

# The **+** WITNESS

I FEBRUARY, 1970

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## Editorial

### Facing Facts on Seminaries

## Articles

### Lent: So What?

George W. Wickersham II

### St. Paul's, Richmond Looks After Itself

John S. Spong

NEWS: Theological Education Board Proposes  
Five Centers. Bishop Hines Defends Grants  
Made by Special Program

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## FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa. 18657***Story of the Week****Theological Education Board  
Proposes Five New Centers**

★ Restructure of the eleven seminaries of the church into five theological centers is being recommended. The proposal of the board for theological education was revealed by the Rev. Almus M. Thorp, its executive director. Financing is a key reason for the anticipated change.

Speaking at St. James church, New York, he said that even five centers may eventually prove to be excessive. Thorp indicated that the accredited institutions in the continental U. S. have been informed of the board's recommendation and have been asked to begin talks aimed at better utilization of resources for theological education.

Thorp reported that the existing schools have about 1,000 students, a figure fairly constant in recent years. Sizes range from 32 students at Bexley Hall, Rochester, N. Y., to about 200 at General Seminary, and Virginia Seminary.

The former dean of Bexley said that the enrollment decrease was not so much a problem as "too few seminarians in too many schools."

Study of the future of theological education in the church has been under way for some years. The board of theological education was established after a report was presented in 1967

by a committee headed by President Nathan Pusey of Harvard. The report generally endorsed the "theological cluster" idea.

Thorp said frankly that a lack of money is a critical issue in trying to maintain the seminaries. He explained that the schools almost literally had to go begging since there was little provision for members' regular contributions to assist them. He said this situation was not the case in other denominations.

Special theological education Sunday offerings last year, he added, were off 5 per cent from the two previous years. He expected that the same decrease would result this year.

The combined endowment of the eleven seminaries is not more than \$45 million, he said, and is "nearly static; gifts from foundations and individuals are static; and national church giving itself is off by 6 per cent or more."

Thorp continued with more cold facts: The annual cost per student is \$5,600 and is expected to reach \$10,000 in five years. Institutional costs have doubled since the 1940s. Faculty raises apparently will have to be deferred indefinitely. There are no resources for new forms of education required by the modern world.

Thorp also spoke of the gen-

eral circumstances of clergymen and parishes. He said: "The cold facts show that over the past 10 years, the number of parishes and missions has decreased — by, some say, as much as 500 — while during the same decade the number of clergy seems to have increased by two or three times that. The cold facts are that half of our Episcopal churches have a total budget of \$22,000 with fewer than 200 communicants, and that the average cash salary for an Episcopal priest in this affluent age is \$6,500."

He explained that the board's recommendation was intended to enable the church to "move toward the support adequate for the education and training of men and women for leadership in this decade."

The proposal will doubtless go to the 1970 General Convention in Houston, although General is the only seminary under official church jurisdiction. The other ten could decide to seek merger independently.

The nine-member board, headed by Bishop Frederick J. Warnecke of Bethlehem, took the following action at its meeting January 12:

"In the light of our study of critical factors in theological education, the present resources and needs of our theological schools and the projected needs of the Episcopal Church for trained leadership in the decade of the 1970's, it is the considered opinion of the board that five

centers for theological education in the continental United States is an ample number. Indeed, it is recognized that, in the long run, such a number may well prove too large. The board, therefore, urges all those responsible for the administration of our accredited seminaries, quickly to initiate mutual conversations to the end that our institutional resources for theological education may be deployed to minister more effectively to the needs of the world today and in the future."

Commenting on the resolution, Thorp informs the Witness that "the board wishes only to assist all concerned as they meet, discuss and decide upon the course of action best suited to help us all in this immensely important enterprise."

### Berkeley and General

Approximately 25 of the 100 students at Berkeley Divinity School occupied the chapel to protest a board decision to explore the possibilities for merging Berkeley with another school.

The demonstration came the day after an announcement by the board for theological education.

Earlier, trustees distributed a letter from chairman Harold B. Whiteman Jr., saying merger would be sought because of "mutually strengthening benefits."

The displeased students said the round-the-clock sit-in would continue until trustees agreed to reconsider the merger issue and confer with student representatives.

Dean Samuel J. Wylie of General Seminary, told reporters that he felt both faculty and students there generally supported the board's proposal. Wylie said he personally gave total endorsement to restructure of education for the ministry. He felt merger moves would

strengthen clergy training and allow more financial support.

He did not see the likelihood of complete centralization of training. He said regional differences and a need for some variety justified several institutions.

## Bishop Hines Defends Grants Made by Special Program

★ The most accurate reflection of the strength of the church is not membership or statistics but whether the church "is under attack for its positive stance in the contemporary world," Presiding Bishop John Hines told an audience in Houston. "If the church is not under attack, then I'm always suspicious as to whether it is fulfilling its mission," he said. "If it is under attack, then I'm inclined to believe it is more vital than previously."

The bishop gave a series of lectures at the church of St. John Divine, which is marking its 30th anniversary. He is the former diocesan of Texas.

He predicted greater attacks, from within and without, on the church in the future. "The attack on the church is only beginning because the church is only beginning to be positive in its stance in the secular world," he said.

If Bishop Hines criteria are applied, his own denomination could be emerging as one of the more vital churches. Discontent has been evident in the Episcopal fold since GC II voted to raise \$200,000, above regular budgets, for black economic development.

At least \$43,000 has already gone to the Black Economic Development Conference, which seeks "reparations" from white churches and synagogues for

Wylie was asked if there was a possibility that the larger seminaries, such as his own, might consider moves. He replied that "even the larger schools would have to consider relocating for the good of the church."

"past injustices." Although it acted indirectly, and without endorsing reparations, the Episcopal Church became the first major religious organization to fund the BEDC.

Bishop Hines talked of the course of events in a lecture on "The role of the national church in a revolutionary age." He has consistently defended the action of the convention in voting funds for black development. "The church must be prepared to live with this type of tension," he said referring to local and diocesan controversy over the \$200,000 grant. Several parishes have called for Bishop Hines' resignation.

He said he expected the next regular convention, set for Houston in October, would be as turbulent as the one which met in South Bend last fall.

The Presiding Bishop admitted that the rift in Episcopal ranks over South Bend is "pretty deep." He said that for persons with "firm theological convictions" about proper areas for church concern, the rift would become deeper because "their whole theological stance is threatened by this action of voting the \$200,000."

While acknowledging the right of parishes or individuals to dissent from national church decisions, he criticized the "pocket-book rebellion." Those who disagree, he said, should stay within the church "and



rely on the power of the Holy Spirit to work out problems."

There are indications, added Bishop Hines, that the national church "will be affected by the withholding of funds," but he said it was not clear whether dissent or inflation might be more responsible for a drop in giving.

According to the bishop, three factors are behind the protest against the \$200,000 fund drive:

- People view black militancy and insurgency as beyond the pale of Christian decency; they cannot comprehend the reasons for militancy and demands.

- Members do not see social action as a legitimate undertaking of the church; they confine mission to liturgical observances and equate mission with personal salvation.

- Some, particularly in the south, think it is hypocritical to give funds to NCBC knowing the money would go ultimately to proponents of the manifesto.

The denomination, said Bishop Hines, refused to fund BEDC directly because GC II was unsure of the direction the organization would take.

He reiterated the rejection of "reparations," but noted, "I do not deny, however, that society is hurt and that the church has participated in this hurting. Not willfully, I trust, but the church bears a measure of guilt, certainly.

"I don't want to say that the actions of the national church have been absolutely good and constructive. There has been confusion and distortion everywhere. At the same time, the church, via its action in South Bend, has been much more on the beam in terms of mission than previously. We are beginning to understand the very high price to pay for discharging the mission Christ has given his church."

In other lectures, Bishop

Hines discussed the roles of individuals and parishes in the revolutionary age. An awareness of the current dilemma over the black economic development fund was evident in his addresses.

Speaking of the need of individuals to share "community," he said: "When there is a denial of the package identity (community), there is bound to be friction. We cannot select what we want from persons and from communities. The essence of community lies in a common heart . . . .

"The individual Christian may take exception to the church or regard it as inept, but the very criteria by which he is judging have been given him by the community which he is now free to sabotage."

He warned that parishes are facing the danger of becoming bastions into which members can retreat from conflicts and tensions. Bishop Hines urged vitilization of parishes, making them instruments of social change.

The bishop disagreed with those who want to write the parish's "death notice." He saw the parish as a viable form for the church of the future. The parish was defined by the bishop as a place where a great many people can concelebrate life.

## NCC ADDS MINORITIES TO COMMITTEE

★ Empowerment of minorities loomed large in the week-long January meeting of the General Board of the National Council of Churches, meeting in Tulsa, Oklahoma. Following out the strong emphasis on greater recognition of blacks, Spanish-speaking people, Indians, young people, and women, the board enlarged its executive committee to have more minority representation with the probability of further enlargement from the 27 of past years to a possible

maximum of 37. Theresa Hoover, new chairman of the nominating committee pointed out, however, that until the member churches themselves give greater recognition to minority persons, the committee's ability to make progress is severely limited. Miss Hoover, a Negro, is an executive of the United Methodist Church.

Much time was devoted to discussion of possible options for the future of the organization, which is facing both a crisis of identity and a crisis of financial support. Questions of priorities, of planning, and of funding, were taken up in a series of committee reports and staff papers, and finally remanded to a special committee of fifteen charged with presenting recommendations and alternatives to the June meeting. Minority representatives demanded and were granted a strong advisory voice in the selection of the committee. Mrs. Muriel Webb, director of experimental and specialized services in the Executive Council is the Episcopal member.

A statement on Nigeria offered support to the announced goals of its government of seeking reconciliation and reconstruction, and asked the prayers of American churchmen toward this end.

Work to strengthen Negro private colleges, nearly all church-sponsored in the south, was reported to the board, with an appeal for intensified support. The board passed a directive making the United board for college development, which conducts the program, a primary concern of the NCC division of Christian education.

One evening was devoted to a meeting of denominational delegations with Tulsa residents of their own church. Episcopalians meeting at St. John's Church had the advantage of including the president, Cynthia Wedel, in their delegation.

# EDITORIAL

## Facts on Seminaries

BERKELEY students who have occupied the chapel for a prayer vigil to protest the recommendations of the board for theological education are to be commended for their spirit and concern. Their slogan, Community and Diversity — Not Supermarket Seminaries, also is a good punch line. It is in line with the catalogue which states that the tradition of the Berkeley Community, where students and faculty and their families live and work together, has helped to give the school its distinctive character. It emphasizes the importance of disciplined Christian living. In theology it remains loyal to the best traditions of the past, seeking at the same time to foster a liberal and truth-seeking attitude toward modern life and thought.

We do not quarrel with that. But the catalogue also states that each student at Berkeley is subsidized to more than two-thirds of the cost of his education.

It is this fact that was faced by the board for theological education, not only for Berkeley but for all the accredited seminaries of the church.

General Seminary presents a telling point by stressing the obvious advantages incident to residence in New York. The students come into contact with church life at one of its great centers. There are unrivaled opportunities for study of religious and welfare activities as embodied in parochial organizations, philanthropic institutions and urban situations.

For this each student is expected to pay \$1375 for tuition, board and room. Actually the annual cost per student, pooling the eleven schools, is \$5,600.

Episcopal Theological School makes much of its association with Harvard University which has meant, among other things, that the training of the Christian minister must be in close relation to the scientific and philosophical thought of our time, and that the minister must be alive to the moral and social problems that concern modern life.

Each E.T.S. student is asked to pay \$1,645 for

tuition, rent and board for single students, plus infirmary and health insurance.

Similar stories can be told about all the other seminaries: Virginia, Philadelphia, Seabury-Western, Pacific, etc. All offer much, for which each student pays a relative small amount of the \$5,600 cost per student as reported in this issue.

John Deedy, managing editor of *Commonweal*, used the findings of our board for theological education as a springboard for an article in the *New York Times* for February 1.

He spells our facts about all the major denominations, including his own Catholic, which enables him to say that the dilemma of the Episcopal Church is not so unique as the board's findings suggest. "There is evidence," he writes, "that Episcopalians are merely facing head-on decisions which others, for one reason or another, are ducking."

His conclusion: "If fewer people are going to church, fewer people giving to the church, the churches' financial headaches can only be intensified. What alternative is there then except more of what the Episcopalians recommended for six or more of their eleven seminaries — board up the premises?"

The praying Berkeley students, in their devotion to the school undoubtedly, made some rather angry remarks. They demanded that all trustees resign or show just cause why they should not and called the recommendations "thoroughly inappropriate and blatantly illegal." The board for theological education of course is fully aware that, except for General, all of the seminaries are independent institutions. This is made abundantly clear in the action taken at their meeting of January 12, as elsewhere reported.

We further record the letter from Almus Thorp; "If, by any chance, people ask about the meaning of this, the board would appreciate it if you would indicate that it wishes only to assist all concerned as they meet, discuss and decide upon the course of action best suited to help us all in this immensely important enterprise."

Doesn't sound as if they were trying to jam anything down the throat of anybody.

— W. B. Spofford Sr.

# Lent: So What?

By George W. Wickersham II

*Rector of St. Luke's, Hot Springs, Virginia*

MY OPHTHAMOLOGIST is a good churchman. I always make a point of asking him how things are going in his parish. Consequently I was distressed during my last appointment to find him disturbed by my usual inquiry. He stopped everything, looked down at his feet and said, "I don't know. I don't go to church as often as I used to. I have gotten tired of being blamed for everything: Biafra, Vietnam, the racial crisis, student unrest, poverty. Apparently, they are all my fault."

My doctor was scoring some telling points. "I am still a deacon," he went on, "but whenever I have to pass the communion tray, I feel so guilty . . ."

When I left the doctor's office, I left it quietly.

We all carry a heavy burden. Instinctively we know right from wrong. Still, all of us are born selfish. These two conflicting characteristics of our natures make life difficult for us. I believe that preachers must be very careful before they try to make it even more difficult.

Here, then, is where we must begin. The remembrance of our sins is indeed grievous unto us, the burden of them is intolerable. Aside from the great issues of the day: Biafra, Vietnam, racism and so forth, all of us feel guilty anyway: so guilty.

Preachers do well to begin with this thought. They also do well to move as quickly as possible to the gospel. Gently, carefully, persuasively, they should endeavor to get across first to themselves, then to others, the good news that God understands the conflict in people and accepts it — just as a parent should understand and accept the immaturity of a child. The idea is that, between God and our response to him, we can be changed. We may grow up. That initial selfishness can be tamed.

## Impenitent Penance

LENT IS A SEASON of penitence. True penitence represents a desire to change. Webster defines it as "regret for offense committed; sorrow, accompanied with desire to atone." But what have people done with Lent? They have given up this or that, attended a few more services, read some extra chapters, beaten their breasts a bit and then, after Easter, forgotten the whole deal.

This is no good. It is insincere. All that it really amounts to is a way of kidding oneself: of pretending to get rid of the intolerable burden.

So Lent is currently in bad odor: and for another reason also. We have already mentioned Biafra, Vietnam, poverty, race and the other great issues of today. Most of us realize that issues of this nature have not always received the attention in the churches which they should have.

Not only did my ophthalmologist have something to tell me, but so did my optician. When I handed him my prescription, he hardly noticed it. After all, the baseball season was in the air and he was an old ball player. "And haven't the Negroes done a lot for pro ball?" he began, as if we had been talking for hours.

"I would say so," I replied.

"They say that Bill Thompson was the greatest ball player that ever lived," he rambled on. "Satchel Page was great, but he was young enough, old as he was, to get a shot at the majors. Bill was much too old by the time they took the colored."

"A crime," I interjected.

"When Bill was thirty," my friend continued, "John McGraw wanted to play him on the Giants as an Indian . . ."

That touched home. An Indian: O. K. But a Negro: no dice.

And the worst of it was that we all accepted it. I had been in the ministry eight years when Jackie Robinson came to the Brooklyn Dodgers. I do not remember the major leagues ever having been an issue. The churches were full of sermons on personal piety. The Episcopal churches were parading their sacraments. The Catholics were striving to make converts. The Protestants were busy stamping out tobacco, drink and "the dance".

"Is such the fast that I choose, a day for a man to humble himself? Is it to bow down his head like a rush, and to spread sackcloth and ashes under him? Will you call this a fast, and a day acceptable to the Lord?" Isaiah saw it at a glance, and somewhat before Jackie Robinson's time.

"Is not this the fast that I choose: to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free and to break every yoke?"

## Impious Piety

THERE IS NOTHING WRONG with personal piety. Surely it has its rightful place in our lives. But if it does not issue in a keen desire for justice and brotherhood, it is nothing more than an opiate. It is as insincere as a phony Lent.



Believe me, I am not in favor of the wild-eyed hippy approach to living. As far as I am concerned, it is non-living. But I must recognize that, to some extent at least, much of this sort of thing is a protest against the one-eyed morality of previous generations. We bore down heavily on personal behavior on the one hand and tolerated great social injustice on the other. While the pundits debated whether or not women should smoke, John McGraw had to try to pass off Bill Thompson as an Indian.

Our Lord was highly critical of the religious customs of his times. He saw that many of them were phony. When a man came to him with a withered hand, he knew that some were watching to see whether he would make a departure from decorum and heal on the sabbath day. With one question he withered his audience: "Is it lawful on the sabbath to do good or to do harm, to save life or to kill?"

What happened to the good old-fashioned Lent? Well, this is what happened to it: people in the church have been doing some thinking. If we give up candy, cigarettes, movies and dancing during Lent, do we also give up our prejudices, our intolerances, our blindness to injustice and our selfish aims?

Lent is a season of penitence. The important question is: for what are we penitent?

## St. Paul's, Richmond Looks After Itself

By John S. Spong

*Rector of the Parish*

THE 19TH CENTURY was a century of great optimism among Christian people. The slogan that adorned the walls of almost every church in America was that coined by J. R. Mott, "The evangelization of the world in this generation". To accomplish that goal Christians girded their resources. The missionary that went forth to evangelize in a foreign field was a noble hero. Women's organizations including the Episcopal Churchwomen were born as missionary societies to send supplies to a foreign field — money and clothes. Kenneth Scott Latourette, the great his-

torian from Yale, called the 19th century Christianity's greatest century for advance.

This missionary impetus and outreach even affected the policies of this nation. Dean Acheson, former secretary of state in the Truman administration, says in his recent book, *Present at the Creation*, that the confused and emotion charged China policy pursued by this nation in the 20th century was a direct result of the impassioned feeling and love created for China throughout this land by Christian people who dedicated themselves to support the evangelization of the Chinese people by missionaries who in the 19th century saw China as their greatest opportunity.

St. Paul's, Richmond, did not escape this wave of missionary excitement, and indeed stretched it into the early years of the 20th century. Before Walter Russell Bowie became rector of this parish in 1911, he laid down three conditions to our vestry. The 2nd of these was that St. Paul's must be willing to be a missionary church. In his autobiography he notes, "St. Paul's had given as it seemed respectably to work beyond its parish maintenance. But it had never given in proportion to its real possibilities. Did it want to move conspicuously beyond parochial involvement? Would it try to be a dynamo of power for all the church's missionary service everywhere?" The vestry accepted this challenge in 1911 and implemented it during Dr. Bowie's rectorship when the record showed that giving to missionary causes beyond the walls of this church moved up to 60% of the entire budget.

### A Fatal Disease

PERHAPS it began in the depression or the world war — who knows — but at some point in this century the interest of Christian people in the evangelization of the world began to wane and churches began to be much more local in their outlook. Giving began to shrink for those faraway causes. Concern also seemed to vanish. The church in America began to be infected by a disease called parochialism — a disease the major symptom of which is a lack of caring for the cause of Christ beyond that which affects your life directly. And this disease unchecked is always fatal. Archbishop Michael Ramsey of Canterbury pointed so powerfully to this disease and its consequences in Toronto at the Anglican conference in 1963 when he said, "the church that lives to itself will die by itself."

Our worldwide church leaders recognized this sickness at work within us. And with a mighty

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*Note: — The aim of the title given this article is to shock people into reading it. Our readers know that what happened in this historic parish is widespread and we are glad to present the talk this rector gave on a Sunday in January. — Mgr. Ed.*

effort to arrest it they called the church to learn about mutual responsibility and interdependence in the body of Christ — MRI we called it in American shorthand. This idea broke upon the church in this land in the early 1960's with a brilliant flash of momentary lustre and then it disappeared to be heard of no more — and the church in America revived for but a moment, then collapsed back into isolation with frightening symptoms of parochialism all around us — running the high fever of frenzied local parish activity that was in Shakespeare's words, "full of sound and fury signifying nothing."

When the church entered the arenas of social conflict in the 1960's, seeing here a new missionary frontier, the spirit of Christ was so weak in the lives of our people that they could not tolerate the pain — bear the tension — or light the dark streets of America in the name of Christ. They could not pay the price that this missionary enterprise required. Rather we retreated into local ghettos of indifference. We began to vote in ever so many ways for the influence of our church not to go beyond our walls — anything that did made us uneasy. We called it political as if such great causes as human justice, alleviation of poverty and peace were not in fact great moral issues to which the church through all ages had time after time directed her attention.

### Official Policy

FINALLY the death rattle of Christian influence has been heard in our day. It has come from those churches in this city and across this land who made it the official policy of their congregation to solicit and encourage the limitation of pledges to local use only. They did this with good intentions and they said for reasons of conscience. I do not dispute that — but I doubt seriously if they recognized the import of what they did. For an individual to limit his or her pledge is one thing. No one desires to violate an individual's conscience and such pledges must be honored by honest people, but for a church to sanction, encourage or solicit pledges for local use only is quite another thing.

It is to say officially — "We invite the members of the body of Christ to forget about anything beyond the walls of our church building. We encourage you to think locally. We invite you not to care about the rest of the world where controversy rages, where hunger and poverty are real, where

men live and die without the joy of the Christian faith."

In churches where this position has been taken, vestries in one stroke of the pen have allowed their congregation to die as a church. They continue living only as social clubs with religious trappings. A church cannot exist with a vision limited to the local level. Mission is as essential to church life as breathing is to physical life. Some leaders of churches who took this stand perhaps again without realizing what they were saying even had the audacity to boast that in this manner they had raised all the money they needed for the work of their congregation. But those who have the eyes to see looked at this phenomena of our day and they wept that the cause of Christ has come to this.

It reminds me of the story of the man who visited a very modern factory elaborately designed for the purpose of manufacturing grease. All of the latest grease-making machinery was in this factory. After the visitor's tour of the plant he said to the president. "You have shown me everything except your shipping department. Where is that?" "Shipping department?" the president responded. "We have no shipping department. It takes all the grease we manufacture to keep the machinery of this plant running."

How like the grease factory many congregations are today. Why are we surprised when our own young people say, "I see nothing about the church that is worthwhile. It takes up space. It doesn't pay taxes and it spins its own wheels meaninglessly in internal direction." "The church that lives to itself, will die by itself."

### A Big Drop

WHERE HAVE we failed? To what do we owe the bare flickering light that burns in our midst — a light that once was a mighty flame? We will be tempted to say that the church's entrance into controversial social questions has caused it. But history belies that face saving solution. The missionary spirit died long before the post war controversy was born. Our budget at St. Paul's last year showed but 27% going to the work of our church outside these walls. Already a steep slide from the 60% in the days of Russell Bowie. It will be lower in 1970. This year we have cut \$4,000 from our pledge to the diocese. The diocese faces a deficit of \$100,000. The work of our church on every college campus in this state is now in jeopardy. Borderline churches may have to be



closed. The diocese will probably cut the national pledge. Mission fields will be closed — Ecuador is the most likely candidate to face the knife first. Our newest, youngest and weakest missionary district. I go to New York to be a part of a committee to decide which missionary effort will be closed. I do not go in pride. There will be other ramifications — the price of church school materials for every congregation, rich and poor, will rise for we will no longer be able to subsidize them — and the Christian education of our children will be affected. Our contribution to the health of this nation by fighting to heal the racial breach will be reduced. Our church will be too little and too late to affect the life of this nation. And when our church's Christian influence diminishes you may be sure a vacuum does not arise. But some other influence rushes in to take our place. An influence probably far more alien and hostile to our way of life than any controversial measure the church could ever have sponsored.

And we will sit back amid the splendor of our church building, or comfortable in our suburbs, aware of the world's problems only academically — worrying more about the gyrations of the Dow Jones average than about human need. And the world will grow smaller by the minute and finally the day will dawn when we face in tragedy and pain the realization that we cannot escape involvement in the problems of this world. That there is no hiding place, that we cannot ignore and forget, our safety, our health, our freedom are increasingly but a part of the safety, health and freedom of all men. And then we will know that while we had

time we did not care, and now it is too late. Will we look back and be proud then? Will we brag about how courageously we stood up as Christians to the crises of the 1970's — or will we weep in shame?

### End of Influence

LET IT BE NOTED that when the world's need was greatest, when the tensions of the cities of this land were the highest, when the need for heroic leadership from Christian people was the most apparent, that at that moment the churches in the city of Richmond alone reduced their giving to the work of our diocese and national church by \$75,000, and the outreach of this church of ours to men abroad and at home was crippled beyond repair and the church died as an effective force on the world scene. Let it also be noted that we viewed this scene with not only peace but joy, for all our local needs were met. And our criticism of the churches involvement in the pain of our decade was registered, even though to register it in this fashion was to deal a death blow to our church.

Our little social clubs with religious trappings masquerading as churches, will not last out this decade, already our children are abandoning us. The archbishop said the church that lives to itself will die by itself. The missionary spirit that marked the life of Christian people in that last century is no more. Unless it can be revived in a way relevant to 1970, and you and I will live to see the truth of the archbishop's word poignantly acted out before our very eyes.

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## - - People - -

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JAMES DAVIS, R. C. archbishop of Santa Fe, has expressed regret that the archdiocese has no funds to give to Alianza (Witness II Jan.). He wrote Ramon Tijerina: "I sincerely agree with your aims and objectives and admire the specific plans you have for realizing them." But he went on to say that the archdiocese is not self-supporting and has to get aid from the Catholic

conference to do its part in the poverty program of the state council of churches to which it belongs.

JOHN BURGESS was installed diocesan of Mass. at St. Paul's cathedral, Boston, with an estimated 2,000 attending. A communion service was celebrated by Bishop Burgess and clergymen from four other denominations, and all baptized Christians who are communicants in their own churches were invited to receive. Senator Edward Brooke, Episcopal layman, read the epistle and Dean Harvey

Guthrie of E.T.S. preached. In an interview, Bishop Burgess said that the 1970s will be as difficult as the 1960s or even more difficult in terms of changing world scenes. "The church seems to be the last refuge of people who are resisting change," he observed. "There are still those who like to think the work of God has only to do with worship, saying prayers, telling Bible stories." He said that his episcopate would be one attempting to keep the church open so people can talk freely and resolve tensions. "We

must respect the integrity of those who differ," said the bishop. "The church is big enough to contain us all."

THOMAS A. FRASER, Bishop of North Carolina has notified national church officials that the diocese is facing a financial crisis because of opposition to the grant of \$45,000 to what has been called the "controversial, black separatist" Malcolm X Liberation University at Durham. The diocese may have to withdraw its support from the national church, the bishop said. He informed Leon F. Modeste, director of the special program that "at the present time, we are \$164,525 short of meeting our diocesan program and in our quota to the national church." Bishop Fraser said it is impossible to draw up a diocesan budget for 1970 "since many of our quota acceptances are tentative, some acceptances have been reduced or withdrawn. We cannot determine the extent of our deficit in spite of vigorous efforts on part of diocesan staff and parish clergy to arrive at a firm figure. If we eliminate the national church almost com-

pletely, the diocesan program can survive."

HARRY R. SMYTHE, Australian priest, is the new director of Anglican center in Rome to deal with the Vatican. It was established so Christians of different traditions could meet and study and also to represent the ecumenical ideal.

ELISABETH MULLER, nominated by West Germany to be its counselor at the Vatican, has been refused accreditation because she is a woman. A spokesman said Mrs. Muller was turned down because the Vatican was adhering to "the tradition by which only men held high-ranking posts to the holy see."

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