

The **+** WITNESS

JULY 11, 1968

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In Leading Churches

NEW YORK CITY

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Story of the Week

Theological Education Tackled By Canadian Consultation

★ Theological education has been front page lately in all Churches and it will be more so for some time. In the Episcopal Church, Bishop Warnecke has been meeting regularly with the board for theological education, of which he is chairman, to get to know each other and to learn something about the tremendous dimensions of the problem. Members agree that it is a far bigger one than trying to shore up our present seminary situation. They also agree that they are to be concerned with lay theological education as well as that of the ordained ministry.

Bishop Warnecke has therefore taken a six-months leave of absence as bishop of Bethlehem in order to give full time to the work of this board, which he stated in making the announcement, "is close to the heart of the renewal of the Church." (Witness, June 27).

The understanding of the Christian ministry which has prevailed to date, and the patterns used in training for the ministry deserve "a dignified funeral," according to a report on theological education.

Prepared for the Canadian

ecumenical national consultation on theological education, the report was compiled from eight documents submitted by area study committees throughout the country.

It takes a critical look at concepts of ministry, seminary programs and the modern situations to which theological education must give attention.

Prof. J.R.C. Perkins of McMaster Divinity School in Hamilton drafted the final report. It was presented to the consultation, composed of 150 representatives of Anglican, Baptist, Lutheran, Presbyterian, Roman Catholic and United Churches.

The report, which received general approval by a seven-member editorial committee, stated that "the understanding of, and training for, the ministry which has operated to date is no longer adequate, but the seminaries cannot be blamed for all of the problems and ills of the Church. The old pattern has done its work at a critical and testing time, and deserves at least a dignified funeral."

The report said that the age of preferential treatment for the Christian Church and its

ministers in Canada has ended, but that few people are prepared to recommend abolition of the concept of a professionally-trained, full-time ministry.

In discussing the forms of ministry which might be most appropriate in an age when the Church does not receive special treatment, the study suggested the possibility of "a professional ministry which is not ordained — professors, theologians, administrators — and an ordained non-professional ministry — lay preachers, teachers, pastors.

"In short, professional ministry and ordination are not necessarily either identical or concomitant."

The modern theological student, the report claimed, is characterized by two dominant attitudes:

- the conviction that God is "where the action is" rather than in overseas missions

- a deep sense of frustration with the institutional Church.

Great flexibility in ministry was advised, not only in terms of specialized areas such as universities and hospitals but also in high-rise apartments, shopping centers and other areas where people are found.

The non-rigid approach which defines various types of chaplaincies must certainly come into the local parish, according to the

report, with the shortening of the work week and the increase of shift work.

Sunday may disappear as "the" day of worship in the last quarter of the century, the study speculated. As a result, the Church may have to have people available for mission seven days a week and see the total congregation only on Christmas and Easter.

There must be in every congregation, it continued, "Christian enablers, who are fearlessly open to the influences of theological thought and social change and determined to relate the two."

"The present situation is one of almost fierce theological debate among clergy, healing professions, philosophy and others," the report stated, "and yet the average congregation is unaware of, and frequently uninterested in, the issues involved. This may comprise the most dangerous aspect of Church life today.

"Many ministers have deliberately kept the people ignorant of matters of biblical criticism and theological dispute lest the faithful be disturbed. Now the explosion has to be handled and it appears that, in some denominations at least, it will go off with destructive results."

A section on theological education and ecumenicity asserted that as Church and society meet, traditional denominational differences "are likely to prove strange and irrelevant, if not downright obstructive, to genuine dialogue."

The report said the perplexing and unnerving fact about the present pattern of Church structures is that no one group has a monopoly on the truth "and hence the organizational joining

of two communions does not necessarily achieve anything of theological significance."

It warned that just as the seminaries of the present can be denominational ghettos, so united seminaries could easily be inter-denominational ghettos.

The use of high-capital, high-cost seminaries was questioned and criticized. The training of Sunday school teachers and youth leaders in seminaries was advocated. Links between seminaries and the whole Christian community were said to be vital to the health of school and church.

In a discussion of the nature of the Church, the report stated that the end product is fellowship, proclamation and worship in service. It was said that many congregations do very

little now except raise money to support buildings unsuited to the present day.

"In manpower, use of resources and planning, the Church has much redeployment to undertake before service can move out of the Sunday school into the city. Clearly the situation demands that this redeployment must be undertaken ecumenically," the report declared.

The tensions resulting because a Church is organized on one set of presuppositions and tries to exercise a ministry determined by a different set were said to be "painful to the people of God."

"Some would regard the pain as the death throes of the Church of the past two centuries. Some would regard the pain as the birth-pangs of a new creation."

Church Grant Made Despite Appeal to Defer Action

★ The Black Unity League of Kentucky will receive a \$10,000 grant from the Church despite a request by the Bishop of Kentucky that the grant be withheld at least temporarily.

The director of the urban-crisis program, Leon E. Modeste, said that the grant "has been authorized . . . and will be going out."

At a meeting on Sunday, June 23, the matter was discussed at length by members of the Kentucky diocese. Modeste was on hand to answer questions posed by the 700 persons attending.

Bishop C. Gresham Marmion had requested that the grant be withheld following the arrest

in early June of two VISTA workers who had been involved in planning the Black Unity League.

Samuel Hawkins, 25, and Robert Kuyu Simms, 21, were accused of conspiring to dynamite a Louisville oil refinery and storage tank shortly after a week-long series of civil disorders had been quelled by police and national guardsmen.

The two were freed on \$5,000 bond each after spending 10 days in jail. Their cases were still pending when it was announced that the Episcopal Church grant would still be made.

Modeste said there seemed to be some misunderstanding about the relation of Mr. Hawkins and

Mr. Simms to the organization. They are not, he said, officers of the league.

The Episcopal Church's program provides for sizeable sums of money to be given directly to community organizations of the poor to spend as they see fit. Purpose of the Louisville-based league is to encourage unity among black people.

Bishop Marmion has declined to comment on the decision to grant the funds. He had asked that no money be turned over until the issue involving Hawkins and Simms was clarified.

Modeste said his office had investigated the league. "They're not out to overthrow anything," he said. "It seems to be a fairly young group . . . They really seem to have the pulse on things."

He further remarked that the Church could not condemn the organization on the basis of two arrests and said there was no indication that the league was responsible for disorders in Louisville.

Louisville's west end community council, which sponsors the league, has already received \$50,000 under the program, Modeste said.

EMERGENCY GRANTS ANNOUNCED

★ Five additional emergency grants totalling \$17,500 have been announced under the Church's program to meet the poverty and racial crisis in America. This brings the total number of grants made under the General Convention special program to 57 and the total funds granted to \$956,107.

An emergency grant of \$6,000 was approved for the coalition of American Indian citizens in Denver. The coalition, which

was formed during the initial discussion of the Poor People's Campaign, seeks to develop alternatives to the "Indian agency" paternalism which has influenced American Indian life for more than a century.

The first step in the coalition's program is to encourage widespread participation by American Indians in the Poor People's Campaign. It is this effort which is being funded by the General Convention special program.

The coalition involves Indians in Washington, the Dakotas, Oklahoma, California; New Mexico, Arizona and Colorado and is a reflection of a new mood of self-determination among Indians.

A second grant of \$2,000 has been authorized to the Poor People's Corporation in Mississippi to allow Liberty House, a marketing cooperative which faces an immediate financial crisis, to remain open. The corporation has created 12 cooperative workshops in Mississippi which are owned and operated by its workers, who include former farm laborers, sharecroppers and domestics whose average weekly salary had been \$10. These workers are now earning the minimum national wage of \$1.60 per hour. Liberty House has been distributing hand-craft products made by these cooperatives and by poor in other states and countries.

The Selma Interreligious Project has received an emergency grant of \$3,500 in order to continue its programs of farmer education, cooperatives, training schools and interracial weekend seminars. The project, which is under the direction of an Episcopal priest, the Rev. Fran-

cis X. Walter, operates in co-operation with black farmers and sharecroppers in Alabama.

A fourth emergency grant of \$5,000 was authorized for relief of Memphis sanitation workers and will go to the workers through the National Council of Churches. During the sanitation workers' strike, now tragically associated with the death of Martin Luther King, strikers faced severe financial difficulties. The grant will help alleviate these needs, accumulated over the long period of the strike.

The fifth grant of \$1,000 was authorized for the Southern Regional Council in Atlanta, Ga. The council is a long-established organization which has received considerable support from the Episcopal Church over the past ten years. The Council has an active program of research, education, voter education, community organization and planning.

EPISCOPAL CHAPLAINS NOW ORGANIZED

★ The Episcopal Society for Ministry in Higher Education was formed June 21 by college and university chaplains meeting in Evanston, Ill. The Rev. John Crocker, Jr., president of the new organization, and Episcopal chaplain at Brown University, said that "the society intends to be a voice within the councils of the Episcopal Church for the concerns of higher education.

"Chaplains, faculty and others involved in the church's ministry in higher education are invited to join with the organizing group of about 100 chaplains in a concerted effort to interpret to the Episcopal Church at large the changing role of higher edu-

cation today, and the relationship of movements within higher education to the several social crises confronting our country," Crocker said.

"We are a lobby for the interests of ministry in higher education and not a trade union for the benefit of college chaplains," he added. "Too frequently in the competition for financial support the Church at the university loses out. When this happens this is not simply an inconvenience for the chaplain, it is a tragedy for a Church which needs a listening post at the university and for a university which needs the criticism and concern of the Church."

Crocker said that "the new society also seeks to develop standards by which the Church may evaluate the work of professional chaplains, and to encourage chaplains in the development of professional competence." "All too frequently," he added, "the bishops and vestries of our Church appoint men to positions as chaplains without thought as to the training needed and with little support for future career development. We hope to change this approach to such a vital responsibility of the Church."

EPISCOPALIANS AT ASSEMBLY

★ Presiding Bishop John E. Hines, led a delegation of 12 Episcopalians to the assembly of the World Council of Churches in Uppsala, Sweden.

Eight hundred delegates from 232 Protestant, Anglican, Old Catholic and Orthodox Churches, belonging to the council, are meeting for 16 days, beginning July 4. The theme is "Behold, I make all things new."

Serving as delegates from the Episcopal Church are: Bishop J. Brooke Mosley of Delaware; the Rev. James Kennedy of Cincinnati; the Rev. Arthur A. Vogel, Nashotah, Wis.; the Rev. Reynell Parkins, Corpus Christi; Dupuy Bateman, Pittsburgh; David Johnson, New York; Clifford P. Morehouse, New York; Gerald A. McWorter, Nashville; Mrs. Wallace Schutt, Jackson, Miss.; Mrs. Muriel Webb, New York; Mrs. John Jackson, Portland, Ore.

DEAN MEAD ELECTED IN DELAWARE

★ Dean William H. Mead of Christ Church Cathedral, St. Louis, was elected bishop of Delaware at a special convention on June 28. He was elected on the 15th ballot, with the Rev. Raymond T. Ferris, rector of Christ Church, Bronxville, N.Y., the runner-up.

The newly-elected bishop has been dean in St. Louis since 1964. Prior to entering the ministry in 1950 he was a business executive. He was the associate director of the Parish-field Community, Brighton, Michigan, '57-'59, and was a prime mover in the reorganization of the diocese.

WOLF ELECTED BISHOP OF MAINE

★ The Rev. Frederick B. Wolf of Bennington, Vt., was elected bishop of Maine at a special convention.

He succeeds Bishop Oliver L. Loring who resigned in May because of illness.

Election came on the 13th ballot. Wolf, who will be consecrated in the fall, received 28 of 45 clerical votes and 142 of the 216 lay votes.

INFLUENCE OF RELIGION DECLARED WANING

★ Sixty-seven per cent of the people in the U.S. feel that religion is losing its influence on American life, according to a Gallup poll survey.

In a series of five polls conducted over the past 11 years there has been a rapid increase in the number of people who think this is so.

In 1957, when the survey was first conducted, 69 per cent thought that religion was increasing its influence on American life only 14 per cent thought this was not so.

Eleven years later, however, the proportion is almost reversed, with only 18 per cent believing that religious influence is increasing, while 67 per cent believe that it is waning.

Approximately 1,500 people representing a cross-section of the nation, embracing all religions, and in true proportion to the number of their followers, were polled.

METHODISTS CAN NOW TAKE A DRINK

★ The United Methodist Church will stress personal discipline in all areas for its ministry but no longer will specifically prohibit smoking and drinking for the clergy.

In the longest debate of the general conference of the newly merged denomination, proponents of the change argued that there should be voluntary, not coerced, standards of conduct.

The revision will appear in this year's edition of the discipline, book of Church law, of the denomination formed by union of the Methodist and the Evangelical United Brethren Churches.

EDITORIAL

What Now For The Poor?

SOMEBODY, spelt with a capital "G" if you will, kept it unseasonably cool during June. In northeastern Pennsylvania, where the Witness is produced, farmers plant corn the middle of May. Those who did this year had their crop rot in the cold, damp ground. We took a drive around the countryside on Independence Day and most farmers are still waiting for corn weather.

Months ago we reported in these pages that Martin Luther King, Ralph Abernathy and other leaders of the Southern Christian Leadership Conference told black militants that they should give non-violence a chance. If we do not get results with such methods, they told Stokely Carmichael, Rap Brown and Co., we'll admit we are licked and let you fellows pick it up from there.

Martin Luther King is dead. Ralph Abernathy is fasting in jail — with him are several hundred former residents of Resurrection City, which has been dismantled by 429 workmen and the lumber carted to Fort Belvoir, Virginia. Also a bill for \$244,838 has been presented to leaders of the Poor People's Campaign by federal officials which, they say, represents government expenditures through June 28 connected with the anti-poverty demonstration. One item in the bill was \$159,774 for national park policemen, assigned to Resurrection City. The Rev. Andrew M. Young Jr., who took over the leadership when Abernathy went to jail, shrugged off the bill and said it was "a very small cost to pay for educating the nation about the problems of poverty."

SCLC probably will launch boycotts of downtown merchants in about 40 of America's largest cities, a spokesman announced at a jammed church rally only a few hours after Resurrection City was closed and hundreds arrested.

The Rev. Jesse Jackson, once "city manager" of the city, said the closing may well have been "a blessing in disguise." By this he meant that now the campaign can be widely diffused throughout the nation.

The Negro clergyman told close to 1,000 persons jammed into a church that if the "pain" the poor suffered in America is not "redistributed" to others, "then we will pull down the vitals of the city with us."

In his speech, Jackson said Pharaoh — the government — "had the power to evict us from Resurrection City, but he doesn't have the power to stop your desire to be free."

At one point he said:

"Tonight our city is under siege. Our city has been taken over by more than 3,000 military police from Pharaoh's army. Pharaoh has attempted to occupy a city, but we know he knows nothing about it but its location.

"(He knew it) by looking from his telescope from 1600 Pennsylvania Avenue (White House) across the Reflecting Pool — Pharaoh saw plywood, but the foundations of Resurrection City were not made by hand. Resurrection City is at best an idea.

"The real problem that the military had is that it attempted to take its fist and smash the wind. They tried to take a bulldozer and turn around an idea."

So the Campaign, and Solidarity Day when 50,000 whites and blacks marched to support it, was a bust as far as doing anything for the poor is concerned. But the deplorable conditions remain.

The Commission on Civil Disorders stated months ago: "This is our basic conclusion: our nation is moving toward two societies, one black, one white—separate and unequal." Unless drastic and costly remedies are begun at once, the commissioners unanimously agreed, there will be a "continuing polarization of the American community and, ultimately, the destruction of basic democratic values."

That could happen very soon. Militants, and they are not all black, maintain that non-violence is unrealistic. The rich and powerful, they insist, are not going to give up these things willingly and SCLC leaders were silly to think that poor people could be structured out of

poverty. The crisis, in cities and elsewhere, is caused by the lack of power of the blacks, the poor and other minority groups.

These militants, seeing the failure of the Poor People's Campaign, will remember the words of King and Abernathy when they asked for the chance to demonstrate the power of non-violence.

So do not be surprised if that Somebody who gave us a very cool June now gives us a very hot July and August believing, as He must, that in one way or another we must be made to "Let My People Go."

A Want of Hope

By John M. Gessell

*Professor and Assistant to the Dean
School of Theology, Sewanee*

IN A TIME when people are running out of hope, I find I must struggle with the possibility of hopelessness and its meaning. What I say is said in fear and trembling, not only because of the continuing crisis and the suffering of our people and our country, but because I find a want of hope always happens when we try to put our hope in the wrong places. I also speak with diffidence because part of my struggle became that of self-examination. I had to confess my own complicity before I could seek a sure ground for the possibility of a renewal of hope.

The first thing I noted was a serious difference between profession and practice. This makes us uneasy and we often call people who exhibit this difference hypocrites, revealing our scorn. But many of us now know that we, too, are guilty of this hypocrisy, for we who are white do not practice what we profess. And I must confess that I have little hope of seeing us change very much. I am possessed by a shortage of hope.

But this is a complicated issue and is worth more than the time it takes to call names. In 1967 Rap Brown said that if things didn't change, he was going to burn the country down. This need not have surprised us. Negroes have been trying to tell us this over and over again. We have all been warned. In 1964 Martin Luther King wrote a book called *Why We Can't*

Wait and in 1962 he wrote the famous "Letter from Birmingham Jail", only to be told that he wanted too much, too soon, at the wrong place.

James Baldwin's *Blues for Mister Charlie* dramatized the conflict between white and black in starkest terms. Shortly before that he had written *The Fire Next Time*, and next time is here.

Let's look then at the problem we've got. This reading from *Blues for Mister Charlie* might help us see it.

Richard: I'm ready. Here I am. You asked me if I was ready, didn't you? What's on your mind, white man?

Lyle: Boy, I always treated you with respect. I don't know what's the matter with you, or what makes you act the way you do — but you owe me an apology and I come out here tonight to get it. I mean, I ain't going away without it.

Richard: I owe you an apology! That's a wild idea. What am I apologizing for?

Lyle: You know, you mighty lucky to still be walking around.

Richard: So are you. White man.

Lyle: I'd like you to apologize for your behavior in my store that day. Now, I think I'm being pretty reasonable, ain't I?

Richard: You got anything to write on? I'll write you an IOU.

Lyle: Keep it up. You going to be laughing out of the other side of your mouth pretty soon.

Richard: Why don't you go home? And let me go home? Do we need all this . . . ? Can't we live without it?

Lyle: Boy, are you drunk?

Richard: No, I ain't drunk. I'm just tired. Tired of all this fighting. What are you trying to prove? What am I trying to prove?

Lyle: I'm trying to give you a break. You too dumb to take it.

Richard: I'm hip. You been trying to give me a break for a great, long time. But there's only one break I want. And you won't give me that.

Lyle: What kind of break do you want, boy?

Richard: For you to go home. And let me go home. I got things to do. I got — lots of things to do!

Lyle: I got things to do, too. I'd like to get home, too.

Richard: Then why are we standing here? Can't we walk? Let me walk, white man! Let me walk!

Lyle: We can walk, just as soon as we get our business settled.

Richard: It's settled. You a man and I'm a man. Let's walk.

The Negro is a man and he knows it. This is the issue. The problem is complicated, but the issue is simple. He says that he will no longer worry about white men's feelings, and that he will never again beg for what belongs to him by right, and that in his new-found manhood he is not afraid to die.

Occasion for Violence

NEGROES are trying to remind whites that the white man is the occasion of violence, and whites are committed to violence in dealing with blacks and their problems of prejudice, discrimination, and poverty. For example, we all know about vicious police dogs snarling at children; the spraying of Mace in the ears, eyes, nose and throat; the use of the electric prod in sensitive places; and the destruction of food crops and burning babies and old women with napalm in Vietnam. The white man's presence is violent.

In one of our major cities half of the population is either black, or in the poverty class, or both. Following its riot, in which only black people died, it has made no effort to rebuild, but is investing money and men in building up police weapons stockpile.

"Can't you hear what we're saying," they cry, "in the looting and burning?" — a black supplication to the white community before it's too late. But many of us respond with fear, contempt, complacency, and live each day and make our plans as if nothing much were happening, apathy as usual as someone has said.

Our words don't seem to mean anything anymore. We say and write things that are anti-Negro and say that we are not racists. We say we care, but don't act like it. We say we are involved in our way. But our way in non-involvement, a neutrality that transcends both sides.

The Way of Death

WE SAY we are against violence and for "law and order." But we are personally violent and condone official and legal violence. White police

may be violent by their very presence. Law and order is only one of several social values which we must maintain. Without freedom and justice, law and order is a tyranny which will fasten itself on us all.

The white establishment seems determined on war, a war in which millions of blacks and whites will be destroyed. The white establishment knows that it can "win" this war despite the cost, and would be willing to destroy the country in order to keep from having to make any concessions or to give up any privileges. And so we are becoming polarised.

But this is the way of denial and death. Why are we so exercised by the alleged lawlessness of Negroes, as, for example, Martin Luther King, who was said to have declared an injunction illegal and planned to march despite it? Why are we not equally inflamed by the lawlessness of whites who hold in contempt the civil rights acts of the national Congress, and who declare themselves unwilling to accept its open housing and voter registration provisions? They flourish shotguns and, indeed, commit murder and are not brought to justice. They encourage and condone police brutality, and are without concern for the plight of the poor, whom they rob with impunity. We are racists and grind the faces of the poor until they are near to the ignition point of their anger. There is a want of hope in the land.

Wordsworth in one of his ecclesiastical sonnets wrote: "Give all thou canst; high Heaven regrets the lore of nicely calculated less or more." It is no longer a time for nice calculations. Pre-war polarisation means that we must choose now which side we will be on.

I've searched in vain for a third alternative. It may be too late now to find one. The time for choosing is here. I wish it were not so, but it is. When I choose, I hope I will choose to fight on the side of the poor, black and white, together with those who are sworn to seek justice for the poor and to stand against those who would rob them by legal means.

That side will almost certainly include some looters, arsonists, rapists, and liars. I am sorry, but it is part of the agony which I will have to accept. And both sides will include such people. The side which I hope to choose is the side

which will try to fight for those things which are life-enhancing and against those things which are life-denying.

Why do we equivocate? As long as one man is in bondage, I am not free. As long as any suffers injustice, I am unjust. As long as anyone is in poverty, I share his plight and am part of his suffering.

There can be no honest quarrel about human rights. The only argument is about how to extend to those who have been and are now being robbed of them.

Where There is Hope

AND SO we do not practice what we profess in the creeds, in our prayer book liturgies, and in the statements of the Churches. We do not practice what we profess when we say we believe in the Bible. We equivocate, we squirm, we use shibboleths such as "making progress." Progress is not enough for a man who watches his family starve and who is helpless to alter his fate.

There is a shortage of hope. The shortage is caused in large measure because the white establishment is determined that nothing shall change; determined, if necessary, to declare and to wage war in order that nothing shall change. Unless we who are strong will in our strength suffer change, we are all lost.

In a time when hope is in short supply, what, then, shall we do? The psalmist has taught us

to say that our hope is in the Lord. If this be true, then in a time of a shortage of hope there is still an abundance.

God is our hope and gives us hope. There is no other hope left. The Lord of hope can now be only him who is the ground of our confidence when all other grounds have disappeared. On this ground we can venture to walk, and we can comfort one another with these words of the Apostle.

For the spirit you have received is not a spirit of bondage leading again into a life of fear, but a spirit that makes us sons, enabling us to cry to God as our father. In that cry the spirit of God joins with our spirit testifying that we are God's children, and if children, then heirs. We are God's heirs and Christ's fellow heirs, sharing his sufferings now and his glory hereafter.

Holy Matrimony

Hugh McCandless

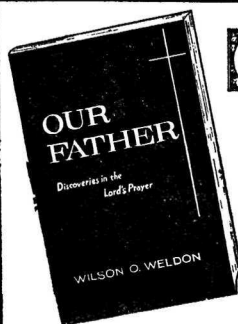
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Bishop Stephen F. Bayne was chaplain. The Rev. Robert E. Terwilliger, director of Trinity Institute, arranged the program and conducted it.

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