

The **+ WITNESS**

JUNE 12, 1969

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Story of the Week

Demands of Black Manifesto Get Action From Council

★ Presiding Bishop John E. Hines appointed a special committee of the church's executive council to assess the issues growing out of the Black Manifesto. Bishop Roger W. Blanchard of Southern Ohio was named chairman. The group will consult with the church's union of black clergy and laymen before reporting to the council.

The Episcopal Church was the first religious body to receive from James Forman specific demands based on the manifesto, which asked \$500 million from white churches and synagogues.

Sixty million dollars was asked of the Episcopal Church, along with 60 per cent of its income from property and investments.

The day before the special committee was named, the P.B. told the council that the language and basic philosophy of the manifesto are "calculatedly revolutionary, Marxist, inflammatory, anti-Semitic and anti-Christian establishment, violent, and destructive of any democratic political process."

He judged that this was done to "overwhelm the institutions to whom it is directed. It was not surprising then that throughout the white establishment the immediate response was — with few exceptions —

one of outrage, furious hostility and disbelief."

Bishop Hines said he hoped the Episcopal Church was the first to receive the manifesto because it had "made recognition of the desperate situation" in which many black, brown and white people are caught.

He noted that no commitment binding the church to a response had been made, but said that he felt it "proper and right that this executive council should make an appropriate response to this confrontation."

Bishop Hines voiced hope that the response would avoid either "blind fury" or "frightened submission." He said, "There is no reason to edge toward the panic button."

Bishop Hines suggested that the council consider raising \$10 million over the next five years to increase the church's response to the needs of suffering and oppressed people.

After appointment of the special committee, Bishop Blanchard told the press: "Sure the situation is lousy, but the church has committed itself to a \$9 million urban crisis program and other projects. We have to keep working at this. I don't like the feel of 'black-mail.' I don't like price-tags."

He said that he could not "buy" the Forman "package,"

but "I can buy his insistence that the church not neglect poverty and related problems."

Charles V. Willie, a black sociologist from Syracuse University, and a committee member, said that the discussion of the manifesto provided opportunity for the council to have contact with the Episcopal black caucus. Of 283 black Episcopal clergymen, 200 are in the group.

In addition to Bishop Blanchard and Willie, members of the special committee are Charles M. Crump, Memphis attorney; Mrs. Harold Sorg of Berkeley, Calif.; Emmett Harmon, a Liberian government official; Houston Wilson, a Georgetown, Del., layman; the Rev. Stephen R. Davenport of Harrold's Creek, Ky.; John Coburn, president of the House of Deputies; Clifford P. Morehouse, former president of Deputies, and Bishop Bayne.

Bishop Blanchard, in an address earlier in the month to the convention of his diocese, said he would not endorse or accept "in any form" the manifesto. "We will not capitulate to any form of militancy espousing violence, anti-semitism, destructive of the democratic political forces," he told delegates.

He said whites had dealt with "our black brothers . . . for the most part in an un-Christian manner" in the last 400 years, but it is unlikely the Christian community "can ever repay the past, that is, make reparations

for past generations by any calculable sum."

He told the convention: "We will keep our attention on the real issues, injustice and poverty, and not be lured away from these by the 'rhetoric of violence.'"

"We will continue to negotiate with recognized, responsible local and state groups, proposing responsible demands for 1969 or for long-range projects for the advancement of the blacks . . . We will, in other words, deal as an institution, the diocese, rather than through individual parishes, with well defined local and state bodies . . . This must be made clear."

Where possible, he said, "we will respond on an ecumenical and interfaith basis . . . this will be our goal."

The convention supported the position, which was also commended by the council at its meeting in Greenwich, Conn.

Later in the meeting a nine-point "Response to the Manifesto" recognized the "continuing poverty and injustice and racism in our society" and called the church's attention to the problems cited by the manifesto.

The response, essentially a defense of the church's programs on behalf of black and poor people, was prepared by the committee which met with the Rev. Quintin Primo, president of the union of black clergy and laymen, and the Rev. Lloyd S. Casson, a member, both from Wilmington, Delaware.

Neither of them was happy with the document. But they agreed with committee members that it was a compromise reflecting the refusal of some Episcopal leaders to react "under pressure" to the Forman demands.

Students from Voorhees

Four embattled black students from Voorhees College, Denmark, S.C., received support

from the council in their effort to have charges dropped against 35 students arrested — because of a campus seizure — after they had reached a pact with college officials.

Bishop Hines was voted "full power" to offer "pastoral counsel and advice" and to act in the council's behalf with all parties involved.

Members of the council offered to post bail totaling \$1,800 for several of the students whose families have not been able to raise the needed sums.

In a separate action the council expressed its consensus that it appeared that charges should be dropped by the state of South Carolina. Charges ranged from criminal trespass of occupied building to concealment of weapons by students involved in a late April campus protest.

"We feel it is immoral to view these Episcopal students as criminals and that the Executive Council should intervene," said Samuel Mintz, a student. The group of 35, according to Geraldine Reed and Robert Wright, could face up to 30 years imprisonment on some charges. Gov. Robert McNair "wants to make examples of these students, he wants to kill these students," Mintz charged in addressing the Episcopal policymakers.

The students held that on April 29 they negotiated an agreement with President John F. Potts of the college to meet a series of demands by Sept. 1. These included stipulation that no criminal charges or disciplinary action be brought against those who earlier seized three buildings, that a permanent physician be named to the campus and that students have better living conditions.

After the pact was reached and the buildings were released students said, national guardsmen and state police took over

the campus and made the arrests.

Grants Voted

Grants totalling \$175,600 were voted for the special program, setup by the last General Convention. One for \$6,600 to to the human rights project of Jackson, Miss. was debated for an hour and was approved by a 13 to 12 vote. Charles Crump of Memphis said it was not wanted by church people of the state and that it also violated the non-violent clause in the guidelines of the program.

A grant of \$20,000 was voted to the fishing coop of Hilton Head, S.C., also after long and heated discussion during which Bishop George Murray of Alabama said that there had been inadequate consultation with the bishop of South Carolina.

Reports

Reports on the laity with emphasis on the role of women; recruiting youth; white racism; salaries of clergy were presented but action in most cases deferred until the December meeting of the council.

CHURCH NEWS NOTES

Edited by W. B. Spofford Sr.

CONTROVERSY flared at the WCC consultation on racism when a militant Guayanese, Roy Sawh, shouted at the Archbishop of Canterbury and stalked out of the London meeting.

The incident occurred soon after Archbishop Ramsey took the chair for a 90-minute panel discussion on the role of the churches and the WCC in eliminating racism.

Sawh, chairman of the black power party and executive member of the black peoples alliance in Britain, had intended to ask a question of Merlyn Rees, a junior member of the Wilson government, who had spoken on government assistance for urban

EDITORIAL

Blacks and Violence

WHATEVER CHURCHES eventually do about the Black Manifesto, there is no question that James Forman and his followers have laid down a challenge that will have far reaching results.

While the demonstrations were still front page news, the Presbyterians at their assembly in San Antonio voted to raise \$50 million for black economic development and related projects. What our Executive Council did is reported on page three but those who voted favorably are well aware that it is inadequate.

Union Seminary had a 24-hour occupation of the administration building by white and black students and left only after the directors voted to invest a half million in Harlem and to raise another million and put it at the disposal of the seminary's black community, including students, faculty, alumni and directors.

Cain Felder, leader of the Union sit-in, is now full-time director of black Methodists for church renewal and has said that "most blacks see the manifesto as eventually leading to a restructuring of Protestant churches. The Methodist black caucus seeks to raise \$300 million from the 10 million U. S. Methodists for black development, and when you divert this sort of money, certain structures must inevitably die off."

"Our long-run objective is to alter church structures so that they become effective means for reconciliation," he said. This could mean, for instance, he said the "discrediting of foreign missions and merging evangelism departments with social action."

The idea that demands for reparations can be an opening wedge for massive structural changes was also endorsed by the Rev. Stephen C. Rose, a white Presbyterian author and editor.

He suggested, for instance, that the consultation on church union, which is attempting to merge nine Protestant denominations into a single 25 million-member church, could use the reparations concept to bring about the dismantling of existing mission boards that would be necessary for church union.

Thus far, virtually every favorable response to black demands by the Protestant churches has involved the raising of new funds for black development rather than the diversion of existing efforts.

In addition, none of the churches has designated funds for Forman or the national black economic development conference that he represents. The only funds it has received as a result of recent events were \$3,000 from students at Union.

In an interview, Forman acknowledged that this was a problem the conference had to solve. He said, "It's the old game of whites picking and choosing their own black leaders."

While all this was going on forty churchmen and an equal number of consultants from around the world held a consultation in London on race sponsored by the WCC and discussed, among other things, whether violence was justified in bringing about social change. Black speakers maintained that violence is often the only weapon available to oppressed people.

The Rev. Channing Phillips of Washington, D.C., said that the church ought to aid and abet the only power available to oppressed blacks — violence. "The one thing that blacks have learned," he declared, "is that the quickest way to bring attention to a problem of injustice is destroy the oppressor's property."

Said Nathan Hare, chairman of the department of black studies at San Francisco College: "Black revolutionaries are faced with the job of compelling whites to eliminate racism and halt the de-humanization of American society. This could be the salvation of humanity."

A report on the consultation written about half way through is in our news pages. By the time it adjourned it can be said that recommendations going far beyond present church policy on racism were adopted.

The mood of the group is perhaps best revealed by the fact that they set aside the agenda in the closing hours to listen to a group of American students read "A Declaration of Revolution." They gave the churchmen an ultimatum that by eleven o'clock the next morning it should agree to (1) establish a legal defense fund for political prisoners: (2) support liberation movements in Africa, Vietnam and Latin America: (3) establish an international publishing house to document the liberation struggles.

So threats of revolution, violent and non-violent, starkly underlay the sessions of the week-long consultation.

Look for a hot summer.

Why I Am Not Leaving The Church

By John M. Krumm

Rector of the Church of the Ascension, New York

SOME WEEKS AGO one of the most widely known bishops of the Episcopal Church, Dr. James A. Pike, an acquaintance and friend of many of us in New York where he had lived and worked for more than ten years, announced in a national magazine article that he was leaving the church. He is not going to join any other church nor to found a new church. He is going to continue what he calls his "studies" in the person and work of Jesus and in psychic phenomena. He is going to be what he calls "an alumnus" of the church. Quite understandably, the response of the Episcopal Church to this challenge has been a quiet and even a muted one. Some of the considerations in a matter of this sort are highly personal ones, having to do with the temperament and problems and personality traits of the individual involved, and no one wants to discuss such matters in public.

But I am convinced that something needs to be said about the questions he raises. He himself insists that he is just one example of a widespread problem today about whether a thoughtful, conscientious, open-minded, liberal person can any longer support the organized institutional church. "My personal problems with the church," he writes in the magazine article, "are of importance only in that they point to the reasons for the increasingly evident decline of the church."

That is a topic that it seems to me we must think about together — and think about as earnestly and agonizingly and urgently as we can. So without reference to the personal questions surrounding the decisions of any single individual why are you and I not leaving the church? How ought we to look at the whole question of church life in these days? If we are in decline, what response short of abandoning the church altogether ought we to make? I think the decision of James Pike is a good occasion for you and me to think about how we would answer these and similar questions. So this article is not so much a direct reply to Dr. Pike as it is a look at the problem he represents and raises.

PERHAPS WE OUGHT to begin by saying a word about the facts. Is the church really in decline? There are some reasons — mostly statistical — to suggest that it is. Dr. Pike mentions some of these statistics. We are not as a national Episcopal Church growing as fast as once we did and indeed not as fast as the population is increasing. Financially, people are giving proportionately less to the national church than they once did — a cut of 12 % in the national church's budget is cited by Dr. Pike. I am afraid I am not as much disturbed by these figures as Dr. Pike thinks I ought to be. Statistics are never a safe indication of renewal and growth in matters of the spirit. Indeed, I would be surprised if the process of change and renewal in the church did not result — at least temporarily — in frightening away some of the more timid and superficial church members.

I received an expensively printed brochure from a group of Episcopalians with headquarters in Texas who are withholding money from the church not because they think the church is lagging behind in change and renewal but because it is moving too fast for their taste. Indeed, among the supporters of this movement are several people who have been conspicuous in attacking Dr. Pike! So apparently, some of the financial decline he points to is because we are moving further in the direction he would want the church to move rather than ministering to the status quo. In any case, I have always taken seriously the story in the second book of Chronicles where David's desire to take a census and see how many Israelites he can count is described as a temptation from Satan. The church is not a business enterprise, dealing in dollars and cents and in numbers of satisfied customers. The church often grows by desperate spiritual struggles in which many supporters fall by the way side. The liveliest church is often the church where there is much restlessness and agitation and disagreement. When the prophets of Israel were stirring up the people and causing dissension and when Jesus of Nazareth was overthrowing the money-changing tables in the temple, organized religion was proving its power and its vitality and its ability to change and renew its life. No one was ever more violently attacked by the organized church of his day than was Jesus of Nazareth, but rather than abandon it he set about to renew and change and transform it.

Great Changes Taking Place

THE SECOND THING to notice is something we have already mentioned — great changes are taking place within the church as proof of its vitality and responsiveness to new situations. Dr. Pike himself describes how a committee report encouraging bold new ventures in theological re-statement was passed at Seattle by the House of Bishops with only one dissenting vote. We are committed to a time of trial and experiment in new forms of worship, and my prophecy is that we will see even bolder and more radical changes in the next few months and years.

To prove its sincerity about commitment to a new dignity for neglected and oppressed racial and ethnic minorities, the National Episcopal Church has committed a substantial percentage of its budget not for its own expansion and promotion but for building up movements of these peoples which promise to involve them more effectively in the processes of improving their life. Not all these changes are popular — and, of course, in many of them the church will make mistakes and will blunder sometimes seriously. This is the price of making changes. Many of the members of the congregation I serve dislike these changes and resent them, but on the whole we have accepted the need for them even as we disagree with the form they take.

The church has always been changing and moving forward. That is what the gospel is talking about when it puts into the mouth of Christ those words about the coming of the Holy Spirit. As a modern translation of the gospel puts it: "The Spirit of Truth . . . will guide you into everything that is true . . . He will bring glory to me for he will be drawing on my truth and showing it to you." One scholar has suggested that St. John is here defending his own version of the story and teachings of Christ. You must have noticed how different the story and teachings of Christ are in St. John's Gospel from the other three older Gospels. By the time St. John wrote his Gospel the church was launched fully out into the Gentile world and no longer lived within the circle of Palestinian Judaism. So John borrows the language of that Hellenistic world and translates Jesus' ideas and teachings into that language. As the scholar I have referred to puts it: "(St. John) is perfectly aware that much that he sets down as Christ's teaching was not actually uttered in that form by the historic Jesus." What he does claim is that this Gospel he writes is in

the authentic spirit of Jesus — what he means to the new world in which the church now finds herself.

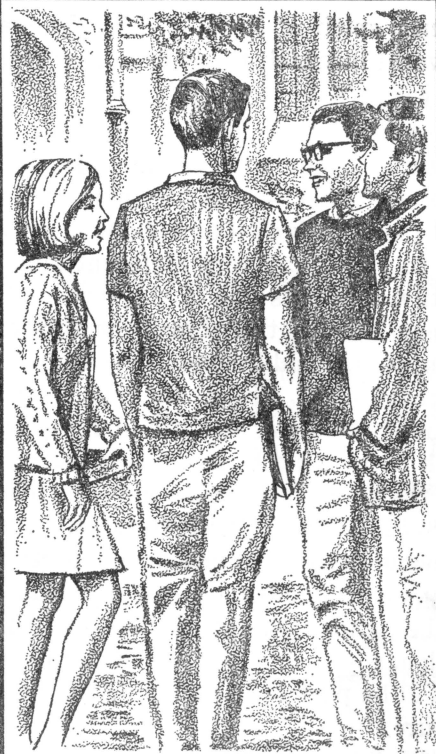
I am convinced that this is what is happening to the church in our time. The spirit is taking the things of Christ — his life, his teaching, his death and resurrection — and showing us what it all means in a new and very different kind of day and situation. That is one of the reasons I would not think of leaving the church at this exciting moment in its life and history. I want to be part of this process by which the spirit of Christ changes and transforms the life of his people. If the church showed no signs of responding to the spirit in these ways I would have to follow my friend Dr. Pike out of its fellowship. But as I see it, the church is in an uproar and a revolution, and in my own middle-aged and cautious way, I want to be where the action is — to borrow a popular slogan — and to help experiment and evaluate and be part of the shaping of the church of the future.

Meeting Jesus Christ

THE THIRD THING I want to say has already emerged in what we have been talking about — I must be a part of a group of people where Jesus Christ is remembered and encountered and shared. One of the striking things about Dr. Pike's article is that he talks a great deal about Jesus Christ and indeed announces that "he is strikingly relevant as a model for the kind of man struggling to come of age in this time of crisis." Now Dr. Pike, thanks to the generosity of the Center for the Study of Democratic Institutions in Santa Barbara, is going to have leisure to meditate upon the person of Jesus Christ and his meaning for the world.

But for the average man or woman who is having to earn his living or keep house or do the usual business and chores of the world, the only place and the only time where Jesus Christ is sharply and directly remembered and encountered and shared is in the life of the church. Of course, the average man or woman meets Jesus in his work, in the people he lives with and loves and cares about and works for — but he meets him there because he has met him unmistakably and directly in the Bible and in the life of the church and in the holy communion. Dr. Pike says he is going to be an alumnus of the church — enjoy its benefits but no longer consider himself a part of

(Continued on Inside Back Cover)



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PEOPLE —

(Continued from Page Six)

extend credits to South Africa. The three banks are members of a group of U. S. banks that extend a \$40 million revolving credit to the country. The church committee said it was their opinion that the credits did not better the lot of blacks.

JUNIUS CARTER, rector of Holy Cross, black congregation in the Homewood area of Pittsburgh, walked out of the diocesan convention with six other delegates. The action was taken when a resolution calling on church people to resign from segregated organizations was defeated. Said Carter: "This is sad. This is hypocrisy. We are still practicing the same white racism we did 20 years ago." Bishop Robert Appleyard adjourned the convention and "hoped" for its recall within two weeks. He said, "We are Christian people and our fellowship has been broken. We have no right to continue as a body." The clergy and laymen voted separately on the resolution. The clergy voted 61-7 in favor but the laymen voted 79-68 to reject it. Carter said he asked permission for the walk out. Bishop Appleyard granted it and then told delegates, "We all had better say our prayers." The convention, then recited the "Confession."

GRENVILLE C. WOOD JR. will be dean of Virginia Theological Seminary commencing in Sept. The 47-year-old educator is presently chaplain at the seminary at Sewanee, Tenn.

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THE WITNESS

WHY I AM NOT LEAVING THE CHURCH

(Continued from Page Nine)

it. Dr. Pike ought to know by this time that no alumnus is allowed to be quite so nonchalant about his alma mater. An alumnus is still very much a part of the institution where he studied. He comes back to share in its life. He takes part in continuing education under its sponsorship. He certainly is expected to share in its defense and in its support and to help it move forward into new paths of service and usefulness. No alumnus ever "leaves" his college in the sense Dr. Pike proposes to leave the church. I am afraid he chose the wrong word.

He Speaks to All

IF WE WOULD only be sure to define the church as the creed defines it—"a communion of saints"—a group of people in the process of being changed and transformed and saved by the spirit of Jesus Christ—we could not speak lightly of leaving it. If you are annoyed about bishops—so are a lot of people. If you are disturbed by creeds and formal prayers—so are a lot of people. If you are dismayed at the hypocrisy and compromises of the church on great issues such as the militarization of our society and our continuing neglect of the poor and disadvantaged among us and our stubborn racial discriminations—so are a lot of people.

But in this stumbling, often stupid, half-hearted, confused, and uncertain group of people there stands the great figure of Jesus Christ and do we dare abandon him? He shames our hypocrisy. He makes our stuffiness and timidity unbearable. He summons us to greater freedom, greater compassion, greater imagination, greater faith and hope. He does not make us comfortable in our old ways of life, but then neither, I think, does he quite endorse all that is proposed by eager but often ill-informed people in the name of change. Wherever we stand in the movements and changes of our day—and some of us stand further right or further left than others, of course—Christ has something to say to us.

He has something to do for us to lift and convert and transform us. To the more slow-moving he reminds us that God is always a God of the future, a God who brings new life out of the death of old forms of life, a God whose kingdom of justice and love and brotherhood will and must prevail in history finally. To the eager and the vociferous advocates of violent change he reminds

us that there is a cross on the horizon of the future, that man's plans and ambitions and purposes have discouraging and appalling set-backs, that no revolutions ever quite work out as their advocates think they ought.

This man on the cross, this man risen from the dead, speaks and reassures and rebukes and strengthens and welcomes us all. Because this is his church finally and after all is said and done, because he is alive among his people, remembered, present, stirring and working with us, I am not dismayed when the church is not abreast of him and fully responsive to his purpose. It never was—not even on the first Easter or the first Whitsunday. I cannot leave him unrepresented in the world no matter how sadly I fail to represent him adequately. I come to the holy communion to be deepened and steadied and renewed, assured that he can do something good and useful through me as he has done through other weak and foolish men in all generations. That is why I am not leaving the church.

Words to Avoid

By Benjamin Minifie

Rector of Grace Church, New York

IT HAS BEEN SAID there are two words to be avoided in marriage. One is never. In moments of exasperation it is so easy to exaggerate and say to one's spouse, "You never stop talking when we're out." Or, "You are never on time." Each of us can think of similar statements spoken angrily or at least testily in off moments. At best they are half truths, and they result only in compounding the problem.

The other word to be avoided in marriage is always. This too, when used on occasions of vexation—and what couple escapes such temptations—can be incendiary. What man or wife has not said to the other in a moment of impatience, "You always interrupt me." "You are always extravagant when you shop." "You are always finding fault with me."

Avoid these two adverbs in the holy estate of matrimony, avoid them when you are out of sorts with each other: never and always. Then they are apt to be used loosely and extravagantly, only making for further estrangement. Pray for your marriage. Monogamy can mean fulfillment for man and wife, and it provides the security and fullness of relationship which children need. But it takes the grace of God and the utmost commitment of two people.

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