

The **+** WITNESS

MARCH 28, 1968

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NEW YORK CITY

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Story of the Week

Many Innovations at Ordination Of Priest for Free Church

★ Deacon Dick York, minister of the Free Church in Berkeley, California, was ordained priest on March 9 by Bishop Millard, suffragan of California. The service was held at St. Mark's, thanks to Rector George Tittmann and the vestry, since an overflow congregation was expected — and came, about 500 of them so that they overflowed the pews and spilled onto the floor in front of the altar.

The invitation was a large handmade sheet with such words as Music, Love, Joy, Incense, Song, Wine, Bread, in large letters. At the bottom was the statement that "The Liberated Zone is at Hand!" Free Food Afterwards was also announced, so following the ordination the procession, with crucifers, torch, incense and banner bearers, marched to Trinity Methodist Church for a Love Feast, paid for mostly by the vestry of St. Mark's and the people of the First Congregational Church of Berkeley.

Fr. York, bushy-haired and mustached, wore a chasuble of many colors, the creation of his wife, Joy.

The sermon, printed in this issue, was by the Rev. John Pairman Brown, lecturer at the Church Divinity School. He, like a lot of others, including Bishop John Robinson of Woolwich —

see editorial — is for a new kind of church, what he calls "the liberated zone."

The Free Church ministers to the large number of hippies and other young people who gather on Telegraph Avenue, just south of the University Campus. The Free Church — also known as South Campus Community Ministry — is funded primarily by the diocese and Presbyterian board of national missions, as well as by the pledges and donations of local churches of many denominations, individuals, and merchants. It began in June, 1967, as a street ministry, but has now developed into a serving and worshipping hippie church.

It occupies a two story house on Haste Street, close by Telegraph Avenue. Upstairs amounts to a service center with telephones manned by volunteers from the street and the churches, as well as professional volunteers like doctors, psychiatric social workers and lawyers. It works with problems of run-aways, drug addiction and bum trips, the problems of the transient youth culture — food, clothes, jobs, etc. — legal aid, draft resistance, etc.

Downstairs amounts to a community center, with common room, crafts room, chapel, library, etc. Dr. Brown has been

conducting a discussion group there for some weeks called "Rap Group on the Radical Jesus". They also have worship once a week, way-out liturgical experimentation, rock masses, Bob Dylan worship services, etc.

The unique thing is that it is basically a hip church, a free church. Ecumenicity allows great freedom. Above all the Free Church is a ministry with not to or for, hip kids. It appears to be a hippie tribe like the Diggers, gone Christian. A real mind-blower.

Non-Episcopalians involved in the service included the Rev. Tony Nugent, from Howard Presbyterian Church in San Francisco, in the famed Haight-Ashbury District.

Others who were in vested procession and who participated in the service were: the Rev. Charles Brown, 1st Presbyterian Church, Berkeley; the Rev. Richard Hart, Trinity Methodist, Berkeley; the Rev. Claire Nesmith, Park Presidio Methodist, San Francisco, father-in-law of the ordinant; the Rev. James Conway, Newman Hall, Berkeley Roman Catholic; the Rev. Joseph Sonntag, OFM, Oakland; the Rev. Mark Sullivan, R. C. student and a draft resister; the Rev. Phil Farnham, United Church of Christ, a leader in Clergy and Laymen Concerned about Vietnam.

In addition to this members of the Free Church community read a dramatic reading entitled "Jesus Jones is out on the street

again", and a litany used in worship at the Free Church.

The Rev. Esther Davis, Deaconess from All Souls, Berkeley, was litanist for the Prayer Book litany for ordinations.

Music was by "Martha's Laundry", a Berkeley rock band. They played during the two processions, gradual, and during communion. Flowers were given to people at the door as they came in, balloons and bubbles were seen rising from the congregation during the service, and the offering plates included such offerings as: money, flowers, beads and bells, a draft card — which has been returned to the government, a bottle full of the ashes of a young man's orders to report for service in Vietnam, marbles, a gold cross, incense, etc.

The whole Telegraph Avenue population was invited to the ordination and were asked to give symbols of themselves, if money was not their thing.

The Kiss of Peace was a natural act in this most joyous celebration: during communion many in the congregation embraced, greeting one another, walking about loving children and each other. Indeed, at the altar rail people embraced each other as the newly ordained priest administered the sacrament of reconciliation.

The hippie understanding of the meaning of playfulness and celebration combined in this service with the church's tradition and gospel into a truly beautiful Feast of Love and bridge-building.

program's staff had already been pledged.

The program has funds and/or staff pledged from Roman Catholic and Jewish resources, as well as from the National Council of Churches and 16 Protestant denominations.

Rabbi Abraham J. Heschel, of Jewish Theological Seminary in New York, who with Roman Catholic Bishop John J. Wright of Pittsburgh is a vice chairman of Operation Connection, said the program "represents a revolutionary development in the religious community."

Few specifics were given on how the group would achieve its goals, but the following procedures were outlined:

- The program would not try to duplicate any existing programs, but would tie in with such religious or secular efforts as those of the National Council of Churches and the Urban Coalition.

- It would encourage communications between existing programs. In general, its staff would first focus on a target city, and analyze what resources the black and religious communities have available.

- Funds would be given to programs "designed, conducted and controlled," by the poor, with no strings attached other than that the funds not be used to support violence.

Cleage said some of the funds raised could go towards electing black officials in the target cities.

- The coalition will also attempt to "confront leaders of the private sector and the religious community with the meaning of the black revolution."

The program, he continued, is an attempt to get religious groups "to abandon the classic pattern of making programs" to hand down to the black communities.

Rabbis Tanenbaum and Heschel and Mr. Cleage agreed that

\$10 Million Program for City Poor Planned by New Coalition

★ A national coalition of Protestant, Catholic and Jewish leaders announced what was described as a "revolutionary" new program to mobilize white affluence to help build political and economic power among the country's black and white poor.

Operation Connection, according to co-chairman Rev. Albert Cleage Jr., pastor of Central United Church of Christ, Detroit, would raise \$10 million for pilot programs in five target cities.

"I'm a black nationalist and I believe in black power," Cleage declared. "So in a sense it's peculiar that I should be part of this coalition."

"But the religious community is facing its final test," he continued. "If Operation Connection fails, the denominations, synagogues and Catholic churches can close up shop . . . If they don't give it support, they

can shut up and go home with LBJ . . ."

Cleage said Operation Connection goes beyond the national advisory commission report on civil disorders, "in that it confronts the basic issue of black powerlessness, which the Kerner report skirts."

Presiding Bishop John E. Hines, the program's other co-chairman, said he was "thoroughly in accord" with Cleage's basic conclusion — that the real issue is powerlessness — and said he saw "no great problem in raising the money."

But the bishop did not specifically state he was in agreement with Mr. Cleage's assertion that the program would fail if it was not able to raise the \$10 million.

Operation Connection, it was explained, would be an eight-month experiment, beginning immediately. Bishop Hines said some \$90,000 to finance the

when Jews are working together with Negroes to build community, the question of anti-Semitism (which has been raised by black militants in some instances) becomes secondary.

In a prepared statement, Bishop Hines said Operation Connection believes that "our nation has the resources to solve her domestic problems, if they can be properly mobilized. We believe that the current social, racial, economic and political divisions in this country are not inevitable . . .

"Our effort is predicated on the belief that the poor of this nation, especially the black poor, must have political and economic power to effect any real social change.

"We shall attempt to mobilize the considerable resources of white affluence, including our own, for the creation of such power. The poor themselves must design, conduct and control strategies which will lift them to power from their present condition of powerlessness."

He also suggested that the program might exert pressure on Congress to direct massive government aid for the same ends.

STAYING HOME EASTER DAY

★ A lot of people may be tempted to stay home Easter instead of going to church. The Rev. Bob Libby, who runs radio and tv for the Executive Council, has come up with a couple of swell programs for Easter.

NBC will telecast, in association with the National Council of Churches, a pre-recorded Easter service from Westminster Abbey in London. This comes at 11 a.m. until noon.

CBS will telecast a concert of sacred music by Duke Ellington and his band. It was recorded at New York Cathedral and will be presented Easter, 10 to 11 a.m.

SERVICES IN SPAIN ON UNITY

★ Four days in January were celebrated in the Cathedral Church of the Redeemer in Madrid as a part of the universal octave of prayer for Christian unity, according to word received recently from the Rt. Rev. Ramon Taibo-Sienes, bishop of the Reformed Spanish Episcopal Church in whose cathedral the services were held and who presided over them. Roman Catholic priests and Evangelical pastors as well as laymen of the two branches of Spanish Christendom shared in the prayers, Bible readings and meditations that made up the services.

Large congregations attended at the cathedral as well as at services held on the four succeeding days in the Roman Catholic parish church of Santa Barbara, where also Roman Catholic and Protestant clergy and laymen shared on an equal basis the conduct of the services. The Madrid newspapers carried full accounts day by day of this unique demonstration of Christian unity.

In Salamanca in Spain a conference was held at the John XXIII ecumenical center, addressed by the Rt. Rev. Luis Cesar Rodrigues Pereira, Bishop of the Lusitanian Church (Portugal). The same evening a joint Roman-Catholic-Protestant service was held at the local Reformed Spanish Episcopal parish, presided over by Bishop Pereira, at which the sermon was delivered by a canon of the Salamanca cathedral.

A similar service was held in the parish church of St. Martin in Salamanca, at which the Rev. Antonio Andres of the Reformed Spanish Episcopal Church was the officiant.

In Sabadell, an industrial city near Barcelona, a Roman Catholic parish was host to a conference of Catholic and Protestants

on the theme: "Reflections on the Law of Religious Liberty," at which Bishop Taibo made the main address.

In Valladolid in the Church of the Sacred Heart (Jesuit Fathers), a capacity congregation listened to two sermons on "The Glory of God" by the Roman Catholic Archbishop of Valladolid and by Bishop Taibo.

Similar services were reported from many other Spanish cities and attracted attention and favourable publicity everywhere.

WASHINGTON CATHEDRAL TO HEAR KING

★ Martin Luther King will preach at Washington Cathedral at 11 a.m. this coming Sunday, March 31. Speaking of King's plans for massive demonstrations to start April 22 (Witness 3/21) Dean Francis Sayre said; "Dr. King is coming here to hold up the poor of America to the conscience of Christians. If that is the aim of the demonstration then I say, God bless him. I welcome the fact that Dr. King, almost alone among the many leaders, still places hope in that conscience rather than in violence and in the power of the gun. If that is true, then surely the Christian church must lend him aid."

King announced in Grenada, Miss. on March 19 that he would summon to Washington on June 15 "a massive outpouring of hundreds of thousands of people, white and black" for a "special day of protest" in his summer-long "poor people's campaign" in the capital.

He was touring Mississippi recruiting poor people for the demonstrations. Following his visit here, he and his party went to Alabama and Georgia for a similar purpose.

He is expected to acquaint the Washington community about his plans from the cathedral pulpit.

EDITORIAL

On Staying In or Getting Out

BISHOP JOHN ROBINSON of Woolwich, in an article in the *New Christian*, ecumenical magazine of England, considers the alternatives facing those torn between belief in the Church and disbelief in the religious organization. Dr. Brown wrestles with much the same question in this number.

Copyrights require us to abstract what the bishop has to say. Involvement with organized religion becomes yearly more problematic. Some are oppressed by it; some have voted with their feet, and made their quietus; others soldier on for fear of having to think about it, or simply because they know they are trapped.

The great majority, he thinks, have either rejected organized religion entirely, or have made their peace with it, whatever their misgivings from time to time. In this latter group, are millions of people who are genuinely concerned for the life of the Church, and they will go on accepting office, whether as laymen, priests or bishops. For to make the break requires an ability to stand against the stream for which few have the psychological, spiritual or indeed economic resources. Most of the clergy are trained for nothing else. But there are also deep-seated reasons for staying in — to leave people committed to one's care is a fearful decision.

Also there are signs of renewal so the desire of those who stay in is for the new body to be put on over the old. Hence they gladly carry the burden of buildings, councils, assemblies, endless commissions, knowing that "in the Lord" not even the labor is in vain.

What Bishop Robinson advocates is to say both "yes" and "no". It means accepting responsibility for the religious organization and yet constantly finding oneself having to work against it. It means having one foot as firmly outside it as one has the other firmly inside. It is the position, in clerical terms, of the genuine priest-worker, who lives his life from the world but also for the Church; who does not go out, and yet at the same time will not stay in in such a way as simply to be "of" the reli-

gious organization. His very existence is an irritant, and he will constantly be told, organizationally, doctrinally, and in many other ways, "Why don't you either go out or come in?"

Though he may be paid wholly or partly by the world, he refuses to let the Church decline responsibility for him or to continue on its way as if he did not exist. His witness is from within — yet as a "resident alien".

His position, needless to say, is an extraordinarily difficult one to maintain, and, if he is a priest, it depends both on the world being prepared to employ him and the Church being prepared to "wear" him — or even to pay him — and to give him responsibility. It can, of course, be adopted as irresponsibly or from mixed motives. It could represent nothing more than ecclesiastical jay-walking, with a desire to keep a foot in both camps and get the best of both worlds. Yet Bishop Robinson is also persuaded that it could represent an increasingly needed vocation, both among the laity and the clergy, and he is still looking for the episcopal version of it!

Such men will be rooted, but not bound — perhaps as close a designation of a radical as one can get. They will be regarded as reliable by neither camp. They will sit loose to the party — in the name of the party. They will press the Church for time and money for things that bring no visible return to the religious organization. Yet the Church's capacity to transcend itself as the religious organization may depend on its acknowledgement, and indeed its encouragement, of such people. It may also be the condition of its getting kingdom-men rather than church-men, questions-men rather than answers-men, willing to give their lives to it.

God is Doing His Thing

SERMON AT THE ORDINATION OF RICHARD YORK REPORTED ON PAGE THREE

By John Pairman Brown

Lecturer at Church Divinity School of the Pacific

THIS IS too important a happening to do anything less than try and speak the truth, sweeping all the hidden agenda out from underneath the pulpit. If the ordination sermons were spread out fairly, every clergyman would get to

The Liberation Movement

preach just one. So I put on these Union Seminary threads to remind me I'm supposed to speak out of my best study of history, my reading the signs of the times — to tell it like it is and do what is needed. Visualize the scene: here we all are, as General Hershey says, channelling Dick York for life. He's entitled to hear what bag we're putting him in. If Bishop Millard doesn't think I've gotten it right, it's his prerogative to say so afterwards; but I also understand, Right Reverend Father in God, that silence doesn't necessarily give consent. If anybody doesn't think Dick fits the job description — or if they're afraid he does and they want to challenge the description — there's a place in the service just after this where the bishop will ask you to come up and do your thing.

From St. Luke's Gospel, chapter 22: "The Kings of the Gentiles lord it over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the youngest; and he that is chief, as he that doth serve—that waits on table. For which is greater, the one who sits down at table, or the one that serves? Is it not he that sits down? But I am in the midst of you as one that serveth".

These words, first spoken at a scene like ours, define two societies, two zones: an exploitative society and a servant society, an occupied zone and a liberated zone. St. Augustine was wrong in making a contrast between the city of God and the earthly city. Rather the two societies are both features of the only history we'll ever know, they're engaged in guerilla warfare on the one planet, which is at the same time the earth polluted and deforested by human folly, and the transformed earth of poetic vision. Is Jesus just speaking to the leaders, "clergy", or also to the least of those who've been caught up in his bubble of love? The whole point is that it doesn't matter; for at that supper he defines the greatest as those who have become least. The "necessity of the order of priests in the Church of Christ" which I'm supposed to talk about is their invisibility; what comes through to us isn't them, but him.

First I'll do some history and lay out the background of Jesus' words; against it we'll see the emergent novelty which he represents in planetary evolution. Then we'll compare our background with his; this will define the job for representatives of the servant society today — in particular Richard.

PALESTINE was occupied territory. Against an alleged threat of infiltration from the interior by guerilla bands or foreign regulars, a military usurper had once called in the western imperialist power. Its professional troops were now quartered on the countryside by a puppet administration, whose inner rivalries revealed its lack of base, and which was regularly bypassed by the foreign commanding general. The native clergy were subject to arbitrary house-arrest and deposition. Those familiar figures of the parables, the absentee landlords, were obviously — along with their resident stewards — reliable supporters of the regime which tried to suppress insurrection. I don't know who but the foreign non-coms can have been the regular clients of the local prostitutes we keep reading about. The roster of colonial agents is completed by the locally recruited orderlies of the foreign officers, and the hated turncoats who collected taxes for corporations capitalized overseas.

The writing between the lines of the gospels, as well as the plain words of other historians, shows that the rural north was the breeding-ground of a fanatical patriotic Resistance under Messianic claimants — slandered by a Diem regime as "brigand chiefs". The coordinated offensive sparked off by Nero's approaching fall in A.D. 68 implies a long period of preparation. The majority of the Apostles were named by their daddies after Maccabean freedom fighters. One is called a zealot, two are "sons of thunder" who would like to call down fire from the sky. All are looking for an anointed king, legitimated by descent from David. One Simon thought to have found him, and is disaffected when told that this one won't triumph as the world judges. Galilee was the impregnable stronghold of a National Liberation Front, the water that its fish swam in — impregnable because you couldn't ever find the resistance to put your finger on. The twelve Apostles were born Vietcong. The liberation movement also had a less stable urban base; if we change the scene a little we may envisage the rebels put down by the Roman police power under Titus as Black Power militants.

New Tactics

JESUS is a child of the Galilaean Resistance; he rejects its tactics and goals; but he sticks to the death by its cry against injustice. The "kingdom of God" was its name for the happening it wanted to see. Jesus adopts its name and its

proletarian constituency; but he transforms both name and people. "Blessed are you poor, for yours is the kingdom of God". He says that the liberated zone they were hoping for wasn't future but present. It was theirs already simply by virtue of the fact that they were poor, mourning, hungry, persecuted — unable for the time being to start the military action that their leaders were working towards. He makes a permanent virtue out of what they'd thought to be their temporary necessity. "Love your enemies": they are voluntarily to embrace the powerlessness at present forced on them, as a universal principle of conduct.

In Jesus' liberated zone we're made a present of something which all of a sudden we see we've got the power to accept, "the glorious liberty of the sons of God". We gladly take on the role of being the waiter on table which circumstances forced on us. We move out of the exploitative society into the servant society. We recognize that Caesar is asking for things which belong to God, that all power-structures have been infiltrated by demonic powers, the rulers of this age who crucified the Lord of glory. At the same time we put ourselves at Caesar's service wherever we legitimately can. Jesus says if we're drafted to carry a load one mile we should go two — but note that conscription was never for training in killing; Caesar was more careful than Johnson about putting weapons in the hands of oppressed populations.

Jesus decisively rejects any identification with Establishment violence. Establishment nonviolence is a contradiction in terms, and never crossed his mind; nobody who continues to cash in dividends guaranteed by violence somewhere, past or present, is in a position to call himself pure. The great temptation for Jesus was revolutionary counter-violence: to become the Messiah, to rule over all nations of the world. He rejects it also in favor of the thing I've been describing, which we may call revolutionary nonviolence. He associates himself with the prophetic cry for justice raised by the political revolutionary, while at the same time radically humanizing his tactics. He turns the world's way of doing things inside out. Among those who take his way the high becomes low, the one who makes himself low becomes high; the first is last and the last first.

The attempt to define exact titles or definitions among the followers of Jesus is self-defeating. He avoids titles himself, and is given to us

as an example. It's precisely that inner freedom from absolute structures which has kept the Church even as alive as she is — it's what our friend Dan Berrigan calls her principle of eternal youth. What we do this afternoon must be done. Still we can't expect Dick to be more learned or committed than we expect ourselves to be. Why do we ordain him then? Somebody has to preside over the liberated community of love, it might as well be him as somebody else. Otherwise we'd just have a Babel of voices speaking different tongues, which may be fine sometimes, but not always. The spirit of play which presides here, not taking what we're doing too seriously, not getting uptight, is perhaps the right way to think about an ordination.

Full Circle

THE GENERATION before me was brought up to believe that the progress of science and enlightenment was gradually eliminating exploitation. The Stalin and Hitler terrors forced my elders to take the myth of Satan or Beelzebub seriously again. Their spokesman, my old professor Reinhold Niebuhr, took refuge in the faith that in some qualified sense American democracy was a shield against oppression, the homeland of the children of light. My generation had its nose rubbed in Hiroshima; by that super-white light we learned to interpret the slave-trade, the destruction of the red man's culture, the Nisei relocation camps, the fouling of the biological environment. The generation behind me is faced with a system which asks it to be the soft component in a transistorized society; with genocide — of different sorts — in Hunter's Point and Hue; with an administration which says that a token redwood is as good as a forest; with a suburban moralism which can still remain silent about these immoralities. And it concludes that the spirit of antichrist has moved across the Atlantic.

I say that the wheel has come full circle, Jesus makes more sense today than at any time in between. A more than Roman imperialism once again lords it over the wretched of the earth, including the colonial enclaves in their own cities. The powerful men of the nations on boards of directors by their own PR men are called benefactors. The prophets affirmed that historic sin would be terminated by collapse in the very fabric of the physical environment. Now we ourselves are identified as the agents of collapse.

As the screw of exploitation tightens we hear a cry for justice and liberation going up around us, in Johannesburg, in Guatemala, in Haight Street, in Detroit, in Hanoi.

For many in this place, I know there's no question any longer of identification with the oppressive system; our temptation is that of Jesus, to associate ourselves with liberation by force. The gospel holds out to us the possibility of a third way, walking the knife-edge between violence and counter-violence. And not the gospel alone, or loudest, either. Many who call themselves outsiders — I think especially of A. J. Muste the daddy of us all—moved into Jesus' liberated zone in and out of season long before we did. So Paul Moore, now Bishop in Washington, who preached at my ordination fifteen years ago yesterday, our own Kilmer Myers, and other pioneers in the Churches saw the secular movement for justice stirring, and caught the vision of becoming its servant, of giving it an historical continuity and a name—letting it become a free Church.

The Servant Church

I KNOW THAT MANY of you here have had the same experience as me; all the things we hold most dear, the whole package of concerns tied together in the gospel, is shared by more people in other Churches than in our own — if we have one of our own. A new Christian community in America began, I'm told, at Selma, while I was still overseas. I know that it's been radicalized and deepened in the Peace Movement. I believe I'm not alone in having lost interest in the items that the denominations once differed on; or in rejecting the thing they still really agree on — playing ball with the American Establishment. The top-level consultants on Church unity have sent out the cry for dialogue where people are at, for a grass-roots Church. I hope they won't be offended if I testify that the thing they're asking for is already happening, among those of us forced by history to take Jesus' words seriously once again. As the Titanic whistles for her dawn sailing — Bob Dylan reminds us — "everybody's shouting Which side are you on?". More and more of us from inside and outside all the denominations have had to surface and answer. With fear and trembling, I say that under pressure of the crisis of exploitation, the critical necessity of affirming the servant society, reunion is right now happening in our asphalt church.

Eight months ago we sent Dick York out on Telegraph Avenue with his wife and kids. Today he's come back bringing his friends with him. Here we all are together; who are we? Episcopalians, Catholics, Methodists, Presbyterians — and just regular old people who wanted to make the scene. We really know very well that it's on occasions like this that the Church is most nearly herself — not off in our separate governing bodies or seminaries, not negotiating somewhere about our differences. In this context our differences are evaporating, we're one body expressing solidarity for the joint task.

An Activist

Dick York in his time has worn several hats. During his seminary years his was the only non-black or colorless family in one of the Oakland housing projects; in large part through his catalytic presence it organized itself in the teeth of a municipal bureaucracy. Last spring he assisted at what has I am afraid proved a partially unsuccessful exorcism of the Pentagon. As a charter member of the draft-resistance movement, he's come out from behind the screen of clerical immunity to express solidarity with the victims of an exploitative war-machine. This is why a lot of his friends have dropped by today. But before he gets too puffed up I've got some suggestions for him also.

Some Priorities

YOU'VE BEEN SENT out as ambassador to people pretty well alienated by the mechanization of our society. We hope you'll help them, while holding onto their passion for justice, to move into a more permanent community working effectively for the good. You know and I know what a tight rope you're walking here, and how many clergy — whom we honor for it! — have fallen as casualties one way or another. On the one hand you mustn't turn people off by laying down arbitrary conditions; on the other you mustn't identify with them so completely that you haven't got anything of your own left to offer them. Precisely your success to date shows that the second danger is the bigger one.

I think we agree that the hippy community isn't a flash in the pan; as people get older they will want to stay with it, perhaps in different forms, as it has already absorbed the bohemianism of the forties and the beatniks of the fifties.

The first priority is to help viable new patterns of family life emerge, which will combine love with responsibility in bringing up kids. Here you'll go on needing help from Joy.

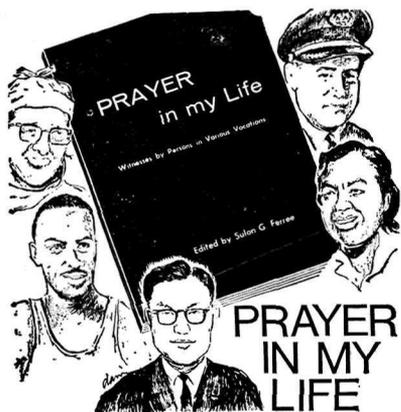
The second priority is for the hippy community to become politicized: to translate its vision of love into effective organization, to make its rejection of meaninglessness and murder felt on the local and national scene.

I personally am hung-up for better or worse on the conviction that one way to do these things is to preach the gospel — to tell your friends, as I also now tell them, that whether they realize it or not they've got a leader, a tradition exists which supports their convictions. From time to time it seems as though the gates of the hell of exploitation had prevailed against that tradition; but we were told they wouldn't quite, and I guess they haven't quite. I feel diffident saying this in the presence of so many ecclesiastics; but I predict that if people go on talking about the servant community, some of

our friends will make the scene and get baptized. But in a free congregation, under an ecumenical board, what church that community will be part of—Presbyterian? Episcopal? Catholic?—other than the Church of Jesus I don't know.

This denomination through its bishop today asks you to affirm "that Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ". I am charging you not to neglect the study of those old books which you began in part with me; the time may well come when you find you haven't got any other anchor.

Precisely that profession of faith pushes you out beyond denominations in the spirit of Jesus towards the future where God does his thing, his new thing — namely, if we let him, the love, unity and peace which the society of man so obviously hasn't got today. Have me in your prayers, as I have you in mine, lest on our risky trip, after we've preached to others, we ourselves should be castaway.



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ABOUT OUR SEMINARIES

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This is the Pusey report to the General Convention last autumn. It is the most thorough survey of present, past, and possible conditions and prospects of our eleven Episcopal Church seminaries ever made. The broad sweep of this survey includes the whole modern outlook, social, economic, intellectual. The impact of science and technology is fully recognized, and the changing conditions of

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modern life, especially in the great cities. This is the setting for modern theology, and it strongly and severely conditions the work of the ministry — for which many seminarians are simply not being adequately prepared.

On the whole the Episcopal seminaries are doing well, but without adequate support, high enough standards, or sufficient freedom from antiquated curricula to meet the modern situation. Change is already under way. Some are combining or cooperating with sister institutions, Episcopal and other. The future looks fairly good—but not good enough to meet the overwhelming future we all face in a rapidly changing world. The suggestions made by the General Convention committee are timely and penetrating.

Basically, our most serious problem is the decline in candidates within the Church itself. Only 40% are born and educated members of the Episcopal Church. Something must be done to enlist more — and more adequately prepared — churchmen fresh from college. Another crying need is for greater coordination of courses of study, and more stress on their relevance to each other. It is hard for some students to see how a course in Old Testament history and exegesis ties in with parish visiting, the young people's groups, sick calls, social service to the community, and so on.

The young minister who thinks of

his task as mainly social reform — or even revolution — may not see much relevance in anything the seminary teaches. But he ought to specialize, at the university, taking courses in sociology, modern political and economic problems, and similar subjects. Then he should get some years of experience, perhaps in social work, before he starts his revolution. But a thorough knowledge of the past, the whole past of mankind, and not just the narrow slice of it called Church history, is indispensable to the teacher and preacher of religion and the meaning and relevance of the Bible.

There are also some other practical areas that need far more attention than most seminarians give to them — or than the seminaries do. One of the most elementary and indispensable is the proper use of English; correct pronunciation, clear enunciation; intelligent reading of the church services and the lessons from the Bible, without mumbling or dropping the voice at the end of each sentence, or accenting the last word, or the wrong one (“Have mercy upon all MEN!”), or breaking sentences into six or eight words and delivering them sing-song; in short, read with understanding and feeling but not dramatized, reverently but without an artificial “holy tone” that suggests unreality, hypocrisy, cant.

Reading the church service is one of the greatest privileges and responsibilities one can undertake. Unless the congregation is hearing what is read or said, the loss is total. Unless it understands what is read and can only guess at what the words are, this is futile too. Unless the reader conveys the oral message truly and intelligibly, he might as well sit down. By no means is enough attention devoted to the use of the most important instrument in the church, the human voice. The lack is apparent everywhere, in all the churches.

Another elementary need of the present day, viewed from the pews, is the ability to teach religion and inculcate religious motives rather than merely release someone’s theological lectures or repeat someone’s

theological lecture notes, which leave the ordinary layman bored and weary and unmoved. There is a time and place for theology, but it is not every Sunday or from the parish pulpit. Keep it for some study group!

Moreover, as one looks back across several decades, it seems clear that Episcopalian preachers have little interest in our own Anglican theology, and take refuge in Continental systems, whether Evangelical or Reformed or Roman. Time was when Anglican theology was a beacon light to all the Christian world, far outside the borders of Episcopacy. It is still the best theology in Christendom, as some of us view it. Would that it were given more — and more careful — study, and much more exposition in our own pulpits and confirmation classes!

It is not a watered-down Tridentine Thomism, nor a borrowed Neo-Orthodoxy, but a broad, vital, inspiring body of simple, clear religious teaching of Christian faith and practice, and it carries its own self-evident power of persuasion. If we must have something “Neo,” let it be “Neo-Anglicanism”!

— FREDERICK C. GRANT

Professor Emeritus of Biblical Theology, Union Theological Seminary, New York.

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