

1-1-1971

## Front Matter – Quaker Religious Thought, no. 28

Chris Downing

Follow this and additional works at: <https://digitalcommons.georgefox.edu/qrt>



Part of the [Christianity Commons](#)

---

### Recommended Citation

Downing, Chris (1971) "Front Matter – Quaker Religious Thought, no. 28," *Quaker Religious Thought*: Vol. 28 , Article 1.

Available at: <https://digitalcommons.georgefox.edu/qrt/vol28/iss1/1>

This Article is brought to you for free and open access by Digital Commons @ George Fox University. It has been accepted for inclusion in Quaker Religious Thought by an authorized editor of Digital Commons @ George Fox University. For more information, please contact [arolfe@georgefox.edu](mailto:arolfe@georgefox.edu).

# Quaker Religious Thought

Volume XIII, Number 2

Winter, 1971-72

*Sponsored by the Quaker Theological Discussion Group*

The purpose of the Quaker Theological Discussion Group is to explore the meaning and implications of our Quaker faith and religious experience through discussion and publication. This search for unity in the claim of truth upon us concerns both the content and the application of our faith.

*Edited by Chris Downing*

Address editorial correspondence to the editor, Department of Religion, Rutgers University, New Brunswick, N. J. 08903.

Subscriptions: \$3 per year (four issues), \$5 for two years.

Address all orders and correspondence concerning subscriptions to *Quaker Religious Thought*, Rio Grande College, Rio Grande, Ohio 45674. Additional copies of this and previous issues, and a complete listing of topics and authors, are available. Vol. I, Nos. 1-2, 50c each; later issues, 75c each. 10% discount on orders of \$10 or more. Complete sets, through Vol. XII, \$12.50.

## Editor's Page

We are pleased to publish in this issue the critical study of situation ethics which Vail Palmer presented at the 1971 meeting of the Quaker Theological Discussion Group, held at Powell House, New York, this past July. As the comments indicate, this paper provoked serious controversy at the conference; as the author's response suggests, among those who participated most vigorously in that discussion was the editor of this journal.

My own predilections still lead me to center on Mark and Paul rather than on Matthew as providing a kind of "canon within the canon." I would stress the motif of "upbuilding" which Paul plays upon throughout I Corinthians, and insist that a Christian ethic is at its very root a *social* ethic, concerned not with how I better my situation vis-a-vis God, my chances for insuring my own "salvation," but with how men are to order their life together; that is, I would stress not a universality of rules but a universality of concern.

Yet to articulate that position in detail seems a secondary concern. Vail Palmer clearly acknowledges the inevitable problematics involved in any attempt to construct a biblically-based ethic; the seeming arbitrariness in our appropriation of a particular interpretation of the gospels (or of seventeenth century Quakerism). What seems more important is our growing self-consciousness and sophistication about the kind of risk-taking, imagination, and commitment (and, as he so wisely says, tentativeness) involved in doing theology well — cogently and passionately. Vail Palmer's paper is a bold and important essay in theological ethics, which presents us with a model and offers that model for discussion.

C. D.