written May 25-26, 1965.
"Where is the Promised Land?"	Written March, 1967. ¹⁹

This study does not provide a complete listing of the specific speech situations and the dates because of the numerous times the addresses were given. Dr. Washburn delivered his addresses to a variety of audiences which varied in size of attendance. The partial listing below provides information on some of the audiences which heard his address, "The Will of God and Church Union."

Ohio State Pastor's Convocation--January 25, 1965--Attendance 330.	
Trinity Church, Detroit--January 26, 1965--Attendance 250.	
District Meeting of laymen and ministers--January 31, 1965--	Attendance 150.
District Meeting of laymen and ministers--Greensburg--February 7, 1965	Attendance 120.
Grace Church, Naperville, Illinois	Attendance 150.
First Church, Mt. Carmel, Illinois	Attendance 250.
First Church, Mattoon, Illinois--May 4, 1965--Attendance 60.	
First Church, Aurora, Illinois--May 6, 1965--Attendance 80.	
First Church, Tyrone, Pa.--April 27, 1965--Attendance 250. ²⁰	

There is no question concerning authenticity of the texts because Dr. Washburn personally provided the author of this study with zeroxed or printed copies of his original speech manuscripts.

Chapter IV presents a summary and general conclusions relating to the findings of this study.

¹⁹Information provided by Dr. Paul A. Washburn, Dayton, Ohio.

²⁰Information provided by Dr. Paul A. Washburn, Dayton, Ohio.

Three appendices and a bibliography follow Chapter IV. Appendix A presents letters, a denominational family tree, and other miscellaneous material. Appendix B provides a transcription of a taped interview with Dr. Washburn. This interview was conducted at the First United Methodist Church, Carbondale, Illinois, on June 5, 1968. Appendix C contains copies of the five major addresses written and delivered by Dr. Washburn.

The bibliography provides a listing of important background and source materials for this study.

The Criteria for the Rhetorical Analysis

This study approached the speeches of Dr. Washburn in terms of the speaker's ideas or concepts.

Parrish asserted:

. . . . A great speech cannot consist of mere eloquent nothings. It must deal with great issues, not with trivial ephemera. And the critic must consider whether the orator is actuated by lofty ideals of justice, honor, liberty, and the like, or whether he is concerned with such local and temporary matters as balancing this year's budget or getting a subsidy for farmers. It is true that persuasion may be as skillful in small matters as in great, but we cannot divorce the value of speech from the value of the ideas with which it deals.²¹

Agreement is found in Thomas R. Nilsen's suggestion that the difference between what a speaker does with an idea in a given case and what he might have done is actually a measure of his failure.²²

The focus of this study is on Dr. Washburn's concepts and the implications of his concepts for the individual, the churches, and

²¹Hochmuth and Parrish, p. 14.

²²Nilsen, 74.

society. This study, therefore, departs from the traditional manner of handling rhetorical criticism in that it seeks not only to discover means of persuasion but also to evaluate the "pattern of thought and action fostered by the speech."²³ By this is meant a concern with what Nilsen called the "intermediate effect" of the speech, i. e. "the method decision," rather than the "terminal effect."²⁴

Therefore, it seemed that this approach was especially appropriate to the circumstances associated with Dr. Washburn's speaking because Nilsen's approach is based upon the belief that in democratic situations, the method of reaching the decision is important. Indeed, Nilsen even suggested that in such situations, the method of arriving at a decision may be more important than the decision itself.²⁵

In order that this study would have direction and focus, it became necessary for the author to abstract a number of questions. With only one exception, the questions which served as a criteria for analysis and evaluation were abstracted from Nilsen's "Interpretive Function of the Critic." The one exception involved a list of the forms of verbal support which was taken from Principles and Types of Speech by Alan H. Monroe.

Earlier in this study, it was indicated that this study was idea or concept centered; thus, the first question was concerned with the speaker's basic concepts. The first question was: What basic concepts were revealed by Dr. Washburn's Church Union addresses? Nilsen believed

²³Nilsen, 72.

²⁴Nilsen, 71.

²⁵Nilsen, 71.

that the more significant meaning of the speech was primarily to be seen in the speaker's concept of man, his concept of ideas, and his concept of society which is embodied in his speech or speeches.

Nilsen affirmed that a speaker has the tremendous responsibility of shaping or re-shaping a person's image of man, for a person's life contracts or widens as his beliefs about himself and others become narrow or large.²⁶

When summarizing Nilsen declared:

The speaker's concept of man is reflected in the manner in which he speaks, the language he employs, the information he presents or fails to present, the issues he chooses, the questions he raises, the faiths he generates, the doubts he implies, the feelings he appeals to, the process of choice he inspires.²⁷

Nilsen further believed that the speech critic should raise a number of questions which would reveal a speaker's concept of man; thus, the following questions have been abstracted from Nilsen's discussion in order that Dr. Washburn's concept of man might be more clearly understood.

1. Did the concepts reveal an image of man as a being of intrinsic worth?
2. Did the concepts reveal an image of man as a being who derives his worth from accomplishments, possessions, characteristics, or creed?
3. Did the concepts reveal an image of man as a being with a capacity for wisdom and rational choice?
4. Did the concepts deal honestly with man realistically relating him to the problems that he faced?²⁸

As Nilsen discussed his theories regarding concept of man, concept of ideas, and concept of society, he indicated that a speaker's

²⁶Nilsen, 72.

²⁷Nilsen, 72.

²⁸Nilsen, 72.

concept of ideas is inseparable from his concept of man,²⁹ thus, this concept was considered as it related to the speaker's use of his basic concepts. While the implications of the concept of society will be discussed at a later point, the importance of it will now be noted.

Nilsen asserted:

Our interest in man and society stems from the fact that man fulfills himself only in a social context, through his interactions, direct and indirect, with other men. We are thinking of society here as a set of relationships among people, a pattern of interactions among men, that remains more or less stable. We do not conceive of such a set of relationships as an end in itself, but rather as a means to an end, the end being the fulfillment of man. . . .The speaker's concept of society must be seen in the values the speech embodies and the social processes it promotes.³⁰

After having abstracted the basic concepts of Dr. Washburn which were revealed by his Church Union addresses, this study examined the development, the support, and the use of Dr. Washburn's basic concepts. Thus, the second major question was: How did Dr. Washburn support, develop, and use his basic concepts?

This second major question made it necessary to raise other questions, for Alan H. Monroe outlined the real necessity of forms of verbal support. He declared:

Human beings, especially when they compose an audience, are not inclined to accept abstract ideas, bare and unadorned. Nor will they easily believe a proposition or act upon a proposal with proof or stimulation.

.....
We may define these forms of support as the types of speech material which are used to amplify, clarify, or prove a statement in order to make it more illuminating or convincing to an audience. Without such supporting material, the thoughts in a speech may be as well organized as the bones in a skeleton,

²⁹Nilsen, 73.

³⁰Nilsen, 74.

but they will be equally bare and unappealing. The forms of support are the flesh and blood which bring your speech to life.³¹

A question which focused the second major question was abstracted from Monroe's discussion. It was: What were the chief forms of verbal support used by Dr. Washburn? This question was made more specific by the list of supporting materials provided by Monroe. He stated:

In general, there are seven forms of verbal support which may be used to develop the ideas in a speech:

1. Explanation.
2. Analogy or Comparison.
3. Illustration (detailed example).
 - A. Hypothetical illustration.
 - B. Factual illustration.
4. Specific Instances (undeveloped examples).
5. Statistics.
6. Testimony.
7. Restatement.³²

Another question which helped focus the second major question was abstracted from the material by Nilsen. It was: Did Dr. Washburn support and develop his basic concepts in a manner so that they were used instrumentally or manipulatively? Nilsen stressed the importance of the speaker's use of his basic ideas or concepts. He affirmed that if the speaker used ideas instrumentally his primary concern was for the validity of the ideas and for the creative action that they would evoke. If ideas were to be used manipulatively, then the speaker's concern was not for their creativeness but for their contrivance. Nilsen stated:

The essential question is this, does the speech present ideas so that they take on added meaning, so that they relate to other significant ideas, so that the listener can see the world a little

³¹Alan H. Monroe, Principles and Types of Speeches (5th ed.; Chicago: Scott, Foresman, and Co., 1962), pp. 194-195.

³²Monroe, p. 195.

more as a whole and can use his own intelligence more effectively than before; or does the speech perpetuate narrow meanings, isolate ideas, avoid critical appraisal, and use ideas as pushbuttons to trigger off preselected responses?³³

In interpreting the Nilsen approach, his concern about the speaker's concept of man and society has been stated and re-stated; therefore, according to Nilsen a speaker's basic concepts ought to be viewed in relationship to the individual, groups of individuals, and society. With this observation in mind, the third major question was abstracted. The third and final major question was: What did the basic concepts of Dr. Washburn imply for the individual, the churches, and society? Nilsen believed that certain pointed questions ought to be asked so that the implications of a speaker's basic concepts could be clearly understood; thus, the reason for two more questions which aided in sharpening the focus of the third major question.

1. What did the addresses imply about the rationality, the tolerance, and the moral autonomy of the individual?
2. What did the addresses imply about free inquiry, free criticism, and free choice for the churches and society?³⁴

Finally, Nilsen observed that "it is the function of the speech critic to reveal the way of acting and believing fostered by the speech and the possible consequences thereof."³⁵

Thus, the following summary is an outline of the criteria for analysis and evaluation which has been abstracted from materials of Nilsen and Monroe. The following questions were used as a guide to give direction and focus to this study.

³³Nilsen, 74.

³⁴Nilsen, 76.

³⁵Nilsen, 76.

- I. What basic concepts were revealed by Dr. Washburn's Church Union addresses?
- A. What concepts of man were revealed by Dr. Washburn's addresses?
 1. Did the concepts reveal an image of man as being of intrinsic worth?
 2. Did the concepts reveal an image of man as a being who derives his worth from accomplishments, possessions, characteristics, or creed?
 3. Did the concepts reveal an image of man as a being with a capacity for wisdom and rational choice?
 4. Did the concepts deal honestly with man realistically relating him to the problems that he faced?
 - B. What concepts of society were revealed by Dr. Washburn's addresses?
- II. How did Dr. Washburn support, develop, and use his basic concepts?
- A. What were the chief forms of verbal support used by Dr. Washburn?
 1. Explanation.
 2. Analogy or Comparison.
 3. Illustration (detailed example).
 - a) Hypothetical illustration.
 - b) Factual illustration.
 4. Specific Instances (undeveloped examples).
 5. Statistics.
 6. Testimony.
 7. Restatement.
 - B. Did Dr. Washburn support and develop his basic concepts in a manner so that they were used instrumentally or manipulatively?
- III. What did the basic concepts of Dr. Washburn imply for the individual, the churches, and society?
- A. What did the addresses imply about the rationality, the tolerance, and the moral autonomy of the individual?
 - B. What did the addresses imply about free inquiry, free criticism, and free choice for the churches and society.

Conclusion

The purpose of this first chapter was to clarify the nature and the purpose of this study in order that the reader might have a clearer perspective as he confronted the remaining chapters of this study.

CHAPTER II

THE CHURCHES AND THE SPEAKER

The Introduction

For nearly two centuries the Evangelical United Brethren Church and the Methodist Church have shared a common heritage. These two denominations which were involved in the Church Union issue were alike on fundamental doctrines of faith; their patterns of church polity were basically the same; their forms of worship were very similar; and preaching has always held an important place in their worship. In both denominations, the emphasis has been upon a personal experience of salvation and the insistence that Christian faith and experience must find expression in holy living.³⁶

This chapter was written to provide the reader with a brief historical background of the origin, the growth, and the development of the two denominations which were involved in the organic union which officially formed the United Methodist Church on April 23, 1968. This chapter, therefore, was not written to provide the reader with a comprehensive history of the Evangelical United Brethren Church and the Methodist Church because many excellent sources of denominational history are readily available. A number of good sources of denominational history have been included in the bibliography of this study.

³⁶Paul N. Garber and Paul W. Milhouse, "The Histories of the Two Churches," Our Churches Face Union, 3.

This chapter was also written to provide a rhetorical biography of the speaker, Dr. Paul Arthur Washburn, with particular attention being given to the experiences, training, and other influences which may have affected his ability as a speaker.

The Methodist Church

Methodism, which swept through England, in time crossed the Atlantic and was destined to influence tremendously the whole American continent.³⁶

Harmon further declared that the first American society was organized in New York by Philip Embury, a local preacher. He also asserted that the first Methodist Chapel was built on John Street in New York City in 1768.³⁷ Lee established the date of the first society in America at the beginning of 1766.³⁸

Richard Boardman and Joseph Pilmoor, the first itinerant preachers who were sent by John Wesley to the "American Circuit," arrived in 1769. Two years later, Wesley sent Francis Asbury to America. Asbury was destined to become the first bishop of American Methodism. In 1773, the first annual conference was held in Philadelphia with ten preachers in attendance. These men were in charge of six circuits and 1,160 members.³⁹

During the next few years, the movement made significant growth

³⁶Nolan B. Harmon, Understanding the Methodist Church (Nashville: The Methodist Publishing House, 1961), p. 17.

³⁷Harmon, pp. 17-18.

³⁸Jesse Lee, A Short History of the Methodists (Baltimore: Magill and Clime, Booksellers, 1810), p. 16.

³⁹Harmon, pp. 18-19.

because there were in America eighty-three Methodist preachers and 14,988 members by 1784.⁴⁰ Thus, the Methodist Episcopal Church was formally organized at a conference of Methodist preachers the last week of December, 1784. The name indicated that the church was to be Methodist in its doctrine and discipline and Episcopal in its form of church government. It was at this organizational conference that Francis Asbury was elected bishop.⁴¹

The growth of the Methodist movement was only partially the reason for the formal organization; there was also a compulsion which was related to historical events of the period. As long as the colonies belonged to England, the Methodist societies had looked to the Church of England for ordained clergymen; however, this cooperative relationship was discontinued with the withdrawal of English rule and the independence of the colonies. Harmon summarized the attitude of the American Methodists of that time. He declared:

The Methodists in the United States thereupon felt compelled, and indeed were glad, to unite into a church, which should be thereafter a self-governing, independent, Christian Church, to the glory of God and the advancement of his kingdom.⁴²

Although the Methodist Church came into existence almost unnoticed by the populace in 1784, sixty years later in 1844 the Methodist had become the largest Protestant group in America. When the Methodist Church came into organic union with the Evangelical United Brethren Church in 1968, the membership total exceeded ten and one half million.

⁴⁰Garber and Milhouse, 7-8.

⁴¹Harmon, pp. 19-20.

⁴²Harmon, p. 19.

During these years of growth and development as a denomination, the Methodist Church made phenomenal progress in the founding of Sunday Schools, academies and colleges, benevolent institutions, and the extension of the church around the world through missions. The English language was the basic language used by the Methodist preachers during the beginning years.⁴³

History did not record a perfect enactment of unity within the Methodist Church because at given points in history differences arose over church government, racial issues, and the powers of General Conference. These differences led to the formation of several branches of the Methodist Church.⁴⁴ (See the Denominational Family Tree, Appendix A)

Despite the fact that the Methodist Church divided into a number of branches, there always remained in all the groups the desire to follow the advice of John Wesley that the Methodists were one people. A major step toward unity in the Methodist Church was consummated in 1939; the historical involvements of that event are here summarized.

Beginning in 1865, the first steps were taken toward fraternity and organic union and in May, 1939, the three major groups, the Methodist Episcopal Church, the Methodist Episcopal Church, South and the Methodist Protestant Church united to become The Methodist Church.⁴⁵

This very brief overview of the origin, growth, and development of the Methodist Church was presented to provide the reader with some insight into the background of this denomination which was one of the

⁴³Garber and Milhouse, 4.

⁴⁴Garber and Milhouse, 4-5.

⁴⁵Garber and Milhouse, 5.

two denominations involved in the focus of this study.

The Evangelical United Brethren Church

Just what church was the Evangelical United Brethren Church? Who were those people who united with the Methodist Church? There has indeed been much confusion in the minds of many over the identity of those who called themselves Evangelical United Brethren. The man on the street or the uninformed person frequently identified the Evangelical United Brethren Church with the Evangelical and Reformed Church or with the Church of the Brethren, but the over 750,000 persons constituting the membership of the Evangelical United Brethren Church could not be rightfully identified in such a fashion. The Evangelical United Brethren Church came into being as one of the newer protestant denominations in Johnstown, Pennsylvania, on November 16, 1946.⁴⁶

The Evangelical United Brethren Church was the result of the union of the Church of the United Brethren in Christ and the Evangelical Church. Paul H. Eller, Professor of Church History at the Evangelical Theological Seminary, had the following reaction to the 1946 union:

However, The Evangelical United Brethren Church which in 1946 took its place in the family of American protestantism was more than the fruit of this contemporary mood of church union. This spirit incontestably played its part, but underlying the declaration of union affirmed November 16, 1946 was more than a century of friendship, interest and fraternity. Though the parties to this union had sprung from diverse leadership, there was a marked similarity between them. Initially their message was proclaimed in the German language to German speaking Americans: this inevitably led to their ministry in the same geographical areas. Both called men to fundamental, protestant, evangelical faith.

⁴⁶ Paul E. Eller, These Evangelical United Brethren (Dayton: The Otterbein Press, 1950), p. 11.

Both were influenced⁴⁷ by and indelibly impressed by Methodism in spirit and practice.

In order for a person to have an understanding of the Evangelical United Brethren Church, he must have some understanding of the two groups which united to bring her into existence; thus, the reason for this brief consideration of the Church of the United Brethren in Christ and the Evangelical Church.

The Church of the United Brethren in Christ was officially organized on September 25, 1800, in Frederick County, Maryland, at the home of Frederick Kemp. The thirteen ministers who met together that day united themselves into a group which bore the name "United Brethren in Christ." At that meeting, Philip William Otterbein and Martin Boehm were elected bishops. Otterbein had come to America in 1752 as a missionary of the Reformed Church, and Boehm was a Mennonite. These two men had first met at a religious meeting which was held in Isaac Long's barn on Pentecost Sunday, 1776. From the time of that first meeting, these two men felt a kindred spirit, and their first meeting marked the beginning of a lifetime of fellowship in the ministry with both men emerging as founders and leaders in the Church of the United Brethren in Christ.⁴⁸

The person who pressed for organization within the new church was Christian Newcomer. He was of Swiss ancestry and was also of Mennonite background. About 1808, Newcomer began to agitate for a discipline and rule book, but the publication was not authorized until

⁴⁷
Eller, p. 81.

⁴⁸A. W. Drury, History of the Church of the United Brethren in Christ (Dayton: The Otterbein Press, 1924), pp. 51-201.

1815.⁴⁹

This movement which began as a ministry to German speaking Americans in the early colonies expanded across the continent of North America, so that by 1940 the Church of the United Brethren in Christ had a membership of 421,689 persons.⁵⁰ This new church showed her maturity as she expressed her concern for people through the establishment of colleges, hospitals, homes for orphans and the elderly, and a missions program; however, all was not unity and cooperation because the opponents of a revised church constitution withdrew in 1889 and formed a separate denomination.⁵¹ As time passed, there were fewer and fewer German speaking Americans; therefore, the English language became the basic language used in most of the services. Thus, history and time had erased the language barrier which was the main factor in keeping the United Brethren and Methodists apart during their early years of growth and development.

The other denomination which united to form the Evangelical United Brethren Church in 1946 was the Evangelical Church. The Evangelical Church began as a lay movement, while on the contrary, the United Brethren movement had arisen around ordained clergymen.⁵²

The Evangelical Church traced her beginning to the ministry of Jacob Albright,⁵³ who operated a farm and a tile kiln.⁵⁴ Albright was

⁴⁹Eller, pp. 42-44.

⁵⁰Eller, p. 110.

⁵¹Eller, pp. 59-125.

⁵²Eller, p. 9.

⁵³Garber and Milhouse, 6.

⁵⁴Eller, p. 28.

born in Pennsylvania in 1759 as the son of German immigrants who had settled on land near Pottstown, Pennsylvania, in 1732. He had received his baptism and catechetical instruction in the Lutheran Church. After several of his children had died during an epidemic of dysentery in 1790, Albright interpreted their death as punishment from God; then following a prolonged religious struggle he found peace through the help of a United Brethren neighbor. Later he joined the Methodist Church and spent much of his time preaching to German speaking people in Pennsylvania. The first definite step toward formal organization became apparent in 1800 when three groups were organized, then in 1803 the followers of Albright held their first conference and declared themselves an ecclesiastical organization. At that same conference, they adopted the Holy Scriptures as their guide and rule of faith.⁵⁵

At the first official annual meeting in 1807, the name, "The Newly Formed Methodist Conference," was adopted. In 1816, their name was changed to "The Evangelical Association."⁵⁶

Like the Methodist Church and the Church of the United Brethren in Christ, the influence of the Evangelical Association grew as she moved into new areas establishing churches, colleges, seminaries, benevolent institutions, and an outreach program.⁵⁷

As in the other movements described in this paper, the people in the Evangelical Association also had their disagreements and misunderstandings because such a condition resulted in a division and the

⁵⁵Garber and Milhouse, 6.

⁵⁶Eller, pp. 46-47.

⁵⁷Eller, pp. 59-125.

formation of the United Evangelical Church in 1894. Happily the breach was healed after much painstaking effort when the two groups were united on October 14, 1922; thus, the Evangelical Church was brought into being.⁵⁸

By 1940, this lay movement had developed into the Evangelical Church with an ordained clergy and a membership of 242,128 persons; this was the smaller of the two groups which united to form the Evangelical United Brethren Church in 1946.⁵⁹

Before leaving our consideration of the Evangelical Church, it may be observed that the United Brethren and Evangelical groups discussed union from 1813 to 1817, going so far as to have a combined conference; however, it was not until 1933 that conversation began in earnest which ultimately resulted in a plan and basis of union being developed.⁶⁰

Thousands of pages of church history were only alluded to in this brief overview of the origins, the growth, and the development of the Methodist Church, the Church of the United Brethren in Christ, and the Evangelical Church; however, it was hoped that the reader was provided an adequate background of the denominations and the historical and sociological influences which were operative, so that he might have a clearer perspective for confronting the remainder of this study.

⁵⁸Eller, pp. 74-76.

⁵⁹Eller, p. 110.

⁶⁰Garber and Milhouse, 6.

Early Associations and Union Negotiations

In tracing the origins, the growth, and the development of the Methodist Church and the Evangelical United Brethren Church, the suggestion of a lack of cooperation and association between these two churches was not intended. History witnessed to the fact of associations not the lack of them.

During the formulative period of the churches, the Evangelical, the Methodist, and the United Brethren ministers often shared the same church buildings, alternating between English and German services. In fact, United Brethren people were often called "German Methodists" because people could see little or no difference between their services and those of the Methodist except the difference in language. Official negotiations for union were begun between the United Brethren Church and the Methodist Church in 1802. A number of letters were exchanged between the two groups; a number of fraternal delegates were dispatched to the respective annual conferences for several years, but during those early years no definite plan for union emerged.⁶¹

Jacob Albright, the founder of the Evangelical Association, on one occasion spent a night at an inn with Bishop Asbury, the first Methodist bishop in America, discussing with him the matter of preaching in the German language. Bishop Asbury was not interested at the time, so the next morning Albright saddled his horse and turned homeward, stating, "If there is no room in the Methodist Church to work in the German language and win Pennsylvanian Germans, I am going back to do that

⁶¹Garber and Milhouse, 7-8.

work."⁶² This was exactly what Albright did until his death in 1808.

Later in 1810, John Dreisbach, who succeeded Jacob Albright as leader of the Evangelical Association, met Bishop Asbury and his traveling companion, Martin Boehm's son, and traveled with them along the Susquehanna River. During this long ride together, they too discussed the possibility of uniting the two religious movements. Dreisbach, like many other preachers of the Evangelical Association, felt called to preach among German people; however, Bishop Asbury was inclined to believe that the German language could not exist much longer in America. Hence, he was not interested at the time in making provision for German preaching. Dreisbach wrote a summary of his conversation with Bishop Asbury in which he said that he told him, "'If you will give us German circuits, districts and conferences, we are willing to make your church ours, be one people with you and have one and the same church government.' 'This cannot be--it would not be expedient,' was the bishop's reply."⁶³ Following this 1810 conversation between Asbury and Dreisbach, the Evangelical Association and the Methodist Church continued occasional negotiations.

Additional associations and negotiations were summarized and described as follows:

From 1829 to 1833 the United Brethren and the Methodist Protestant Churches were discussing union.

In 1843, two fraternal delegates from the Methodist Church attended the Evangelical General Conference to discuss how the

⁶²Garber and Milhouse, 7.

⁶³Garber and Milhouse, 8.

two churches might work more closely together. During the 1850's the United Brethren and Wesleyan Methodist Church were talking union. For a quarter of a century following 1850, there were talks of union between the Evangelical Church and the Methodist Church, which resulted in a favorable vote on the part of the Evangelicals in 1871, but the margin of the majority was so small, union never took place.

Fraternal delegates from the Methodist Church were in attendance at Evangelical General Conferences in 1859, 1871, 1875, and again in 1910.

From 1901 to 1917, the Methodist Protestants and United Brethren carried on union negotiations.

During the days of expanding frontiers, our preachers were occupied with the challenge to establish new congregations in settlements across the land, and perfect denominational organizations to relate these congregations to each other.⁶⁴

Since the early part of the twentieth century, both of the denominations had been busy with their own respective union plans which culminated for the Methodists in 1939 and for the Evangelical United Brethren in 1946; however, a new impetus for the Church Union discussion had its beginning at the Uniting General Conference of the Evangelical Church and the Church of the United Brethren in Christ in Johnstown, Pennsylvania, in November, 1946, when Methodist Bishop G. Bromley Oxnam spoke. He reminded his listeners of the common heritage of the two groups; he reviewed the Methodist union of seven years before; and he suggested that union for the two denominations might be the next step forward. His remarks were warmly received, then two years later conversations were begun which finally culminated in the organic union of the two denominations.⁶⁵

⁶⁴Garber and Milhouse, 8-9.

⁶⁵Parlin, 46.

The next major action following Bishop Oxnam's challenge was taken by the respective General Conferences in 1962 and 1964. The Evangelical United Brethren General Conference, meeting at Grand Rapids, Michigan, in 1962 by a vote of seventy-eight percent and the Methodist General Conference, meeting in Pittsburgh in 1964 by an all but unanimous vote, called for the preparation of a definitive Plan and Basis of Union for the two denominations;⁶⁶ thus, the Evangelical United Brethren Church and the Methodist Church selected nineteen and eighteen commissioners respectively to deliberate the Church Union issue. Both denominations, therefore, placed a very difficult and demanding work upon their commissioners. Dr. Washburn was called to the position of full time Executive Director of the Commission on Church Union for the Evangelical United Brethren Church in 1964. Beginning in 1964, the commissioners of both denominations worked diligently on the drafting, the re-drafting, and refining of the document, The Plan of Union, which was finally approved by the General Conferences of both denominations in Chicago, in November, 1966. Following the affirmative action of the General Conferences, each of the Annual Conferences of the Methodist Church and the Evangelical United Brethren Church voted upon the adoption of the proposed plan of union. When the required number of votes for union had been received from the Annual Conferences in 1967, the United Methodist Church was a reality; however, it was not officially declared until April 23, 1968, at a combined General Conference in Dallas, Texas.⁶⁷

⁶⁶Parlin, 43.

⁶⁷Information provided by Dr. Washburn, Dayton, Ohio.

Attitudes Toward Union

The variance in attitudes toward the issue of Church Union was observable in the religious publications of the period. Together, an official family magazine of the Methodist Church, reported in July, 1964:

Few details of the plan of union were discussed by the Methodist delegates in Pittsburgh, but they did indicate a desire to retain the name of the Methodist Church instead of the proposed "United Methodist" designation. They had been told by E.U.B. Bishop Reuben H. Mueller that members of his church do not consider the question of the new church's name to be of over-riding significance. He said E.U.B. opposition to the union is limited to small pockets of regional resistance.⁶⁸

One of the pockets of resistance was represented by a group who called themselves the Committee to Preserve the Evangelical United Brethren Church. Their headquarters was in Portland, Oregon. The position and attitudes of this group were readily observable in their publication entitled Crisis. This material was edited by the Reverend and Mrs. Claude G. Pike. Mr. Pike was licensed as minister in the Methodist Church and later transferred to the Evangelical United Brethren Church. The following open letter was part of the propaganda that was sent to Evangelical United Brethren ministers in 1965:

To every Evangelical United Brethren:

Dear Friend:

This letter is being sent to you in the hope that you will evaluate it solely on the basis of the logic which it contains.

1. Are you convinced that E.U.B. merger with the Methodist Church is the perfect will of God?

⁶⁸Together, July, 1964, 8.

2. Is such a merger the result of earnest desire from the rank and file members of the E.U.B. Church? Or will they be expected merely to ratify legislation thrust upon them by leaders at the top?

3. Have E.U.B. ministers been encouraged to: (a) Preach on the subject from their pulpits (against as well as for); (b) Publicly discuss it with their congregation in order to fully advise them of the facts and learn their views; (c) Hold special prayer services in order to determine the mind of God?

4. Have the pages of the E.U.B. periodicals been open editorially for discussion of the issue, freely, pro and con?

5. Why have announcements in the secular press, revealing plans for merger, frequently provided the only information our people could get, while an unbelievable aura of silence surrounded the subject at the local level in the church?

6. Do you think that E.U.B. ministers who disapprove of Methodist merger would feel intimidated if, for conscience sake, they aggressively campaigned against the plan? Should prophets of God keep silent--or speak out?

7. If merger with Methodism proves disastrous for the E.U.B. Church, will greater damage have been done by remaining silent for the sake of "peace", or resisting, at the risk of alienating some, in order to save the church?

You are not being asked to join anything or do anything other than to search your heart. If you do not approve of this proposed merger, can you conscientiously refrain from action and, by default, let it come to pass?

The Committee to Preserve the E.U.B. Church represent no group, whatsoever, officially connected with the E.U.B. Church. It is a voluntary alliance of concerned people from coast to coast. No names other than signed editorials will ever be revealed.

.....
Committee to Preserve The Evangelical United Brethren Church
c/o Box 51, (Oak Grove) Portland 22, Ore.⁶⁹

This letter provided some insight on the position taken by one group that was attempting to influence attitudes and actions relating to the Church Union issue.

Still another position was taken by the Reverend Edward F. Ohms, pastor of the Good Shepherd Evangelical United Brethren Church, Dayton,

⁶⁹Crisis, (Portland, Oregon), 1.

Ohio. He did not want to be associated with any opposition to the union on a theological basis, nor did he want to be associated with any threats of secession from the denomination if Church Union was approved according to constitutional procedures; however, he did delineate four stumbling-blocks which prevented him from giving whole-hearted endorsement to the union as it was projected. First, the premise that Church Union would produce a new church was unrealistic to him because he felt that the Methodists had demonstrated on a number of occasions their unwillingness to change their structure and procedures. The lack of a solid core of "grass-roots" support constituted his second objection to the proposed union. He further stated that this same lack of "grass-roots" support lead him to his third disagreement with the proponents of Church Union who claimed that it would automatically bring about the consolidation of many of the small churches. Finally, he was convinced that union with the Methodist Church would contribute little to the ecumenical movement as the Evangelical United Brethren had already become deeply committed to it.⁷⁰

He concluded by raising the following issues:

Could it not be that we Evangelical United Brethren, being ashamed of our smallness in numbers, are grasping at straws (in this case, union with the Methodist Church) for our salvation?

We are blaming our failures on our size, rather than seeking God's will for our church. No good can come of a merger from a position of weakness--a kind of last-resort procedure! What we need most of all is to find ourself and our mission as a denomination. This will be the real act of sacrifice which Christ requires of us. If then we find that our mission can best be fulfilled as a full partner with a like-minded denomination, we

⁷⁰ Edward F. Ohms, "Stumbling Blocks to Effective Union," Church and Home (February 1, 1965), 14-15.

shall know that God's blessing is upon this union. Anything short of this would be unworthy of our witness to the world.⁷¹

The voices of laymen were also being heard during this period of negotiations on Church Union, for Mr. Melvin Brawn, a layman from Sunnyvale, California, had questions and attitudes which were representative of numerous laymen. He declared:

Union will be expensive. The price is not in dollars, It is in loss of identity to heritage and traditions, disruption in loyalty and commitment, changes in the particular ministries of our colleges and other institutions, and in doctrinal compromise.

.....

Preoccupation with union is making ministerial recruitment more difficult. It is interfering with the establishment of new missions. An air of inevitability and futility is creeping into our thoughts.

To delay earnest and complete debate is not in the best interest of our church. We must avoid consummation of union by default.

The basis of union must reflect the desires of 800,000 Evangelical United Brethren, not merely a handful of church leaders. Each one of us must decide whether union is worth the price.⁷²

The Reverend Curtis A. Chambers, editor of the official monthly of the Evangelical United Brethren Church--Church and Home, in an editorial of April 1, 1967, declared:

Decision day is at hand. After years of discussion, Evangelical United Brethren must make a choice.

Will E.U.B.'s decide to retain their identity as a separate denomination? Or will they choose to unite their people, their faith and practice, their institutions, and their heritage and mission with other Christians to form the United Methodist Church?

.....

Every member of the thirty-two annual conferences in the Evangelical United Brethren Church has the right to vote on this issue. To bring the united church into being in April of 1968, two-thirds of the aggregate total number of votes cast must be

⁷¹Ohms, 15.

⁷²Melvin Brawn, "Is Union Worth the Price?," Church and Home (February 1, 1965), 15.

affirmative. Thus, one negative vote has the same weight in the final determination as do two affirmative votes. All but three of the annual conferences will meet in May and June of this year.

The next three months will tell the story.⁷³

Chambers went ahead to set forth his own rationale for Church Union. He asserted that at this moment in history the union of Evangelical United Brethren and Methodist Churches made sense and was highly desirable. He stated that Church Union made sense historically because our church fathers, such as Albright and Otterbein, had close Methodist associations. He also felt that Church Union made sense from the standpoint of spiritual renewal. Both denominations had always recognized the significance of personal Christian experience, and both bodies had expressed deep concern for renewal in the life of the church. For him, Church Union also made sense practically for the church order was much the same in the two denominations. Episcopal supervision and the appointment of ministers continued to characterize the structure of both denominations. Annual and General Conferences were composed of both ministers and laymen, and the Disciplines of both churches were markedly similar. Chambers also believed that Church Union made sense theologically because the Wesleyan tradition was indeed an integral part of the Evangelical United Brethren heritage. In asserting the sovereignty of God as well as the freedom of man, both denominations frequently found themselves standing side by side. Church Union, he declared also made sense in light of the contemporary scene and from the viewpoint of a common social concern. From a practical standpoint, Chambers also felt that Church Union made sense because both denominations had already yoked

⁷³Curtis A. Chambers, "We Are Brethren," Church and Home (April 1, 1967), 3.

or united in nearly three hundred communities in order to secure adequate pastoral leadership and to carry out the mission of the church more effectively. In seeking the oneness of the church, Chambers believed that similar families of denominations might come together as a first step in the further realization of their unity; thus, Church Union made sense ecumenically.⁷⁴

This was the emotionally and theologically laden arena into which history plunged Dr. Paul A. Washburn. It was a situation of many facets and many contrasts. All kinds of people were involved. There were those who pursued a thoughtful and prayerful confrontation of the issue. There were also those whose minds were made up; they were sure that they knew the will of God even before evaluating the issues and the proposals. There were those who selfishly and sarcastically came to the defense of their little church; there were also those who were willing to lose their position and identity if it meant the advancement of the Kingdom of God. There were those who were afraid of the slightest change, and there were those who were ready to make creative changes. There were those who declared that if Church Union came to pass they would leave the denomination; however, there were also those who asserted that if Church Union was not voted, then they would leave the denomination. Such was the climate in which Dr. Washburn served. Who was the man, Washburn? What was there in his background or training which may have influenced his rhetorical abilities or prepared him for this position of leadership? An attempt was made to give some answers to these questions in the rhetorical biography which follows.

⁷⁴Chambers, 3-4.

The Rhetorical Biography

Paul Arthur Washburn, the son of Elliot Arthur and Lena Washburn, was born in Aurora, Kane County, Illinois, on March 31, 1911. By trade, Elliot Arthur Washburn was a tool and die maker who later became a supervisor in a steel fabricating plant.⁷⁵

At a very early age, the church was having an influence upon the life of Washburn because as a young person he was elected president of the Youth Fellowship of the area in which he lived. Washburn asserted that a number of "experiences in the local church and in the high school gave me a tendency to want to persuade others to my point of view."⁷⁶

The speaker graduated from East High School, Aurora, Illinois, in 1929; and his preparation while at East High was in the fields of mathematics and mechanical drawing. He stated that he got his best grades in English.

In 1936, he was awarded the B. A. degree from North Central College. Washburn majored in philosophy during his college preparation; thus, logic and a number of philosophies were studied by the speaker. He indicated that he took only one speech course during his days at North Central. It was an introductory course.⁷⁷

Washburn married Kathryn Fischer, a registered nurse, on January 12, 1937, and is the father of four children.⁷⁸

⁷⁵Biographical information provided by Dr. Washburn, Dayton, Ohio.

⁷⁶Interview with Dr. Washburn, June 5, 1968.

⁷⁷Interview with Dr. Washburn, June 5, 1968.

⁷⁸Biographical information provided by Dr. Washburn, Dayton, Ohio.

North Central College, Naperville, Illinois, was a church related institution of the Evangelical Church during Washburn's years of attendance, but students from many backgrounds and denominations were admitted. This meant that Washburn confronted a variety of theological positions during this formative period of his life; this meant that he probably saw a given unity of the church in the diversity of theological positions, or he probably noted the real need of unity between the numerous denominations. His continued education at the Evangelical Theological Seminary, Naperville, Illinois, provided continuing opportunities for discussing and probing the nature and mission of the church. He was granted a B. D. degree from the Evangelical Theological Seminary in 1938. During a portion of his college and seminary years, Washburn had the opportunity of testing the validity of given theological positions as he pastored a rural congregation--the Eppard's Point Evangelical Church. He served his first charge from 1934-1939, during these years Washburn was gaining much experience as a public speaker;⁷⁹ thus, within a year after the union conversations between the Evangelical Church and the Church of the United Brethren in Christ began in earnest, he was a minister in one of the negotiating denominations. These negotiations, therefore, provided Washburn with a significant background of experience relating to union issues.

Spanish, German, and Greek were studied during his years of training. About the influence of Greek, Washburn stated that "Greek is a very systematic language and also perhaps made some contribution towards logical thinking."⁸⁰

⁷⁹Biographical information provided by Dr. Washburn, Dayton, Ohio.

⁸⁰Interview with Dr. Washburn, June 5, 1968.

About his homiletical training at seminary which involved three courses, Washburn declared:

I was taught years ago in theological school that if a person couldn't put a sermon into one sentence it probably wasn't worth preaching, and so for years I have worked in terms of public address at reducing a sermon to a single sentence before ever beginning to write it. Now that doesn't mean that that's a simple sentence. It could be a complicated sentence, but this sentence outline . . . has been for me for years the beginning point of a sermon or address.⁸¹

Pastoral assignments which provided numerous opportunities for a variety of speaking experiences were the St. John's Evangelical United Brethren Church, Rockford, Illinois, 1939-1952, and the First Evangelical United Brethren Church, Naperville, Illinois, 1952-1962. St. John's Church was located in a metropolitan community where families from various parts of the country had moved for employment; therefore, this assignment gave Washburn insight into the attitudes and actions of persons from varied backgrounds. The years Washburn spent in Naperville provided opportunities for understanding the attitudes and actions of a suburban community. This assignment also provided intellectual stimulation inasmuch as his parish was a college and seminary community as well as a suburban community.⁸²

Additional speaking experience and intellectual stimulation was provided by a number of lectureship opportunities;

Lecturer in Religion at Rockford College, 1947-1952--part time
Lecturer in Religion at North Central College, 1953--part time

⁸¹Interview with Dr. Washburn, June 5, 1968.

⁸²Biographical information provided by Dr. Washburn, Dayton, Ohio.

Lecturer in Pastoral Theology at Evangelical Theological Seminary
 1959 and 1961--part time
 Lecturer in Homiletics at Rural Leadership School, Michigan
 State University--1959-1960⁸³

Insight into the concerns of the college mind and more speaking experiences were provided through the associations of religious emphasis weeks. Washburn conducted the following college or university religious emphasis week experiences:

Indiana Central College, Indianapolis, 1946 and 1953
 Bowling Green University, Bowling Green, Ohio, 1947
 Aurora College, Aurora, Illinois, 1949
 Albright College, Reading, Pennsylvania, 1953⁸⁴

In addition to the experiences and leadership opportunities already cited, it was noteworthy to observe that Washburn served on numerous boards and agencies of the Evangelical United Brethren Church both on a state level and national level. He also spoke at a number of youth camps and conducted several ministerial retreats across the United States.

Indiana Central College at Indianapolis awarded Washburn an honorary Doctor of Divinity degree in 1954.⁸⁵

With this background of experience and training, Washburn was called in 1964 to the position of Executive Director of the Commission on Church Union for the Evangelical United Brethren Church following the request of both General Conferences for a definitive Plan and Basis of Union. In that position, he worked closely with the commissioners of

⁸³Biographical information provided by Dr. Washburn, Dayton, Ohio.

⁸⁴Biographical information provided by Dr. Washburn, Dayton, Ohio.

⁸⁵Biographical information provided by Dr. Washburn, Dayton, Ohio.

both denominations during the preparation of The Plan of Union which was finally approved by both General Conferences in November, 1966. Following the affirmative vote of the General Conferences, Washburn continued his work of interpretation with groups that were inclined either favorably or unfavorably toward the Church Union issue. About his work as Executive Director, Washburn declared:

Well the responsibilities really ran along two lines; the first of these was the preparation of a plan of union for the new Church which meant endless hours of drafting and re-drafting of legislation to describe the structure of the Church. The other discipline was that of interpreting this plan of union to the publics in both the Evangelical United Brethren Church and the Methodist Church. I expect they consumed about equal amounts of time, but one of them was much more interesting than the other--that being the process of interpretation.⁸⁶

Washburn continued to give leadership in this position until April 22, 1968, when the last General Conference of the Evangelical United Brethren Church elevated him to the office of the bishopric on the first ballot that was taken. On the afternoon of April 22, he was consecrated a bishop; and the following day when the organic union of the Evangelical United Brethren Church and the Methodist Church was officially declared he became a new bishop in the United Methodist Church.⁸⁷ It may be inferred that Dr. Washburn's speaking on the Church Union issue was a significant factor in his attainment of the bishopric.

⁸⁶Interview with Dr. Washburn, June 5, 1968.

⁸⁷Daily Christian Advocate (Dallas, Texas), April 23, 1968, p. 1.

Conclusion

This chapter was written with the hope that the focus on the origin, the growth, and the development of the two denominations which were involved in the Church Union issue might provide the reader with a brief history which would assist him in understanding the historical and sociological influences which were operative until the time of union.

The rhetorical biography of Dr. Paul Arthur Washburn was provided so that the reader might be aware of some of the experiences, training, and other influences which may have affected his rhetorical abilities as a speaker.

CHAPTER III

ANALYSIS OF THE SPEECHES

The Introduction

The five speeches analyzed in this chapter were selected to provide a sampling of different approaches which were used by Dr. Washburn in his Church Union addresses. The first four speeches analyzed in this chapter were representative addresses which were given during his first eighteen months in the position of Executive Director of the Commission on Church Union for the Evangelical United Brethren Church. The fifth speech analyzed in this chapter was the final address given by Dr. Washburn before the Church Union vote was taken in the annual conferences in North America. Copies of the five manuscripts were provided in Appendix C of this study for the convenience of the reader who would be interested in the total content of the speeches.

In order to discover the basic concepts within Dr. Washburn's Church Union addresses, the speeches were read and then re-read with the criteria in mind. The speeches were then outlined noting basic concepts, forms of support, and the main lines of argument. The questions contained in the criteria for analysis were dealt with to the extent that they pertained to the speech analyzed.

SPEECH I: "Diction for Ecumenicity"

Basic Concepts

Through reading and outlining this speech one basic concept emerged which revealed Washburn's concept of man and his concept of society. The basic concept was that if man sincerely desires the wholeness of the church, his life will be controlled and disciplined by that desire. His basic concept did reveal an image of man as a being of intrinsic worth and not as a being who derives his worth from position or possessions. He declared:

During my pastorate in Naperville, where our church is heard by North Central College, a new president came to the college. The members of the congregation were very eager for me to receive the new president into the congregation. I was eager also. The new president needed the church as all of us do. However, I wished there could have been a comparable zeal in that congregation to receive less honorable persons----They are much more numerous than college presidents----and just as precious in the sight of God.⁸⁸

However, as Washburn used St. Paul's analogy of the church and her members being like a body and its separate organs, he was revealing an image of man as a being whose worth was determined by desirable characteristics which would enable him to function as part of the whole church. This image of man and society was revealed throughout the speech when he suggested that a man or group who possessed humility, unselfishness, tolerance, love, and a concern for the common good could be used by God in bringing unity and wholeness to church while a person or group with the opposite characteristics might bring disunity or disharmony to the church.

Two additional observations needed to be made concerning the

⁸⁸ See Appendix C, "Diction for Ecumenicity."

criteria questions. First, Washburn was revealing an image of man as a being with a capacity for wisdom and rational choice when he suggested that man could be proud or humble, selfish or unselfish, intolerant or tolerant, unloving or loving, or concerned about self glorification or concerned about the common good. Secondly, Washburn was relating man, the churches, and society realistically to the problems that they faced because he was relating his auditors to basic problems of our humanity.

Support, Development, and Use of his Basic Concepts

The one basic concept that if man sincerely desires the wholeness of the church, his life will be controlled and disciplined by that desire was supported by a number of forms of verbal support. The forms of support emerged as a careful examination of the speech was made.

Explanation was used primarily during his exegesis of selected verses from I Corinthians--verses which served as a Biblical background for the speech. Washburn used explanation to clarify for his auditors the exact situation at Corinth. He stated:

The unity of the congregation was under siege. First Corinthians was written to a divided church. Parties a Paul party and Apollos party and a Cephas party were in contention. Several other divisive forces were at work, also, but the conflict to which chapter twelve is addressed was over what St. Paul called "spiritual gifts."

The Cephas party claimed supremacy for their gift of glossolalia their ability to speak ecstatically to God. Others claimed supremacy for their gift of prophecy their speaking under the guidance of the spirit in language understandable to human minds.⁸⁹

This bit of explanation was also being used by Washburn to help establish the fact that man's humanity was and is the basic cause of

⁸⁹See Appendix C, "Diction for Ecumencity."

disunity in the church at Corinth and in the church today. This reference to and explanation of the Corinthian situation was a factual illustration of a historic situation which Washburn was using as support for the idea that man and groups may select the response they will make. Unity or harmony in the church does not come automatically, Washburn was inferring that unity or harmony would come to the church when people let their desire control and discipline their response.

Throughout the speech, Washburn used an analogy which was based upon the Corinthian passage as support for the basic concept developed in this speech--not only was the Biblical passage used as the basis of an analogy it was also testimony. Washburn declared that his basic concept was borrowed from I Corinthians 12 which suggested a disciplined diction for ecumencity. Washburn's use of analogy involved the parallels between the proper functioning of a human body and its organs to the proper and effective functioning of a church and her individual members. To illustrate Washburn's use of analogy, let us consider this excerpt:

If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear should say, "Because I am not an eye I do not belong to the body," that would not make it any less a part of the body.⁹⁰

Washburn asserted:

To put it sharply, the person who desires the wholeness of the church can not say, "Because I do not have the same gift or function that someone else has, I withdraw from the church." Secession is impossible if wholeness for the church is desired.

Or, the group of Christians which desires the wholeness of the church can not say, "Because our group has a different gift or a different function than another group, we withdraw from the church. Secession is impossible if wholeness for the church is desired."⁹¹

⁹⁰I Cor. 12:15-16.

⁹¹See Appendix C, "Diction for Ecumencity."

Based upon this analogy, Washburn drew the following additional conclusions which related to the Church Union issue:

1. Secession from the people of God is basically secession from God.
2. If anyone desires the wholeness of the church, secession on the grounds of uniqueness is incompatible with such desire.
3. The individual with a different gift is not the whole church.
4. The group with a different gift is not the whole church.
5. The individual or group with a particular uniqueness is not the whole, but the individual or group with a particular uniqueness is to fulfil his or its own role or function.
6. When each unique Christian and each unique Christian group plays an assigned role effectively the whole church functions.
7. Excommunication on the basis of another individual's or group's unique gift or role is impossible.
8. The whole church as it emerges will be both strong and frail.
9. The whole church as it merges will not be composed only of the honorable citizens but the less honorable ones also.
10. The whole church as it emerges will comprehend the unseemly as well as the seemly.
11. To refuse to share in the church's sufferings or the church's honors is the essence of withdrawing from the church.

Thus, it was readily observable that the use of analogy was a major form of support that Washburn used in developing his basic concept and clarifying the relationships between his basic concept and the Church Union issue. Continuing Washburn compared certain attitudes and actions in the Corinthian Church to attitudes and actions discovered in numerous congregations and denominations today.

When developing the conclusion that each person or group should function as a unique part of the whole, Washburn provided support by specific instances referring to Miss W., St. John's Episcopal Church, and the Church of God. He indicated that Miss W. exercised the unique

role of loyal opposition to her pastor, that the St. John's Episcopal Church played the unique role of being catalyst for young couples whose marriages were a mixture of Roman Catholic and protestant, and the Church of God ministered effectively to persons who seemed to be out of reach of many other denominations.

Much use was made of testimony because as was already indicated the analogy used throughout the speech was taken from the Bible. In supporting the utter necessity of human relationships and peoples' dependence on one another, Washburn used the testimony of Christian writers, Reuel Howe and Herbert H. Farmer.

Howe stated that "God created us to live in relation to one another and to Him, and we depend upon this structure of relationship for life and meaning." While Farmer asserted that "God's personal approach to men and women is always through other persons, or generally, through history which is the sphere of persons in relationship."⁹²

By this testimony Washburn was attempting to clarify the societal implications of his basic concept that if man sincerely desires the wholeness of the church, he will be controlled or disciplined by that desire.

Testimony was again used when Washburn quoted Dr. John Short, a Biblical scholar, to add validity to the use of the Corinthian passage as a basis of support for this speech because Washburn asserted that Dr. Short did not think it a strain upon sound exegesis to apply this analogy to the whole church as well as to the Corinthian congregation.

Support by restatement was made in the conclusion when Washburn again listed some implications and conclusions relating to his basic

⁹²See Appendix C, "Diction for Ecumencity."

concept. He declared:

A member of the church can not, because of uniqueness secede, and still be ecumenical.

A member of the church can not, because of uniqueness claim that he is the whole church, and still be ecumenical. He does, however, claim and fulfil his unique role.

A member of the church, can not, because of uniqueness, excommunicate another, and still be ecumenical.

A member of the church, in his uniqueness, not only belongs to the church, he shares the church's suffering and the church's joys.⁹³

In answering the question whether Washburn used the basic concept instrumentally or manipulatively, it was obvious that each individual would have to answer for himself two basic questions. Do you accept the authority of the Scriptures? Do you accept the premise that St. Paul's analogy was applicable to a number of churches and denomination even though it was written to one specific congregation?

Washburn seemed to be on safe ground at both points. It was noted earlier in this study that the Albright followers held their first conference in 1803, at which time they adopted the Holy Scriptures as their guide and rule of faith.⁹⁴ Secondly, he seemed to be on safe ground because Dr. Short did not believe that it was a strain on sound exegesis to apply St. Paul's analogy to the whole church. Therefore, it appeared that Washburn was using his basic concept instrumentally because according to the Nilsen approach to rhetorical criticism the speaker should be concerned about the validity of the concepts advocated. Washburn's speech through the documentation did reveal a concern over the validity of the concepts presented even though they

⁹³See Appendix C, "Diction for Ecumencity."

⁹⁴Garber and Milhouse, 6.

were slanted so that they would tend to encourage affirmative votes for Church Union.

The Implications of the Basic Concepts

The basic concept that if man sincerely desires the wholeness of the church, his life will be controlled and disciplined by that desire had a number of implications for the individual, the churches, and society. For the individual, it implied that man through the process of evaluation could sense his own need of discipline and control. It further implied that the individual who possessed moral autonomy would be willing to submit himself to the disciplines of the Scriptures. The basic concept also implied that individuals, groups, and churches ought to be tolerant toward one another. It also implied that man was capable of choosing that which would contribute to the common good of all instead of just self glorification; it implied that man was capable of desiring the unity of the church.

For the churches and society the basic concept implied that the right of free inquiry, free criticism, and free choice would be restricted or limited to that which could be done sincerely and honestly within the disciplines of attitudes and actions set forth in the Scriptures. It implied that local congregations and denominations would be willing and should bring their attitudes and actions into alignment with God's plan for man; thus, it may be concluded that the basic concept revealed the necessity of the Church Union decision for the common good which might be quite apart and beyond an individual's or group's own desires. Washburn's basic concept and lines of argument imply that the exercise of free inquiry, free criticism, and free choice will lead individuals and churches to his conclusions.

SPEECH II: "The Will of God and Church Union"

Basic Concepts

Washburn indicated that sometimes he felt that there was only one valid question concerning the Church Union issue and that one question related to Church Union and God's will. In this speech, his basic concepts and conclusions were drawn from II Corinthians 5:18-19.

From first to last this has been the work of God. He has reconciled us men to Himself through Christ, and He has enlisted us in this service of reconciliation. What I mean is, that God was in Christ reconciling the world to Himself, no longer holding men's misdeeds against them, and that he has entrusted us with the message of reconciliation.⁹⁵

These two verses described Christ's work of reconciliation and the work of reconciliation to which man was called; thus, with this Biblical background Washburn set forth his basic concepts. Some of the basic concepts were developed and supported, while some were not other than by his own authority as a churchman. These five basic concepts were discovered in his exegesis of the Corinthian passage.

1. If man is attentive to the New Testament, he will learn much about God's will for himself and the church.
2. God wills to make His reconciling action effective in the arenas between Himself and man and between man and man.
3. The revealed will of God determines the nature of His church, establishes the characteristics of His church, and mandates the task of His church.
4. God wills the unity and the wholeness of His church
5. There are at least three alternative choices relating to the Church Union issue.

⁹⁵II Cor. 5:18-19.

The basic concepts relating to the work of reconciliation and the nature of the church did reveal an image of man as a being of intrinsic worth because Washburn viewed man as important and valuable to God as well as to his fellowman. Man was of particular worth to God because the ministry of reconciliation had been committed unto him. According to Washburn this ministry involved man in proclamation, fellowship, and the expression of the Christian faith in love and service to all men.

Washburn declared:

Kerygma is the task of the church? What is Kerygma but the proclamation of God's reconciling act and action?

Koinonia is the task of the church? What is Koinonia but the fellowship of reconciliation . . . not in the sense of those who are reconciled . . . but in the sense of those who are being reconciled?

Diakonia is the task of the church? What is Diakonia but sharing in the service of reconciliation?⁹⁶

Therefore, these observations of Washburn implied the intrinsic worth of man because man is capable of characteristics which may be used by God in the ministry of reconciliation. Washburn further delineated his image of man as a being with intrinsic worth when he described man as living in community or involved in group interactions. He was revealing a concept of society when he stated:

A friend of mine . . . an oriental . . . and a student of New Testament Greek . . . told me that the word Diakonia has a very interesting picture behind it. That picture is a weaver . . . I suppose one should say a "re-weaver". . . who is at work mending a rift in a piece of homespun.

So, the church is busy, as Diakonia, is at work mending that

⁹⁶See Appendix C, "The Will of God and Church Union."

which is broken, just as Ben Josef in Lloyd Douglas's The Robe removed the fictional rifted garment of Jesus.⁹⁷

Hence, Washburn was revealing a concept of society in which man was important because the choices that he made might contribute to or detract from the common good in group or societal relations.

The basic concepts of man and society advocated did reveal an image of man as a being with the capacity for wisdom and a rational decision because Washburn stated there are at least three alternative choices relating to the Church Union issue. Washburn saw the possibility of God willing union with the Methodist Church, the possibility of God willing union with a church other than the Methodist Church, and the possibility of God willing no union at all.

As the speech was studied and outlined, it was readily observable that the concepts did deal honestly with man helping him realistically confront the basic problems relating to Church Union which were a result of man's basic humanity. Washburn used eight rhetorical questions which set forth a number of the basic issues which man needed to face.

1. Can man excuse himself from obedience to the divine will on the grounds of another human being's behavior?
2. Can man excuse himself from obedience to the divine will on the grounds of what such obedience will do to thwart his will-to-power?
3. Can man excuse himself from obedience to the divine will on the grounds of defensiveness about our church's name?
4. Can man excuse himself from obedience to the divine will on the grounds of a perfectly integrated Evangelical United Brethren Church?
5. Can man excuse himself from obedience to the divine will on the grounds of some false idealism about theological purity?

⁹⁷See Appendix C, "The Will of God and Church Union."

6. Does God will that we unite with some other church without union with the Methodist Church?
7. If God wills our separate existence, can we foster a renewal of denominational loyalty?
8. If God wills our separate existence, how can we properly discontinue our cooperative work in missions, campus ministry, and curriculum planning?

Support, Development, and Use of his Basic Concepts

The chief forms of verbal support that Washburn used in this speech were examined so that an opinion could be rendered concerning the use the speaker made of the basic concepts.

The basic concepts that dealt with the nature and mission of the church, God's will for the church, and man's discovery of God's will, were primarily supported by testimony and explanation. Washburn used the II Corinthian passage as support and background for the first four of his basic concepts. This form of support had historical validity because his audiences were chiefly church members who were involved in the Church Union decision making process. It had validity with the church members because upon reception into membership they had vowed to accept the Bible as their rule of faith and conduct.

Washburn also used testimony for support of his first four basic concepts when he quoted from the report to the churches by the Department of Social Welfare of the National Council of Churches. This report described the task of the church as follows:

It seems clear in the New Testament that the task of the church involves three central aspects. First, there is the impartation of the gospel (Kerygma), which includes the spoken word, the preaching and teaching of the 'good news' of the incarnation, death and resurrection of Jesus Christ; secondly, there is fellowship of participation together (Koinonia) in the encounter of Jesus Christ with the world; and thirdly, the expression of the

Christian faith in love and service to all man (Diakonia).⁹⁸

It was stated that Washburn used this quote as support for four of his basic concepts; however, this quote would carry negative connotations for some of his auditors. Negative connotations would be attached to this quote for some because just the mentioning of the National Council of Churches would be a "red flag" for some of Washburn's auditors; thus, for some this quote would be considered significant documentation and for others it would tend to negate the positive influence of the total speech.

Washburn was also using testimony when he clarified the meaning of Diakonia by stating that an oriental friend indicated that the word involved the imagery of a weaver who was at work mending a rift in a piece of homespun.

A specific instance was also used at this point in the speech when Washburn asserted that the church was at work mending that which was broken just as Ben Josef in Lloyd Douglas's The Robe rewove the fictional rifted garment of Jesus.

Explanation was used to clarify the meaning of his Biblical text and as a means of establishing the relationship between the first four basic concepts and the last basic concept which asserted that there were at least three alternative choices relating to the Church Union issue. As Washburn discussed the possibility of God willing union with the Methodist Church, the possibility of God willing union with a church other than the Methodist Church, and the possibility of God willing no union at all; he set these alternatives forth as a basic concept without any major support other than his own explanation as an official representative of his auditors.

⁹⁸See Appendix C, "The Will of God and Church Union."

When studying Washburn's discussion of the possibility of God willing no union at all, it was noteworthy of observation that he listed at least eight specific instances or reasons why his auditors ought not choose this possibility. The specific instances included the Evangelical United Brethren Church's involvement in cooperative curriculum planning, cooperative mission movements, cooperative campus ministries, and the cooperation of congregations on the local level. He did use statistics as a form of support when he stated that there are at least fifty congregations that had already entered into union with a Methodist congregation on the local level.

After reading, outlining, and carefully examining the basic concepts and their support and development; it was observed that Washburn used his concepts both instrumentally and manipulatively. The basic concepts were used instrumentally in that Washburn seemed to be concerned about the validity of his basic concepts. This was shown by his explanation and his use of the testimony of the Scriptures and the testimony of other persons or groups. Washburn's basic concepts were also used instrumentally as he attempted to relate the Church Union issue to other significant ideas such as God's will regarding union, other alternatives relating to union, and the nature and mission of the church. Washburn attempted to help his auditors see these significant concepts more as a whole; thus, when this was being done he was using his concepts instrumentally. However, when he pointed out at least eight disadvantages of no union at all, he was slanting the case in favor of union because he had not set forth the disadvantages of union with the Methodist Church in this speech; hence, the slanting of the case in favor of union was a manipulative use of his basic concepts.

The Implications of the Basic Concepts

After having discovered the five basic concepts in this speech and after having examined the means of support, the implications of the basic concepts for the individual, the churches, and society were readily observable.

The basic concept that if man is attentive to the New Testament, he will learn much about God's will for himself and the church implied that man was a reasonable being who was desirous of learning God's will. The concept implied an acceptance of the supremacy and sovereignty of God. The basic concepts which relate to God's will implied the right of moral autonomy--the right to choose God and the Bible as guides for one's conduct and attitudes. The basic concept which asserted that there were at least three possible alternatives relating to the union issues implied that man, if he sought God's will, could discover it and then act on a basis of his discovery. This further implied that man was only free to act within the limits of what he believed to be God's will.

For the churches and society, the basic concepts implied the responsibility for free inquiry and free criticism because this discipline might be one way of discovering the will of God; however, the basic concepts further implied for the churches and society that the right of free choice would be within the limits of what the majority believed to be the will of God. The basic concepts implied that an individual, a local congregation, and a denomination have the capacity to change and orient to new situations if they believe it to be God's will. The concept further implied the fact that an individual, a congregation, or a denomination should not believe that they have all the answers; rather

they should sense their dependence on God and should continue to seek God's will. The basic concept that God wills to make his reconciling action effective in the arenas between Himself and man and man and man implied that the broken, fragmented, and deteriorated relationships between God and man, and between men, must be healed and restored to wholeness. This concept implied a proper relationship between man and God; it also implied that the human distrust, dogmatism, and deceit which has sometimes caused disunity between denominations, churches, and individuals must go. It also implied that narrow denominationalism which was based only upon pride and position must give way to that which would accomplish the most for God and the common good as the church attempted to fulfil her mission.

Finally, the Church Union issue was taken from a strictly human orientation and was given a divine orientation with the basic concept that God wills the unity and the wholeness of His church. Also basic to this concept was the truth that the church is God's church not ours.

SPEECH III: "Local Ecumenicity Thru Ministry
to the People of God"

Basic Concepts

A careful outlining of this speech revealed eleven basic concepts that Washburn set forth to help his auditors understand the nature and mission of the church and their place in it.

1. All Christians are charged with responsibility for ministry to the world around the church.
2. All Christians are charged with responsibility for ministry to the people of God--the church.
3. When Christians gather to follow the leadership of the Holy Spirit in these ministries, they discover unity and wholeness in the church.

4. Christian ministers could find the unity or wholeness of the church while sharing ministry to the world around the church.
5. Christian ministers could find the unity or the wholeness of the church while sharing ministry to the people of God--the church.
6. A ministry from Christian to Christian should engage the sinner-saint complex; thus, positing the presence of both the sinner and and saint in each Christian.
7. A ministry from Christian to Christian speaks the Word of God to the sinner-saint complexed person.
8. A ministry from Christian to Christian uses the vehicles of ministry-- conversation, group work, and liturgy.
9. A ministry from Christian to Christian can be performed only in a context of mutual acceptance--an acceptance which accepts ministry and an acceptance which accepts sinners.
10. When Christians meet Christians within the church their duties toward each other are ministerial, not magisterial.
11. Local ecumencity can come as Christians minister to Christians.

The eleven basic concepts discovered in this speech revealed an image of man as a being of intrinsic worth to God and man because of his potential for ministry to the people of God and to the world. This image of man was revealed in the Princeton documentation which Washburn used as support for some of his basic concepts. The Princeton documentation stated:

Jesus Christ, the Lord of the Church, came not be ministered unto but to minister. In trusting and obedient response to God's mighty act of reconciliation through the person and work of Jesus Christ, the people of God receive from Him commission to ministry.

The church proclaims Christ's reconciling power both to the people of God and to the world, seeking to manifest by word and deed the fruits of the Spirit to call the world to reconciliation. When the community gathers together for worship it remembers what Christ has done, confesses what Christ is doing and hears what Christ is calling it to do.

This ministry is given to the whole people of God.

Within the community of His people, God calls forth an ordained

ministry which He gives for the life, growth, and mission of the church.⁹⁹

The Princeton documentation which Washburn used as a basis for some of his basic concepts also revealed an image of man as a being of greater worth to God and man if he possessed the servant nature and accepted his responsibility for ministry to the church and to the world. This concept of man was further described when Washburn quoted from the study book for Montreal which stated that servants duties are ministerial, not magisterial; thus, here we have Washburn's concept of society revealing man involved in interaction with other men in the position of a servant of Christ. Hence, again man was described as a being of intrinsic worth because of his capacity to serve.

A concept of man which depicted him as a being of intrinsic worth was further supported as Washburn asserted:

First, such a ministry from Christian to Christian engages the sinner-saint complex. Such a ministry does not put sinners in one category and saints in another. Rather, such a ministry posits the presence of both the sinner and the saint in each Christian.¹⁰⁰

Washburn's concept of man was further revealed when he stated that John Wesley said that sanctification was punctuated by lapses.

As Washburn was pointing out the sinner and saint element in man, the fact that sanctification was punctuated by lapses, and the fact that man was inclined to be magisterially oriented instead of being ministerially oriented; he was realistically relating man to very real problems that he faced. He was indeed relating man to the cause of many of the problems of disunity and frustrated purposes in the church and generally in society, that is, man wants to be a magistrate instead of a minister.

⁹⁹See Appendix C, "Local Ecumencity Thru Ministry to the People of God."
¹⁰⁰See Appendix C, "Local Ecumencity Thru Ministry to the People of God."

Being magisterially oriented meant being imperious, domineering, and overbearing as one showed his authority.

Support, Development, and Use of his Basic Concepts

After discovering Washburn's basic concepts in this speech, the chief means of support and development were investigated so that it could be ascertained whether the basic concepts were used instrumentally or manipulatively.

The chief form of support in this speech was testimony; not the testimony of the Scriptures, but the testimony provided by the participants of the Consultation on Church Union. At the time the speech was delivered the Consultation on Church Union involved the full participation of six churches and the counsel of a number of other churches. The representatives of the numerous churches had met to deliberate on ministry. The key sentence in the Princeton material declared that the church should proclaim Christ's reconciling power both to the people of God and to the world. From this sentence, Washburn drew other concepts which he believed were implied. For instance, he believed that the sentence implied ministry both to the church and to the world.

Another concept that he drew from the Princeton documentation was that Christian ministers could find the unity and wholeness of the church while sharing ministry to the people of God. He first pointed out that during twenty-five years of pastoral experience he observed that the capacity for common ministry seemed to disappear when the call was to ministry to life within the church; however, he again used testimony to support some of his basic concepts when he stated that the Montreal study book asserted that when Christians minister to Christians their

duties are ministerial, not magisterial.

In pointing out that some of his basic concepts involving ministry do not always find fulfillment, Washburn used a number of hypothetical and factual illustrations to support the fact that Christians frequently act as if their duties were magisterial in Councils of Churches, Church movements, denominations, and local churches. One of the five examples was here presented to characterize his use of factual illustrations. Washburn said:

The president of the board of trustees of the first congregation I served had built a little cabinet in the corner of the church basement. The women of the church wanted to build some new cabinets. He said, "They can build the new cabinets, but they can not remove the cabinet I built." He didn't want his sovereignty challenged.¹⁰¹

After dealing with the negative side of the basic concepts of ministry, Washburn returned to his use of the testimony of others. When supporting the basic concept that a ministry from Christian to Christian should engage the sinner-saint complex, he turned to testimony from John Wesley who asserted that sanctification is punctuated by lapses. Here Washburn was declaring that man must recognize that he is both a sinner and a saint. This testimony would be readily acceptable to many of Washburn's hearers. It would be acceptable to all who revered Wesley as the founder of Methodism; it would also be acceptable to many of his auditors who clung to the doctrine of sanctification as something near and dear to them.

Finally in support of the concept that a ministry from Christian to Christian could be performed only in a context of mutual acceptance--an acceptance which accepts ministry and an acceptance which accepts sinners, Washburn cited the sermon, "You Are Accepted," by Dr. Paul

¹⁰¹See Appendix C, "Local Ecumenicity Thru Ministry to the People of God."

Tillich, a noted theologian, Tillich said that this is the good news that accepts us as we are.

Following Tillich's testimony, a number of rhetorical questions were raised in order that Washburn's auditors might evaluate their own reactions to the acceptance of ministry and the acceptance of sinner-saint complexed persons. He asked:

Are we able to accept ministry to accept the fact that we are accepted by God in Christ? Can we accept His ministry of grace joyfully and with rebellion at the fact of our dependence upon Him who is utterly other than we are utterly just and utterly loving?

Are we able to accept sinners-saints to actually channel to others as undeserving as ourselves the acceptance which we were given without deserving it meriting it or earning it?¹⁰²

These rhetorical questions were left unanswered, but Washburn expected the mind of his auditors to supply the answer.

Earlier in the speech Washburn also drew upon his personal experiences as he submitted factual illustration in support of the basic concept that Christian ministers could find the unity or wholeness of the church while sharing ministry to the world around the church.

Washburn stated:

Eight years ago a Chicago Syndicate decided to build a race track just north of the city where I was serving as a pastor. Syndicate people promised numerous benefits to the community tax benefits business improvement benefits and the like. Church men in the community were of contrary persuasion. Liberal Protestants, Conservative Protestants, Anglo-Catholics, and Roman Catholics joined forces to oppose what they thought would be a hazard to their city. They prevented the construction of the track.¹⁰³

¹⁰²See Appendix C, "Local Ecumencity Thru Ministry to the People of God."

¹⁰³See Appendix C, "Local Ecumencity Thru Ministry to the People of God."

Some of Washburn's basic concepts were asserted and then not developed or supported other than by implication from other parts of the speech; however, having examined the support and development of his basic concepts, conclusions were drawn concerning Washburn's use of them.

The eleven basic concepts listed earlier in this analysis presented ideas so that they took on added meaning and significance when they were viewed in relationship to a Christian's responsibility and the Church Union issue. His basic concepts reminded man that as a Christian he was called to be a minister or a servant instead of being just a magistrate. The basic concepts fostered a creative response for the common good. Basic concepts were set forth in this speech which stimulated critical appraisal of one's attitudes; thus, this speech encouraged both the opponents and proponents of Church Union to examine the basis of their attitudes and actions. Based upon this evidence, it was concluded that Washburn supported and developed his basic concepts in a manner so that they were used instrumentally because they did not perpetuate narrow meanings nor foster uncritical attitudes.

The Implications of the Basic Concepts

The implication of the eleven basic concepts for the individual, the churches, and society fostered an open mind, a reasonable and tolerant view, and a Biblical orientation to life. The importance of a Biblical orientation to life was implied for the individual and society even though Washburn's chief form of support in this speech was not the Bible. The basic concepts further implied that the preservation of the Evangelical United Brethren Church was not the all important issue, but the all important issue was that the Evangelical United Brethren people

provide ministry to the people of God and the world.

The basic concepts were presented in a manner so that the moral autonomy of an individual was recognized as was an individual's capacity to reason, to make decisions, and to adjust to change. Then individuals were in groups or community, the basic concepts implied the right of free inquiry, free criticism, and free choice with the limits of a Biblical orientation; thus, the basic concepts implied that groups such as the Committee to Preserve the Evangelical United Brethren Church ought to tolerate and earnestly consider the many facets of the Church Union issue which were discussed in this specific speech. The opponents of Church Union ought not to have felt that they were being manipulated because this speech implied the right of free choice for all.

This speech also had significant implications concerning the attitudes of one individual toward another, or one church toward another church, or a person's attitude toward a group of people because the speech set forth the basic concept that man was not completely saintly, that is, there was always an element of imperfection in him. This basic concept fostered toleration because it implied that no one may continually have the complete and best answer to all questions or issues. This basic concept, therefore, implied the need and importance of toleration between the opponents and proponents of Church Union.

SPEECH IV: "Church Order, A Vehicle
of the Holy Spirit"

Basic Concepts

This speech was primarily concerned about establishing the utter necessity for church order and providing an accurate progress report on Church Union negotiations. The discipline of reading and outlining the speech revealed seven basic concepts.

1. An ordered company of Christians may be a vehicle, a carrier, or a conveyance of the Holy Spirit.
2. Church order is not an optional extra because it is essential that a church have order in its life, ministry, and worship.
3. The Methodist Church and the Evangelical United Brethren Church were both churches with an ordered life.
4. Historically, the joint Commissions on Church Union were at work on a design of order for a new church.
5. The Plan of Union which was being drawn would provide only a portion of the order that would be needed in the new church.
6. The joint Commissions on Church Union were at work according to the orders of the two churches.
7. The Spirit of God was breathing at least four words upon the churches which were born out of Biblical theology and out of a better understanding of the nature of the church. They were:
 - a) Jesus Christ is the one Lord of the church.
 - b) Jesus Christ has one body and that one body is His church.
 - c) Jesus Christ's one body has many members and that one body comprehends and commands many diversities of servanthood.
 - d) Jesus Christ's body was wounded by our transgressions.

The basic concept that an ordered company of Christians may be a vehicle, a carrier, or a conveyance of the Holy Spirit depicted an image of man as a being with intrinsic worth because Washburn affirmed

that the Holy Spirit uses ordered Christian communities as vehicles of ministry; therefore, the intrinsic worth of man as an individual and in community was revealed. Washburn's basic concepts which viewed the individual and the group as important was validated by the Biblical text which declared:

Do you not know that you are God's temple and that God's Spirit dwells in you? If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are.¹⁰⁴

This text clarified Washburn's image of man and society for man and society were pictured with intrinsic worth because they were capable of possessing or housing the Holy Spirit. The church was also pictured as important to man and God because the church is Christ's body.

The basic concepts also revealed that Washburn believed that individuals and groups of individuals had the capacity to make valid and rational decisions. This was indicated when he stated that the Plan of Union would need the critical judgments and creative suggestions of people from within both denominations. Washburn declared:

Our work is being done, not in violation of the faith and order of our church, but in obedience to that faith and order. The movement is not spurious, but authentic. It is over patterns of order, not disorder. It is in harmony with our covenants.¹⁰⁵

When Washburn declared that (1) Jesus Christ is the Lord of the church, (2) Jesus Christ has one body and that one body is His church, (3) Jesus Christ's one body has many members and that one body comprehends and commands many diversities of servanthood, and (4) Jesus Christ's body was wounded by our transgressions; he was realistically

¹⁰⁴See Appendix C, "Church Order, A Vehicle of the Holy Spirit."

¹⁰⁵See Appendix C, "Church Order, A Vehicle of the Holy Spirit."

relating his auditors to their Christian responsibilities and was providing them with correct, comprehensive, information on the progress of union negotiations. His auditors were then in a better position to make a rational decision on the issue. He was also pointing out that their attitudes and actions could cause further disunity within the church.

Washburn's basic concepts revealed an image of man as a being with capacity for wisdom and rational choice in the concluding sentence. He asked, "Will we hear what the Spirit breathes and, at the high cost of obedience to Him, become better vehicles of this power to save, to sanctify and to send?"¹⁰⁶

Support, Development, and Use of his Basic Concepts

Having discovered the seven basic concepts, attention was given to the forms of support used and the use that Washburn made of the basic concepts.

The basic concept that a group of ordered Christians may be a vehicle, a carrier, or a conveyance of the Holy Spirit was supported by an analogy relating to his text--I Corinthians 3:16-17--which declared that God's people housed or templed the Holy Spirit. This text not only served as support by analogy but also as support by testimony.

In support of the concept that church order was essential, Washburn cited a number of specific instances from the life of the early church as described in Acts 1 and 2. These Biblical specifics also helped to clarify what Washburn meant by order. Washburn asserted that (1) They went to the upper room--that's order, (2) They were

¹⁰⁶See Appendix C, "Church Order, A Vehicle of the Holy Spirit."

united in worship and petition--that's order, (3) They cast lots--that's order, and (4) There was total communication--that's order. These were specific instances, but they also served as testimony inasmuch as they were drawn from the Scriptures.

When supporting the basic concept that the joint Commissions were at work according to the orders of the two denominations, Washburn turned to a detailed explanation of the directives as they were given by the two churches. In support of this concept, Washburn also used specific instances to show how the Church Union issue came from the grass roots. He stated:

Cecil Findlay, a young minister in his first pastorate, wrote the first draft of the petition which came from the Kansas Conference.

Fred Rickleff, a young minister in his second pastorate, wrote the first draft of the petition which came from the Illinois Conference.¹⁰⁷

Washburn supported his basic concept about the necessity of church order by the testimony of Bishop Newbigin of South India who declared that church order was a must for the life, the ministry, and the worship of the church. At this point, he also cited the opinion of Robert Raines, an author and pastor, who believed that life together in Christ was essentially and necessarily corporate.

In support of the historic fact that both the Methodist and the Evangelical United Brethren Churches were churches with an ordered life, Washburn cited the testimony of history as provided by Schilling's book, Methodism and Society From a Theological Perspective. He also cited testimony from the Discipline of the two churches.

¹⁰⁷See Appendix C, "Church Order, A Vehicle of the Holy Spirit."

Washburn handled the basic concept that the joint Commissions were at work on a design of order for the church through a detailed explanation of how the Church Union negotiations were being carried out.

In dealing with the concept that The Plan of Union which was being drawn would only be a portion of the order that would be needed in the new church, Washburn again used explanation to clarify how the plan must be approved or rejected at various levels of both churches. This support would seemingly nullify the opinions of some that the Church Union issue was strictly "a railroad job" from the top down.

Finally Washburn in his conclusion declared that the Spirit was breathing at least four words upon the churches. The words were ideas which described the nature of the church with Christ as Lord of the church. Washburn indicated that the four ideas relating to the nature of the church were born out of Biblical theology and out of a better understanding of the church; however, he gave no further support for this basic concept.

Washburn was concerned about the church really being the church; he was also concerned about his auditors at least considering the possibility of the church born of union being a church which possessed the capacity of being a vehicle of the Holy Spirit. Washburn indicated in the interview that there was much misinformation around; thus, he was concerned that his auditors hear correct information.

With these facets of Washburn's concern in mind, one must conclude that Washburn used his basic concepts instrumentally because they related to other significant ideas; therefore, he was helping his auditors see things as more of a whole. Washburn's use of the basic concepts was instrumental because he was concerned about the validity of his concepts and the creative action that they would evoke.

The Implications of the Basic Concepts

After a careful examination of the basic concepts of this speech, their support, and their use; numerous implications for both the opponents and proponents of Church Union were observed. The basic concepts implied each individual was in the possession of reason which was to be used vigorously in arriving at a decision on the Church Union issue. The concepts implied for the individual and the churches that there was no place for prejudice based upon selfishness or narrow provincialism, nor was there a place for an affirmative response without going through the disciplines necessary for making a responsible decision.

The implications of the basic concepts would not limit the freedoms of inquiry, criticism, or choice of the churches or society in any manner; however, the concepts do imply the acceptance of the authority of the Scriptures as a guide to the nature and the mission of the church. Therefore, if one accepts the authority of the Bible man will strive earnestly to discipline himself according to the basic concepts of the Bible instead of being willing to become stagnated at a point of self-will and self-centeredness.

The concept that the joint Commissions were working according to the orders of the two churches implied that they were following directives given to them by the official governing bodies of the church; thus, it was not just a wish of the so called "top brass."

The concept of Jesus Christ as the one Lord of the church implied that man's primary allegiance should be to Jesus Christ and only secondary allegiance or loyalty to his denomination. This concept further implied that the Evangelical United Brethren Church should not be

preserved unless the Lord of the church willed that it be preserved. This concept certainly lifted the Church Union issue above pettiness and personal whim.

SPEECH V: "Where Is the Promised Land?"

Basic Concepts

This speech occupies a unique position because it was the last speech that Dr. Washburn gave in the annual conferences before the final vote was taken by the conference lay and ministerial delegates on the Church Union issue. When this speech was given, the General Conferences of both churches had already approved the Plan of Union; thus, this was a crucial time for the issue because the annual conferences could have rejected the plan instead of approving it. In this speech, Washburn attempted to comprehensively set forth the values and disvalues of voting no and also the advantages and disadvantages of voting yes. After he had delineated the values and disvalues of both alternatives, he then moved ahead to describe the momentous nature of the issue upon which they were voting.

Three basic concepts were discovered through a disciplined examination of this speech. They were:

1. There were both values and disvalues--advantages and disadvantages--attached to a no vote upon the Church Union issue.
2. There were both values and disvalues--advantages and disadvantages--attached to a yes vote upon the Church Union issue.
3. There were significant factors which surrounded the pending decision.

These basic concepts revealed Washburn's concept of man and society because man was depicted as a being capable of rational choices

based upon a responsible evaluation of all the evidence that was available. Washburn saw man as a being living in community. Therefore, Washburn not only saw the Church Union issue as an individual decision, but also a group decision. Once the votes were tallied the denominations, in order to be responsible and ethical would have to live with their decision. Washburn was concerned about the individual lay or ministerial delegate being responsible because his decision would directly affect the common good of both groups. In the Evangelical United Brethren Church, one no vote carried as much weight in the pending decision as did two yes votes.

The intrinsic worth of man was suggested by the analogy based upon Joshua 2:1-24 which described how the people of Israel were oppressed at the hands of the Egyptians and then wandered in the wilderness before God permitted them to enter the promised land. In developing this analogy, Washburn stated:

Methodist and Evangelical United Brethren Christians have been wandering in a wilderness for a long time . . . a wilderness of diverse, but shared, ministries . . . a wilderness of cordial, yet cautious, cooperation . . . a wilderness of searching for a church into which both can enter with joy . . . a wilderness of anxiety inherent in a pending decision. Such is the wilderness in which we have been wandering . . . the wilderness in which we wander even now.¹⁰⁸

Washburn's use of this analogy revealed an image of man as a being who derives his utmost worth from discovering God's purpose for his life. This analogy also revealed a concept of society as a group seeking to discover God's will or purpose.

The concepts did realistically confront man with the seriousness of the pending decision in which they were involved. The basic concepts may have helped man understand that he was wandering in a

¹⁰⁸See Appendix C, "Where Is the Promised Land?"

wilderness and that he should move out of it into new areas of creativity.

Support, Development, and Use of his Basic Concepts

The basic concepts revealed in this speech numbered only three; however, a thorough examination of the speech revealed that the support and development given some of the concepts was more detailed and comprehensive than was the support and development observed in the other four speeches which were analyzed. This was no doubt true because Washburn was trying to give his auditors a comprehensive overview of the whole issue before they cast their votes.

Values and disvalues attached to a no vote were enumerated. Washburn declared that the chief value attached to the negatation of The Plan of Union was the continuation of the separate existence of the Evangelical United Brethren Church. He further declared that some people earnestly desired the ending of our tradition of seeking organic union with other churches so that the denomination might extend itself as a separate and distinct group. Washburn gave no support to validate the value of a continued separate existence, then he moved to an explanation of the implication of a no vote. He stated that a no vote implied the continuation of the Evangelical United Brethren Church. He further indicated that a continuation of the church implied a number of commitments. He stated it implied (1) A commitment to continuation not unto death but unto renewed vitality, (2) A discovery of some unique--even peculiar--reason for a separate existence, (3) Making your newly discovered reason for being relevant on the contemporary scene, (4) The realization of what Christ's church is and how His church is ordered, (5) A drastic revision of our church's structure, (6) A discovery of

additional resources, and (7) A church willing to surrender all to the dynamic leadership of the Holy Spirit.

These implications did help his auditors sense the whole picture if they desired to vote no; however, these implications seemed to be stated so that they would have a negative affect upon the casting of a no vote.

When Washburn moved to a discussion of the disvalues of a no vote on the proposed union, he immediately began to list a number of disvalues. The following disvalues of a no vote were set forth:

1. The implied denial of the sincerity of our ecumenical intention would be a disvalue.
2. A no vote was to negate the only opportunity that we now have or will have for organic union in the next decade.
3. A no vote would compromise the commitments and hopes of many congregations, several annual conferences, and some general church boards.
4. Probably the major disvalue of a no vote was the loss of the proposed new church which would mean that we would lose almost all of the splendid contributions offered by The Plan of Union.
5. Another disvalue of a no vote was the possibility of being haunted endlessly with wondering what might have been if we had lost ourselves in a movement which would have called us to change, to reformation, and to pilgrimage.

Washburn presented the above facets of the basic concept dealing with the disvalues of a no vote without support.

As Washburn presented the disvalues of a yes vote, five lines of argument were observable. He stated that if the union is voted (1) Our church name will disappear from the contemporary scene, (2) A number of Evangelical United Brethren centers will lose some of their distinction, (3) The family feeling which we have known will be threatened, (4) Some members in some sections of America may leave the church, and (5) There will be a need for our people to learn how to function effectively as

churchmen or churchwomen in a much larger church.

These facets of the basic concept relating to the disvalues of a yes vote were presented without development.

Finally, Washburn indicated that we must also confront some of the values of a yes vote on the proposed union; then he proceeded to set forth the values in detail using over six and one half pages of his sixteen page printed manuscript for the delineation of the values of an affirmative vote on Church Union. He listed the following values:

1. The fundamental value attached to an affirmative vote is in The Plan of Union's definitions of the new church's faith, members, order, and mission.
 - a) the church's faith is in the forgiving, life-transforming God, whose grace is revealed in Jesus Christ and who is ever at work among men by the Holy Spirit.
 - b) The new church's members are defined as ministers in several portions of the plan.
 - c) The new church's order is geared to mission.
2. Another value attached to an affirmative vote on union is the entrance into a more complete ministry as shown by the following specifics:
 - a) A Board of Laity will provide a new avenue of ministry.
 - b) A Commission on Worship will open ways to an essential maturity of churchmanship.
 - c) A Division of Curriculum functioning with the Board of Education will provide curriculum resources.
 - d) A Board of Publication will be an essential agency of dialogue within the new church and between that church and the world.
 - e) A Board of Evangelism will help to extend a broader, more relevant, and more ardent evangelistic effort.
 - f) Through a Division of World Mission, the new church will participate in the ministry of Christ in more than fifty countries around the world.
 - g) A Board of Christian Social Concerns working through Divisions of General Welfare, International Affairs, and Human Relations will be an effective link between the new church and the world.

- h) A Board of Hospitals and Homes will involve us in compassionate service to mankind.
 - i) A Division of Higher Education under the Board of Education will relate our stewardship of life and resources to four schools of theology, eight universities, eighty-two senior colleges, twenty-two junior colleges and numerous other schools.
 - j) A Commission on Ecumenical Affairs will proclaim and work for the unity of the church.
 - k) A Television, Radio, and Film Commission will involve us in serious attempts to reach modern men through means of mass communication.
 - l) A Commission on Public Relations and Information will help us by making the United Methodist Church and its congregations known in America and around the world.
3. Another value which is attached to an affirmative vote for union was the destiny of literally thousands of small congregations.
 4. Still another value is the call to pilgrimage with Christ.
 5. Finally, another value would be the contribution of some healing to the broken body of Christ.

When handling the third basic concept which advocated the idea that there were significant factors which surrounded the pending decision, Washburn set forth the following factors with a brief explanation of each.

1. The decision will not be a choice between total gain and total loss.
2. The decision will not be inconsequential.
3. The decision will not be inexpensive whichever way it is made.
4. The decision will not be made by Evangelical United Brethren people alone.
5. The decision will not be made simply.
6. The decision will not be made in secret.
7. The decision cannot be made as though we were not churchmen.
8. Finally, the decision cannot be made without asking what it will mean to our Lord.

Washburn used his basic concepts and their support to give his auditors an overview of the salient points in the Church Union issue because he wanted his auditors to see the many facets of the issue. To the extent that Washburn sought to present valid concepts with clarity to that extent, he was using the basic concepts instrumentally; however, to the extent that he did not give support for the values of a no vote to that extent, he was using his basic concepts manipulatively. If logical support was available for the values of a no vote, the use was manipulative because the concept was developed in a manner which gave stronger encouragement to an affirmative vote.

The Implications of the Basic Concepts

The three basic concepts revealed in this speech which was delivered in the annual conferences just before the decisive vote was to be taken had tremendous implications for the individual and the churches. Would there be a United Methodist Church, or would there not be a United Methodist Church?

The basic concepts implied for individual and also for the churches the right of choice and moral autonomy. His basic concepts implied the tremendous importance of a rational decision which would be made quite apart from one's selfish desires and personal whim. Washburn's basic concepts implied that here are the facts, evaluate them, and come to a responsible decision.

Washburn's basic concepts also implied that man, the churches, and society had the capacity to accept change, new methods, and new forms. His basic concepts further implied that change could not only be accepted, but that it could be used creatively for common good and the Kingdom of God.

CHAPTER IV

SUMMARY AND CONCLUSIONS

Summary

The purpose of this study was to analyze and evaluate selected speeches of Dr. Paul Arthur Washburn which pertained to the union of the Evangelical United Brethren Church and the Methodist Church. The tentative conclusion which served as a working hypothesis for this study was that Dr. Washburn developed significant concepts of man and society in his Church Union addresses which were delivered during the process of organic union of the two churches. This study attempted to fulfil the interpretive function of the speech critic.

This study was approached with the assumption that the concept content of a speech would provide clues to the significance of a speech. The discovery and analysis of the basic concepts in Washburn's speeches were focused by three major questions.

1. What basic concepts were revealed by Dr. Washburn's addresses?
2. How did Dr. Washburn support, develop, and use his basic concepts?
3. What did the basic concepts of Dr. Washburn imply for the individual, the churches, and society?

A summary of the basic concepts discovered in the five Church Union addresses would be limited in value if viewed apart from the discussion of the basic concepts, their support and development, and their implications for the individual, the churches, and society; thus,

the reader is referred to Chapter III of this study for a detailed treatment of each basic concept. The following list provides a summary of the more significant basic concepts revealing an image of man and society which were discovered in Washburn's Church Union addresses. Concepts of man and concepts of society frequently overlap; hence, in this summary listing it was necessary to make an arbitrary division.

These significant concepts relating to an image of man were discovered:

1. The source of man's gifts is God.
2. From God's Word man may learn much about God's will for himself and the church.
3. All Christians are responsible for a ministry which uses the vehicles of conversation, group work, and liturgy as they minister to people in the church and in the world.
4. God wills that His reconciling action be effective between God and man and between men.
5. Man has the potential of discovering the unity and wholeness of the church when he gathers to follow the leadership of the Holy Spirit in ministry.
6. Human pride, self will, and the desire for power causes disunity in the church.
7. A Christian should consider himself and his fellow Christians as both a sinner and a saint.

The following significant basic concepts relating to the churches and society were discovered.

1. Jesus Christ has one body and that one body is His church.
2. Jesus Christ is the one Lord of the church.
3. The church is broken by man's transgressions.
4. God wills the unity and wholeness of His church.

5. The Lord's church has a wholeness and unity which comprehends and holds within it much diversity.
6. The revealed will of God determines the nature of His Church, establishes the characteristics of His church, and mandates the task of His church.
7. An ordered company of Christians may be a vehicle, a carrier, a conveyance of the Holy Spirit.
8. Church order is not an optional extra because it is essential that a church have order in its life, ministry, and worship.
9. When Christians minister to Christians within the church, their duties are ministerial, not magisterial.
10. Local ecumencity may come as Christians minister to Christians.
11. At least three possible choices relate to the future of the Evangelical United Brethren Church.
12. The values and disvalues attached to the pending decision make the yes or no vote significant.

This study revealed that Washburn used various forms of support for his basic concepts. His chief form of support was testimony. The primary source of the support by testimony was the Bible. Washburn was a churchman speaking to churchmen; thus, he had discovered an available valid means of persuasion for his speaking situations. He could reason that if you accept the authority of the Scriptures you must accept my premise--not because I say it, but because the Bible declares it. Washburn affirmed in the interview that he intentionally took that approach.

Washburn made extensive use of testimony from others--Biblical scholars, church leaders, Christian authors, and pastors. He also supported his basic concepts by testimony from church related documentation such as the Princeton material, The Plan of Union, and the Discipline.

Other basic forms of support were also used. Frequent use was made of factual illustrations and specific instances which were

drawn from his over twenty years in the pastoral ministry. Washburn also used explanation a great deal; this may have been a result of the approach used during his experiences as a guest lecturer and pastor. Much use was made of analogy as a form of support for his basic concepts, and hypothetical illustrations, statistics, rhetorical questions, and restatement were also used but less frequently.

The Church Union addresses of Washburn revealed that he was concerned about the validity of his concepts, about his auditors having an adequate understanding of the nature and mission of the church, about his auditors having correct and comprehensive information about the Church Union issue, and about his auditors earnestly seeking the will of God in the issue. Because of the discovery of these concerns, it was concluded that Washburn basically used his concepts instrumentally; however, on occasions he did slant the case in favor of an affirmative vote on Church Union. Hence, there was limited manipulative use of his basic concepts.

Washburn's basic concepts implied that man had moral autonomy and a capacity for making a rational choice. His concepts also implied toleration of other viewpoints as long as the viewpoint was within the limits of a valid Biblical orientation. The basic concepts implied the intrinsic worth of man to his God and his fellowman; they also implied responsible use of the privilege of decision making.

The basic concepts discovered in the five Church Union addresses implied the right of free inquiry, free criticism, and free choice for the churches and society; however, this freedom was always to be exercised within the limits of that which they believed to be God's will. The churches and society were also to exercise their freedoms within

the limits of a Biblical discipline. The concepts implied that the churches and society in general should be more concerned about God's will than they were about their own personal whim; thus, the Church Union issue was given a divine dimension beyond the human dimension.

Conclusion

Basic concepts which had a significance to the individual, to the churches, and to society were discovered in these speeches. The basic concepts were significant because of the images of man and society that were revealed.

The basic concepts were significant to the individual because they called man toward his full potential as a rational being of intrinsic worth to God and man. The basic concepts were significant to the churches because of their development and adaptation. Some of the basic concepts had their origin in the historical and Biblical beliefs of the Evangelical United Brethren and Methodist Churches. The basic concepts were also significant to the churches because they called the churches not to stagnation and satisfaction but to creative and redemptive action.

The significance of the basic concepts discovered in Washburn's Church Union addresses was not limited to his immediate auditors for he was calling society in general to a dependence on God and a response for the common good. Washburn realized that his concepts must be fulfilled in a social context through interactions with other men.

Generally, the concepts set forth in Dr. Washburn's speeches have rhetorical and historical significance. The concepts were artistically developed and adapted to a specific audience, at a

specific time, in regard to a specific issue. Although the speeches were an agency of a given time they also have historical significance because they dealt with great issues, and ideals which are not local or temporary.

In this study, therefore, the following hypothesis was supported: Dr. Washburn developed significant concepts of man and society in his Church Union addresses which were delivered during the process of organic union of the Evangelical United Brethren Church and the Methodist Church.

APPENDIX A



COMMISSION ON CHURCH UNION

The Evangelical United Brethren Church

601 W. Riverview - Dayton, Ohio 45406

February 15, 1968

CHAIRMAN

hop Reuben H. Mueller
Indianapolis, Ind.

VICE CHAIRMAN

hop Harold R. Heininger
Minneapolis, Minn.

SECRETARY

hop J. Gordon Howard
Pittsburgh, Pa.

EXECUTIVE SECRETARY

: Reverend Paul Washburn
Dayton, Ohio

: Reverend C. A. Chambers
Dayton, Ohio

: Reverend Paul Eller
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: Reverend C. R. Findley
Newton, Kans.

: William Fox
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: Herbert Gerster
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: Reverend Harvey Hahn
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hop Paul M. Herrick
Dayton, Ohio

: Garland Hubin
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: L. L. Huffman
Dayton, Ohio

: Torrey Kaatz
Cledo, Ohio

hop Hermann W. Kaebnick
Harrisburg, Pa.

: Reverend Charles Kachel
Reading, Pa.

hop Paul W. Milhouse
Kansas City, Mo.

: Reverend Glen O'Dell
New Albany, Ind.

: Rolland Osborne
Denver, Colorado

: Reverend John Sawyer
Staunton, Va.

hop W. Maynard Sparks
Sacramento, Calif.

: J. Britain Winter
Baltimore, Md.

Rev. Robert D. Rosebraugh
Lerna, Illinois
62440

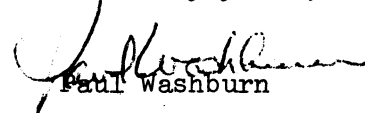
Dear Bob,

Your letter of February 7 is before me and I have noted its contents with interest. The project which you want to undertake in analysis of my Church Union speeches is interesting to me and I think might even prove to be profitable for me as well as for you. My one regret is that I am not in a position at the moment to do anything about your proposal because my days between now and the General Conference session are literally too full and I do not see the time available which would be required to bring all of these into the form for you to use them profitably. If you are not pressed for time on this matter and would be willing to wait until mid-May to receive copies of them I might be able to help you with the project.

I do hope that you will not interpret this letter as a refusal to do what you ask, but that you will appreciate the kind of a bind I am in in terms of getting my work done. If you want to persist in this matter perhaps you could suggest a way for you to use the crippled manuscripts, etc. Even then it would be necessary for you so come to Dayton to do the labor of running the copies of the addresses through a Xerox machine for the time to do even that is not available in terms of the staff that I have here.

I trust that your work is going well at the University and that you and Mrs. Rosebraugh and your children are happy and well.

Sincerely yours,


Paul Washburn

PAW:jlm

July 1, 1968
Lerna, Illinois 62440

. . . .
. . . .
. . . .

Dear

This communication is being sent to you because you are a person who has worked with and have a personal acquaintance with Bishop Paul A. Washburn.

I am an ordained elder of the Illinois Conference of the United Methodist Church, and I am presently a candidate for a M.A. degree at Eastern Illinois University. Before returning to the University this past year, I was the pastor of the First Evangelical United Brethren Church at Springfield.

I am presently writing a thesis entitled, "The Union of the Evangelical United Brethren and Methodist Churches--A Rhetorical Analysis." I specifically am doing an analysis of a number of the addresses given by Bishop Washburn in behalf of union. As I study his addresses, I shall be particularly concerned about determining the contribution that he made or is making to our society as a representative of the ecclesiastical community. My thesis shall contain a chapter on "Washburn--The Speaker"; thus, I am interested in getting a personal response from persons who have heard him speak on numerous occasions and on a number of subjects.

If you are willing to write two or three paragraphs and are willing to have at least a portion of it included in my thesis, I would indeed appreciate your response at your earliest convenience. If you are willing to share, you might give consideration to the following items:

1. As he presented an idea, did he attempt to persuade by logical proof using various methods of reasoning, or did he attempt to persuade by emotional means? Was a combination of these two methods used, or were other methods used?
2. How did you respond to his speaking style? Was it profound, stimulating, provocative, heavy, generally abstract, or full of imagery? Any additional comments that you have on his style may be added.
3. Did you find yourself usually agreeing or disagreeing with the speaker's thesis? Why or why not? Did he persuade you?
4. In your opinion, what contribution or contributions has the speaking of Paul A. Washburn made to you? to society?

Thank you for the time that you have given this letter, and if you are inclined to respond I shall greatly appreciate your assistance.

Sincerely,

Robert D. Rosebraugh

RR:mr

Enclosure (1)



EVANGELICAL THEOLOGICAL SEMINARY

329 EAST SCHOOL AVENUE • NAPERVILLE, ILLINOIS 60540

STEIN, TH.D.
Professor of Church History

E. . . 204 ELMWOOD DRIVE

July 10, 1968

8500
OFFICE PHONE (312) 355-~~1139~~
RESIDENCE PHONE (312) 355-7359

The Reverend Robert Rosebraugh
Lerna, Illinois 62440

Dear Bob:

I am pleased to see that you are continuing your education at Eastern Illinois University--and even more, that you are making a study of Paul Washburn's sermons and speeches in this regard. Paul is one of my very closest friends and this, as a consequence, may color my judgment somewhat. Yet when I try to evaluate his contribution to the life of the church--and more specifically to the United Methodist Church--I think it safe to say that a considerable portion of the credit for the Evangelical United Brethren Church's two-thirds favorable vote was due to his patient and untiring efforts born out of his basically Pauline (I Corinthians 12) doctrine of the church. I have included the following lengthy statement for your usage:

Paul Washburn is not one who is given to reliance upon either logical proof or emotional stimulation as a means of presenting an argument. Committed as he is to understanding the Christian Gospel and the church in terms of Biblical theology, he fully recognizes that a logical appeal only does not do justice to the paradoxes of Christian theology and that, while the Word of God must penetrate and grip the human heart, this cannot be accomplished by a reliance upon an emotional, but superficial presentation. Therefore, because of his high regard for Scripture, he studies seriously and then presents Biblical insights into the nature of life and death with his gifted pen. I am much impressed by his homiletical ability. He is a profound thinker, but able to present his thoughts with colorful word images that leave a lasting impression on the mind.

Bishop Washburn's speaking style is enhanced by his use of a manuscript in delivering sermons. His words are more carefully chosen and his images artistically drawn as a result. He was particularly effective in his parish ministry through the use of series of sermons. In presenting the proposed union between the Evangelical United Brethren and Methodist Churches, he distinguished himself, not only for his fair and magnanimous manner in dealing with opponents of the union, but also for the clear delineation of the problems and possibilities with which the proposed union was affected.

The Reverend Robert Rosebraugh

-2-

July 10, 1968

I usually find myself in agreement with Paul Washburn. He is able to get to the heart of an issue with precision and then to speak persuasively concerning his point of view. In my estimation, he is an outstanding churchman--a gifted preacher, a skilled administrator, a concerned pastor. He has taken the trouble to remain abreast theologically. His greatest contributions, in my judgment, have been as a preacher and leader of worship, both informed by his view of the church as the people of God and as one whose gifts, more than those of any single other member of the Evangelical United Brethren Church, were used to bring about the union between the two denominations in 1968.

I trust that this will be useful to you.

Sincerely,

K. James Stein

P. S. You might ask Paul for permission to read his 1953 series of sermons on the celebrating church. They are a good clue to his ecclesiology.

KJS



NORTH CENTRAL COLLEGE

NAPERVILLE, ILLINOIS 60540

Office of the President

July 5, 1968

The Rev. Robert D. Rosebraugh
Lerna,
Illinois 62440

Dear Mr. Rosebraugh:

In response to your recent letter, I submit the following:


During the many months prior to union of the E.U.B. and Methodist churches, I had opportunity to hear Dr. Paul Washburn speak to the issue "Church Union."

Without exception, he always clearly, objectively, and succinctly focused attention on the central issue--not on extraneous and irrelevant concerns. Even though he appeared before groups of varying interest, background, and understanding (as well as size), he sought always to present a positive and pragmatic view of the problems and potential of Church Union. His fairness to all sides (the questioners, proponents, and opponents) was always exemplary and Christian.

Dr. Washburn's presentations were clear, concise, forceful, profound, and stimulating. The sincerity and objectivity of his presentations never left any doubt in mind as to the desirability and wisdom of Church Union. I believe the single most important factor for Church Union from the E.U.B. denomination was Dr. Washburn's persistent efforts. His presentations compelled all interested persons to realistically confront this important decision with basic facts and understanding.

Pleased to be able to assist you in your study.

Sincerely,


A. L. Schilling
President

ALS:vl



EVANGELICAL THEOLOGICAL SEMINARY

329 EAST SCHOOL AVENUE, NAPERVILLE, ILLINOIS 60540 / OFFICE 312-355-8500
AN INSTITUTION OF THE UNITED METHODIST CHURCH / RESIDENCE 312-355-4038

July 5, 1968

The Reverend Robert D. Rosebraugh
Lerna
Illinois 62440

Dear Robert:

I am happy to respond to your inquiry with respect to my responses to the speaking of Paul A. Washburn.

My impressions have been that when he has presented a topic he has arranged his ideas in logical sequence and that his sermons have been characterized by both logical and psychological movement. The reasonableness of his presentation was balanced with emotional appeal and I would be inclined to think that the persuasiveness of his message may have been somewhat stronger on the emotional side, but not in any sense of circumventing a reasonable presentation. His speaking has been characterized by a kind of personal authority that carries considerable weight, at times his preaching has always been characterized by a strong theological cast and not uncommonly with profound insights. At times he has tended to use theological terms without clear definition which has often left people somewhat lost and unable to follow clearly his train of thought. But he is far above the average in his grasp of the theological understanding of the Church and its work.

I have usually found myself in agreement with his presentation. Actually my contact with Bishop Washburn has been more in committee meetings and person to person than in an audience-speaker situation. However, I think that Mr. Washburn is a persuasive speaker and that persons would be moved in the direction of his convictions. I think this has been proven in his many presentations to audiences in the E.U.B.-Methodist merger discussions.

I would think that the most significant contribution that Dr. Washburn has made to the life of the Church has emerged within the last few years when he was given the responsibility to interpret the merger to the Evangelical United Brethren constituency. He impressed people as being fair and

The Rev. Robert D. Rosebraugh

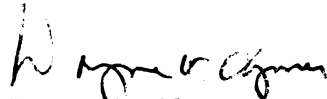
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July 5, 1968

sympathetic with the many facets of this problem. He seemed to be able to hear and understand the objections which were raised and to deal with them fairly. As yet his influence has not extended widely outside the Church, but as a Bishop he will have many opportunities to bring his witness to bear beyond the walls of the Church. He has been well received by the former Methodist constituency and they are eager to have him participate in many areas of the life of the Church. I think that his ability to be affective in the merger talks springs from his comprehensive view of the Church and its ministry, and that within his ecumenical stand he is able to incorporate and accept somewhat varied points of view and approaches in ministry.

I hope that these reflections will be of some help to you in your work on your thesis and I wish you well as you proceed toward the completion of your work.

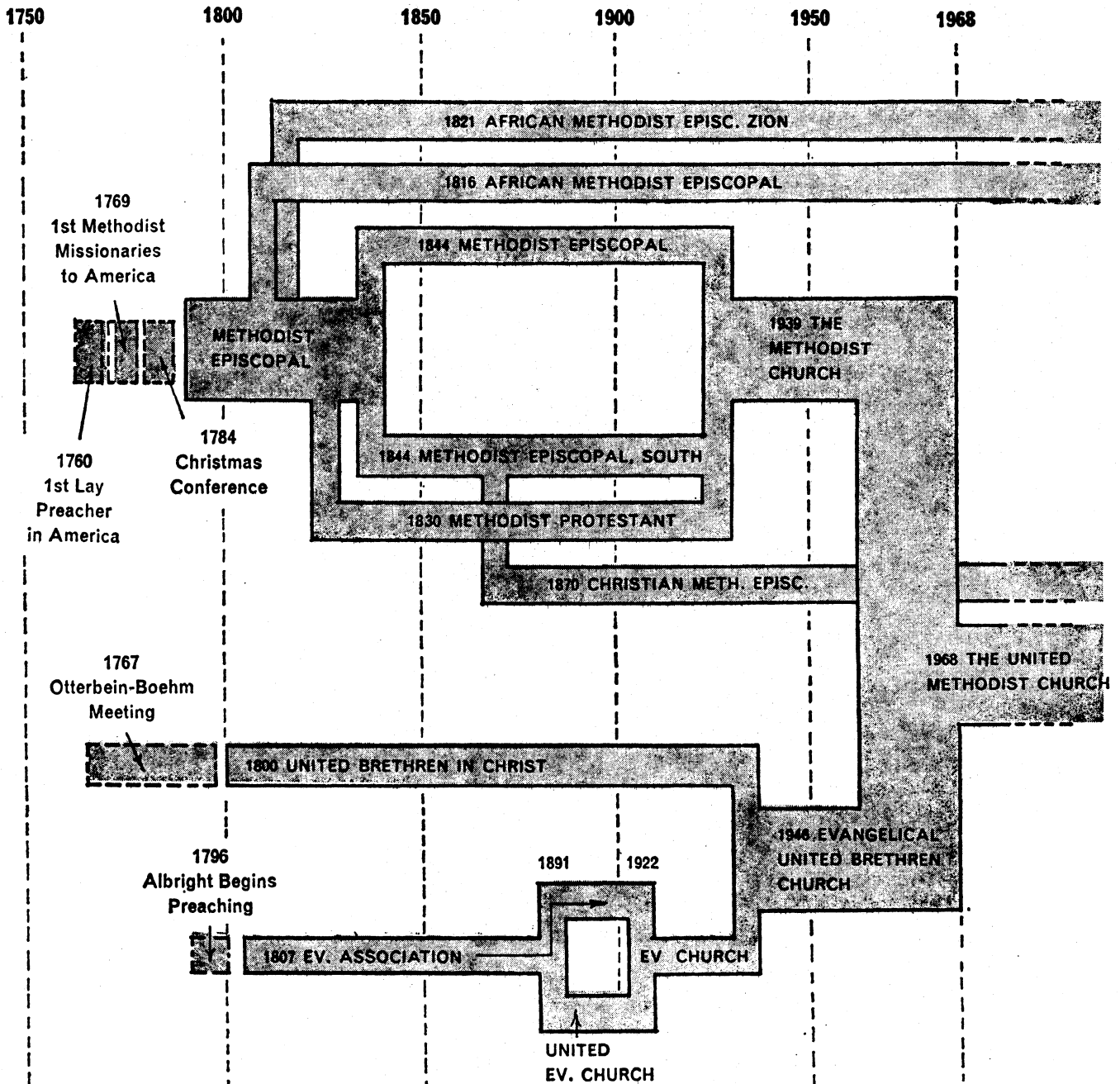
Sincerely yours,



Wayne K. Clymer
President

WKC:dk

THE DENOMINATIONAL FAMILY TREE



Family Tree: The formation of The United Methodist Church follows more than two centuries of Methodist and EUB history in which organizational separations, unions, and reunions have not been uncommon. The chart also shows three Negro denominations growing out of the Methodist heritage. All five churches have been participants in the now nine member Consultation on Church Union (COCU).

BIOGRAPHICAL SKETCH OF PAUL WASHBURN

601 West Riverview Avenue

Dayton, Ohio 45406

AGE AND FAMILY

Born March 31, 1911

Married to Kathryn Fischer, a Registered Nurse, January 12, 1937

Father of four children

EDUCATION

Was graduated from East High School, Aurora, Illinois, 1929

Was graduated from North Central College, Naperville, Illinois with B. A.
in 1936

Was graduated from Evangelical Theological Seminary, Naperville, with
B. D. in 1938

HONARY DEGREE

Was granted D. D. by Indiana Central College in 1954

MINISTERIAL EXPERIENCE

Eppard's Point Evangelical United Brethren Church, 1934-39

80 members in 1939 - a rural church

St. John's Evangelical United Brethren Church, Rockford, Illinois, 1939

-1952, 540 members in 1952 - city church

First Evangelical United Brethren Church, Naperville, Illinois, 1952-

1964, 1080 members in 1962 - a suburban church

Executive Director of The Commission on Church Union, 1964-present

DENOMINATIONAL EXPERIENCE - state level

Board of Christian Education of The Illinois Conference, 1944-1953

Chairman, 1946-1950

Board of Trustees of The Illinois Conference, 1944-present Chairman,

1951-present

Council of Administration of The Illinois Conference, 1953-present

Executive Committee, 1953-present

DENOMINATIONAL EXPERIENCE _ national level

Member of General Quadrennial Conference, 1946, 1950, 1954, 1958, 1962

Board of Christian Education, 1946-1950

Board of Ministerial Training, 1950-1954
Commission on Church Federation and Union, 1958-present
Executive Committee of this Commission 1958-present
General Council of Administration, 1961-present
Board of Trustees of Evangelical Theological Seminary, 1950-present
Secretary, 1954-present
Board of Trustees of College-Seminary Library, Naperville, Illinois
1961-present
Board of Directors of North Central College Alumni Association, 1959-
present
Board of Trustees of North Central College, Naperville, Illinois 1964-
present

EXTRA-DENOMINATIONAL EXPERIENCE

President of Rockford Ministerial Fellowship, 1940-1943
Member of Rockford Council of Social Agencies, 1943-1950
President, two terms
Member of Board of Directors of Rockford Family Service Organization
President, three terms
Member of Board of Directors of Rockford Public Library, 1950-1952
President of Naperville Minister's Fellowship, 1953-1954

TEACHING EXPERIENCE

Lecturer in Religion at Rockford College, 1947-1952 - part time
Lecturer in Religion at North Central College, 1953 - part time
Lecturer in Pastoral Theology at Evangelical Theological Seminary
1959 and 1961 - part time
Lecturer in Homiletics at Rural Leadership School, Michigan State
University, summers of 1959 and 1960

RELIGIOUS EMPHASIS WEEKS CONDUCTED

Indiana Central College, Indianapolis, Indiana, 1946 and 1953
Bowling Green University, Bowling Green, Ohio, 1947
Aurora College, Aurora, Illinois, 1949
Albright College, Reading, Pennsylvania, 1953

YOUTH CAMPS AND ASSEMBLIES

In many places including Indiana, Minnesota, Iowa, Nebraska, and
Illinois

MINISTERIAL RETREATS CONDUCTED

Evangelical United Brethren, Bloomington, Illinois; Union, Watertown,
Wisconsin; Advent Christian, Aurora, Illinois; Evangelical School
of Theology, Reading, Pennsylvania; Wisconsin Conference Ministers,
Lake Lucerne, Wisconsin

REPORT OF EVANGELICAL UNITED BRETHREN VOTING
ON METHODIST-E.U.B. UNION - JULY 12, 1967

NORTH AMERICAN CONFERENCES	No. of "yes"	No. of "no"	%
Florida	26	2	92.8
Kentucky	21	5	80.8
Rocky Mountain	72	3	96.0
Iowa	151	36	80.7
Indiana North	241	21	92.0
Montana	5	37	11.9
Wisconsin	197	14	93.4
Kansas	204	24	89.4
Michigan	215	12	94.7
Minnesota	103	32	76.3
West Pennsylvania	192	112	63.2
Oklahoma-Texas	49	6	89.1
Susquehanna	318	125	71.8
West Virginia	55	104	34.6
Canada	60	14	81.1
Dakota	78	24	76.4
California	50	45	52.6
Northwest Canada	8	51	13.6
Ohio-Miami	142	34	80.7
Eastern	324	112	74.3
Pacific Northwest	30	134	18.3
New York	48	1	97.9
Missouri	19	16	54.2
Ohio East	184	55	76.9
Virginia	50	65	43.5
Nebraska	123	18	87.5
Ohio Southeast	81	123	39.7
Illinois	271	49	84.7
Indiana South	203	88	69.7
Erie	28	108	20.6
Ohio Sandusky	166	120	58.0
Tennessee	<u>26</u>	<u>16</u>	<u>61.9</u>
North American Totals	3740	1606	69.9

APPENDIX B

INTERVIEW WITH DR. PAUL ARTHUR WASHBURN

This interview with Dr. Paul Washburn was conducted at the First United Methodist Church at Carbondale, Illinois, on June 5, 1968. Punctuation has been added in this transcription of the taped interview.

ROSEBRAUGH: Bishop Washburn, what experiences or training during your early life do you believe were most helpful in your preparation as a logician and public speaker?

WASHBURN: Well strange as it may seem my high school preparation was in the field of mathematics and mechanical drawing. Mathematics, of course, is a discipline which feeds into a logical way of thinking; however, I got my best grades in courses like English. In terms of college preparation, I had only one course in speech which was an introductory course, but my major in college was in the department of philosophy where I had courses in many types of philosophy and a course in logic. I suppose that these factors academically speaking are the most important ones. There were other experiences in the local church and in the high school which gave me a tendency to want to persuade others to my point of view. For instance, I was president of the Youth Fellowship for the area in which I lived where we were trying to enlist Christian young people. I think this played into the picture also.

ROSEBRAUGH: Did you have Latin, Greek, or some of the other languages?

WASHBURN: I studied three languages during my education--Spanish, German, and Greek. And of course Greek is a very systematic language and also perhaps made some contribution towards logical thinking. I couldn't say quite so much for German where there is so many irregularities.

ROSEBRAUGH: At a given point in history, you were elected Executive Director of the Commission on Church Union. Bishop Washburn, as you came to this position what did you consider your responsibility as Executive Director to be?

WASHBURN: Well the responsibilities really ran along two lines; the first of these was the preparation of a plan of union for the new Church which meant endless hours of drafting and re-drafting of legislation to describe the structure of the Church. The other discipline was that of interpreting this plan of union to the publics in both the Evangelical United Brethren Church and the Methodist Church. It would be hard to say which of these was the more difficult. I expect that they consumed about equal amounts of time, but one of them was much more interesting than the other--that being the process of interpretation.

ROSEBRAUGH: Would you want to react further in regard to your attitudes

toward your responsibilities as you went forth to interpret? Did you view this process as one of persuasion?

WASHBURN: O, I think that most people accused me of using a soft-sell. I would not deny that there was the element of persuasion, but I never thought of the art of persuasion as being very effective from the standpoint of a hard-sell especially in an issue like this. Consequently, I tried to argue from premises that were outside of myself and which delivered me from excessive emotionalism over them. And doing this it turned out to be what my friends have called a soft-sell, but it was intended to persuade indeed. In fact, I think that it wouldn't have happened if we hadn't had the intention to persuade.

ROSEBRAUGH: We could discuss this a little later at the point of the means of proof you used, but you spoke of some premises that were outside yourself and outside others. Would you want to allude to some of the premises of which you are speaking or made reference?

WASHBURN: In terms of my premises, they were entirely theological and Biblical in character. I believe that the Bible reveals certain truths about the Church which any denomination must come to terms with if that denomination wants to be part of the Church. In addition to the Biblical premises about the Church, there are the theological interpretations especially the one that goes with the consultation on Church Union at the present time. So that my premises were from the Biblical and theological premises that I have mentioned, and this is what I mean by having an objective source for one's convictions. It doesn't leave one inwardly disturbed about saying well I'm right you've got to agree with me, but it puts one on the basis of saying I think the Scriptures are right; and I think the theological position is correct. Therefore, you'll have to come to terms with that; and it left me outside of the argument.

ROSEBRAUGH: Would you review in a few sentences, the action that created the Commission on Church Union and also your position?

WASHBURN: The Commission on Church Union of the Evangelical United Brethren Church has been in existence since 1946. In fact, the Church was never without such and had probed the possibility of union with many other churches; however, not until we really became serious about union with the Methodist Church did we ever think of full time staff for the Commission on Union. I became a part of the Commission on Union itself in 1958, but it was not until 1964 that I became a full time staff member of this Commission on Union. The reason for my becoming this I suppose was simply that I was one of the best informed members of the commission with respect to this union; we couldn't afford to hire a person who knew nothing about it, and we would have to train him from the beginning. It was just an accident of history really that I was selected for this.

ROSEBRAUGH: In addition to the use of given premises, what techniques or principles did you consciously or unconsciously use in your addresses?

WASHBURN: Well another technique which was very important to me was that of trying consistently to share accurate information about the plan of union. There was much misinformation abroad; it was therefore important at all times to try to interpret the exact situation at the moment. This lead many times of course to another principle which was that of frankly saying I didn't know if I didn't know what the answer was instead of misleading people with suppositions. A third principle which was very important in this process was that periods were usually used following addresses for clarification of information. I tried to allow these Biblical and theological premises and the factual information to carry the weight of the argument, so it wasn't a matter of getting into a personal conflict with anybody about it.

ROSEBRAUGH: Classical tradition has listed three kinds of proof, ethos referring to the character and reputation and intelligence of the speaker; logical proof or logos referring to methods of reasoning; then pathos or emotional proof relating to the appeal to the emotions. As you think of the addresses you have delivered, which one or ones of these modes of persuasion of proof did you basically use and why?

WASHBURN: Well I think an honest answer to this would have to be that all three of these had their place in the presentations; probably the one you label as pathos being the least in evidence, or at least I hope so. The matter of ethos I think was important. I had been a successful pastor in Rockford, Illinois; I had certainly had an exceptional experience at Naperville at one of our finest churches; I had wide experience in administrative functions of our Evangelical United Brethren Church so that everyone in the church knew that I left a very important post to do something at the time which indeed was a high risk occupation; and I believe this factor did lead somewhat into the kind of work I did, and I suppose at points it made a response that was emotional even if it was not by intention. However, as I said before I think that the ideology of the work was traceable at most every point to Biblical and theological premises, and that beginning there one was on pretty safe ground in a Christian community for pointing toward logical conclusions based upon those premises.

ROSEBRAUGH: Bishop Washburn, as you traveled across the Church finding some areas more friendly toward union than other areas, did you consciously adapt to your audience? Did you change your techniques at all when you went to a group or area which was not friendly toward the issue? If you did change, what changes might you have made?

WASHBURN: I don't believe that I made any conscious modification of addresses because I knew that in a given area there was hostility. For instance the address on "Church Order--A Vehicle of the Holy Spirit" was given in that form in all the publics that I met no matter whether they were for or against the union, and in a sense this is a much safer way to do it because when one begins to make an adjustment one does enter the possibility of creating psychological and emotional problems for himself in the process of his work. I thought I couldn't afford that in terms of losing because we could have lost the union if we had lost the affirmative votes that we did get even in the anti-places alone.

ROSEBRAUGH: In most of the speaking situations into which you entered, were you immediately accepted as an authority on the issue?

WASHBURN: Well that does bear upon the matter of my being selected in the first place. I do think that when I went to this task as Executive Director of the Commission on Union that I was known already as an ecumenist of some ability because of what I had done on an inter-church basis; that I was known as an administrator in our Church who had taken responsibility for several difficult problems prior to that; so that there is little question in my mind that who I was at the point of my beginning the work did constitute an advantage for the cause, and I would not want to over-play this--but yet I know that it is a factor because many people have testified to this.

ROSEBRAUGH: Would you be willing to list a few of the difficult positions that you have filled?

WASHBURN: Well in 1950, the General Conference of the Evangelical United Brethren Church faced the question as to whether or not they would allow dancing on the college campuses, and I was chairman of the General Conference Committee that dealt with that issue. In 1958 when union was first proposed seriously with the Methodist Church, I was chairman of the General Conference Committee on Church Federation and Union which put me again at the point of handling a very hot and lively issue. In my experiences as pastor, I have had many encounters with public officials and civic organizations in an effort to give witness to the nature of the Church so that this idea of facing the difficult has not exactly been a new thing for me. In fact, I find it rather exciting at times.

ROSEBRAUGH: Would you want to comment on your own attitudes toward arrangement or your method of logically outlining or setting up priorities for the ideas in you speeches?

WASHBURN: I was taught years ago in theological school that if a person couldn't put a sermon into one sentence it probably wasn't worth preaching, and so for years I have worked in terms of public address at reducing a sermon to a single sentence before ever beginning to write it. Now that doesn't mean that that's a simple sentence. It could be a complicated sentence, but this sentence outline which I am sure is a familiar phrase to you has been for me for years the beginning point of a sermon or address. I think that sentence outline needs style, that is, if you have a series of three, four, or five phrases in the sentence it is interesting to put them into an alliteration if possible because this makes the remembrance or the recall of a speech easier for the listener. I think also that in terms of his style that there are various ways to bring emphasis. One could put the most important point first, last, or in the middle depending upon what else he wanted to do with the public address. I have a tendency, however, to try to build toward a climax at the end of an address rather than to try to put the most important point first. Another thing about style that I have found helpful in public address is that if one has a speech of three points it probably better to make the content of the first one longer, the content of the second one a little shorter, and the content of the third one shorter still; and by this technique one is able to maintain interest of the

audience to the end and come to a climax. I think also that it is important to have a well drawn introduction and a well drawn conclusion to a speech. I know that all my Church Union speeches did not have this because of the ways in which they were used, but these are some of the things I have thought about. I think that my work probably has been heavy on ideas and short in illustrations, but this happens to be a personal idiosyncrasy--but it is a fact.

ROSEBRAUGH: Do you feel this would be true of these messages particularly because of the nature of them, or would this be true of all your public speaking?

WASHBURN: I would think that most of my work both sermonic and otherwise would be criticized because of the number of illustrations included.

ROSEBRAUGH: What would you want to say about invention or the reasoning processes? Do you consciously go about using a particular method of reasoning either inductive or deductive? Did you consciously intermingle them, or was this done in an intuitive manner?

WASHBURN: I would say that fundamentally my development of content at any one point in an address is intuitive. It's not very often consciously a deductive or inductive method. I do that a good deal the way I feel it; I think that this has something to do with how it comes out also.

ROSEBRAUGH: Are you saying that for you your invention relates directly to your delivery?

WASHBURN: Yes, it does; my work has been written mostly for oral delivery not for reading.

ROSEBRAUGH: Do you feel that which is done for oral delivery should read well also?

WASHBURN: Yes, but I don't believe that you can expect to put it right into a book, its got to be re-written for the printed page.

ROSEBRAUGH: Bishop Washburn, as you look back upon a successful experience of having a part in the Church Union issue, what do you see as the strength of your approach? Also what would you change if you were doing it again, or would you change anything?

WASHBURN: I was really quite amazed when this venture was drawing toward a conclusion to discover that while I had represented in many places a very unpopular cause; I had not seemed to gather to myself the same kind of criticisms that the cause had gathered. People made a distinction between me as a person and me as a representative of a cause, and I had a high level of acceptance at the end which means that there must have been some perhaps God-given technique which was effective. There were many points at which there was no chance for any premeditation on what you were going to say or do. You just had to do it at the moment, and I think there was an abundance of Divine guidance. If I were to do it over in terms of the public address, I suppose there were many times when

I could have wished for more time for preparation. I think also that I might have strengthened the cause if I had tried to train some additional persons to help do this. That I didn't do. I think that perhaps this cause could have been aided if I had printed more of my addresses and gotten them circulated, but fundamentally I don't have any deep regrets about how it went.

ROSEBRAUGH: Maybe at this point Bishop Washburn you would want to relate church union between the Methodist Church and the Evangelical United Brethren to the greater ecumenical movement. What was the relationship as it took place at this point in history?

WASHBURN: Well I did a lecture for Evangelical Theological Seminary about the ecumenical movement and at that time I made a glossary of definitions of the ecumenical movement of which I found the E. U. B. Church and the Methodist Church to be involved, and I found that the E. U. B. Church was in nineteen different kinds, and the Methodists in twenty-two different kinds. And I put the consultation on Church Union and Methodist E.U.B. union in the same category which is the category of organic union. This means that ecumenicity is growing up like Topsy all over the place, and some form of ecumenism is needed to bring the ecumenical movements together. This is a very serious problem, and I think that the Commission on Ecumenical Affairs for the United Methodist Church has its work cut out for it in terms of bringing clarity to the way in which this new Church is going to relate to other churches. It's a very serious problem, and I do believe that we are going to continue in the Consultation on Church Union; that we are going to continue our conversation with British Methodists; that we will continue our conversation with the Roman Catholic Church and perhaps others. It's a menagerie at the moment.

ROSEBRAUGH: What major obstacles did you confront as you moved across the Church as the Executive Director of the Commission on Church Union?

WASHBURN: Well there were a number. First of all, I felt that our Evangelical United Brethren Church was very limited in terms of the Biblical understanding of the nature of the Church. We knew a great deal about personal individual Christianity but not very much about corporate Christianity. How it is expressed, how it thrives, how it looses out-- these things were not in focus for the people. Second, I found a wide measure of defensiveness about my little church building, my little church cemetery, my little office as Sunday School Superintendent, and all of these things threatened by any kind of a union--a very selfish ingrown sinfulness really on the part of a good many people. Third, I found some persons who held honest convictions, but they could not get along with Methodists theologically. This I respected more than some of the other positions, but this was a fact there were people who held this view. Then there were persons who just really believed that God could get more done with many denominations than a few, and they held to that argument. Fundamentally, the negative votes on union came from members of small congregations who felt threatened by the union, from persons who lived in Appalachia, and from persons who were in conservative theological positions.

ROSEBRAUGH: There is criteria set-forth by Nilsen that says look at a man's speeches or addresses through his concept of man, through his concept of society, and also his concept of ideas. Would you at this point make a brief reaction as to what is your concept of man and your concept of society or the world?

WASHBURN: Well I think fundamentally that every human being is born in a condition of what I might call curable selfishness. That is there is an awful tendency toward individuality--a selfish kind of individuality--which really cannot succeed in any human beings life because human beings are incurably interdependent or social in character which means that they need other people. They need other people not only in terms of resources for life, but they need them for communication, for developing their own sense of personhood, and for becoming human beings of the highest order; so that the nature of the Church and the incurably social nature of human beings seemed to me to make a rather fortunate wedding when seen in their entirety, and it also makes the Gospel most relevant when we think of God being in Christ reconciling the world to Himself and reconciling men to each other. It does say that the Gospel is a way to help an individual away from his curable selfishness to an affirmation of his incurable social nature, and with this concept of man I have been wrestling for many, many years and find the idea of the one Church of Jesus Christ to be a rather satisfying response to the human condition as we see it.

ROSEBRAUGH: Bishop Washburn, I think we have covered the number of items that I desired to discuss with you. I am certainly quite appreciative of the time that you have given me, and indeed we wish you the very best as you go forth as a new Bishop of the United Methodist Church.

WASHBURN: You are very welcome.

APPENDIX C

DICTION FOR ECUMENICITY

Written by Dr. Paul A. Washburn
January 17, 1965

If the foot should say,

1 Corinthians xii, 14
Revised Standard Version

Introduction -

On January eight of this year eighteen church men, nine of them Methodist, nine of them Evangelical United Brethren, were beginning a search for union of Methodist and Evangelical United Brethren Churches in terms of Christian education, both lower and higher. Four major areas of Christian education had been assigned to them; denominational structure for Christian education, curriculum, colleges and universities, and schools of theology. Their assignment was more than multiple. It was complex. At the conclusion of the period of orientation Dr. Ernest Colwell, President of Claremont School of Theology, said,

"In order to be moral men, we must work at this with a will to succeed."

Under Dr. Colwell's admonition, I heard the solid music of disciplined life. . . . disciplined life which deduces specific outlines of behavior from basic chosen purposes. The solid music reminded me of the definition of a saint I once read.

"A saint is one who knows what port he most wants to reach and gayly reduces his cargo to reach it."

Steere, "On Beginning from Within"

Proposition -

My thesis, about to be developed, keeps company with such solid music of the disciplined life. My thesis is simply this, "If we sincerely desire the wholeness of our Lord's church, our diction will be controlled by the desire." There is a Diction for Ecumenicity.

My thesis is not really mine. It is borrowed borrowed from St. Paul's First Epistle to the Corinthians borrowed especially from the twelfth chapter of the Epistle. Within that chapter a disciplined Diction for Ecumenicity is suggested.

Exegesis -

We will begin by considering the situation at Corinth.

The unity of the congregation was under siege. First Corinthians was written to a divided church. Parties a Paul party and Apollos party and a Cephas party were in contention. Several other divisive forces were at work, also, but the conflict to which chapter twelve is addressed was over what St. Paul called "spiritual gifts."

The Cephas party claimed supremacy for their gift of glossolalia their ability to speak ecstatically to God. Others claimed supremacy for their gift of prophecy their speaking under the guidance of the spirit in language understandable to human minds.

St. Paul disapproved of the division. It was destroying the unity the wholeness of the church. He wrote directly to it.

He wrote, "You are disputing about gifts. You are not disputing about accomplishments. You are gifted people, not accomplished people. Why do you have your hackles up?" Thus, Paul's first corrective was exposure of the fact that the Corinthians were disputing out of pride over gifts they had received, for which they could take no credit, and for which God should have the glory.

D. R. Davies has written a book based upon the general confession entitled "Down Peacock Feathers." In it he said,

"For man to abandon radically his pride of self-will, to relinquish his hubris what St. Paul calls "Pride of Life" is more difficult than initiating revolutions and fundamental social change, which, for all their tragedy, are but dynamic transformations of the forms in which pride expresses itself.

"Man must have bitter experience and certain proof of the futility of his self-will before he can come to despair of himself.

"Men everywhere, and at all times, whatever their race or class, will not question their pride so long as they are making a success of it. On a diet of continuous victories, pride is unconquerable."

p.p. 143-144, Davies, "Down Peacock Feathers"

To be sure, at Corinth there was pride in accomplishment where there should have been gratitude for gifts from God. St. Paul said, "You're disputing over gifts. This was the real root system of their disunity.

St. Paul's second corrective was to recognize the diverse gifts which the Corinthians had received as valid treasures. But, said he, "All the gifts diverse as they are, are from the same source." Hear Him,

One man, through the Spirit, has the gift of wise speech, while another, by the power of the same spirit, can put the deepest knowledge into words. Another, by the same spirit, is granted faith; another, by the one spirit, gifts of healing, and another miraculous powers; another has the gift of prophecy, and another ability to distinguish true spirits from false; yet another has the gift of ecstatic utterance of different kinds, and another the ability to interpret it. BUT ALL THESE GIFTS ARE THE WORK OF ONE AND THE SAME SPIRIT.

1 Corinthians xii. 8-11
New English Bible

How this second corrective judged their quarreling! They were quarreling because they had fixed their selfish little minds upon the gift each of them had received rather than upon the Bestower of the gifts.

Was St. Paul saying that attempts to glorify individual human gifts divide the church?

Was he saying that humans are united in the church when seeing their gifts as gifts they turn in gratitude toward our Lord?

St. Paul's third corrective was a statement about the purpose of the Spirit-given gifts which were at the disposal of those Corinthian Christians. He said,

Each receives his manifestation of the spirit for the common good.

1 Corinthians xii. 7
Moffatt's Translation

The gifts were not intended only to glorify the individuals to whom they were given. They were intended for "The common good". St. Paul was too skillful . . . too mature . . . too gracious . . . to put it so bluntly, but wasn't he asking, "Why do you use your gifts which are capable of blessing all for selfish individual ends? Why do you use what could unify the church for purposes of division?"

Having expressed his correctives ---- that gifts are gifts ---- that diverse gifts have the same source ---- and that gifts are to be used for the common good, St. Paul used an illustration to clinch his point. That illustration is about the diverse unity of the body. He said,

As the human body is one and has many members, all the members of the body forming one body for all their number, so is it with Christ.

1 Corinthians xii. 12
Moffatt's Translation

So, the wholeness the unity of our Lord's church is a wholeness . . . a unity which comprehends which holds within it much diversity.

Dr. John Short does not think it a strain upon sound exegesis to apply this analogy to the whole church as well as to the Corinthian congregation. He said,

"---- while Paul is undoubtedly thinking of the unity of the local church, the same considerations must surely apply to the church universal. ---- if divisiveness in respect of powers of organization or special characteristics or gifts is a deadly threat to a local church, the same would seem to hold good with regard to the Christian church everywhere. Unity can be no less essential in the church universal than in the local community. The spirit can not have one mind for the local church and a different mind for various churches scattered across the world. ---- There is a definite place for variety. But variety is not incompatible with unity."

p. 159 - The Interpreter's Bible, Volume 10

It is in the way St. Paul enhances his analogy about the body ---- with many parts, but one ---- that I find "Diction for Ecumenicity."

Development

1

The first restriction upon the diction of those who desire the wholeness of the church is suggested in verses fifteen and sixteen. Hear them!

If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body.

1 Corinthians xii. 15-16

To put it sharply, the person who desires the wholeness of the church can not say, "Because I do not have the same gift or function that someone else has, I withdraw from the church." Secession is impossible if wholeness for the church is desired.

Or, the group of Christians which desires the wholeness of the church can not say, "Because our group has a different gift or a different function than another group, we withdraw from the church. Secession is impossible if wholeness for the church is desired.

Let us think about the anatomy of secession. It is withdrawal ---- as suggested here ---- from Christians gifted differently than we are. It is allowing our uniqueness to alienate us from those who are gifted otherwise.

Such secession is fundamentally humanistic. It is so because the seceder allows his human organization of and his human pride of personal uniqueness to control his relationship ---- even, to break his relationship --- to the people of God. He elevates his individual human uniqueness to an authoritative role which belongs only to God. Such a seceder is actually bowing in obedience to himself rather than bowing in obedience to God, and that's a crass form of humanism.

The point is to go deeper, that to secede from the people of God is basically to secede from God. So, the person who says "Because I am different, I do not belong to the church" is in reality denying relationship to God himself. There is such a suggestion in First Epistle of John.

---- If a man says, 'I love God,' while hating his brother, he is a liar. If he does not love the brother whom he has seen, it cannot be that he loves God whom he has not seen.

1 John iv. 20
New English Bible

If anyone desires the wholeness of the church, attempts at secession on the grounds of uniqueness are incompatible with such desire.

I believe there are vigorous evidences that many of us are getting beyond this falacy of thinking we may secedefrom our Lord's church because of our uniqueness. Denominational leaders are seeing the falacy of it. Many individual Christians are seeing the falacy of it. Perhaps the persons who are slowest to see it are persons reared in movements which have made much of individual pietism.

I witnessed a Nazarene minister going through the woes of getting secession out of his diction, yes, out of his life. He did not surrender his uniqueness. That isn't necessary. He surrendered, only, the luxury of using his uniqueness as cause for separating him from other Christians. The congregation he served had not yet grown that much with him. They sacrificed him on the alter of their alienated, humanistic, condition.

Diction for Ecumenicity excludes the line, "I withdraw because of my uniqueness,"

ii

The second restriction upon the diction of those who desire the wholeness of the church is suggested in verse seventeen,

If the body were all eye, how could it hear? If the body were all ear, how could it smell?

1 Corinthians xii. 17
New English Bible

To put it sharply, the person who desires the wholeness of the church can not say, "I, in my uniqueness, am the whole church." The part can not be the whole. The individual with different gift is not the whole church.

Or, the group of Christians which desires the wholeness of the church can not say, "We in our uniqueness are the whole church." The part can not be the whole. The group with different gift is not the whole church.

Some of us think we hear Rome saying that the part which they are is the whole. We forget how our groups have said this also. I was reared in The Evangelical Church, and some of us really believed we possessed the singularly valid way of salvation.

In 1734 Friedrich von Reck tried to work out reconciliation between Count Zinzendorf of Herrnhut and Samuel Urlsperger of Halle. It was said "on the side of Halle was order, work, responsibility, on the side of Herrnhut, lack of purpose, slothfulness, dallying."

p. 175 - Schmidt, "John Wesley"

"Urlsperger said that he would be pleased if the Herrnhut Brethren were the leaven permeating the church for its salvation, but as this was not so, and only ecclesiastical self-satisfaction, Pharisaism and strife were produced. The congregation not yet affected by the Herrnhut malady must be protected."

Urlsperger wrote to Von Reck

"Count Zinzendorf must change completely, or I am bound by my conscience to do what I judged to be right before God. My party is what is good, right and true. ---- I have nothing to do with the Herrnhut community."

p.p. 172-173 - ibid.

Was not Urlsperger saying, "The part which is Halle is the whole"?

For the most part we are becoming too sophisticated to put it so bluntly, but many minor arrogancies show in how we think about ourselves.

Mrs. A does not say "My congregation is the whole church," but she does say "My congregation is the church in our town."

The affirmative emphasis of this restriction upon Ecumenical Diction may be phrased as follows:

The eye is the eye. It sees. The ear is the ear. It hears.

So, rather than the unique part claiming to be the whole, it claims to be the unique part that it is. It functions as the part it is. It fulfills its own role, its own function. The principal has wide application, individually, congregationally, and denominationally.

Miss W. had the unique role in her congregation of being loyally opposed to the pastor ---- that among other roles, to be sure ---- but she played that role skillfully and continuously.

The eye is the eye, the ear is the ear.

St. John's Episcopal Church, in the town I just moved from, played the unique role of catalyst for young couples whose marriage was a mixture of Roman Catholic and protestant.

The eye is the eye. The ear is the ear.

The Church of God, as I have known it, has consistently ministered effectively to persons who seem to be out of reach of many other denominations.

The eye is the eye. The ear is the ear.

So, when each unique Christian, and each unique Christian group, plays an assigned role effectively the whole body functions, but the part can not say it is the whole.

If the whole were one single organ, there would not be a body at all; in fact, however, there are many different organs, but one body.

1 Corinthians xii. 19

iii

The third restriction upon the diction of those who desire the wholeness of the church is suggested in verse twenty-one.

The eye cannot say to the hand, "I do not need you"; nor the head to the feet, "I do not need you."

1 Corinthians xii. 20-21.

To put it sharply, the person who desires the wholeness of the church can not say, "Because someone else does not have the same gifts I have, that someone else is out of the church." Excommunication on the basis of another's unique gift is impossible.

Or, the group of Christians which desires the wholeness of the church can not say to some differently gifted group, "We put you out of the church." Excommunication is impossible on the basis of that other group's unique gift.

The way in which St. Paul amplified this restriction is very interesting and perhaps condemning. He went on to say,

--- Those organs of the body which seem to be more frail than others are indispensable, and those parts of the body which we regard as less honorable are treated with special honor. To our unseemly parts is given a more than ordinary seemliness.

I Corinthians xii, 22-23

The whole church as it emerges will not be only strong. It will be frail, also. In order to be ecumenical it will comprehend frailty in its life. Ecumenically minded Christians will not only refrain from putting frail persons and groups out of the church, they will welcome frailty.

Our present obsession with the strong evangelistic potential of the inner city seen over against our lack of concern for the frail evangelistic potential of rural areas indicates that we may not have understood that the church embraces the frail also.

The whole church as it emerges will not be composed only of honorable citizens. In order to be ecumenical it will comprehend the less honorable also. Ecumenically minded Christians will not only refrain from putting less honorable persons and groups out of the church, they will welcome them.

During my pastorate in Naperville, where our church is heard by North Central College, a new president came to the college. The members of the congregation were very eager for me to receive the new president into the congregation. I was eager also. The president needed the church as all of us do. However, I wished there could have been a comparable zeal in that congregation to receive less honorable persons ---- They are much more numerous than college presidents ---- and just as precious in the sight of God.

The whole church as it emerges will not be only a seemly church. It will not be a church in Sunday morning clothes, but a church in overalls, and perhaps in no clothes at all. In order to be ecumenical it will comprehend the unseemly.

In one congregation there was a scrub woman who sometimes looked as if she wore the same clothes to church that she wore for scrubbing ---- and her prayers revealed deep love for our Lord and great concerns about people.

Perhaps this restriction on our diction does not strike us so deeply, however, with regard to the frail, the less honorable, and the unseemly. Perhaps we are more tempted to excommunicate those who have the gift of different belief, the gift of different authority, or the gift of different emotions.

The eye cannot say to the hand, "I do not need you."

The fourth restriction upon the diction of those who desire the wholeness of the church is suggested in verse twenty-six.

If one organ suffers, they all suffer together. If one flourishes, they all rejoice together.

1 Corinthians xii. 26

To put it sharply, persons or fellowships of persons who want the wholeness of the church say, "We suffer with those who suffer. We rejoice with those who rejoice."

Reuel Howe's books have been helpful to me at this point. Wrote He,

"God created us to live in relation to one another and to Him, and we depend upon this structure of relationship for life and meaning."

p. 19 - Howe, "Man's Need and God's Action"

Howe quoted Herbert H. Farmer,

"God's personal approach to men and women is always through other persons, or, more generally, through history which is the sphere of persons in relationship."

p. 22 - ibid.

Suffering comes to the church in great diversity and in much variety, and the person who belongs to the church knows that his belonging to the whole church is belonging to the church's sufferings.

Honor comes to the church and to churchmen in great diversity and in much variety, and the person who belongs to the church knows that his belonging to the whole church is belonging to the church's honors ---- the church's flourishing.

To refuse either the church's sufferings or the church's flourishing is the essence to withdraw from the church

If one member suffers, all suffer together;
If one member is honored, all rejoice together.

1 Corinthians xii. 26
Revised Standard Version

Conclusion -

How elementary this address has been! And yet, does it not drive at one of the basic hindrances to ecumenicity? All of us are candidates, if we want the wholeness of our Lord's church, for further disciplining of our diction. The further disciplines may lie along lines other than the lines St. Paul understood, but they will lie somewhere.

A member of the church can not, because of uniqueness secede, and still be ecumenical.

A member of the church can not, because of uniqueness claim that he is the whole church, and still be ecumenical. He does, however, claim and fulfill his unique role.

A member of the church, can not, because of uniqueness, excommunicate another, and still be ecumenical.

A member of the church, in his uniqueness, not only belongs to the church, he shares the church's suffering and the church's joys.

THE WILL OF GOD AND CHURCH UNION

Written by Dr. Paul A. Washburn
January 22, 1965

From first to last this has been the work of God. He has reconciled us men to Himself through Christ, and He has enlisted us in this service of reconciliation. What I mean is, that God was in Christ reconciling the world to Himself, no longer holding men's misdeeds against them, and that he has entrusted us with the message of reconciliation.

II Corinthians v. 18-19
New English Bible

Introduction -

Sometimes I think that there is but one valid question about church union, and that question is, "What does God will with regard to union?" To be sure, there are other questions ---- questions of less validity ---- questions easier to answer, but one is of fundamental importance. "What does God will with regard to church union?" More specifically, "What does God will about Methodist-Evangelical United Brethren union?"

Exegesis -

If we are attentive to the New Testament, we know much about God's general will.

At the very center of the revealed will of God is His reconciling action in and through our Lord Jesus Christ. St. Paul said,

---God was in Christ reconciling the world unto Himself.

II Corinthians v. 19

This means that God willed and wills to mend relationships which are rifted, to make whole relationships which are fractured, to reunite persons who are separated, and to reconcile persons who are alienated.

God wills to make His reconciling action effective in two arenas, in the arena between Himself and man, and in the arena between man and man. He wants wholeness of relationships in both of these

arenas.

The life, death and resurrection of our Lord Christ reveal the intensity of God's will to reconcile.

This revealed will of God determines the nature of His church. His will establishes the characteristics of His church. His will mandates the task of His church.

In the Report to the Churches by the Department of Social Welfare of The National Council of Churches, the task of the church is set out as follows:

"It seems clear in the New Testament that the task of the church involves three central aspects. First, there is the impartation of the gospel (Kerygma), which includes the spoken word, the preaching and teaching of the 'good news' of the incarnation, death and resurrection of Jesus Christ; secondly, there is the fellowship of participation together (Koinonia) in the encounter of Jesus Christ with the world; and thirdly, the expression of the Christian faith in love and service to all men (Diakonia)."

Kerygma is the task of the church? What is Kerygma but the proclamation of God's reconciling act and action?

Koinonia is the task of the church? What is Koinonia but the fellowship of reconciliation not in the sense of those who are reconciled but in the sense of those who are being reconciled?

Diakonia is the task of the church? What is Diakonia but sharing in the service of reconciliation? St. Paul said,

----God has enlisted us in the service of reconciliation.

II Corinthians v. 18

----He has entrusted us with the message of reconciliation.

II Corinthians v. 19

A friend of mine an oriental and a student of New Testament Greek told me that the word Diakonia has a very interesting picture behind it. That picture is of a weaver I suppose one should say a "re-weaver" who is at work mending a rift in a piece of homespun.

So, the church which is busy, as Diakonia, is at work mending that which is broken, just as Ben Josef in Lloyd Douglas's "The Robe" reweave the fictional rifted garment of Jesus.

Proposition -

Surely, it is clear that God's will for His church is that it proclaim His reconciling action, live together in terms of His reconciling action and serve all humanity under the mandates of reconciliation.

What has this revealed will of God to do with church union?

The relationship between God's will and the reunion of the church is quite clear if we deal in generalities. To be sure, God wills the unity the wholeness of His church. It is unthinkable that He should will reconciliation of the whole creation, excepting only the church. However, the relationship between God's will and the reunion of His church is not so clear if we deal in specifics. Even so, I want to deal with some of the specific opportunities for union and disunion which are open to our church. I want to do so in light of definitions already set forth.

We can not respond to God in general only. We are required to respond in specific ways. So, at the risk of asking more questions than I can hope to answer, I will present in supposition three plausible specifications of response to our Lord's will to reconcile His church.

Our people many of them, at least think and speak now as people in the throes of discovering and becoming obedient to God's will.

Our people are behaving like the children of Israel behaved when they had a chance to leave their enslavement in Egypt. Their enslavement was oppressive, but their flesh pots were full. The promised freedom was enticing, but their securities were precious. So, Moses, in addition to the hard work of persuading Pharaoh to let the Israelites go, had the hard task of persuading his people to leave Egypt. History has proven that God's will was that they leave Egypt.

Suppose, for a first attempt at specification, that God wills the union of The Methodist Church and The Evangelical United Brethren Church.

This is a plausible supposition. God may be desiring such a union. Surely, it is evident that we are being led I believe by the Holy Spirit, as well as by many of our fellow Evangelical United Brethren members. . . . to probe the possibility of such a union. The probing is being done, not in violation of the faith and order of our church, but in obedience to that faith and order. The movement is not spurious, but authentic. It is over the patterns of order, not disorder. It is in harmony with our covenants. It may be in harmony with God's desire.

I am saying that I observe such wrestling in our church. It may be God is wrestling with us.

If union with The Methodist Church is God's will for us, some of that which we think and speak in these times surely stands under judgement. To illustrate,

If God wills this union, how can I say, "Father I would obey except for the fact that I can't abide Mr. X. who belongs to the Methodist Church."? Can I excuse myself from obedience to the divine will on the grounds of another human being's behavior?

If God wills this union, how can I say, "Father I will obey if you can assure me of a place to officiate in the new church."? Actually one woman wrote and said that she is against union because she has been a leader in her church for thirty years, and, while she has no place to officiate now, she is against union. Can I excuse myself from obedience to the divine will on the grounds of what such obedience will do to thwart my will-to-power?

If God wills this union how can I say, "Father I will obey if you will assure me that I can keep at least a portion of my name."? Are the essential factors of salvation and essential factors of the reconciling act of God as expressed through our church dependent upon our name? Dr. O. T. Deever wrote an article entitled, "My Name is Otterbein."

"My name (Otterbein) is part of my problem as I think of church union. ----May I confess," Dr. Deever said, "to a deep yearning and prayer that I can yet share in a program so big, so challenging, so world-wide, so experience-centered that it will rally all our ransomed powers to help bring the whole world to the foot of the cross of Christ under whatever name (underlined P. W.)."

Can I excuse myself from obedience to the divine will on the grounds of defensiveness about our church's name?

If God wills this union, how can I say, "Father I would obey except for the fact that some Methodists have not included negroes in their churches . . . especially in the south."? A Methodist minister from Savannah, Georgia, sent me nine questions. The first one is, "How many negro members are there in the Evangelical United Brethren Church?" The second question is, "How many negro ministers are there in the Evangelical United Brethren Church?" Can I excuse myself from obedience to the divine will on the grounds of a perfectly integrated Evangelical United Brethren Church?

If God wills this union how can I say, "Father I will obey if I agree with the definitions of Christian experience which are in print."?

That's what theology is . . . definition of Christian experience. All Christians do not have the same experiences of Christ. In fact, there is much variety of experience. Therefore the definitions vary. Theology is not given for purposes of restrictive control, but for purposes of witnessing to the adequacy of God's grace to save to the uttermost all kinds and conditions of men.

Can I excuse myself from obedience to the divine will on the grounds of some false idealism about theological purity?

If God wills this union how can I say, "Father I will obey if your will is reasonable."? There are valid reasons for such a union, such as, the exercise of a better stewardship of ministry all over these United States. However, there are times when God calls us to obedience to what does not appear at first to be reasonable. Even in such instances, He expects us to obey. Can I excuse myself from obedience to the divine will on the grounds of the measure of the unreasonableness of His desire?

If God wills this union how can I say, "Father I will obey if you will give me twelve years in which to obey."? Granted that it takes decades to bring persons and groups of persons into obedience, is such gradualism simply a delaying action? Is such bargaining with God permissible? Can I excuse myself from obedience on the grounds of my slowness to change?

I may have become overly judgemental ---- perhaps naive ---- but I sense a conflict between what we say about union and what we sing,

Have thine own way Lord,
Have thine own way
Thou art the potter
I am the clay.

One certainty is ours, even in the little things we say about church union we may not with impunity disobey God's general will.

ii

Suppose, for a second attempt at specification, that God wills the union of The Evangelical United Brethren Church and some church other than the Methodist Church.

This, also, is a plausible supposition. God may be desiring that we unite with some other group, either after union with the Methodist Church, or without union with the Methodist Church.

Does God will that we unite with other churches after union with The Methodist Church?

Many of the persons with whom I work do not think of Methodist-Evangelical United Brethren union as sufficient obedience to the will of God for the wholeness of His church. They think, rather, and I think, that this union is but one step along a long long road.

Surely beyond such a union there will be union with The African Methodist Episcopal Church, The Christian Methodist Episcopal Church, and The African Methodist Episcopal Zion Church. Perhaps beyond such a union there will be union with the British Methodists.

Does God will that we unite with some other church without union with The Methodist Church? Well, which other church? Dr. O. T. Deever wrote a paragraph which states the fact at least for the moment. Wrote he,

"We Evangelical United Brethren are not now and never have been denominationally minded except in a limited sense.

"Need we remind ourselves that our beloved church has made overtures to every church in America that gave any hope of successful union? The only one offering us a warm hearted invitation and response to our quest is The Methodist Church of which our movement, even if not our denomination, is a part."

pp. 2-3 -- Deever. "My Name is Otterbein"

Not infrequently, The United Presbyterian Church is mentioned to me as the church with which we ought to unite. Even if we desired this, I doubt that The United Presbyterian Church would desire it.

Or, why should we not move vigorously into the Consultation on Church Union. We are in the Consultation. We are participating fully in it. If, with the passing of time, it becomes clear that a church truly catholic, truly reformed, and truly evangelical can be formed, I trust that we will not shrink from our place in that church. To be sure, our part in such a church will be a very small part in a very large church. Even this would not be the full union God desires for His church.

What is happening among us and to us, does not seem to me to suggest that this second supposition holds much promise as a way of obedience to God's will in the foreseeable future.

Another certainty is ours, even in the unions we contemplate out of obedience to God's will we must contemplate what is possible.

iii

Suppose, for a third attempt at specification, that God wills our Evangelical United Brethren Church to enter no union at all.

Some of our people are saying this. They believe we have a mission to carry out as an Evangelical United Brethren Church.

This, also, is a plausible supposition. God may be desiring that we maintain our separate existence and identity. However, if this is the case some of the trends in our church and some of our recent actions are under God's judgement.

Within our church there is at least among lay people an increasing disenchantment with denominationalism. Laymen in our time tainted as we all are with status consciousness prefer to affiliate with a church that is well known, or with a congregation because of effectiveness

rather than name. When our people move from one place to another, they seldom seek church membership on the basis of denominational loyalty. If God wills our separate existence we must reverse this trend and foster a renewal of denominational loyalty.

Again, for a long time, our church school curriculum has been planned in cooperation with several major denominations. Now, that cooperative movement has disintegrated. Our leaders in Christian Education do not have resources of either money or personnel to do curriculum planning for only our church. Consequently, our leaders have decided that whether union comes or not they will plan, and perhaps produce, curriculum in cooperation with The Methodist Church. If God wills our separate existence how can we revise this action?

And again, in our work with college students we have moved far from a purely Evangelical United Brethren emphasis, as we participate in United Campus Christian Fellowship. Both resources and ecumenical interest have encouraged us to do this. However, this means that our people on college and university campuses are moving away from denominationalism. Is there much likelihood that these same people can be trained in this way and revert quickly to denominational concern at the end of college days? If God wills our separate existence have we not made an error in entering U.C.C.F.

And again, we exist as identifiable Evangelical United Brethren only in Sierra Leone, in Canada, and in these United States. Everywhere else in the world our mission outreach is fully incorporated into larger cooperative movements. For instance, in Japan we cooperate in The United Church of Japan. If God wills our separate existence we have done something inconsistent in missions.

And yet again, in many areas of our church, we are cooperating with the Methodists, and sometimes with others, in uniting local churches for the sake of a better stewardship of ministers and ministry at the parish level.

At Ransom, Illinois, a Methodist Church and an Evangelical United Brethren Church are yoked. One of our pastors serves both congregations.

At Highland Park, Illinois, a Methodist Church and an Evangelical United Brethren Church federated. They work under the leadership of one Methodist pastor in an Evangelical United Brethren Building.

At Livonia, Michigan, a Methodist Church and an Evangelical United Brethren Church have united and are pooling their resources for worship and witness.

I am in the process of polling the church to determine how many such unions have already taken place. There are at least fifty

of them. If God wills our separate existence surely these unions seem to be inconsistent with His will.

Yet another certainty is ours, if we know God's will is for us to remain separate, we must be consistent in obedience to this will.

Conclusion -

Which of these plausible specifications is God's will? We do not know, do we? We are God's people in the throes of discovering and becoming willing to obey our Lord.

We are on a long journey. At the end of it we want to be in His will. And is it not plain to us, that in order to be in His will at the end, we must be in His will each step of the long journey.

What are the ways of such journeying?

One of the ways of such journeying is continuous prayerful openness to God's guidance.

A few weeks ago I was on flight from Chicago to Dayton. The stewardess had a beautiful smile. When she served my dinner I expressed appreciation for her smile.

She asked, "What do you do?"

I said, "I am a minister."

"O" she said, "I am engaged to a theological student."

She asked about my church, so I told her of my work on the union.

When I was leaving the plane she asked, "When do you expect to complete your project?"

I replied, "I want to complete it by 1968, and I hope the one upstairs wants this also, but I don't know what he wants."

She rejoined, "If you'll talk to Him enough about it, you'll know."

The stewardess gave good counsel to all of us.

The other way for such journeying is to live graciously toward those with whom we probe for union. And what is it to be gracious? It is to be a channel through which God's grace may flow. If we will so live we will get great gain from the venture no matter how it turns out.

LOCAL ECUMENICITY THRU MINISTRY TO THE PEOPLE OF GOD

Written by Dr. Paul A. Washburn
January 24, 1965

Introduction -

The Consultation on Church Union, which enjoys the full participation of six churches and the counsel of several other churches, will meet at The College of The Bible, Lexington, Kentucky, in early April. A search for a church, truly catholic, truly reformed and truly evangelical disciplines the consultants and their observer-consultant colleagues.

The Lexington Consultation will be the fourth annual meeting of the consultation and the second meeting to concentrate on "The Ministry." If the attention given by the second meeting to "The Worship and Witness of the Church" may be considered under ministry the Lexington Consultation may be thought of as the third meeting to concentrate on ministry. Such concentration reveals the close relationship between ministry and unity.

Last spring at Princeton, ministry was approached in two ways with one of the ways taken much more seriously than the other. One approach was the academic approach the approach which studies the scriptures about ministry which studies the traditions about ministry which thinks about ministry which consults about ministry which agrees upon word symbols about ministry which writes documents about ministry. This approach was made with intense seriousness. It afforded a field day for academic personalities. It left many (less academic) persons bewildered. It is, however, a necessary approach to ministry.

Under the discipline of this academic approach, Princeton produced some helpful documentation documentation which is now in print. Permit me to lift a few sentences from the Princeton papers.

"Jesus Christ, the Lord of the Church, came not to be ministered unto but to minister. In trusting and obedient response to God's mighty act of reconciliation through the person and work of Jesus Christ, the people of God receive from Him commission to ministry.

"The church proclaims Christ's reconciling power both to the people of God and to the world, seeking to manifest by word and deed the fruits of the Spirit and to call the world to reconciliation. When the community gathers together for worship it remembers what Christ has done, confesses what Christ is doing and hears what Christ is calling it to do.

"This ministry is given to the whole people of God.

"Within the community of His people, God calls forth an ordained ministry which He gives for the life, growth, and mission of the church."

pp. 20-23 -- The Consultation on Church Union, Volume III

Later we will return to one of these sentences, this one,

"The church proclaims Christ's reconciling power both to the people of God and to the world."

The other approach to ministry was the functional approach. It had function through the Bible teacher, the chaplain and the sacrament. This functional approach afforded opportunities for adoration of our Lord for sinners to confess sinfulness for the Word Grace to reach sinners for worshippers to be gathered in Christ Jesus for refinement of covenants and for surrender to contemporary leadership of the Holy Spirit. This approach was taken in much less seriousness as is the case in much of Christendom.

During the most difficult hours of Princeton hours which, under the guidance of smaller men could have ended the Consultation it was I think the strength produced by the functional approach rather than the academic approach to ministry which held the Consultation together.

Proposition -

I have lifted the Princeton event, which is still in process not in a judgemental way but in an illustrative way in order to clarify the thesis of this paper.

Princeton said,

"Ministry is to the people of God and to the world."

Notice, ministry is to the world and to the church. All Christians are charged with responsibility for ministry both to life around the church, and to life within the church. When Christians gather to follow the leadership of the Holy spirit in these ministries they discover unity in the church wholeness in the church.

Why do we discover local unity so easily when we minister to life around the church? And, why do we find it so difficult to discover local unity through ministering to life within the church?

Development -

i

Christian ministers do find the unity or the wholeness of the church while sharing ministry to the world around the church.

By the term "Christian ministers" I refer not only to ordained ministers, but to all persons who accept responsibility for ministry as one of the Baptismal Gifts. Such Christians can be observed frequently finding the unity of the church through ministry to the world around the church.

Eight years ago a Chicago Syndicate decided to build a race track just north of the city where I was serving as a pastor. Syndicate people promised numerous benefits to the community. . . . tax benefits business improvement benefits and the like. Church men in the community were of contrary persuasion. Liberal Protestants, Conservative Protestants, Anglo-Catholics, and Roman Catholics joined forces to oppose what they thought would be a hazard to their city. They prevented the construction of the track.

They found unity in joint ministry to the world around the church.

Churchmen with responsibility for directing ministry toward students on campuses of colleges and universities met to share their problems. They recognized the fallacy of each denomination approaching student communities separately. The difficulty of their task drove them to joint effort. United Campus Christian Fellowship was born.

They found unity in an expedient joint ministry to the world around the church.

In numerous areas leaders of the Christian mission facing a largely non-Christian context find common ministry an absolute necessity.

They find unity in a required joint ministry to the world around the church.

However, let us not over-work the point. Let us not whitewash Christian ministers, as though they come to unity without exception. What about ministry in terms of civil rights? Perhaps, however, the failure of churchmen to agree about how to relate to civil rights is but negative proof of how cooperation in common ministry is one of the sure roads to unity.

ii

Christian ministers could find the unity or the wholeness of the church while sharing ministry to the people of God to the church.

During twenty-five years of service as a pastor, I have observed that the capacity for common ministry which we show toward life around the church seems to disappear when the call is to common ministry to life within the church. The capacity to serve the world around the church is very great and leads toward unity, but the capacity to serve the people of God is very limited and in its limitedness thwarts unity.

What happens in events when the call is for Christians to minister to Christians? The study book for Montreal, "Servants of the Eternal Christ" gives a clue. It says,

"What are the obligations of servants? First, servants have a fundamental obligation to acknowledge the lordship of their master. They are prepared to tell the world whose servants they are, to whom they belong. Secondly, servants duties are ministerial, not magisterial. Thus servants of Christ stand ready to do His bidding but are in no wise His agents in a legalistic sense. Theirs is not essentially a judicial function. They do not make Christian "Policy"; they discover it and follow it. They respond to Christ, the Master, as the body responds to the head. They are "doers" of the word, not hearers only. They are bound to minister to all for whom the Master has responsibility. In this way they are best serving their Lord, for what they do must take its origin from the head of the Church. The force of Scripture is heavy upon the servants of Christ to serve the entire world."

p. 8 - Servants of the Eternal Christ

The clue is in the line,

"Their duties are ministerial, not magisterial."

Permit me to edit that a bit.

"When Christians meet Christians in the church their duties toward each other are ministerial, not magisterial."

Again and again, when Christians meet in events in which they could minister to each other they shift from ministerial posture to magisterial posture. The ministerial posture which would have encouraged unity is displaced and replaced by the magisterial posture which divides, estranges and alienates. They adjust to each other magisterially rather than ministerially.

This condition between Christians is, to be sure, not universal, but it is all too common and is observable at all levels of the churches' existence.

Councils of Churches are often hampered by churchmen whose real desire is to exercise sovereignty over other churchmen to manipulate others to be magistrates rather than ministers. A friend of mine with extended service as a Council

executive testified to the disturbing presence of such magistrates in the work of his council.

Church Union movements are often hampered by churchmen who would be magistrates instead of ministers. I think of one churchman in one of the union movements in which I am involved who reveals openly his will to manipulate to completion the union in which he is interested. His will to manipulate seriously cripples his better moments which are oriented toward ministry.

Denominations are often hampered by churchmen who take the magisterial stance in preference to the ministerial stance. The power which corrupts Christians is usually a derivative of some Christian's decision to use power magisterially instead of ministerially.

Congregations are often hampered by churchmen who use their congregations as the arenas in which they express their sovereignty.

The president of the board of trustees of the first congregation I served had built a little cabinet in the corner of the church basement. The women of the church wanted to build some new cabinets. He said, "They can build the new cabinets, but they can not remove the cabinet I built." He didn't want his sovereignty challenged.

Strangely, many Christians refuse to allow God's forgiving and reconciling grace to address them at this deeply sinful point of will-to-sovereignty will to power will to manipulate.

What are the elements of the ministry we are called to perform as Christians to Christians even the ministry we are to perform for magisterial churchmen?

First, such a ministry from Christian to Christian engages the sinner-saint complex. Such a ministry does not put sinners in one category and saints in another. Rather, such a ministry posits the presence of both the sinner and the saint in each Christian. John Wesley said,

"----Sanctification is punctuated by lapses. Hence repentance and faith are necessary not only when the divine grace is initially accepted, but in every subsequent stage of our Christian journey. Even though we know ourselves as children of God we also know that we are still sinners, marked by pride, self-will, uncharitable words and actions, and lack of love toward God and man. Our conviction of the continuation of such sins and our inability to free ourselves from them constitutes a form of repentance. Indeed, the Christian who is really advancing in the knowledge and love of God is all the more sensitively aware of his alienation from God. But such repentance is not accompanied by a sense of condemnation, the tormenting fear, or the consciousness of the divine wrath which preceded the experience of forgiveness, nor does it imply any doubt of the

favor of God. It combines a continuing conviction of our own helplessness with an assurance of God's abiding grace."

p. 56 - Schilling, "Methodism and Society in Theological Perspective"

The presence of the sinner-saint complex in every Christian of whatever office or order is a primary justification for Christians meeting Christians ministerially. For meeting a Christian is meeting a person who is stretched between a downward drag and an upward pull who needs assistance at staying related to the upward pull. Such assistance can not be a once in time assistance. It must be continuous.

I am quite aware of the unpopularity of this emphasis. This is due partly to our tendency to interpret sin as immorality rather than as unrelatedness to God. And yet, I doubt if much ministry from Christian to Christian can be recovered without recognition of the sinner-saint complex.

Second, such a ministry from Christian to Christian speaks the Word of God to the sinner-saint complexed person.

In my church the phrase "Word of God" refers to the mighty act of God in Jesus Christ our Lord.

So, the Christian who would minister to another Christian speaks Christ to that other person. This Word is a many splendored Word. It is a many faceted Word. It is a Word from outside of, or from beyond, the Christian who speaks it. When this Word is spoken it calls attention not to the speaker but to Christ. It says,

Behold the Lamb of God, who takes away the sins of the world.

St. John i. 29

He is the image of the invisible God; His is the primacy over all created things. In Him everything in heaven and on earth was created. ---- the whole universe has been created through Him and for Him. And He exists before everything, and all things are held together in Him. He is, moreover, the head of the body, the church. He is its origin, the first to return from the dead, to be in all things alone supreme. For in Him the complete being of God, by God's own choice, came to dwell. Through Him God chose to reconcile the whole universe to Himself, making peace through the shedding of His blood upon the cross ---- to reconcile all things, whether on earth or in heaven through Him alone.

Colossians i. 15-20

As a pastor, I found great joy and comfort in getting the church members to say to each other during the sacrament,

"The Lord Jesus Christ, who gave His body for thee, preserve thy soul unto everlasting life. Take and eat this bread in remembrance

that Christ died for thee. Feed on Him in thy heart by faith with thanksgiving."

Christ is the Word we speak a Word which we are to tailor specifically to every sinner-saint complex within the church.

Such a ministry from Christian to Christian uses the vehicles of ministry.

Conversation is such a vehicle not just any conversation but conversation disciplined to gracious communication of the saving Word.

Group work is such a vehicle not group work for group work's sake but group work which transports the grace of Christ to sinner-saint complexes.

Liturgy is such a vehicle liturgy which purposefully labors at the reconciliation of man to God, and of man to man.

Used for their own sake alone all of these vehicles fall far short of the ministry which is needed. But used as trackages over which to transport the gracious Word, Christ Jesus, they enjoy usefulness in ministry.

At Naperville we had some groups which had been groups for years but they seldom put any soteriological words over the trackages of their relationships.

Other groups in that church were of shorter duration, but of greater depth, because they chose to put grace-laden Words over the trackage of their relationships.

So, this ministry for which I plead effects a wedding of the vehicles of ministry and the Word that ministers.

Fourthly, such a ministry from Christian to Christian can be performed only in a context of mutual acceptance an acceptance which accepts ministry and an acceptance which accepts sinners.

Dr. Paul Tillich wrote a sermon on the theme "You Are Accepted". This, he says, is the good news that God accepts us as we are.

Are we able to accept ministry to accept the fact that we are accepted by God in Christ? Can we accept His ministry of grace joyfully and without rebellion at the fact of our dependence upon Him who is utterly other than we are utterly just and utterly loving? Our capacity to perform the ministry which is needed is quite dependent upon our capacity to accept ministry to ourselves.

Are we able to accept sinners-saints to actually channel to others as undeserving as ourselves the acceptance which we were given without deserving it meriting it or earning it?

So, I am pleading for the church to become much more effective in ministering to the church through recognition of the sinner-saint complex through channeling the saving Word through effective vehicles and through a life of acceptance.

Ecumenicity on the local level waits for Christians to minister to Christians. In such common ministry the churches find unity.

Conclusion -

One day at the hospital I met a Lutheran minister who had just returned from a retreat. He said, "I'm beat. I feel tromped down and manipulated."

He went on, "I have been more genuinely blessed by the visits I have just made in this hospital than by all the exhortations I heard at the retreat."

Do you suppose that retreat had been magisterially oriented rather than ministerially oriented, and that through ministering he knew he belonged to those who received his ministry.

Out of the pages of our diaries, we ministers can draw the stories of how we belong deeply to two kinds of persons the persons who have ministered to us with grace-laden communications and the persons to whom we have ministered in the same way.

Local ecumenicity can come as Christians minister to Christians.

CHURCH ORDER, A VEHICLE OF THE HOLY SPIRIT

Written by Dr. Paul A. Washburn
May 25-26, 1965

Do you not know that you are God's temple and that God's Spirit dwells in you? If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are.

I Corinthians iii. 16-17
Revised Standard Version

Exegesis -

Do you not know that you are God's temple and that God's Spirit dwells in you?

How do we hear St. Paul's question? Do we hear it say that individuals isolated separated spirit filled are temples where God's Spirit dwells?

In another portion of his letter, St. Paul wrote that each believer is a temple for the Holy Spirit. There he asked,
Do you not know that your body is a temple of the Holy Spirit within you, which you have from God?

I Corinthians vi. 19

We may hear this second question as oriented to individualism, and hearing it thus, hear it correctly, because the 'you' in it is singular.

However, we may not hear St. Paul's other question, the one with which I began, as oriented to individualism. We may not hear it thus because the personal pronoun in it, the "you" in it, is plural.

The question was directed to a congregation, to a gathered Christian community, at Corinth. The "you" in it refers to a congregation.

The question was directed to a quarrelsome, perhaps fracturing congregation at Corinth. The "you" refers to a gathering of Christians, who by their tendencies toward disorder, were threatening their right to continue as a vehicle of the Holy Spirit.

St. Paul was direct, even forthright, about the disorder at Corinth. He wrote,

"You are men of flesh.

"There is jealousy and strife among you.

"You behave like ordinary men.

"One of you says, 'I belong to Paul', and another 'I belong to Apollos'.

"You are merely men."

I Corinthians iii. 1-4

His plain words about their tendencies toward disorder written, he reminded them of their oneness in Christ, and penned his question,

Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are.

Proposition -

It is appropriate to conclude, therefore, that a company of Christians, an ordered company of Christians, may be a vehicle, a carrier, a conveyance of the Holy Spirit.

It may be that the Holy Spirit can use disorder also, but the emphasis here is that He uses ordered Christian communities as His vehicles of ministry.

Even at Pentecost the Holy Spirit used an ordered company.
Hear the evidence!

. . . they went to the upper room.

Acts i. 13

That is, they gathered in the place where their associations with Jesus were easy to recall and powerfully real. That's order!

. . . all these with one accord devoted themselves to prayer.

Acts i. 14

That is, they were united in worship, and especially in petition. That's order!

. . . they cast lots.

Acts 1. 26

That is, they held an election. After careful work by a nominating committee, they elected Matthias to fill the vacancy caused by the death of Judas. That's order!

. . . there appeared to them tongues of fire, distributed and resting on each one of them.

Acts 11. 3

That is, all of them were Spirit touched, the Spirit was distributed. That's order!

. . . they began to speak in other tongues and men of all nations heard in their own language.

Acts 11. 6

That is, there was total communication. That's order!

The Holy Spirit uses ordered companies of Christians as His vehicles. Bishop Newbigin of South India, wrote,

"If the church is to be a home for all men of every age and place, the church must have order in its life, ministry, and worship. If everyone is to be able to play his proper part, there must be an agreed way of doing things. The life and worship of the church is not to be a series of separate solo performances, but a choral symphony in which everyone bears a part. This cannot happen if there is not order. Good order is not an optional extra in the life of the church; it belongs to the heart of the matter. It is true that order can be perverted into a tyranny which destroys freedom, but disorder can destroy freedom also.

"Good order is love in continuous regulative action, the outward expression of the spirit which leads each member to think first of the concerns of others. Good order is part of the stuff of the Christian life, and not something added to it.

"Order in the church is subject to change with the changing conditions of human life. But it is not simply something thought up afresh for each situation. It is the growth of something originally given in the relations between Jesus and His first disciples. The church today is the same household as the one we see in the pages of the New Testament. It has the promise of the Holy Spirit to guide it in adapting its order to the new situations it has to meet. If it remains obedient to that Spirit, its order will always be such as to bear continuous witness to the truth that the Lord of the church is also the Lord and savior of all men, the Sovereign and consummator of all creation."

Or listen to Robert Raines,

"Life together in Christ is essentially and necessarily corporate.

"We are all weak. We need to be bound together in a mutual covenant embodied in concrete disciplines.

"The greatest weakness of the modern church is its inability to bind and hold people together in concrete covenant.

"The life together is intended to be a life of mutual priesthood, in which we bear one another's burdens, including the heaviest burdens of lonely guilt. A man weighed down by guilt is not free and cannot have his life reordered. We are called together to hear the gospel and have our lives reshaped by the Lord of order."

pp. 131-133, Raines. "Reshaping The Christian Life".

Church order is not an optional extra. It is essential. And, it is one vehicle used by the Holy Spirit. With this understanding of the importance of order in the church let us consider some aspects of our venture toward union.

Development -

1

Both The Methodist Church and The Evangelical United Brethren Church are churches with ordered life.

Ordered life in each of these churches reflects the birth of each of them in the Wesleyan revivals. Beginning in those revivals and continuing until the present, our two churches have been more concerned about fostering doxologies in persons than about teaching doctrines to persons. With us, doxologies have been more important than dogmas.

"Wesley distinguished between marginal opinions and essential beliefs, and found the primary significance of essential beliefs in their contribution to life transformed and empowered by God. ----Christianity to him was primarily the gospel, the good news of the forgiving, life-changing love of God manifest in Jesus Christ and continuously active through the Holy Spirit."

p. 44 - Schilling "Methodism and Society from A Theological Perspective".

So, our orders may be regarded as orders of experiential Christianity rather than as orders of dogmatic Christianity.

Again, ordered life in each of these churches reflects the continuing conviction that a redeemed and reconciled soul is a responsible soul, and that a redeemed and reconciled congregation is a socially responsible congregation.

Present Methodist action for inclusiveness is but one demonstration of this fact. Just ten days ago the West Virginia Conference of The Methodist Church took the forthright action to become a truly inclusive conference. Many other conferences have done so previously. There are many other evidences of responsible churchmanship in our two churches.

Again, ordered life in each of these churches reflects the fact that our churches were organized near the time when our federal republic was organized.

The statesmen who framed our federal constitution rejected monarchy as a form of government, rejected democracy as a form of government, and chose, rather, a republic, a representative form of government, as the constituted order for our country's government.

Our two churches, also, chose to live as republics, not democracies.

Yet again, the ordered life in each of these churches is described in the books which we call Disciplines. What are the Disciplines?

"If the two Disciplines are defined in terms of their root systems, they are both ancient and modern. They include scriptures as ancient as Exodus, a creed dating from the fourth century, and articles of faith traceable to apostolic faith. On the modern side, they include sentences written in Grand Rapids in 1962 or in Pittsburgh in 1964.

"If the two Disciplines are defined in terms of growth, they have been changed by additions and subtractions, and they have been refined.

"The refinements of the Disciplines are very important. They bear witness to the continuous interaction between the living churches and the written covenants under which the churches live. They represent the way in which living churches, made vital by the Holy Spirit, seek to perfect the covenants under which they are willing to live.

"If the two Disciplines are defined in terms of their function, they are the covenants under which our people live together in love and justice. They are covenants of orderly life for communities of persons who want to worship and witness corporately under the Lordship of Jesus Christ."

pp. 3-4 - Washburn, "Report to Joint Commissions".

Permit me to share a paragraph about the Methodist Discipline which the Council of Bishops sent to Methodists in 1960. It is applicable to our Discipline, also. Hear it!

". . .the Discipline became a record of the successive stages of spiritual insight attained by Methodists under the grace of Christ. We have therefore expected that the Discipline would be administered, not merely as a legal document, but as a revelation of the Holy Spirit working in and through our people. We reverently insist that a fundamental aim of Methodism is to make her organization an instrument for the development of spiritual life. We do not regard the machinery as sacred in itself, but we do regard as sacred the souls for whom the church lives and works. We express the faith and hope that the prayerful intent of the Discipline may be to our people a veritable means of grace."

pp. 1-2 - "The Methodist Discipline".

Now, this description of ordered life in our two churches doxological, dependable, representative and documented is far too brief to be adequate but it provides clues to the orders under which we now live, orders which may not be ignored as we seek a new church.

ii

The Joint Commissions on Church Union are now at work on a design of order for a new church.

Our work may be likened to The Constitutional Convention in which the order of our Federal Republic was drawn.

Thirty-seven commissioners are at work. Eighteen of them are Methodists. Nineteen of them are Evangelical United Brethren. In addition, over one hundred other persons, most of them specialists in some phase of present church order, are at work through seventeen committees seeking order for the proposed church.

The new design will not be a monarchy like the Roman Catholic Church. It will not be a democracy like The Baptist Church or The Church of the Brethren. It will be a republic, a representative form of church government, with a constitution as the basic instrument of that government.

Responsibilities for the life of the church will be assigned to three, perhaps four, divisions. There will be a division of legislatures. We will call them conferences. There will be a General Conference, like unto The Congress in Washington. There will be Jurisdictional Conferences, the like of which we do not have in federal government. There will be Annual Conferences, like unto state legislatures. There will be Charge Conferences, like unto city councils. These will be our legislatures.

These conferences will make and validate the laws the covenants of order for the new church. With the exception of Charge Conferences, laymen and clergymen will have equal voting power in these legislatures. In Charge Conferences laymen outvote clergymen by a considerable margin.

Executives in the executive division of the new church will be bishops, conference superintendents, pastors. It will be their responsibility in addition to their ministries of word and sacrament to execute patterns of order, policies, and laws adopted by the conferences. Their executive responsibilities can not be considered, according to our way of believing, to be non-sacramental.

A Judicial Council, like unto our Federal Supreme Court, will be the chief arm of the judicial division in the new church. Courts will be established for annual conferences and congregations, as well as for the general church. These courts will have as their purpose, not the accusation of church members, but, the protection of the constitutional rights of the members.

An administrative division may be established. Its purpose will be to give constitutional status to the church's administrative agencies and administrators.

When the divisions of the church's order have been established, the church's task, the church's mission, in all forms, must be assigned to the divisions. By this procedure of assigning responsibilities a balance of power is established. By this procedure, persons in the church with assigned responsibilities are protected from intruders in the discharge of their responsibilities, and the church is protected from excessive will-to-power which may characterize responsible persons.

This is not an insignificant matter. Our continual questions about whether bishops should be elected for four years or for life, and about whether superintendents should be appointed or elected show that we recognize how this problem permeates the church.

In one congregation, a woman's term as president of The Women's Society of World Service came to an end. Her successor was elected, but she would not allow her successor to serve. Her will to be president . . . her will to power . . . made her disobedient to church order. She is the kind of person who justifies order, who makes the Discipline a necessary control.

In one conference a minister said to his people, "This morning I am asking all persons who favor union with The Methodist Church to stand, and as they stand I will write letters of dismissal from this congregation for them immediately." His will to power made him disobedient to church order. He is the kind of person who justifies order, who makes the Discipline necessary.

Our Joint Commissions on Church Union are at the arduous task of trying to find a design for order such as I have described. We are putting that design on paper. We recognize the difficulty of putting it on the minds and hearts of persons and congregations. We consider such issues to be substantive issues.

Some specific question, but not many, are being asked about the design.

Some ask if the design will include the Jurisdictional system. The answer is "Yes, in order to guarantee regional representation in the leadership and agencies of the church."

Many ask if the Central Jurisdiction will be included. The answer is "all references to the Central Jurisdiction have been removed from church union documents." However, the commissioners are not so naive as to think that such editing creates the inclusive church we seek. While we accept our share of responsibility for this we believe the whole church shares this responsibility with us.

Some ask about ecumenicity. The plan includes provision for a Council on Ecumenical Affairs and for comprehensive and cooperative patterns of ministry to campus life and to areas overseas. Our commissioners believe that the one body of Christ is a fact, and that we are at work trying to heal a wound in that body, but we do not entertain the proud notion that the consequence of our work will be the whole church of Jesus Christ.

iii

The Plan of Union which is now being drawn will be but a portion of the order that will be needed in the new church. It will be submitted for judgment according to orders of our two churches.

"Our Joint Commissions are now at work formulating a plan of union at the denominational level. This plan will include some provisions for Annual Conferences and for congregations, but approval of this plan will not bring union of Annual Conferences or congregations.

"The power to adopt this denominational plan belongs, first, to the General Conferences and, second, to the Annual Conferences. In the General Conference of the Evangelical United Brethren Church a negative vote is worth three times as much as an affirmative vote, because a three-fourths majority is needed to adopt it. In the General Conference of The Methodist Church, and in the annual conferences of both churches, a negative vote is worth twice as much as an affirmative vote, because a two-thirds majority is needed to adopt it.

"Before this union can become complete, plans of union must be formulated and adopted at two additional levels.

"The more than ninety annual conferences of The Methodist Church and the more than thirty annual conferences of our church will be required to appoint commissions on union. All of these conferences have personnel, programs, and institutional relationships which must be considered and coordinated. The decision makers at this level will be the annual conferences themselves except that jurisdictional conferences have the power to fix boundaries of annual conferences.

"Congregations, also, will need to appoint commissions on union. The decision makers at this level will be the members of the congregations except that annual conferences must approve such union."

Such formulations and decisions will be the necessary steps along the way to order for the united church.

iv

The Joint Commissions are now at work according to the orders of our two churches.

"Our work is being done, not in violation of the faith and order of our church, but in obedience to that faith and order. The movement is not spurious, but authentic. It is over patterns of order, not disorder. It is in harmony with our covenants."

p. 3 - Washburn, "The Will of God and Church Union".

The orders under which we work came first from the grass roots of our church.

Prior to the Harrisburg General Conference in 1958 petitions came from several Annual Conferences asking for exploration of union with The Methodist Church.

Cecil Findlay, a young minister in his first pastorate, wrote the first draft of the petition which came from the Kansas Conference.

Fred Rickleff, a young minister in his second pastorate, wrote the first draft of the petition which came from the Illinois Conference.

At the Harrisburg General Conference, no bishop or general officer was fostering this project. The pressure came from the grass roots. The conference voted the following assignment to the Commission:

1 - . . .study and explore advantages and problems included in organic union with The Methodist Church.

2 - . . .continue conversations with The Commission on Church Union of The Methodist Church to develop possible bases of consideration for union.

The orders under which we work were enlarged at Grand Rapids General Conference.

Again, petitions came from the grass roots some for union some against it.

That General Conference directed the Commission as follows:

- 1 - . . . continue studies and, if possible, prepare a Plan and Basis of union
- 2 - . . . enlarge the committees and co-opt persons
- 3 - . . . inform the church
- 4 - . . . report to the next regular session of the General Conference
- 5 - . . . call the church to prayer.

We are trying to work under these orders, and we are working with a will to succeed.

When our sub-committee on Education met first in Nashville it faced a very large task. All were burdened by its size. Then Dr. Ernest Colwell, a layman who is president of a school of theology said, "Gentlemen, in order to be moral, we must work with a will to succeed."

Conclusion -

We commissioners do not consider ourselves to be tinkering with institutionalism. We consider ourselves to be seeking a church order which can be a vehicle of the Holy Spirit.

We think the orders we seek will be a new order because it will create new relationships, new dialogical situations, new disciplines and new demands for mission, and all of this in a changing context.

We think the new order we seek must be rooted in the validities of our old orders because the gospel itself is one and because the old orders represent many maturities in ministry. To illustrate, our commissioners do not deal irresponsibly with the fact that the old order now sustains one hundred fifty Evangelical United Brethren and fifteen hundred Methodist missionaries in the world mission of an annual cost of \$38,500,000.00.

We think the new order will begin to be an old order the moment it is adopted. We think this is so because while the Holy Spirit can use church order, He will not allow Himself to be the prisoner of that order. He goes on before His church.

We think that novel elements in church order should be tried but that they do not commend themselves because of their novelty. They commend themselves if and when there is evidence that they are used by the Holy Spirit as His vehicles. It is not novelty which we seek, but usefulness to the Holy Spirit and obedience to the Spirit's breathing.

What is the Spirit breathing upon us in these times? At least four words are being breathed upon us, born out of Biblical theology, born out of better understanding of the nature of the church.

- 1 - The Spirit breathes that Jesus Christ is the one Lord of the church. Episcopalians do not have a different Lord, nor do we.
- 2 - The Spirit breathes that Jesus Christ has but one body in the world and that one body is His church.
- 3 - The Spirit breathes that Jesus Christ's one body has many members and that that body comprehends and commands many diversities of servanthood. For evidence of this read I Corinthians xii.
- 4 - The Spirit breathes that Christ's body "is wounded by our transgressions." The wounds we inflict upon His body by our tendencies toward division and disorder look like bleeding ulcers to the very world we want to woo. The wounds make His body unattractive, so much so that even as we set out on mission it is not our spiritual oneness in Christ which is revealed, but the wounds we have inflicted, on the very body to which we invite members, are plain to view.

In June of 1965 Dr. Vissert" Hooft said, "the ecumenical movement must aim at restoring full unity, even the organic unity, of the total church of Christ."

Do you not know that you are Christ's body and that Christ's Spirit dwells in you? If any one destroys Christ's body, Christ will destroy him. For Christ's body is holy, and that body you are.

Will we hear what the Spirit breathes and, at the high cost of obedience to Him, become better vehicles of this power to save, to sanctify and to send.

WHERE IS THE PROMISED LAND?

Written by Dr. Paul A. Washburn
March, 1967

Joshua sent two men secretly as spies, saying, "Go, view the land, especially Jericho."

They came into the house of Rahab, and lodged there.

Then the king of Jericho sent to Rahab saying, "Bring forth the men that have come to you, who entered your house; for they have come to search out all the land."

Rahab said to the men, "I know that the Lord has given you the land, and that the fear of you has fallen upon us, and that all the inhabitants of the land melt away before you. For we have heard how the Lord dried up the water of the Red Sea before you when you came out of Egypt."

The two men came to Joshua; and they told him all that had befallen them. And they said to Joshua, "Truly the Lord has given all the land into our hands."

---Selections from Joshua 2:1-24

After the enslaved children of Israel pressed and dried unnumbered thousands of bricks in Egypt and suffered nigh unto unbearable oppression at the hands of the Egyptians, the Lord God granted them exodus from Egypt under the leadership of Moses. After their exodus, they wandered for forty years in the wilderness . . . the wilderness of preparation for entrance into the promised land.

At long last the day came, after the death of Moses, after forty years of wandering, when, under the leadership of Joshua, the children of Israel crossed the Jordan river and entered the promised land. The record says:

. . . the waters of the Jordan that came down from above stood and rose up upon an heap--and those that came down toward the sea, failed, and were cut off; and the people passed over right against Jericho (Joshua 3:16).

However, before they crossed over, Joshua sent spies across the Jordan to view the land . . . to appraise the situation . . . to ask, "Where is the promised land?"

Methodist and Evangelical United Brethren Christians have been wandering in a wilderness for a long time . . . a wilderness of diverse, but shared, ministries . . . a wilderness of ungainly rivalry in hundreds of communities . . . a wilderness of cordial, yet cautious, cooperation . . . a wilderness of probing for factors sufficient to justify remaining as two churches . . . a wilderness of searching for a church into which both can enter with joy . . . a wilderness of anxiety inherent in a pending decision. Such is the wilderness in which we have been wandering . . . the wilderness in which we wander even now.

How long have we been in these wilds? In one sense, we have been here since 1784 . . . one hundred eighty-two years . . . since Asbury and Otterbein found each other as comrades in faith, but lost each other as leaders of people because of a language barrier. In another sense, we have been here since 1946 . . . twenty years . . . since the late Bishop Oxnam, addressing our first Evangelical United Brethren General Conference, declared Methodist willingness to talk with us about union. But in a sure sense, we have been here with increasing intensity since 1958 . . . eight years . . . as Commissions on Union from our two churches have contemplated, negotiated, and prepared a Plan of Union. How long will we remain in these wilds? Have we been here long enough? Has the time come for us to cross over into a promised land?

The construction of a conveyance for crossing into what may be the promised land was completed September 10, 1965. It was published April 1, 1966. It is a Plan for Union . . . imperfect to be sure . . . undoubtedly unsatisfactory in some way to every commissioner who worked upon it . . . but at the same time a viable plan and full of promise. Now it is being circulated . . . interpreted . . . scrutinized . . . questioned . . . debated . . . evaluated. These activities lead relentlessly to a single question, a question which will be answered only with decisions. That question is, "WHERE IS THE PROMISED LAND?" Is the promised land beyond saying "no" to the Plan of Union? Is the promised land beyond saying "yes" to the Plan of Union?

i.

Is the promised land somewhere beyond saying "no" to a future in The United Methodist Church?

Both values and disvalues . . . advantages and disadvantages . . . attach themselves to saying "no."

Beyond "No" -- Values!

The chief value which attaches to negation of the Plan of Union is the continuation of the separate existence of The Evangelical United Brethren Church. Some of our people desire this earnestly. They believe that we must now end our tradition of seeking organic union with other churches in order to extend our existence and mission as a separate and distinct denomination.

If we conclude that this value is the one worthy of being chosen

above all others, we will make that choice with full commitment to all that such continuation implies. Surely we will choose, not continuation unto death, but continuation in renewed vitality.

Continuation in vitality for our church implies the discovery of some unique--even peculiar--reason for our separate existence. Every effective small denomination (and we are a small denomination) has unique, even peculiar, reason for being. In yesteryears we had two unique reasons for being. In yesteryears we had two unique reasons for being: (1) the proclamation of the gospel in the German language to German-speaking minorities and (2) the proclamation of the gospel at rural frontiers. Now we do not speak the language of any particular minority group nor do we, with but few exceptions, work uniquely at contemporary frontiers. It can be said that lacking such uniqueness we have forsaken the ways of Otterbein and Albright. If we are to continue, we must discover that which will mark us as a peculiar people . . . a peculiar people peculiarly useful in some portion of our Lord's ministry.

Again, continuation in vitality implies discovery on contemporary frontiers to which a newly discovered reason for being will be relevant. Words like confusion, emptiness and loneliness symbolize frontiers. Words like birth, growth, marriage, work and death symbolize yet others. To these we speak now. Words like complex, secular city and super city symbolize contemporary frontiers and phrases like mind-control, gene-control, spare-human-body-parts and population explosion symbolize other frontiers which challenge us now. These cry for Christ's ministry even as they resist it. If we hear their cries, we will answer them with relevant ministries. Anything less will not suffice.

Yet again, continuation in vitality will require realization of what Christ's church is and how his church is ordered. This means that we will know ourselves as Christ-owned persons and as Christ-obeying congregations belonging to His one family. If we are His, we will be under His orders not our disorders.

Yet again, continuation in vitality probably implies drastic revision of our church's structure. If we are able to rediscover the excellent structure to which we are already committed we may find it to be a sufficient vehicle of mission. It is likely, however, that our agencies of mission will require restructuring . . . and that in drastic ways. For instance, are not missions, evangelism and social action so much alike as to make separate agencies for their accentuation unnecessary?

Yet again, continuation in vitality implies discovery of additional resources. Manpower, curriculum materials and money are in short supply. Both men and women must be called to pursue utterly selfless ministries. Curriculum material, much broader and deeper in content and extent, must be conceived, produced and manufactured in order to reach modern men. Hitherto unpracticed degrees of stewardship will be required.

All of these combine to say that the vital continuation of The Evangelical United Brethren Church cannot mean, and will not mean, business as usual. A living church does not remain quiet and secure from

day to day, week to week and year to year. A living church is a pilgrimage. An honest "no" to the Plan of Union must mean honest affirmation of a reformed, obedient and sacrificial life for Evangelical United Brethren Christians. It implies a church willing to surrender all to the dynamic leadership of the Holy Spirit.

Beyond "No" -- Disvalues!

Some disvalues attach themselves to saying "no" to the proposed union.

One of the disvalues is the implied denial of practical ecumenicity. We have been proud . . . perhaps unjustifiably proud . . . perhaps sinfully proud . . . of our participation in ecumenical affairs. Dr. Visser t'Hooft said last summer that the logical end of ecumenical activity is organic union of the churches. The proposed union between Methodists and Evangelical United Brethren is ecumenicity which has become very real, very practical and very costly. If, when granted a chance to choose action, we say "no" we must expect the sincerity of our ecumenical intention to be questioned.

Again, to negate the proposed union is to turn away from the only opportunity we now have, or will have in the next decade, for organic union with any church. To be sure, the Consultation on Church Union holds promise, but that promise will not be fulfilled quickly apart from courageous decisions by the participating churches or unforeseen catastrophic events. One member of the Consultation's executive committee indicates that COCU's fulfillment is fifty years away. The most optimistic member of that committee thinks that COCU's consummation could come in ten to fifteen years. The United Methodist Church, if it comes into being, will continue to work with integrity and ardor within the Consultation.

Organic union with any cluster of smaller denominations, as surely as the presently proposed union, would require at least a decade of negotiations. Only The Methodist Church meets us now on the basis of a prepared plan and heart and life cordially open toward us.

Again, a "no" vote on the union will compromise the commitments and hopes of many congregations, several Annual Conferences and general church boards. More than one hundred and fifty of our congregations have entered almost irreversible relationships with Methodist congregations. Some of our smaller, yet heroic, Annual Conferences are counting heavily upon the proposed union as the way into more effective and more productive mission within their own geographies. Greatly increased economy, efficiency and ministry can be accomplished by our general boards if they can unite with the larger Methodist boards. This disvalue requires us to think about the union in relationship to our whole church. It challenges provincial thinking about union.

Probably the major disvalue in a "no" is the loss of the proposed new church. We would lose almost all of the splendid contributions offered by the Plan of Union. Some few of these contributions, like the redefinition of ministry, could work in a small denomination, but many of them

could not be applied in our church at all. We would lose the better public relations, the media of mass communications, the enriched curriculum, the more complete agencies of mission and the expanded ministries promised by the new church. Even more would be lost. Closer relationships with our Wesleyan Christian-cousins and all the benefits which covenant and dialogue with them imply would be lost to us.

And yet another disvalue in a "no" is the possibility of being haunted endlessly with wondering what might have been if we had lost ourselves in a movement so different as to have called us to change, to reformation and to pilgrimage.

Is the promised land somewhere beyond "no"? We must not conclude in asserting "no" hastily before viewing the disvalues and values attached to "yes".

ii.

Is the promised land somewhere beyond saying "yes" to a future in The United Methodist Church?

Both values and disvalues . . . advantages and disadvantages . . . attach themselves to saying "yes." We will confront the disvalues first.

Beyond "Yes" -- Disvalues!

If our vote is "yes" all the way, and if the Methodist vote is "yes" all the way, our name, now twenty years old, but not our church, will disappear from the contemporary scene. I say "our name but not our church" because our church is a gathering of persons who love Christ because He first loved us. We will not disappear as faithful persons because of the "yes". Our effective congregations will not disappear. Our ministries, undertaken in Christ's name, will not disappear, but our name will disappear.

Another disvalue with "yes" is that Evangelical United Brethren centers will lose some of their distinction. While Dayton, Harrisburg, Westerville, Naperville and other centers will continue to be centers of Christian ministries (studies are under way for the use of our denomination's centers in The United Methodist Church), they will not be as prominent in The United Methodist Church as they have been in The Evangelical United Brethren Church.

Yet another disvalue with "yes" is that the family feeling which we have known in our church will be threatened. We will be able to know just as many persons in the new church as we now know, but we will not be able to know the whole church as some persons now know our whole church.

Yet another disvalue with "yes" may be the loss of some of our members in some sections of America. Some threaten to leave if union comes. Those of us who have lived close to this union regret this prospect exceedingly. We do not think such a secession necessary or

inevitable for persons who have been reconciled to Christ and to one another. We have labored and prayed to prevent their secession but as of now the threats have not subsided.

And yet another disvalue with "yes" will be the need for our people to learn how to function effectively as churchmen and churchwomen in a much larger church.

Beyond "Yes" -- Values!

We must confront, also, some of the values which attach themselves to saying "yes" to the proposed union.

Perhaps the fundamental value attached to a "yes" is in the Plan of Union's definitions of the new church's faith, members, order and mission. This church's faith is in the forgiving, life-transforming God, whose grace is revealed in Jesus Christ and who is ever at work among men by the Holy Spirit. This faith is in the fact that men may either reject or accept God and His grace so freely offered. If they accept Him they do so by repentance, faith and holiness. This faith affirms that God by His grace seeks to transform individuals and society; that He desires to transform humanity in all of its dimensions. It issues in songs of joy as well as in deeds of justice and love. Persons with this faith sing "All Is of God, Alleluia" and they work under the oughtness of "A Charge to Keep I Have."

This church's members are defined as ministers in several portions of the Plan. Paragraph 301 is one of those definitions. It says:

At the center of the Christian church is the mighty act of God, discernible to the faithful, in which, "God was in Christ reconciling the world to himself." Wherefore, at the center of the ministry of the church is the gift of God, accepted by the obedient, in which 'God is entrusting to his church the message of reconciliation.' Members of the whole people of God who find themselves within The United Methodist Church claim this gift of ministry in company with all Christians and sincerely hope to use it in the world for which Christ lived, died and lives again.¹

Members of this church will claim this gift of ministry.

This church's order is geared to mission. Its administrators and its agencies will be called into being for mission. Neither administrators nor agencies will exist for themselves. But of equal importance is the fact that the proposed Constitution and Discipline include methods for the revision and renewal of agencies of mission. A dynamic, not static, a reforming, not stolid, church has been conceived. It has been said that this order

. . . provides for the continuity, updating and extension of ministries now being performed by the two churches. It provides ways to revise the nature, direction or emphasis of these ministries. It provides ways to discontinue old ministries and to create new ones.

It provides measures of freedom within which Christians of good will, charged with administrative responsibility, may move to exercise dynamic and relevant ministries in a changing world.²

By the definition of and by the nature of its order this church will continue the mission in which the uniting churches have been engaged through vehicles revised, renewed and relevant to the gospel and to the world.

Another value attached to saying "yes" will be entrance into a more complete ministry. The new church will support a greater number of, and more developed, agencies of mission than our church now supports.

A Board of Laity, operating under the dynamic conviction that each layman is a minister, and providing adequate aids for laymen as they exercise their ministries, holds promise for a total ministry of a total church heretofore unimagined, undefined and unrealized. Legislation for this board will not only upgrade the role of laymen, it will help all members to know what Christ's church under His Lordship and within His ministry, is.

A Commission on Worship, mandated to study the liturgical life of the church and to prepare liturgical tools for the church, will open ways to an essential maturity of churchmanship in an area where our church has been far too limited during our entire history. Methodists will bring a splendid Book of Worship with them as they come to the union.

A Division of Curriculum functioning within the Board of Education will provide curriculum resources including all that members of all ages will need in order to grow in grace, in knowledge of our Lord and Savior Jesus Christ and in understanding of the world to which Christ's ministry is directed. The depth, breadth, richness and fullness of curriculum resources which will be available will astound us as we begin to use them. It is doubtful that any congregation will be able to discover and claim all the treasures which will be available.

A Board of Publication will be an essential agency of dialogue within the new church and between that church and the world.

The objectives of The United Methodist Publishing House shall be: the advancement of the cause of Christianity by disseminating religious knowledge and useful literary and scientific information in the form of books, tracts, and periodicals; the promotion of Christian education; the transaction of any and all business properly connected with the publishing, manufacturing, and distribution of books, tracts, periodicals, materials, and supplies for churches and church schools; and such other business as the General Conference may direct.³

A Board of Evangelism will help us to extend a broader, a more complete, and more relevant and a more ardent evangelistic effort. The board will function through departments seeking to be all things to all

men, evangelistically speaking. As the Plan of Union states it:

The aim of evangelism is to bring all men into living, active fellowship with God through Jesus Christ as divine Savior and Lord and through the regenerating power of the Holy Spirit; to gather them into the fellowship of the church; and to lead them to express their Christian discipleship in every area of human life that the kingdom of God may be realized.⁴

A Board of Missions through a Women's Division will aid lay women in the continuation, development and projection of their already extraordinary missionary enterprise. Through a Division of National Missions remote and underprivileged segments of humanity, new communities and especially the inner city will be penetrated with Christ's message and service. Through a Division of World Missions, The United Methodist Church will participate in the ministry of Christ in more than fifty countries around the world. A single aim gathers these three divisions under one missionary purpose:

God, Creator, Redeemer, and Life-Giver summons the church to mission in the world. The aims of this mission are:

1. To witness in all the world, by word and deed, to the self-revelation of God in Jesus Christ and the acts of love by which he reconciles men to himself.
2. To evoke in men the personal response of repentance and faith through which by God's grace they may find newness of life in righteous, living relationships with God and their fellowmen.
3. To bring men together into a Christian community for worship and fellowship, and to send men into the world as servants in the struggle for justice and meaning.
4. To reveal in ministry the love of God for all who suffer.
5. To move men to live in awareness of the presence and life-giving power of God's Holy Spirit, in acknowledgement of his rule over earthly history, and in confident expectation of the ultimate consummation of his purpose.⁵

A Board of Christian Social Concerns working through Divisions of General Welfare, International Affairs and Human Relations will be an effective link between the new church and the new world. Through it, eleven million Christians will try to speak Christ's kind of justice and love to the world for which Christ lived, died and lives again.

Its purpose shall be to seek effective means of relating the gospel of Jesus Christ to the lives of the church's members and to their total witness and service.

It shall seek to bring the whole life, its activities, possessions, and community and world relationships, into conformity with the will of God.

Toward the realization of this purpose, the board shall project plans and programs that challenge the members of The United Methodist Church to work through their own church channels, through ecumenical channels, and in the secular society toward the achievement of civic righteousness, individual freedom and dignity, and the well-being of mankind everywhere in a world community of peace and justice.⁶

A Board of Hospitals and Homes will involve us in compassionate service to mankind. That service will be made real as more than 50,000 persons man as many posts of witness in more than eighty hospitals and more than two hundred homes and agencies for the elderly, youth and children. Methodism's Board of Hospitals and Homes declared recently,

The message of our health and welfare agencies has been and continues to be, "There is a God who cares and who has servants who care . . . Methodism cares." To serve all men everywhere in the spirit of the diakonia of the New Testament is the duty laid upon us by our Lord and is the high privilege of the Church. In the light of Jesus' many admonitions and examples and their re-emphasis by John Wesley, the Board of Hospitals and Homes affirms that God has laid upon His people the obligation to render health and welfare services and that to accomplish this purpose hospitals, homes and welfare agencies should be established and supported by the Church; local congregations should be involved in Good Samaritan deeds of love and neighborly care; and local churches should relate not only to the greater philanthropy of the Church but to the social welfare organizations, both voluntary and public, in the local parish and community. The purpose of the Board of Hospitals and Homes is to implement these interests and concerns.⁷

A Division of Higher Education under the Board of Education will relate our stewardship of life and resources to fourteen schools of theology, eight universities, eighty-two senior colleges, twenty-two junior colleges and many other schools. We will claim these as our schools as they are given to us.

A Commission on Ecumenical Affairs will be charged with the following responsibilities.

Proclaim and work for the unity of the church.

Recommend to the Council of Bishops, when requested by the council, qualified members of The United Methodist Church for ecumenical councils, agencies, and meetings.

Analyze the relationship of The United Methodist Church to the pronouncements and actions of the ecumenical councils and agencies and publicize the same; and channel materials coming from the ecumenical councils and agencies to the proper agencies of the church, and materials coming from the church and its agencies to the proper agencies of the ecumenical councils.

Explore, receive, study, and recommend action on proposals for union of The United Methodist Church with other denominations.

Interpret The United Methodist Church in the light of the New Testament definitions of the church, in the light of church history, and in its relationships to the ecumenical councils, agencies, and movements.

Report periodically to the church, to the General Conference, and to the Council of Bishops on the participation of The United Methodist Church in the various phases of the ecumenical movement.⁸

A Television, Radio, and Film Commission will involve us in serious attempts to reach modern men through modern means of mass communication.

A Commission on Public Relations and Information will help us by making The United Methodist Church and its congregations known in America and around the world. When the Plan of Union was completed on September 10, 1965, Methodist Information was able to get this historic event announced over nationwide radio networks by noon of September 11.

These are some of the agencies which will come to us as gifts if we say "yes" to the proposed union.

Another value which clings to a "yes" vote has to do with the destiny of literally thousands of small congregations. Two thousand of our forty-two hundred congregations have one hundred members or less, and there are thousands of small Methodist congregations. In many localities these small groups cannot support a minister or an adequate ministry. They are frequently in competition with each other. This competition blights and often cripples their effectiveness. In almost two hundred situations like this, cooperative ministries have been arranged and new vitality has come to these congregations. The proposed union speaks with great promise for a large majority of these small units.

Yet another value which attaches to "yes" is a call to pilgrimage. What right have we, if we are under the Lordship of Christ, to be "settled-down" churches? Are we not always called to be strangers here, sojourners here, pilgrims through here? Our Lord is going on before, beckoning us to pilgrimage. The Plan of Union, if adopted, will shake us out of our "settle-downness." It will call us to gather in dialogue with Christians heretofore strange to us. It will call us to measure, for authenticity and grace, what we say to, with and about the Christians we meet in the new church. It will call us to wrestle with ways of life and work altogether new to us. It will call us to give ourselves through activities we do not now understand or experience. It will call us to risk precious treasures in the faith that we may, with confidence and joy, place all that we have at our Lord's disposal through the united church. Renewal can come as we answer this call to pilgrimage.

Yet another value attached to "yes" will be the contribution of some healing to the broken body of Christ. We know that Jesus Christ

is the only Lord of the church. We know, also, that He has but one body . . . His one holy catholic church. And we know that His one body is broken into contending segments. While we do not yet know how the oneness of his church can be made totally visible, we do know that the proposed union is one small measure of healing pointing toward visible oneness.

I know a man who is full of melody, but he cannot sing. He cannot whistle. He cannot play a piano or a violin. He knows the painful absence of life's fullness because he cannot put his felt melodies into notes, into chords, into crescendoes and decrescendos, or into soaring songs. He is like the person who wants the spiritual unity of the church but who shrinks from the organic union which makes the oneness of the church actual, visible and functional.

If we are spiritually one with The Methodist Church, what valid reason can we give for refusing to make that oneness visible through organic union?

Pending Decision

Where is the promised land? Is it somewhere beyond saying "no" to the proposed union? Or, is it somewhere beyond saying "yes"? I do not know! I have my own opinion, but responsibility for saying "no" or "yes" is not fixed in me or in any other individual. It is fixed in the General Conferences and in the Annual Conferences. These several conferences will provide a collective "no" or a collective "yes" and I hope all of us are prepared to accept their decision as pointing to the location of the promised land for our church.

Surely, those who vote will be mindful of the context of their voting. Permit me to indicate some of the factors which surround the pending decision.

The decision will not be a choice between total gain and total loss. Values and disvalues attach themselves to the "no" and to the "yes". Or, to put it otherwise, the choice will not be between white and black, but between grays. I have tried in this address to reveal something of the densities of black and white in the grays.

The decision will not be inconsequential. So many treasures of the past and the future hang in the balances of this decision that it cannot be shrugged off as incidental. For instance, what will happen to our more than one hundred fifty congregations which are already yoked or united with Methodist congregations if we say "no", or, what will happen to Evangelical United Brethren tradition if we say "yes"?

The decision will not be inexpensive whichever way it is made. Price tags, with high prices marked on them, dangle from both decisions. High payments in surrender, reformation, pilgrimage and sacrifice will be exacted whether we walk away from union or into it.

The decision will not be made by Evangelical United Brethren people alone. We are not in this venture alone. We are in it with Methodist Christians and they will share in the decision making.

The decision will not be made simply. In both churches two votes will be taken. The General Conference will vote first on the proposed Constitution. To pass this first test, the Constitution and the Enabling Legislation must gain a three-fourths majority in our General Conference and a two-thirds majority in the Methodist General Conference. The balance of the Proposed Discipline can be adopted in the General Conferences by lesser majorities. The second test for the Constitution and the Enabling Legislation will come in the Annual Conferences. In our Annual Conferences, thirty-two of them, they must gain an aggregate majority of two thirds and in the ninety-three Methodist Annual Conferences an aggregate majority of three fourths. This means that very large majorities are required for adoption in four distinct voting bodies, and that any one of the four bodies, failing to gain the required majority, can defeat the union. This is far from being a simple decision.

The decision will not be made in secret. Both of our churches have boasted of ardent cooperation in ecumenical affairs. Now, when we have an opportunity to carry our ecumenical devotion to its logical end by costly commitment, other Christian bodies watch to see if our commitments match our contentions. Some of our spectators wonder if two churches as similar as ours can find measures of sanctification, or measures of ecumenical maturity, in this union. We cannot hide our decision.

This decision cannot be made as though we were not churchmen. The votes we cast, both "no" and "yes", will be cast by churchmen and will be deposited in the long tradition of Christ's church. That tradition is marked by humans in tension between "no" and "yes." It is marked, also, by the power of the Holy Spirit acting in human history to influence, to correct, to overrule and to overshadow human decisions. Thus, the major tension may be between what our Lord wants for His church and what we want for it. In this time of decision, we cannot avoid this major tension. But we can pray for God by His Holy Spirit, so frequently operative in the past, to operate powerfully among us now to make our decisions worthy of the agony and ecstasy of the patriarchs, the prophets, the apostles and the saints of all the ages.

Finally this decision cannot be made without asking what it will mean to our Lord. The churches with which we work in this proposed union, in what measure they are churches, are not our churches. They are His churches. Their being apart is not only a matter of distinction one from the other; their apartness is a portion of the brokenness of His body. While their futures are somewhat in our hands, those futures are much more within His grace and power. If we say "no" to a future in The United Methodist Church that "no" must be said under His loving scrutiny. And if we say "yes" to such a future that "yes" must be said under His loving scrutiny. Neither "no" nor "yes" can abide if said from a posture which further wounds His body. Either decision can be . . . and must be . . . an act of devotion to Him and in harmony with His yearnings over His church and over His world.

Where is the promised land?

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- ¹Paragraph 301, The Plan of Union.
- ²Page 24, Our Churches Face Union.
- ³Paragraph 865, The Plan of Union.
- ⁴Paragraph 1201, The Plan of Union.
- ⁵Paragraph 951, The Plan of Union.
- ⁶Paragraph 1351.2, The Plan of Union.
- ⁷Page 5, Report of The Board of Hospitals and Homes, The Church in the World.
- ⁸Paragraph 1457, The Plan of Union.

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