

3/17/95

DEAN RANKIN INTERVIEW

B DEAN RANKIN I WONDER IN THINKING BACK ON, NOW YOU WERE IN JONATHAN'S CLASS WEREN'T YOU?

R. That's right.

SO YOU WERE THAT WAS THE CLASS OF 1966 IN MAY OR JUNE OF 1966, THIRTY OR FORTY STUDENTS GRADUATED.

That's right.

COULD YOU TELL US A LITTLE BIT ABOUT WELL YOURSELF PERHAPS, HOW YOU CAME TO THE EPISCOPAL THEOLOGICAL SEMINARY AND WHAT IT MUST HAVE BEEN LIKE FOR AN 18 OR 19 YEAR OLD?

21.

YOU WOULD COME FROM AN UNDERGRADUATE COLLEGE?

Right

WHERE WAS THAT IF YOU DON'T MIND ME ASKING?

Duke University. My story is not very interesting truly.

LET'S TALK ABOUT JONATHAN THEN? I'M WONDERING ABOUT A WAY OF GETTING INTO HOW A PERSON ENDS UP AT A SEMINARY. I MEAN IT'S NOT SOMETHING, IT'S NOT AN IMPULSE THAT HAS NOT HIT ME SO. WERE YOU IN CLASSES WITH JONATHAN?

I think, and I'm guessing at it a little bit, but I always thought it was true that students who came here came because this school had a reputation mainly for being a place where you can end up doing competent work academically. And I think, in Jonathan's case in particular, being able to sort things out in the bookish and the intellectual sense mattered a lot. Some folks, if there was such a person as an average person, then he or she would care appropriately about the intellectual side of this profession. But I think Jonathan was one for whom that commitment went a lot deeper. It mattered to him personally to be able to make sense of things in terms of that large mystery that we denominate with the symbol GOD. So this seemed, I think, to be an appropriate place for him to do his further schooling, but the other characteristic of this school in those days and in the present time, possibly even more in the present time, but definitely then, was that it was a place that you went if you wanted to have a keener appreciation for the suffering that's out there in the wider world. And it sounds a little bit flip to put it this way I don't quite intend it to be that way; I intend instead to make a point. That is that I think that by and large, the folks that came here, and definitely this would be true with the case of Jonathan, were here to do more than to just learn how to run the church. I got criticized once by a friendly critic for saying we're not just in this business to run a mom and pop store. But the truth is that that is true. We are here among other things to work with local congregations to get all of us, beginning with oneself, on to a path that counts as service. You know, very fragile, sometimes cruel and mean-spirited world. So when you put those two characteristics together, namely the academic and intellectual bookish side of it and then the sincerity with which that service component was valued here, I think that if there is some external logic to why he chose this school, that logic would be consistent with what I said.

NOW THAT MAKES ME THINK OF THE FIELD SERVICE COMPONENT WHAT YOU SEMINARIANS SAY. I'M UNDER THE IMPRESSION THAT THE FIELD SERVICE AND ALL THE PROBLEMS IT PRESENTS TO THE POVERTY STRICKEN NEIGHBORHOODS AND SO FORTH. BUT THAT WASN'T ALWAYS THE TRADITION. OFTEN FIELD SERVICE MEANT GOING TO A LOCAL BABYSITTER IN THE PARISH AND WORK IN A SUBURBAN MOVING INTO AN AREA WHERE PEOPLE WERE IN NEED. SOMETIMES THE FIELD SERVICE WAS TO LEARN HOW TO BE A MINISTER NOT NECESSARILY HOW TO BE A MINISTER AMONG THE POOR.

Right. I think that's true. No question that a lot of the students who graduated from the school in those years were folks who ended serving in pretty comfortable situations. I'm among them. But when I was a student here, like Jonathan, I chose to go to a fairly impoverished place to do my field work and all that is to say that it was very much in the air here that you, you were encouraged in all of kinds of ways, some of them subtle and implicit but nonetheless powerful to do what you could in the face of economic and racial injustice that's out there in the world. ✓

WHAT WERE SOME OF THE THAT'S AN INTERESTING TERM THAT'S VERY MUCH IN THE AIR? WHAT WOULD BE SOME OF THE OPERATING FORCES THAT MIGHT

I would say largely...from whom did they come and what were they like?

NOT PREFERENCES. MAYBE THAT'S THE WRONG WORD. THE AIR, I LIKE THAT. THAT ATMOSPHERIC IDEA THAT ALMOST WHAT WE HAVE NOW. WHAT THERE SEEMED TO BE EVIDENCE OF THAT. REV. STENNING TALKED ABOUT THE PROBLEMS EXPERIENCED FOR AND HOW THE EPISCOPAL CHURCH, DID THEY WORK WITH THE PEOPLE HERE WHO WANTED TO STEER IT TOWARDS SOCIAL JUSTICE NOT SPIRIT IN THAT DIRECTION.

Well what you had here in terms of a climate that was reinforcing of the kinds of commitments that Jonathan undertook. I'm thinking, probably, came from the students themselves who were not only white folks who watched the news carefully, and I'm thinking about the nearly ritualistic regularity with which after supper in the refectory we would all go down and watch the news on the TV, and it would be filled with the civil rights stuff. So there was a lot of conversation among the students as to what was right and what was needed in terms of what today is called the justice agenda. But it also was another source for this climate that was building here and that was the faculty. And I'm thinking in particular of two folks on that faculty, one who was the professor of the Old Testament and later on became the dean here, a man named Harvey Guthrie. He was by no means a propagandist for anything but he had a very vivid sense of the justice accents in the Bible and he had an extraordinary way of getting hold of what was plainly there. Not using what was there as a pretext, but opening up what was plainly there as a compelling statement about what was wanted of people in terms of, to use the glib phrase, making the world a better place. And another one of the faculty on the campus who was particularly significant in this aspect was a man named Joe Fletcher who was the professor of ethics. Before he came here he had been the head of an urban training center in Cincinnati that prepared people for somewhat riskful ministry in the inner cities, and he brought that strong commitment to him. He had a hard time countenancing some of what seemed to him to be non essential church stuff. He used to dismiss that by calling it majoring in minors and so forth. And we had faculty feeding into this and another man was a theologian named Owen Thomas and this school as I tried to say in an earlier interview that you heard, always has had a history of being somewhat iconoclastic and when it was founded it was founded by a lay people who didn't want it to come unduly under the influence of clergy because they didn't want to be just a churchy place that was cut off from larger issues of the world.

DID JON EVER TALK ABOUT THESE ASPECTS OF HIS CHOICE WITH YOU OR IN YOUR PRESENCE?

He was talking all the time about these things that mattered a lot and I doubt that anybody who was here either in that class or one before or after, ever heard him silent on these topics.

WOULD HE SPEAK UP IN CLASS? OR WOULD IT BE MORE REFLECTIVE?

Both

HE MUST HAVE BEEN IRRITABLE TO SOME PEOPLE.

He was.

I'VE READ INTERVIEWS DONE IN 1965 WITH BILL SCHNYDER WHERE BILL A PEOPLE HERE WHO HAD TROUBLE WITH JONATHAN'S URGENCY OR POSITION. NOT EVERYBODY AGREED, OBVIOUSLY.

That's right. Larry, can I just circle back for a minute and say. I started out to say I was referring to the white folk that were aware of what was going on and the white students. That was meant to be the first half of a statement in which I was going to go on and say there were black students here and it's really terrible if any of this is used. If any of it gets used and I mentioned white students, this part about black students should be added in.

I DIDN'T REALIZE THAT THERE WERE, I KNEW THAT WOMEN COULDN'T BE

Right. But there were a number of black students here and one of them in particular, who was just a fierce, fiercely outspoken prophet on the civil rights business, and this was a man who had endured incredible pain and suffering and I know physical beatings at the hands of the local police before ever having come here as a student. He had a formidable history with the Student Non-Violent Coordinating Committee and so forth and he's now a very prominent Episcopal priest in the diocese of Massachusetts. His name is Ed Rodman. Ed did an awful lot to keep things focused on these urgent matters. So I mean to say that that was very much also an influence on the situation and I'd be, of course, feel badly if I was ever heard to exclude that black folk

WOULD YOU RECOMMEND THAT WE TALK TO REV. RODMAN?

I think he'd be a good resource and then you can decide what to make of what he says.

BECAUSE HIS NAME HAS COME UP BEFORE. I THINK HE'S IN THE BOSTON AREA.

Correct. He works for the diocese here. He's a very bright guy.

SO JONATHAN HAD BEEN IN CONTACT WITH HIM.

Absolutely, he would.

IN OUR FUTILE ATTEMPT TO LOOK FOR INFLUENCES WHICH I'M BEGINNING TO REALIZE MAYBE WAS DIVINELY INSPIRED, I DON'T KNOW, BUT ONE DOES LOOK FOR INDIVIDUALS THAT MIGHT HAVE BECAUSE JONATHAN WAS A DIALECTIC PERSON AND WOULD DEBATE WITH PEOPLE AND SO MAYBE THAT HE AND REV. RODMAN WOULD HAVE BEEN IN CLASSES TOGETHER.

Yes. Ed is very bright and I'd think he'd be a good resource.

SO HOW WOULD THIS WORK THEN? SO CERTAINLY NOT EVERYBODY WHO CAME HERE, CAME HERE TO BECOME, BECAUSE AS JONATHAN STATED WALK THE STREET PRIEST, AN URBAN MINISTER, AND BUT ALSO A SIGNIFICANT NUMBER OF PEOPLE WHO WANTED TO DO THAT.

Yes. I think that's true. The circles in which I traveled were what we would characterize as our little group. They were all these groups. The group I was in we all took it as a given that what mattered most of all was happening in the streets and so even though some of us got I mean I went back to central New York to work off my indenture to the bishop there. I grew up in a little village outside of Syracuse and I ended up being from that diocese and they assigned me to Elmira, New York. I'm just giving you an example, and I think it's sort of typical and I know that the rector for whom I worked really thought he was getting somebody who could make pastoral calls and I did all that. But what really energized me and held my attention was that I connect with an whole bunch of brand new young baby clergy in the Elmira, New York area and we got together regularly and we cooked up a way of trying to get the churches involved in what was happening in East Elmira, which was what they would have called in those days, the impact area. The idea was that to try to make more middle class or upper middle class people involved personally in the lives of other people. And then that was my case ever since and I think it's still the case with everybody that was, again, in that circle. My roommate who also went on to some real comfortable assignments, always did the same thing. I think a number of us thought of ourselves as maybe being as influenced by Robin Hood as by anybody else.

Yes. And not to glorify ourselves but to demonstrate that I don't think that we ever shook off those of us in that circle the effect of his martyrdom on us and of the larger climate of this school regardless of what was the venue in which we served later.

WERE YOU TEMPTED AT ALL TO, AND THIS ISN'T ABOUT YOU, BUT I'M TRYING TO PUT IT IN A CONTEXT, WHEN JONATHAN AND HIS FRIENDS WENT TO SELMA THAT MARCH DATE, WHAT WERE YOUR THOUGHTS ABOUT IT? WHEN THEY FLEW DOWN JUDITH AND NANCY LAWTON AND.

I going to say a damning thing about me, but I want to tell you the truth. I was opposed and I told Jonathan I was opposed. And my reason at the time was my mother had grown up in Virginia. I knew a lot of relatives in Virginia which from Cambridge doesn't look like the South, but it is. And then I'd gone to school at Duke down in North Carolina and I was really ignorant, embarrassingly ignorant, of a lot of things and out of that I said that my analysis was that things are very perilous down there. I thought that the greater danger would be that things would be made worse for the very people you were trying to help. I thought that for a bunch of northerners to come in and, in a manner of speaking, throw firecrackers and then leave might be subject to the interpretation that the operative dynamic is that you were getting loaded on your own righteousness rather than that you must mean to have a significant impact on the situation. That was my position.

A LOT OF PEOPLE IN KEENE AGREED WITH YOU.

But I'm

AGREED WITH THAT POSITION.

Yes and I think there are circumstances in which that that kind of interpretation is more or less valid. But what it didn't allow for is that some things, nonetheless, whether there in the south or in the north are just palpably wrong and people of good faith have to do what they can. Not, one hopes, blindly or recklessly, and I don't think Jonathan and Judith and the rest of them were by any means blind or reckless. I just think they were right as to how in that circumstance and that time this is what a good person does.

HOW DID JONATHAN RESPOND? YOU WERE A FRIEND OF HIS, HE MUST HAVE ASKED YOU OR CONSULTED YOU. WHAT WOULD YOU RESPOND WHEN YOU TOLD HIM OF YOUR RESERVATIONS?

He demurred.

THAT DOESN'T SOUND LIKE THE JONATHAN WE'VE HEARD. HE MUST HAVE JUST PEOPLE HAVE THEIR OWN OPINION. WHAT WAS HE LIKE IN CLASSES? IF YOU COULD GIVE US INSIGHT IN THE CLASSROOM FOR A FEW MINUTES. WERE THEY THE TYPE OF CLASSES THAT ALMOST A SEMINAR APPROACH WHERE THERE WOULD BE A LIVELY DEBATE AMONGST THE STUDENTS THAT INVOLVED THE INSTRUCTOR? WAS IT MORE OF A LECTURE? HOW DID THE STUDENTS MAKE THEIR OPINIONS BE HEARD ON SPECIFIC TALKS SAY THEOLOGY?

Well in those days, very much in contrast to these in this place, the students were almost all men and they were quite by today's standards disappointingly submissive to authority. And so I think the typical situation if you would be that we'd all dutifully march in class and sit down. The professor would come in, we'd all rise, the professor would say a prayer and we get a lecture for 45 minutes and maybe time for a few questions and answers at the end but possibly not. And then it was all over and we marched down the hall to the next such thing. Although with some classes, there were discussion sections, so called, and that was for more higher level stuff and things were much more interactive then. I think it's fair to say that in the first year introductory maybe Bible, maybe theology stuff, we were sort of in the passive position and maybe relieved to be in it and be told what to do and then as you took more classes, you got into more seminars and it was more back and forth.

DID YOU TAKE CLASSES, FRESHMAN CLASSES IF THAT'S WHAT YOU WERE AS A GROUP?

Pretty much. We had more chances to choose different kinds of classes after the first year. Always the principle was laid down that you could take classes at Harvard because we're affiliated with Harvard, so you could do all that. But I think the folks that actually did that in the first or at least in the first semester, were braver than I. I was sort of daunted by that idea.

YOU WERE ALL KEPT PRETTY BUSY HERE, I IMAGINE. I'VE SEEN JONATHAN'S TEXTBOOK. JONATHAN UNDERLINED IN RED AND HE PUT COMMENTS ON THE SIDE LIKE "THIS IS BULLSHIT," "THIS IS CRAP" AND WHERE HE WOULD APPROVE. I'M SORRY I DIDN'T BRING IT WITH ME. ONE TEXT WHICH IS AN INTERPRETATION OF ST. PAUL AND IN THE BEGINNING THE AUTHOR OF THIS TEXT MAKES THE POINT THAT ST. PAUL BELIEVED THAT AN ACTIVIST STATE WAS THE ONLY STATE WORTH HAVING. JON UNDERLINED THAT AND WROTE IN THE MARGIN HIS OWN PARAPHRASE OF THAT STATEMENT. HE FELT VERY STRONGLY ABOUT THAT. IN FACT I FILMED THIS FOOTAGE IN THE FILM. IN JONATHAN'S HANDWRITING A VITAL BELIEF THAT HE HAD.

He agreed with that.

YES. BUT BEING IN THE CLASSROOM, SOME OF THESE TEACHERS THEN, THE PROFESSOR OF ETHICS, JOE FLETCHER, HOW WAS THAT APPROACHED? WAS IT ALWAYS SPEAKING? WAS IT ALWAYS THE BIBLE OR TEXT OR WHAT?

You know introductory ethics class they'd spend a fair amount of time on sources of moral authority let's say and not a lot on the Bible. You've got to begin with the Bible and what is there in that that predisposes you one way or another with respect to the ethical questions of right and wrong and bad and so on. And then he'd do an obligatory thing on Anglican moralists seventeenth century people, for instance, and then some eighteenth and all that I thought was pretty tedious and he thought it was pretty tedious and then he really started to rock and roll and then he got to the present time. The reason you may have heard of him is that he in 1954 wrote

the first book and it was the only book out for years on medical ethics called *Morals and Medicine*. And that made him a figure in that subset of people and he mainly got his notoriety for being the progenitor of what they called situation ethics, based upon a title of a book he wrote called *Situation Ethics*.

THAT WAS EXTREMELY CONTROVERSIAL. PEOPLE SAW THAT AS A RELATIVE MORALISM THAT ANY GOOD AMERICAN WOULDN'T HAVE.

Right.

WHEN JONATHAN WENT TO SELMA DID HE CORRESPOND WITH YOU IN ANY WAY?

No.

I DON'T THINK HE WROTE BACK A LOT. AS YOU KNOW HE GOT PERMISSION TO CONTINUE THE STUDY BY CORRESPONDENCE. HE CAME HOME AS FAR AS WE ARE TOLD TWICE. ONCE BEFORE THE MARCH FROM SELMA TO MONTGOMERY; THEN AGAIN IN JUNE HE CAME HOME FOR A MONTH. DID YOU SEE HIM AT THAT TIME?

No. I was working in an inner city parish in Utica, New York and in fact that's where I was when I heard the news that he had been shot.

DO YOU REMEMBER THAT WHEN YOU HEARD THAT...?

Vividly.

WHERE WERE YOU?

Well I heard it in church. It was a Sunday morning when I heard it. And the assistant minister there had been a student here and knew Jonathan and though he was ahead of us, he was older than Jonathan and I, and he came in with the newspaper and I was scheduled to preach that morning and so I was stunned, of course, but I worked. As it turns out I remember very clearly the text I was preaching-on was that famous love passage in First Corinthians 13 that ends with "so three things abide: faith, hope and love and so forth."

BUT THE GREATEST OF THESE

Is love. And I just quickly changed my sermon at the end to put in what he did as a demonstration that you can actually be seized by that quality. And the thing that I remember even more than all that, was the assistant minister, he could not control himself. He was through the whole service, not on account of my sermon, but when I talked about Jonathan in the sermon, that just started him and I've never seen anybody cry so hard.

WHAT DO YOU THINK JONATHAN JUDITH THOUGHT WHEN HE USED THE TERM WITNESS. THAT COMES UNDER VARIOUS INTERPRETATIONS I THINK SHE SAID IT CAME FROM THE GREEK, WITH MINE. WHAT DO YOU THINK JONATHAN, WHY WOULD HE TAKE THE PHOTOGRAPHS? HE WENT DOWN TO HELP PEOPLE. DID HE, WHAT WAS HE LOOKING TO TELL US? WAS HE GOING TO BRING SOMETHING BACK AS WELL HAD HE LIVED? WHAT WAS GOING ON?

Whatever Judith's said to you probably was that the word that got translated from the Greek into witness if it's transliterated is martyr. What was Jonathan trying to bring back if anything or why was he there really?

YES. FROM A THEOLOGICAL POINT OF VIEW.

I think and, of course, I'm being only speculative, but if I had to bet on it I would say there might have been two levels to his thinking. One would have been that that in a twisted up historical context, such as that in which the people at the bottom are being mistreated horribly, what's required of a decent minded person is to enter this situation and deal with one can to witness to God's goodness possibly to God's righteous justice, right wising justice. At the deeper level theologically, and I'm always skeptical of somebody assuming that another person is inclined to think theologically, but you can make that inference validly in Jonathan's case. We were taught here and I think he would have imbibed this and we got it mainly from Harvey Guthrie, the Old Testament professor, that there are not many times in history, even in the broad sweep of history, when you can with some degree of confidence as an intelligent careful person say here is possibly an inbreaking of the Kingdom of God into human conditions. And if you'd presumed to say that you can see that in the impulse towards justice as evidenced by the civil rights movement, then a person who understands himself Christianly goes to that place where that Kingdom he/she thinks in faith is breaking in there to bear witness to the sovereignty of good.

DO YOU THINK YOU COULD SAY THAT AGAIN ON CAMERA?

It beats the hell out of me.

DEAN RANKIN IF YOU COULD START WITH WHY THIS SCHOOL MIGHT PRODUCE AN INDIVIDUAL WHO WOULD GO SOUTH TO WORK IN AN ATMOSPHERE OF DANGER? WHAT WAS THAT WAS TRUE ABOUT EPISCOPAL THEOLOGICAL SEMINARY AT THAT TIME?

Well I think it would be a little grandiose to take credit for sending people, but we get people who have come here because they understand this to be a place where you go if you want to get some better grounding and a notion of living God who is working to make the world a more just and peaceable place. This is true that as was true then as now and that doesn't mean that everybody who came here was motivated that way or was fortified in that motivation, but it means that I think we have always had more of our fair share of people who've come for that reason. In those days, and I was in Jonathan's class, what we found here was a climate in which a number of the black students, in particular, were constantly stating from their experience what it was like to be a black person in this culture; and there was some black students from the South who had put in a lot of hard time in the civil rights movement down there. Some who had suffered quite a bit. That was one source of the climate that was built here. Another was that the white folks that were here tended to be very alert to what was going on in the outside world, as we called it. After supper in the refectory we would go down to the lounge where a TV was in the basement and everybody would gather there and we would watch the news and then there would be a lot of discussion about it, so that on that account a climate was nurtured in which doing what we thought was right and good and probably with a little bit of self-righteousness and self-importance and it's still a climate that is nurtured. Then you added into that that the some of the faculty in particular, I would say all of them but in different degrees, some in particular were very adroit at opening up this Christian heritage to us in a way that caused us to believe that there just might be at the center of life a power that can be trusted that has to do with among other things right-wising the things that are wrong in the world. The Old Testament professor, Harvey Guthrie, was particularly talented as a teacher and as a researcher. He was not a propagandist or an ideologue, but he had the bonafides when it came to being a sound Biblical scholar, but he had a unique gift of opening up the prophetic materials especially such that you thought after you walked out of the class that he might have been teaching, that you could trust the power that had to do with what Plato called the sovereignty of good and you might even accept that what a decent, well-intentioned person was called to do to use a religious phrase, was to immerse the self in those hurtful, twisted up situations where some peoples

lives were diminished because of the ignorance and the short-sightedness of others. So it was thought that maybe even in our time there might be a little bit of spilling over into the mundane circumstances of this world a little bit of what they called the Kingdom of God and if so we might be able to verify that because of a subjective sense that we had of both the holy and the sense a moral claim being placed upon a person or a group of people. And the civil rights context was one in which people got very energized and thought that the moral dimension but also what they were feeling as they contemplated what they felt called, they might be called to do.

CAN SHIFT...YOU WERE TALKING ABOUT EARLIER PROFESSOR GUTHERIE TALKING ABOUT THERE WEREN'T MANY ROLES IN HISTORY WHEN.... I ASKED WHY JONATHAN WENT SOUTH AND YOU SUGGESTED THAT SOMETIMES THE MOMENT IS JUST RIGHT. COULD YOU TALK ABOUT THAT FOR A MOMENT?

Yes. One of the notions in which we were schooled is that there can be even over a span of hundreds of years, historical ethic in which the sense of God is sort to say, a sense of God's absence. I might say that it's possible we live in such a time right now. But on the other hand, there might be a moment, and the Greeks spoke of it in the New Testament as a kyros, a special moment in time when something qualitatively new just might be happening. And if that qualitatively new somehow could be understood by reference to the movement of a power in history for justice and for peace, then possibly this was a situation in which people of good will ought to go and enter and there be a witness to that transcendent purpose that may lie behind, in and through.

THAT'S SUCH AN INTRIGUING IDEA, A MOMENT IN HISTORY. WHY NOT? OF COURSE, IT MAKES SO MUCH SENSE BUT I'VE NEVER HEARD OF IT BEFORE.

This is a letter to the Rev. Hollis Plimpton, Jr., St. George's Anglican Church, Georgeville, Quebec, Canada. I don't have the area code up there. Dear Hollis, I'm sorry I missed you when you were in the office recently. I remember meeting you in North Conway...

IF WE COULD TALK FOR A MOMENT, DEAN RANKIN, ABOUT THE NOTION THAT SOMETIMES AT A MOMENT IN HISTORY WHEN THE WE DO THE BIDDING OF GOD AND HOW IT CAN PLAY ITSELF OUT, JUST BRIEFLY.

Right. The word that you learn in seminary is kyros and it means that there's a qualitatively new moment in time that marks them as distinct from let's call it ordinary time. And that is a moment in which as it seems to people who are convicted in a faith way, the presence of God is almost palpable. And frequently that kyros is described in terms of a possibility for justice and righteousness or rightwising the things that are wrong in the world. And possibly even an opportunity to go into a situation to bear witness thwew to some transcendent power whose presence to it gives it a little more meaning and infuses it with a little more, sort of say, transcendent hope. And the civil rights movement in this country was regarded by Jonathan by a lot of people as one of those moments possibly. You always have to speak with a little bit of humility but that was, I think, an important part of his motivation though I'm speculating in being present in that situation. I think he understood himself Christianly as possibly a vehicle, a witness, even maybe a channel of God's grace. At least maybe of God's presence in a dark time.

LAST 3
WORDS
O.K.

TAXE
1