

Theology of 'Hope' Is Arousing Interest

By JOHN DART Los Angeles Times Service

Christian churches, by and large, dwell in the past, viewing today's "sin-filled" world from a Biblical-age perspective.

Now theologians are telling the churches they should focus on the future, especially man's future on this earth.

God is ahead of us, not above us. God's presence today consists of His promise to come again.

The Biblical Word of God has a "provisional character" rather than a final revelation, and was intended to keep men on the move.

These are messages of the "theology of hope," which has replaced the "God is dead" theologies as the most-discussed concept in religion circles.

LIKE THE DEATH of God debate the theology of hope is being discussed on a scholarly level — and probably will soon reach a popular level without getting too far from the main theses.

Unlike the death of God theories, the "hope" theology might have a real impact on attitudes in the church.

Significantly, the new theology has aroused

the interest of both liberal religionists who want to get the church more involved in social action and conservative churchmen who view saving souls as the overriding mission.

The "hope" theologians assert, however, that salvation cannot be a purely private experience. It is incomplete unless there is salvation and freedom for all the world.

If this were the only major assertion of the theology of hope, the theology probably would be dismissed by many churchmen as simply another rationale for getting involved in socio-political problems.

But the "hope" theologians, principally Jürgen Moltmann of Germany, have made Biblical events such as exodus, the flight of Jews out of Egyptian slavery, and the resurrection, the rising of Jesus from the dead, important symbols in the theology of hope.

Promises of the coming "kingdom of God," progressively de-emphasized by Christianity, are given central prominence.

Christianity Today, the leading conservative evangelical magazine in the nation, has editorialized that Moltmann is "one new star twinkling in the murky sky of contemporary theology." Moltmann's book, "The Theology of Hope," "supplies a fresh orientation for religious discussion," the magazine said.

The magazine raised a lot of questions, but liberal theologians also find gaps.

In one sense, this is a weakness: "Theologians are usually right in what they affirm, but wrong in what they neglect or deny," one scholar has observed.

In another sense, it is a strength: Other religionists see the opportunity to give their own interpretation and supply their own logic.

Some of the questions and misunderstandings arise because the works of the theology of hope authors are only now being widely read and discussed in U.S. theological circles. The "hope" theologians generally are recognized to be Moltmann, Johannes Metz, Wolfhart Pannenberg, Gerhart Sauter and Wolf-Dieter Marsch — all Germans.

Moltmann is getting the most attention currently because of his book published last fall and his presence at Duke University as a visiting professor.

Still another figure is neo-Marxist philosopher Ernest Bloch, 83, who now teaches at West Germany's University of Tübingen where Moltmann is also on the faculty.

Bloch, though an atheist, has influenced some of the "hope" theologians. Two sample quotations from Bloch:

"WHERE THERE IS hope there can be

religion, but where there is religion there is not always hope."

"The new is never totally new. It is always preceded by a dream, a promise, an anticipation. He who does not expect the unexpected does not find it."

According to Dr. Walter Capps of the University of California Santa Barbara campus, who has studied the writings of the "hope" theologians for two years, "this Marxist element stands behind the movement and pushes it toward politics."

Moltmann and Metz have participated in the Christian-Marxist dialogues in Europe. In spite of the views of anti-Communists, says Moltmann, there are Marxists and there are Marxists — for example the new leaders in Czechoslovakia.

A sobering discovery for both Marxist and Christian dialog participants, however, was that there is a third, larger force in the world — apathy. The third force is tired of the slogans of Marxists and the doctrines of Christianity.

EVERY CHURCHMAN and theologian hopes to make religion meaningful, but the "hope" theologians try to provide compelling reasons why religious groups need to involve themselves in problems of peace and justice — which are so obviously important to non-church people.

Orthodox

Rights of Cyclist Seen as Universal

By THE REV. PAUL D. URBANO Rector, All Saints' Episcopal Church

In almost any motorcycle shop these days, you will find (and probably be asked to sign) a petition against certain parts of Chapter 168, Senate Bill 2, a piece of Arizona legislation governing motorcycles and their riders which is to become effective in January, 1969.

Though motorcyclists are a tiny and not-much-liked minority of the population, the majority of nonriding citizens ought, nevertheless, to take an interest in their plight, on the valid principle that what happens to us can, in another form, happen to you.

I mean: If legislators, with respect to motorcyclists, adopt the principle that the citizen must be protected against himself, that principle will in time be more universally applied, which means further encroachment of government upon private life.

It is perfectly proper for government to limit my private behavior in the interest of others. For example, I must not be permitted to express my personal desires by taking their property.

But legislation intended to protect me from myself is another matter and raises some significant questions concerning law and freedom.

To be more explicit about the legislation in question: Some of it is manifestly proper and reasonable; some of it is just as manifestly the work of men who have never ridden a motorcycle nor bothered to investigate the peculiar problems of the sport.

There is, first of all, a requirement that the motorcyclist be tested to determine his proficiency and, if proficient, be issued, at small expense, a special license.

This, surely, is a wise decision, and one to which I should think any competent cyclist would be the last to object. Nearly all serious accidents occur to motorcyclists of little or no experience.

It is especially irresponsible to rent motorcycles, as many companies do, to complete tyros. Yet it is commonplace to see a boy who obviously knows nothing about his machine roar out of a gas station with a passenger!

Of course, here again, we have legislation at least partly intended to protect the ignorant against themselves. But in this case, it can be argued that the intention is also to protect others. A motorcycle in inexperienced hands can be a public menace.

The hook in this particular section of the bill lies in the power of the authorities to refuse the license. But the state reserves the same power in the case of automobilists, and rightly so. And I can only trust that nobody would be

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World of Religion

Bishop Has Idea To Aid the Needy

By LOUIS CASSELS UP International

Bishop Fulton J. Sheen has an idea how nearly-deserted downtown churches can be restored to useful service in the name of Christ.

His plan: Use empty churches as food and clothing depots, medical dispensaries and cinemas for the poor people of the inner city.

The noted Catholic prelate may implement the plan soon in his own diocese of Rochester, N.Y.

He says the food and clothing depots could be stocked with contributions from affluent church members in suburban parishes. Local hospitals could supply free medicines and personnel to operate neighborhood dispensaries housed in church buildings.

HIS MOST NOVEL suggestion is that churches be used as movie houses where young and old could see free films of an educational, religious or purely entertainment nature.

If a parochial school is attached to a downtown church whose congregation has moved away, Sheen says, its classrooms could be put to use as centers for teaching cooking, sewing, home-making and budgeting to women of the neighborhood, and its basements could be converted into vocational training workshops for unemployed men.

"If the poor see churches used for their sake, they might come to understand that they belong to Christ," says the bishop.

U.S. Protestant and Catholic relief agencies are ready to rush food and medical supplies to the starving people of Biafra when and if the Nigerian government permits such mercy shipments.

The International Red Cross, with strong diplomatic backing from the United States, Great Britain and the United Nations, is appealing to Nigeria to let the shipments go through in order to prevent the imminent starvation of more than 1 million people in the breakaway African province.

Officials of Catholic Relief Services, Church World Service, the Lutheran World Federation and Care say they have "sufficient supplies for immediate short-term relief needs" already stockpiled in nearby African areas awaiting a go-ahead to ship them in.

Reform Jews emerged from a recent conference with Israeli leaders in Jerusalem with cautious hopes that their branch of Judaism may finally receive full religious rights in Israel.

More than 500 reform Jewish leaders from 24 countries, including the United States, urged the Israeli government to grant reform congregations the same kind of state aid that orthodox congregations now get. They also asked that reform rabbis be licensed to perform marriages and that all Jews converted by reform rabbis in other nations be recognized as true Jews with automatic rights to immigrate to Israel.

Orthodox Judaism is now the only branch of the Jewish faith which enjoys official recognition in Israel.

Churches are playing a major role in a rapidly spreading program called "Project Misdemeanant" which has proved highly successful in nipping criminal careers in the bud.

Project Misdemeanant originated nine years ago in Royal Oak, Mich., under the aegis of Municipal Judge Keith J. Leenhouts.

Noting that 70 per cent of all crimes are committed by persons under age 25, Judge Leenhouts decided that many youthful lawmakers could be salvaged for constructive lives in society if they were provided with "the right kind of human contacts."

WITH THE HELP of churches and other community groups, he lined up 500 responsible adults to serve as unpaid probation sponsors. Young offenders who seem amenable to rehabilitation are placed on probation under the personal supervision of a volunteer sponsor instead of being sent to jail.

Vote on 9 Denominations Joining Predicted by 1975

ORANGE, Calif. (UPI) — A Protestant church official predicted here nine denominations would vote by 1975 on whether to join a movement aimed at uniting 25 million persons.

Dr. William J. Jarman, representative to the Consultation on Church Union for the Disciples of Christ churches, told colleagues plans for the union are being formulated by nine denominations.

The union, to be called the United American Protestant Church, first was suggested by Eugene Carson Blake,

president of the World Council of Churches, in 1960.

Denominations involved include the Disciples, the United Methodist Church, the Episcopal Church, the United Presbyterian Church, the Presbyterian Church U.S. (Southern), the United Church of Christ, the African Methodist Episcopal Church, the American Baptist Church and the Christian Methodist Episcopal Church.

The prediction was made by Dr. Jarman at a meeting of 100 officials of the Disciples at Chapman College here.



Republic Photo by Earl McCartney

TOY TOTEMS—Arizona State University student Linda Hampson, 20, admires miniature totem pole built by Brandy Norwood, 11, of 210 E. Illini Lane, at the South Phoenix Service Center, 4406 S. Central. Miss Hampson is one of five student volunteers working in a summer program sponsored by Valley churches as part of Ministry in Urban Phoenix (MUP). The MUP program, started two years ago, is sponsored by the Presbyterian Church, Disciples of Christ and United Church of Christ. Director is the Rev. Paul Moser.

Archdiocese Appoints Negro

By PAUL HOFMANN New York Times Service

NEW YORK — The Roman Catholic archbishop of New York has named the archdiocese's first Negro pastor, at the same time appointing him as vicariate delegate for Harlem.

The appointment, considered exceptionally important by churchmen, came amid other indications that the new archbishop, the Most Rev. Terence J. Cooke, intended to step up his church's work among Negroes with a new approach to the problems of race and poverty.

The 38-year-old nominee, The Rev. Harold A. Salmon, will head Harlem's largest parish, St. Charles Borromeo's. As vicariate delegate, the archbishop said, Salmon will coordinate "the overall planning and efforts of the seven Harlem parishes so that they may better serve the total community."

Father Salmon, a lanky, athletic native New Yorker, described his future role as that of "A black priest as pastor in a black community."

The new pastor will serve as the archbishop's Harlem delegate.

According to church data, about 9 per cent of the city's 1.2 million Negroes are Roman Catholics, the Rev. Msgr. Thomas J. McGovern, information director of the archdiocese, said. He declared he had not been able to obtain reliable data on the number of Catholics in Harlem. Private estimates placed the number at less than five per cent of the Negro population there.

Most of New York's Negroes are members of Baptist and other Protestant churches. Negro Catholics include migrants from Louisiana, the West Indies, French-speaking Haiti, and converts.

Salmon, who until last week was teaching religion and English at Cardinal Hayes High School in the Bronx, where he was also tennis and basketball coach and moderator of the Afro-American Club, is the oldest of the archdiocese's four Negro priests. The archdiocese has more than 1,000 active diocesan priests.

Friars Plan Exodus Into Involvement

By PATRICK J. SULLIVAN

OAKLAND, Calif. (UPI) — The brown-robed friars of the Franciscan Order are planning a major exodus soon from schools and parishes for personal involvement in ghettos, farm labor movements and campus peace projects.

This shift in priorities will involve a large percentage of the 490 Franciscan priests and brothers in seven Western states.

The new role for the Western Province of the world Catholic order is in keeping with decisions reached at a meeting last year in Assisi, Italy, of Friars representing the entire 26,000-man order.

Father Alan McCoy, minister provincial for the Province of St. Barbara, announced the plans for the Franciscans of the West after a meeting at mission Santa Barbara, Calif.

"At the present time we are in negotiation with a number of dioceses to take on projects . . . which a small, mobile religious community of men might staff — and with the understanding that as soon as the work is finished we will be free to move on into other areas of work," McCoy said.

The emphasis on mobility and freedom to work where the need is greatest is an extension of the Franciscan ideal of focusing attention on "those who are poor or in any way afflicted."

Among projects given a high priority rating in the Western Province are:

— Assistance by a team of brothers, all skilled construction workers, in a self-help, low-cost housing program for migrant farm workers in California's San Joaquin Valley.

— Establishment of a center in a Negro ghetto area to serve the black community.

— Assignment of a team of Franciscans to the Philippine Peace Corps.

— Relaxation of routine duties for friars living in urban areas so they may devote almost full-time efforts to community action projects on behalf of civil rights and world peace.

Episcopal Churches

Table listing various Episcopal churches including Trinity Cathedral, Good Shepherd of the Hills, St. Barnabas, St. Andrew's, St. Elizabeth's, St. Mary's, Christ Church of the Ascension, St. Paul's, St. Mark's, and St. Christopher's, along with their addresses and service times.

42 UNITED METHODIST CHURCHES Welcome You to Worship on Sunday

Table listing 42 United Methodist churches across various locations like Downtown, West, First, Tempe, Park Central, North, East, and others, including their addresses and service times.

Advertisement for the United Church of Christ, featuring the text 'UNITED CHURCH OF CHRIST' and 'Church of the Beatitudes', along with contact information for Dr. Eugene V. Haynes and details about various church services and locations.