



The Genter

Volume 3, Numbers 1-2 - Fall - Winter, 1961-1962

THE CENTER

Vol. III, Nos. 1-2

Fall-Winter, 1961-1962

William V. Roosa, Editor

Hugh M. Jansen, Jr., Homer C. McEwen,

Ellis H. Richards, Ralph L. Williamson, Associate Editors

Introduction	1
Programs of Convocation, Dedication, Inauguration	2
The Nature and Purpose of a Theological School Liston Pope	9
A Theology for Humanity Nels F. S. Ferré	23
Mission to the Inner City Samuel C. Kincheloe	48
Salvation, a Gift for All Gerald O. McCulloh	88
The Frontiers of Religion Samuel H. Miller	101
The Charge Ernest Cadman Colwell	112
The Times, The Task, The Pledge Inaugural Address by . . . Harry V. Richardson	114

The Center is issued quarterly by the Interdenominational Theological Center, Atlanta 14, Georgia. It is published in the interest of the Cooperating Seminaries of I.T.C. (Gammon Theological Seminary, Morehouse School of Religion, Phillips School of Theology, and Turner Theological Seminary), the Alumni, and The Stewart Missionary Foundation of Africa.

The scope of The Center embraces articles of wide general interest as well as more detailed discussions of special subjects from the Divisions of Biblical, Historical, Theological, and Practical Studies.

Faculty, students, alumni, and those interested or connected with I.T.C. in any way are urged to contribute to the publication. Address all communication to the editor, The Interdenominational Theological Center, Atlanta 14, Georgia.

Copyright 1962, by The Interdenominational Theological Center. All rights reserved. Printed in the United States of America.

INTRODUCTION

The Dedication of the Interdenominational Theological Center in Atlanta on May 2, 1961, was an event of historic significance in the theological world. It marked not only the birth of a new seminary, but also the beginning of a new and promising pattern of educational cooperation and a pioneering venture in interdenominational or ecumenical activity.

In the I. T. C., four separate schools, aided by generous financial grants, have joined under one strong central authority to reach new heights of ministerial training. Through this plan four major Protestant denominations are now able to offer accredited training to their pastors. Through combined efforts in recruitment and cultivation it is hoped that a much larger number of candidates for the ministry will be found and trained at the Center.

The importance of the founding of the new school was widely recognized. Leaders in many fields of education came from far and wide to attend the Dedication. In the Convocation that accompanied the Dedication, distinguished scholars delivered addresses and led discussions over a two-day period, constituting a program of academic excellence and rare practical import.

This issue of *The Center* gives an abridged edition of the programs of Convocation, Dedication and Inauguration, and contains most of the major addresses. It is an issue that you will want to keep. It records in lasting form the significance, the brilliance, and the hope of the historic occasion. It is a penetrating picture of our situation today in modern Protestant Christianity.

We hope this volume will increase the fellowship that we shall need as we go forward in this great work.

Harry V. Richardson
President

**A CONVOCATION ON
THEOLOGICAL EDUCATION
A SERVICE OF DEDICATION
THE INAUGURATION OF
HARRY V. RICHARDSON**

First President of
The Interdenominational Theological Center

**THE INSTALLATION OF THE DIRECTORS
of the Cooperating Seminaries**

May 2-3, 1961

The Convocation Lectures

I. THE BIBLICAL FIELD

"Jesus' Teaching on The Poor, The Rich, and Possessions"

Ernest Cadman Colwell, President, Southern California School of Theology, Clairmont, California.

A revised form of this lecture will be published later as one of a series delivered at another seminary.

II. THE HISTORICAL FIELD

"The Nature and Purpose of a Theological School"

Liston Pope, Dean of the Divinity School, Yale University, New Haven, Connecticut.

III. THE THEOLOGICAL FIELD
"A Theology for Humanity"

Nels Fredrik Solomon Ferre', Abbot Professor of Christian Theology, Andover-Newton Theological School, Newton Centre, Massachusetts.

IV. THE PRACTICAL FIELD
"Mission to the Inner City"

Samuel C. Kincheloe, Professor of Sociology of Religion, Interdenominational Theological Center, Atlanta, Georgia.

The Service of Dedication

Tuesday, May 2, 1961 - 3:40 P.M.

B. Julian Smith, Vice Chairman,
Board of Trustees, Presiding

Organ Prelude: *H. A. Mathews*
"O What the Joy and the Glory Must Be"

Processional: *Henry Purcell*
"A Trumpet Voluntary"

Hymn - *George W. Warren*
"God of Our Fathers, Whose Almighty Hand"

Sentences of Praise

Declaration of Purpose

Invocation *Martin Luther King, Sr.*

Hymn of Praise - *William Croft*
"O God, Our Help in Ages Past"

Scripture: John Wesley E. Bowen
Proverbs 3:13-23; Matthew 7:13-14, 24-25

Anthem: "O Praise Ye God" *Tschaikovski*
Morris Brown College Choir,
Colonius Davis, Director

Responsive Reading Sherman L. Greene, Jr.

Acts of Presentation Ernest C. Colwell

1. Presentation of Sites:
Gammon Theological Seminary
John O. Gross
Morehouse School of Religion
Benjamin E. Mays
Phillips School of Theology
J. Claude Allen
Turner Theological Seminary
William R. Wilkes, Sr.

2. Presentation of Buildings
Edward C. Miller
Interdenominational Theological Center
Benjamin E. Mays
Gammon Theological Seminary Dormitory
Marquis L. Harris
Phillips School of Theology Dormitory
E. P. Murchison

Responsive Act of Dedication Archibald J. Carey, Jr.

Prayers of Dedication William Ragsdale Cannon

Hymn of Dedication - *John Hatton*
"Eternal God and Sovereign Lord"

Benediction

C. D. Coleman

Recessional:

Henry Purcell

"Voluntary in C (Fanfare)"

A Service of Convocation and Praise

Tuesday, May 2, 1961 - 8:00 P.M.

Bertram W. Doyle, Presiding

Organ Prelude: *Arranged by Van Denman Thompson*
"Sweet Hour of Prayer"

Responsive Call to Worship

Hymn - *John Hughes*
"God of Grace and God of Glory"

Invocation *Harold Irvin Bearden*

Anthem (Selected) *Morehouse College Glee Club*
Wendell Whalum, Director

Scripture: Psalm 146 *Benjamin E. Mays*

Hymn - "Rise Up, O Men of God!" *William H. Walter*

Sermon - "Salvation, A Gift for All"
Gerald O. McCulloh
Director of Theological Education, Board of
Education, The Methodist Church, Nashville, Tennessee.

Hymn - "Jesus Shall Reign" *John Hatton*

Benediction

Organ Postlude: "Sun of my Soul"
Arranged by Van Denman Thompson

The Inaugural Convocation
Wednesday, May 3, 1961 - 3:00 P.M.
Ernest C. Colwell, Chairman
Board of Trustees, Presiding

Organ Prelude: *J. Lamont Galbraith*
"Allegro Pomposo"

Processional: *Richard Strauss*
"Processional for Festival Occasions"

Hymn - *James Ellor*
"All Hail the Power of Jesus' Name"

Invocation *B. W. Doyle*

Scripture *Frank Cunningham*

Anthem: "Laudamus Te" *Mueller*
Clark College Singers -
J. deKoven Killingsworth, Director

Presentation of Speaker *P. Randolph Shy*

Address - "The Religious Frontier" *Samuel H. Miller*
Dean, Harvard Divinity School

Hymn - *Samuel S. Wesley*
"The Church's One Foundation"

Presentation of Directors of Cooperating Seminaries
Benjamin E. Mays

Installation of Directors -
Gammon Theological Seminary
Master *J. Wynn*, Director
Marquis L. Harris, Chairman,
Board of Trustees

Morehouse School of Religion

Lucius M. Tobin, Director

Martin Luther King, Sr., Member,

Board of Trustees

Phillips School of Theology

Milner L. Darnell, Director

B. Julian Smith, Chairman, Board of Trustees

Turner Theological Seminary

George A. Sewell, Director

William R. Wilkes, Sr., Chairman,

Board of Trustees

Anthem: "I Will Extol Thee, O Lord"

Glarum

Interdenominational Theological Center Singers

J. deKoven Killingsworth, Director

Presentation of President of I. T. C.

Benjamin E. Mays

Inaugural Charge

Ernest C. Colwell

Response to Charge and Address - Harry V. Richardson

"The Time, the Task, the Pledge"

Prayer of Inauguration and Installation

J. McDowell Richards

Spiritual: "Keep A-Inchin' Along"

Johnson

Interdenominational Theological Center Singers -

J. deKoven Killingsworth, Director

Citations

The African Methodist Episcopal Church

Sherman L. Greene, Sr.

The Baptist Church

Benjamin E. Mays

The Christian Methodist Episcopal Church

J. Arthur Hamlett

The Methodist Church

John O. Gross

Greetings

Faculty	Charles B. Copher
Students	Melvin G. Talbert
Ministry	Levi M. Terrill
Atlanta University Center	Rufus S. Clement
American Association of Theological Schools	Ernest C. Colwell
College of Bishops and Connectional Board of the Christian Methodist Episcopal Church	Luther Stewart

Hymn -

William Gardiner

"Thou, Whose Unmeasured Temple Stands"

Benediction

A. W. Womack

Recessional: "A Trumpet Voluntary" *Henry Purcell*

THE NATURE AND PURPOSE OF A THEOLOGICAL SCHOOL

Liston Pope

Obviously the first word to be brought on this occasion is surely that of congratulation: of congratulation to the Interdenominational Theological Center as it moves into a new phase of its existence, and of congratulation in particular to the president under whose leadership the next period will be charted. I cannot refrain from expression of Yale Divinity School's pleasure over the fact that so many young men and young women from your predecessor schools have found their way to New Haven over the decades, and then have returned to roles of high service and leadership in your communions.

If I may, I should like to add a personal word to President Richardson: To be head of a seminary in these days is a thrilling and terrifying thing. In a moment when there is fresh interest in theological education, the opportunities in such a post are very great, and it is my sincere wish for you, sir, that your own hopes may be realized in the most satisfying way.

But a few words of avuncular warning may also be in order. It is entirely possible for the chief officer of a school to live for the most part in a dream world. Once an educational administrator could be both a gentleman and a scholar. The masque of Balliol, composed by members of Balliol College at Oxford in the 1870's, declared:

"I am the Dean of Christ Church, sir:
There's my wife; look well at her.
She is the Broad and I'm the High,
We are the University."

To be sure, an educational Pooh-Bah had certain limitations placed on him even then; the first two lines of this ditty were sometimes rendered -

"I am the Dean, and this is Mrs. Liddell;
She is the first and I the second fiddle."

Nowadays a man in such office may conceivably remain a gentleman, though that is often rather difficult. It is very nearly impossible for him to remain a scholar. He certainly cannot avow, with other lines from the masque of Balliol:

"First come I; my name is Jowett.
There's no knowledge but I know it.
I am Master of this college;
What I don't know isn't knowledge."

It is reported that Daniel Boone was asked, when he was an old man, whether he had ever been lost during his pioneering trips through the wilderness west of North Carolina. He is said to have replied, "No, but once I was bewildered for three days." As you move through the trackless days ahead, President Richardson, may you never be lost. But do not be in the least surprised if you often are bewildered.

If this is a moment for gratitude and for congratulations, it is no less a time for exhortation and resolution. What has been received from the past must be refined, extended, and passed on to the future, refashioned in terms of the peculiar needs of this age, enriched by the contributions of this generation, but true withal to the spirit and purposes of those whom we call the pioneers. Indebtedness is always owed to

the past, but must be paid to the present and the future. Words from Goethe, which he called "wisdom's last fruit," fall on our ears with special insistency at a time like this:

"What you have inherited from the past,
that earn in order to possess. He alone
deserves freedom, life as well, who
daily conquers them anew."

As I have thought about this occasion and its portent for the future, many temptations have beset me. Not a few outlines and sheets of manuscript have been consigned to the wastebasket, some with a rational certainty that they belonged there, and others with the pain of a man torn from words with which he had become infatuated. Great themes have paraded in full dress across my desk: the challenge offered to the church by the contemporary world, the character and varieties of the Christian ministry, the nature of the faith we profess, the purposes and procedures of theological education, the present crisis in race relations—each of these, and many others, would match the importance of this moment.

It seems less pretentious and more relevant, however, to look at a less ambitious question, though one admittedly filled with complexities and difficulties, namely, What ought a Protestant theological seminary to be in America during the years just ahead?

It may clear the air if we begin with suggestions as to some things a seminary ought not to be. Certain things a good seminary clearly is not. It is not a kind of theological kindergarten, learning by

rote and chanting mnemonic formulae with which to unlock the secrets of life. Strict biblical literalism and theological fundamentalism - and these tendencies in American Protestant life appear to be resurgent - may condemn an intelligent school because it refuses to play their simple games. Let them condemn; these approaches to the Christian faith have never yet produced a first-class educational institution in America, and there is no evidence that they will do so in the future.

A seminary that understands its own basic purposes is not a psychological clinic, though one might think so from the number of couches strewn about many of our schools in more recent years. Many of us who spend our lives in religious circles have our tics and our kinks, and some of us actually enjoy them, especially in our colleagues. A theological school should help its students and faculty members to become great persons, and train them in such fashion that they can help their parishioners and other people to come to maturity and to personal competence, but its primary task is not that of straightening out psychologically its members or their parishioners. The recent emphasis on personal counselling and psychotherapy in our seminaries has been a very important development; if it becomes the central emphasis in theological education, it will soon go the way of all fads, and eventually will fail to maintain the serious consideration it deserves.

Except in the sense that all Christian life ought to represent both prayer and witness, a good theological school is not essentially a prayer meeting, nor is the academic year one long evangelistic

campaign. True piety and deep reverence are proper attributes of the Christian man, and especially of the man of God, and our seminaries exist principally in order to send forth ministers of the saving gospel. But the ethos of too many seminaries gives support to public stereotypes about the divinity professor and the theological student. To avoid the delicate question as to what the public thinks about professors, let us look for a moment at the popular notions about theological students. There seems to be an idea extant that the typical theolog is a rather effeminate young man with lemonade in his veins, pious thoughts in his head, and very strange motivations in his will - in short, that he is a rather inoffensive young man descended from a long line of corpses. Perhaps a certain number of students warrant this genealogical explanation. When we find a specimen of this kind at my school, we undertake to provide decent interment as soon as possible, or to convince him that he can serve the Lord more appropriately in some lay occupation.

We might carry on at length this negative definition of a seminary. It is not primarily a social service agency or a revolutionary social movement, though its concern for the ills of mankind should be deep and genuine, and though social liberalism in a great many schools has made their names an epithet on many conservative lips. It is not simply a professional trade school, teaching men simply the gimmicks of elocution, fund raising, or peace of mind, though it will seek to send out good workmen who will seldom need to be ashamed.

Having now been so negative, let us return in

positive vein to the question, What is a theological seminary when it is what it ought to be? What sort of community will it be if it is to fulfill its true purposes?

A seminary must be a witness to the total Christian experience on earth, to the total experience temporally as well as geographically. It is the direct heir of two thousand years of faith and of example. A Christian theological school should be a community of long perspectives, rather than being dominated by the views that happen to prevail at the moment in its own neighborhood. Divinity schools too often lend comfort to people who think that the Christian faith is identical with their own ideas.

But the books on our library shelves testify to the struggles and hopes, the failures and grandeur of countless men from many nations who have walked the ways of learning and of faith before us, and left no mean heritage for us. The great ideas that march through our minds often seem to be recollections rather than inventions, just as Socrates supposed; and a careful study of human thought compels us to join in Mark Twain's lament that the ancients have stolen all our thoughts from us. Our curriculum, however streamlined it may become, should still testify that we are sons of the past, even if we seek primarily to be creators and benefactors of the future. And the faith that we profess is an historic faith, rooted in historic acts - in acts of the apostles great and small, but supremely in the deeds of God and the fact of Jesus Christ.

I have found it good for my morale as a theo-

logical educator, and indeed for my soul as a Christian minister, to return on many occasions to those documents which describe the first beginnings of theological education in America. Two of them I find especially stirring. One of them describes the founding of Harvard College in the following words:

"After God had carried us safe to New England, and wee had builded our houses, provided necessities for our liveli-hood, rear'd convenient places for Gods worship, and settled the Civill Government; One of the next things we longed for, and looked after was to advance Learning and perpetuate it to Posterity; dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the Dust." (Morison, *The Founding of Harvard College*, p. 432)

The second document I find even more inspiring, as it represents the seed from which my own seminary was ultimately to grow. It consists of the minutes of the meeting of the Collegiate Undertakers on November 11, 1701, when Yale College was founded. I quote only excerpts:

"Whereas it was the glorious publick design of our now blessed fathers in their Removal from Europe into these parts of America, both to plant, and under ye Divine blessing to propagate in this Wilderness, the blessed Reformed, Protestant Religion, in ye purity of its Order, and Worship, not onely to their posterity, but also to ye barbarous Natives. . .

"We their unworthy posterity lamenting our past neglects of this Grand errand, & Sensible of our equal Obligations better to prosecute ye Same end, are desirous in our Generation to be Serviceable therunto - Whereunto the Liberal, & Relligious Education of Suitable youth is under ye blessing of God, a chief, & most probable expedient." (Dexter, *Documentary History of Yale University*, p. 27)

We must not linger too long in rejoicing over our heritage. Ambrose Bierce defined experience as "that revelation in the light of which we substitute the errors of age for the errors of youth." Long experience in theological education can be a great burden upon us, unless it eventuates in strength and vision for facing this present hour. Indeed, a careful look at Protestant theological seminaries in America at the present time might lead to the doleful conclusion that they comprise the most conservative branch of higher education, and that they are still bound to curricula and educational procedures far more appropriate to a previous generation.

A seminary should be also a contemporary community with immediate problems to face and insistent tasks to perform. It is set down in the midst of a contemporary world which has little time for brooding about the past. It is inextricably a part of that world - of its own town or city and its vicinity, of America and of all the nations, of the religious denomination or denominations from which it comes and of the ecumenical church toward which we go. As part of that world, a seminary must itself give leadership, as well as train leaders for the future. It must stand for something

higher than the accepted beliefs and practices of its community and the existing churches. The true function of the theological school is not that of being a service station to the surrounding churches and community, though the seminary is false to its mission unless it seeks to meet their needs. The task of a seminary is not to confirm the world in its ecclesiastical and cultural prejudices, but to redeem it, by the grace of God, from the half-pagan atmosphere by which it has already been polluted.

It is quite clear that the overarching purpose of a theological seminary is that of service to the churches. On occasion schools forget their duty to be critics of the existing churches as well as their servants. A great deal that passes for religion today in America can hardly be accepted as such by men who have given their lives to thoughtful investigation of the meaning of Christian faith through the centuries. On the face of it, for example, it is absurd to invoke peace of mind as the central teaching of a religion that has a cross as its central symbol and a crucified Lord as its Savior. By the same token, much that passes as good churchmanship in America deserves critical scrutiny.

If the new Interdenominational Theological Center is to be both an effective servant and a loyal critic of the existing churches, it is clear that it must give outstanding leadership in the years ahead in the field of race relations. As one who was born and grew up in your neighboring state of North Carolina, and was never outside the South for more than a week all told until I was twenty-five years of age, I think I know how serious the situation is in this part of the

country, and in other parts of the country as well. I am also aware that I expect to return this afternoon to the comparative peace and freedom of New England, while most of you will continue to live here and wrestle with these difficult problems.

But race relations everywhere in the world are, in these days, everybody's business. The rapid emergence into independence of hundreds of millions of non-white peoples, and Russia's claim to have achieved racial equality, have made the realm of race relations one of the most important areas in the struggle for world domination. In that conflict, what we do to our neighbors at home may turn out to be more important than what we do to our potential enemies abroad. If we seek the welfare of our country and our democracy in world perspective, we may be enheartened by the peaceful but courageous efforts of young people to achieve a more just society than they have inherited. Success will surely crown their efforts at last — and sooner than we think.

As Christians we do not act primarily for reasons of self-interest. We learn from the Bible, from centuries of Christian experience, from the testimony of nearly all of the Christian churches around the world, and from the working of the Holy Spirit in our consciences — from all of these sources we learn that considerations of race and color and class have no proper place in a Christian community, whether it be a congregation or a theological school. The only legitimate distinction for such a community is between those who confess the name of Christ and those who do not.

In our day an alert theological school has to think about mankind, not merely about a particular religious or social or regional or economic or national segment of mankind. In the aftermath of the Second World War we are finding new opportunities to serve more widely, and new ministries of reconciliation and of redemption are emerging.

American theological education in particular doubtless faces now the greatest challenge in its history. Its opportunities for service to the churches of America are very great; a chronic shortage of trained ministers is accompanied by an unprecedented number of applications for admission to the seminaries. The opportunities for service to world-wide Christendom are also unprecedented. Due to tragic events of the past two decades, centers of theological education in other countries of the world have been seriously crippled; though many of them are now being restored, Christendom looks increasingly to America for the training of religious leadership. We are expected not only to prepare Americans for posts in other countries; our own schools are certain to have more cosmopolitan student bodies and, one hopes, faculties drawn from many lands. Universal perspectives must dominate our theological education in the United States; the days of narrow denominationalism and provincial viewpoints in our seminaries are numbered.

We must not regard ourselves in the seminaries as excluded from any of the issues or controversies of our time, whether they be specifically religious in nature or denominated as secular. When titanic power groups struggle with each other, men of knowledge and of vision have crucial responsibility.

Matthew Arnold's lines must not be allowed to apply to us:

"Achilles ponders in his tent;
The kings of modern thought are dumb;
Silent they are though not content,
And wait to see the future come." (Matthew Arnold, "Grand Chartreuse".)

It will be tragic in our troubled time if the best-educated are the least active and the least articulate.

Of crucial importance, a seminary is properly an academic institution, and it must therefore be a community of learning. Its members, teachers and students alike, learn from the courses listed in the catalogue - or more exactly, from the courses actually given. The catalogue often seems to resemble an almanac or a telephone book, with little sense of purpose or function. One institution in America recently announced with regret the retirement of its president, but hastened to add: "God bless President Emeritus Jones as he still bears God's mantle in teaching Hebrew and Astronomy." Perhaps ex-President Jones would plead in self defense that Amos invoked the maker of the Pleiades and Orion. Other seminaries put their students into a curricular strait-jacket, and this approach may be equally questionable at a time when the ministry is becoming increasingly diversified and specialized.

Whatever the theory of the curriculum may be, the important thing is that faculty and students shall learn from each other, and from great colleagues of all ages and of many cultures. Unless the blind are

to be sent out to lead the blind, a school must be adamant in its standards of academic quality and in its intellectual rigor. In Hungary a few years ago I was being shown through an old wine cellar. Many of the large wooden barrels had elaborate carvings on their heads. One depicted a group of monks around a table in convivial mood, with their glasses lifted high. Around the edge of the carving was the inscription, in Latin: "The servants of the Lord cannot live on air." Well, a great many latter day servants of the Lord try to do so, if one may judge from many of the sermons from our pulpits. A great many ministers read little but trash in all the years after leaving seminary, simply because they were not taught the habits of scholarship and the joys of hard intellectual endeavor during their crucial years as students.

If a seminary is a community of learning, it is also a community of faith - of faith in God as revealed in Christ. We know great truths by the logic of this faith. We know that God created heaven and earth, and that man, though sinner, is yet his creature. We know that Jesus Christ came and was crucified and became a light for all centuries. We know that love is the law of life, and that redemption is the goal of life, and that relentless justice is the logic of history. In the face of Christ we know these things, when we come face to face with Him. In this knowledge a seminary becomes a community of faith: of faith in the power of the Christian evangel, in the good news of the kingdom, in the supremacy of Christ.

The Interdenominational Theological Center is heir, in these times of tension and crisis, of brave and humble men and women who knew not what they were building but had a profound sense that they were building under Him without whom nothing stands.

No more valuable legacy could seal your own efforts as you move into an unknown future, devoted, as were they, to the reconciliation and furtherance of sound learning and of true piety. As you go, your marching hymn may well be, as it has been for many who have gone before:

“Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before.” (Alfred
Tennyson)

And so one could wish for your school a future in which the name and example and power of Christ are regnant - a future in which denominational jealousies, regional prejudices, and civic provincialisms have no important place. This school has the promise of being one of the foremost theological seminaries. As the head of a great theological school steeped in the traditions and fortified by the wealth of centuries, I could envy the promise displayed by this new venture. The promise must be fulfilled. As a school that stands at the juncture of history and destiny, that promise is yours to claim, or to cast away.

A THEOLOGY FOR HUMANITY *

Nels F. S. Ferre'

Friends and colleagues, all. First must come congratulations and rejoicings for this theological center and for the new president. That is what this whole occasion is about. I have not the words nor the wisdom to say how much this institution, within the wisdom of God, can come to mean for the theological world, for God's world.

Only secondarily may I acknowledge how much of an honor, a privilege and a responsibility it is for me to be allowed to participate in this important occasion. I feel myself quite incompetent and unworthy to represent the theological field, but I am very much pleased that you have invited me to do so.

Now on such an occasion as this, I have no choice. I did not even weigh the choices. No technical, abstract, stuffy address for me, but rather a living witness to the vitality of the Christian faith within all areas of life. That is what this address is going to be about. Now such living theology both directs and motivates life and enters into creative trouble. Perhaps I may relate a personal event that shows you that I have been somewhat inside the situation of what is going on.

When I first moved into what came to be a beloved Southland, I had written to the Board of Trustees my convictions, saying that if I could not live my convictions I could not move into my new

**From tape recording.*

place of employment. My wife and I had determined very simply to do nothing except within the perspective, the pace, and the proportion of the Holy Spirit. Well, I hadn't lived there very long before one of our wonderful Negro friends who used to come to our home in Newton Centre, Massachusetts, wrote me that he was coming to the headquarters of the National Baptists in Nashville for a conference. I wrote him immediately saying: "Come and stay with us, of course! Come and stay with us!" But Mr. Knight wrote back and said that he was not going to come and stay with us because he thought it would hurt both of us. So I wrote back: "Well, can you come to dinner?" And he answered, "Well, I can come to dinner." So he came to dinner and we had a very wonderful time.

Afterward, we stood on the porch and talked and talked; he never seemed to leave because we were full of visiting, having been long apart. I didn't even notice that some of the wives of my colleagues had gone by in the meantime. I did not mean to be discourteous, but I did not see them. But a little bit later, the same day, I was called in by one of my colleagues and he said, "Nels, if you're wise, so long as you live in Nashville, you will never do this again." He said, "If you do this again, you are going to lose all influence in the South. Secondly, nobody is going to buy your books." And that's supposed to be very bad! "And thirdly," he continued, "you will lose your job in six months." "Well," I said, "I can't control my influence. And who buys my books is not up to me. Neither is my job. I am just going to try to live as genuinely and as simply a human being as I can." That's all.

But that night, about two o'clock, what sounded like a huge crowd came toward my house. A huge crowd. A noisy crowd. All kinds of bangs. And I knew immediately I was being lynched. Immediately. I knew instinctively. And my body got just as still; just as stiff. And prickles kept going up my spine just as fast as they could go. And my body was as scared as could be. But my spirit was jubilant! I just kept on saying, "Thank you, Father; thank you, Father." Because I knew that no Christian faith is worth anything if it isn't worth not only dying for, but also living for. Therefore, I am determined that what I say to you today is not going to be some beautiful words of abstraction; my address aims to express the actual Christian commission that we have in our theological world. That is what I am going to talk about.

Incidentally, I didn't tell you what "the lynching" was, and you may be interested. It was a fraternity that was having a big hazing or a big initiation coming toward our home on the edge of the university campus!

A genuine Christian theology always has two sides to it: God's side and man's side. It is therefore *dialectical by nature*. The problem is therefore always how to distinguish God's side from man's; or revelation from religion; or reason from rationalization. This problem of distinguishing God's side from man's is complicated by the fact that all theology is to some extent culture-conditioned. *All theology is to some extent culture-conditioned*. It is easy to see this in the case of liberalism, with its confidence in progress, in the goodness of man, in science, legislation and education to better the world. Most people now, as we

all know in the theological world, disown the liberalism. But it is harder to see the same thing in terms of today's culture-conditioned theologies which are existentialism and neo-orthodoxy. If you want to get beyond culture-conditioned theology today you don't get beyond liberalism (that's no danger), what you get beyond is existentialism and neo-orthodoxy. We have to go beyond all three, I believe, if we are going to come to a genuine Christian theology - "a theology for humanity." You see, when Langdon Gilkey and Roger Shinn came down to Vanderbilt to be my colleagues, they were brilliant young men from Union Theological Seminary, breathing hot fire out of their nostrils, coming to slay the dragon of the liberalism they thought I stood for. After they had been there six months they came to me and said, "Nels, we were mistaken. We came to fight liberalism; now we know that in the South nothing is more needed today than the genuineness of liberalism. Nothing is more demonic than a person who turns from a fundamentalist to a neo-orthodox without going through liberalism."

Now for our purposes this morning, I want to expose two kinds of theology and commend a third. I am sure that I shall never have made an address like this before in all my life; by the time I get through you shall see, but we'll warm up slowly.

1. *The Theology of Evasion*

The first kind of theology we must destroy is the theology of evasion. *The theology of evasion.* This kind of theology stresses St. Paul's emphasis on certain true, other-worldly hopes and experiences but in order to escape the challenge of the actual world.

It commits what Whitehead calls "the fallacy of misplaced concreteness" by exclusively stressing other aspects of faith or stressing them to the exclusion of the actual world. They avoid the problems that really pain. All too often the people who hold such theology feel that they are hopelessly as well as tragically caught in a nearly unendurable situation; therefore, they almost have to develop such a theology. They feel that they have to have this kind of faith or else they have to go mad or die. They evade the challenge of the actual situation in order not to break under it. I am not going to ridicule this kind of theology this morning, nor am I going to scold its devotees. I am rather going to deplore its presence and urge its destruction, mostly by means of changing the situation out of which it arose. One form of this evasion is the theology of the upper world. We all know that kind. Here below things are bad, but up there everything is all right. "Everything is all right in my Father's world; there is joy, joy, joy." "There's a land that is fairer than day and by faith we can see it afar." Now I do not deny our right to have our hearts in heaven, when they are genuinely there. But I do repudiate our making heaven a substitute for human history and the kind of theology that makes heaven a place of evasion or a place of escape, making it a substitute for full faith.

Another form of the theology of evasion is the theology of the future world. Dr. Tillich has said that many escape the problems of this world into a fancied after-life... "There will be no disappointments in heaven; no funeral trains in the sky; the taxes will never come by." "In the sweet bye-and-bye." "We're marching to Zion." "He is coming soon, He is coming soon; with joy we welcome His returning." "Is it the Crowning Day?"

All this kind of theology can become a theology of evasion. Now fulfillment beyond this life, even future hope in human history, is, I believe, part and parcel of the Christian faith. I believe in the future life and I believe that there should be future hope for us in human history. If no effective change in human history was possible, everything would be wind and weather! But no future as such solves anything. No mere elapsing of time solves anything. God will never solve any problem for us apart from our participation. I repeat, God will never solve any problem for us apart from our participation. The future here and beyond death depends upon human acceptance. Human acceptance of God's will and the appropriation of it. Freedom within time. And there is no other hope for humanity, here or in the life to come. For this reason, all apocalyptic pronouncements resulting from a theology of evasion, and all subtle existential acceptances of life merely as it is in the name of God's deeper dimension, are due basically to a theology of evasion.

You see what I am saying. I am not denying a world beyond this in some real and deep sense. I am not denying future hope. But I am saying that when such hope becomes the primary emphasis, to the exclusion of doing something about our actual situation, we have used theology as an escape.

A third form of the theology of evasion--and I am not going to spend more of my time on the negative, I'm coming to the positive. Let me interrupt my address to hit this point home. We have one man in our seminary who gave a course one semester on what's wrong with the church. The next semester he was to give a course on what's right with the church. However, when the class got through with the first semester, he didn't have

time to prepare the second course! I asked one of my colleagues whether we should add him to our staff. My colleague answered me by asking, "Is he a neophyte negativist capitalizing on debunking?" We have too much negativism, neophyte or no, capitalizing on debunking. I want to be basically positive.

A third form of the theology of evasion is present enjoyment of religion as a substitute for its actual power to change and to radiate all of life. The, "Oh, how sweet -- dear Jesus" -- kind of religion, which is an evasion of the somber and serious responsibility of the deeper joy which comes within the actual engagement of evil. Emotionalism drips avoidance; sentimentalism oozes irresponsibility; false pietisms and false mysticisms are religious facades. They are the swollen flabbiness of faith-wearied spiritual muscles. Of course, God is in the present. Of course, religion gives personal presence and power now. If God were not here now, I would not want to be here. We can rest in God anytime, but never at the expense of the significant task of reconstruction. This is my point.

All three forms of evasion--theologies: of the upper world, of the future world, and of present experience, stand for valid and coveted experiences, but they have committed the fallacy of misplaced concreteness. They have put false emphasis on something as a substitute for something else which ought also to be there. They have robbed us of the kind of faith that builds, and that we need.

2. *The Theology of Oppression*

Now the second kind of theology I am going to destroy is the theology of oppression. This theology sanctifies the status quo while true Christian faith always turns the world right-side up. To accept the status quo is always to commit original sin. I repeat. To accept the status quo is always to commit original sin. God always requires that we go beyond the state of the present. It is not simply a matter of cruelty or subjugation; I am not talking about this kind of thing. I am talking about the simple matter of refusing to see how the status quo holds people down and closes doors of opportunity. Original sin is a matter of simply supporting the right power group, the right in-group without conscience. Let me illustrate how easy it is to commit such original sin, not seeing what needs to be done because we refuse to see what we do not like.

I have a son. He now teaches at Mt. Holyoke. When he was a small boy his teeth began to protrude. He needed orthodontia. However, his mother and his mother's parents are extremely conservative people and they could not see the need, because if one doesn't wish to see, one will not see. I kept on saying to my wife and to my father-in-law, who is a doctor, "Look at Frederick, he needs orthodontia, doesn't he?" And they replied, "Oh, no, oh the precious darling. Don't stir things up. Of course he doesn't." Well, we went to visit my native country, which is Sweden, where I have a cousin Harold about

whom nothing is particularly outstanding except his teeth. When Mrs. Carlson saw our son Frederick she said, "Oh, doesn't Frederick look like cousin Harold?" On our way home, my wife said, "You know, I wonder if we shouldn't take him to the dentist." You know, it is very hard for us to see if we do not wish to see!

The first kind of theology of oppression believes in spiritual religion and makes it primary to the exclusion of the rest of life. This position holds religion to be concerned with the world of spirit and not with the world of secular matters.

I am going to tell you another true story about Birmingham, Alabama. I was asked to go down and speak to the Kiwanis Club there in one of the large hotels in Birmingham. The Club had asked me to speak on Christianity and society. I didn't know if they had realized what they had done! But I thought I would start in slowly and carefully, so I said, "Now, there are many ways of approaching this problem. One way of approaching the problem is to say that God is God, and that the church stands for spiritual things, and if we were only more spiritual and really devoted in the spirit our problems would straighten themselves out. We must leave to the statesmen and to the economists and to the other people, however, the things of the world. That is not our business." As I spoke, I got more and more approving smiles and naturally I felt better and better. But then I suddenly said, "That, my friends, is the religion of the Communists." It is exactly that and not Christianity.

Now the theology of the spiritual life can be a high form of the practice of the Sermon on the Mount within an in-group situation. Its devotees then love the brethren, but not the outsiders. The standards of righteousness within the in-group community and the affection among its members may be commendable, but the members never reach out in feeling and giving to the larger world of ordinary experience, of common people and common needs. Now that is the wrong kind of theology. We do not want an in-group theology, however warm and high!

The second kind of theology of oppression is concerned chiefly with personal salvation. Have you heard of saving one's soul--the religion that saves one's soul? Christ came into the world, in such a theology, not to save the world, but to save individual souls, as firebrands from the burning. Of course, I believe in personal religion, but I'm going to say something else here, for we need more than personal religion. If we knew how tragic the situation was when the hymn, "It is well with my soul," was written! Do you know that hymn? "It is well, it is well, with my soul." I used to hate the singing of this hymn very strongly. The author composed it after his ship had gone down and he had lost his wife and his first set of children, and being rescued all by himself, in a terrible gale, he walked back and forth in the middle of the night, saying, "It is well, it is well with my soul." Yes, it is wonderful when you can say it at such a time. But I have belonged to a very elite church in suburban Boston, with a great many Cadillac cars and mink coats all around; a church which, considering its apparent wealth, gives very little outside of itself.

And in this church I became heartsick to hear Sunday after Sunday their beautiful quartette end the service by singing, "It is well, it is well with my soul." No, I think it is not well with our souls until we can become concerned outside ourselves, with the world and all its needs.

I was asked by the New England Board of Evangelism of the Methodist Church this winter to preach to the different districts on "Toward Renewal of the Church." I worked and prayed, and I believe I never worked or prayed harder in all my life. I just worked and prayed as never before, because this is the time we need spiritual renewal. The first point in my sermon was "Toward Personal Renewal"; the second was "Toward Family Renewal"; and the third was "Toward Renewal of the Church": in itself and in its responsibility toward peace, toward race, and toward property. Oh, how I worked to prepare this sermon and how I prayed for the people. When I finished in the first district, the superintendent came to me and said, "I like the first *two* points." Later I was visited by a district superintendent who said, "We would like you to speak on *family* religion; it's so badly needed." Well, I shall not go into the whole story, but I found out before I was through that it is very difficult to connect evangelism with the saving of the whole world in all situations. Evangelism for peace and race harmony and new dimensions of property responsibility comes hard. But I insisted upon it. I just kept on telling the full gospel because I am convinced that we must declare now as never before "the whole counsel of God." Religion needs more than ever to become personal in this collective, conformist, organizational world, but never at the expense of the social dimension.

A third kind of theology of oppression is the theology of the high or the exclusive church. You have heard of the high church. This is a theology of evasion. Again, a personal problem comes to me. I received a letter from a very outstanding church, which I shall not identify. It was a church in one of the larger cities of outstanding wealth, which asked me to recommend someone to become its minister. The letter read something like this: "We are a church situated close to the country club; we are a very wealthy church; we have no problems at all in the church, *no problems*. If you recommend a minister the only thing that is important is that he be socially acceptable." I supposed he should know how to drink a highball, and so forth. I wrote back and said I would be happy to recommend such and such a man, but that I was also certain that the church which had no problems, in the world of today, is not fully a Christian church. And I added, that my experience had been that oftentimes our country club churches are our spiritual slums.

Theological stress on election can give justification for a limited concern in a closed community. A limited doctrine of atonement can also be the rationalization of an un-Christian snobbishness. I am particularly happy because this week I read in the New York Times that the official Commission of Southern Presbyterians has decided that they can no longer believe that God has predestined anybody to damnation. They are growing; they are maturing, thank God.

Theologically, I believe, that one of the worst things in the world is any doctrine of limited atonement; that is pure snobbishness in theology; that can characterize a church that claims the right to build great cathedrals, to buy land upon land but pay no taxes, and then let the people starve and care not a whit about their social, economic and educational situations. Therefore, I say, exclusive spiritual prerogatives are always a sign of the theology of oppression which we are under divine obligation to destroy. Of course such theology does not entirely lack sacred truth and is naturally highly relevant to its supporters. But its truth is misplaced and not accepted in its right proportions. The distortion of theology is the sharpest weapon, the sharpest weapon of oppression. Nothing can be worse than a bad theology.

3. *A Theology for Humanity*

Now, then, I'm going to turn to a good theology and I hope you'll be with me. If I do away with the theology of evasion and the theology of oppression, the third kind of theology I want to commend to you: *a theology for humanity*. If Christ has the authentic meaning which I find in him, he is the summit and the summary in human history of God's universal love for man. God is the creator of all men and the savior of all men, says the Bible, especially of those who believe. Christ came to save the world. God is completely and unconditionally for all men. Whatever theology is not unexceptionally universal is not Christian. The Good Shepherd seeks the last sheep.

God is concerned with the last, the least, and the lost. Christianity is a community of concern founded through a life of love on the eternal faithfulness of God for all men. Therefore, Christianity is for every minority, not alone to achieve justice, but to find full understanding and untarnished acceptance.

For many years I have proclaimed that segregation is sin. As Dean Pope said, it is a contradiction of Christ. There can be no Christian church where segregation is practiced. None, because it is breaking Christianity at its heart, not at its periphery. A segregated church not only defies, but actually crucifies Christ. Similarly there can be no Christian appraisal of foreign policy advocating the shutting out of nations from the council table of the world, any more than there can be a Christian denial of passports to any sane and responsible citizen. The Christian faith repudiates segregation of every kind.

On this score I was rebuked recently, speaking to the Ohio Pastors' Conference. I said that we should admit China into the United Nations. I said it is just foolishness not to do so, and dangerous in a world like this. After my speech a great man of the Spirit, and a practical man in his Relief Work for the Middle East, said to me, "Dr. Ferré, I want to rebuke you." And I said, "Why? I am ready to be rebuked." Then he scolded me: "You said we should admit China because it is dangerous not to do so. Now, that is not the way for a Christian theologian to speak. That is speaking in pragmatic terms. We should admit China because God loves all nations and we are under obligation to talk with any nation that wants to talk

In modern life it often is impossible for one church member to know all the others in his church. This is not necessary if the person has fellowship groups within the church where he feels acquainted and feels free to talk and say what is on his mind. There is a traditional relationship between a minister and his parishioners. People want to feel that their lives are known to their minister. This has something to say regarding the size of the church. The size and staff relationships are especially crucial in those areas where alienation from the church has taken place. The social situation in the inner city especially implies the need for intimate fellowship in Christ as a means of salvation.

The density of population and a sense of strangeness immobilize women in the inner city and keep them within a few blocks of their homes just as they did for immigrant women who came into the slums in earlier days. The women folk of the newcomers into the inner city have been and are in special need of companionship in small groups.

It is obvious that the very nature of an area or neighborhood of high mobility, heterogeneity, anonymity and impersonality demands a church which provides intimate fellowship. People must have opportunity for fellowship aside from the worship experience. There is great need for groups small enough that all may participate. Husbands and wives should be included so that family life may be enriched, unified, and common understanding achieved.

The local church in the inner city should respond to the need for interest groups but should

practice also old fashioned Christian friendliness along the streets, and this should be developed across racial and denominational lines. There is no reason why we city people may not have our interest groups and also a neighborliness on the street where we live. The deepest human fellowship may be that of religion. There is a firmer base for intimacy here than in any other social organization. Unfortunately, churches have often been the instruments of divisions in community life. But the differences between Baptists, Methodists, Presbyterians, Congregationalists, Disciples, Lutherans, Episcopalians and other branches of Christianity are as nothing in comparison with the difference between secularism and Christianity. If we permit these slight differences to thwart the development of wholesome neighborhoods, family, school and church life for newcomers in our city communities, we show lack of insight and also a lack of devotion to the way of Christianity.

The impersonality and anonymity of the city inhibit the intimate expression of inner thoughts. Church people also have taken on this characteristic of urban life. They have become formalized and respectability groups in contrast with the confessional groups which always characterize a new social movement, religious or otherwise. A hidden fear of the stranger, of whom there are so many in the city, prevents the revelations of the mind and heart. There is a reticence to speak which is a form of self-protection for social cliques and status groups. In the slums it is often fear rather than pride which prevents communication. This breakdown in human association thwarts the human spirit. One is alienated from his fellows, which in a subtle form means that one is alienated both from his own self and from God.

In other words, what I am saying is this: that it is not the centers of the religions which we have to pay attention to, because actual religions are, to a great extent, rationalizations of man's ultimate predicament conditioned by the fact that man both fights and flees God. Christianity is an actual religion and as such is far from perfect. What is perfect is God's love in Christ. Therefore there is a center not *in* the religions but *for* the religions. It may in fact be harder for us who call ourselves Christians to accept what Christ means for the world, than for adherents of other religions to accept the true Christ, because we have so long become habituated to a religion in the name of Christ which is not fully interpreted or lived in accordance with his full life and teachings.

The first requirement for a theology for humanity, then, is that it be universal and fully inclusive. The second requirement of a theology for humanity is that it be concerned with all of life, creatively and reconstructively. The Christian faith is spiritual, but it is also through and through incarnational. The Word became *flesh*. It is concerned with men in all aspects of life, spirit, mind, and body, and that together, inseparably, indivisibly. The physical realm is no third concern of God. The social realm is no second realm. God cares for all of life at once, and so must we, if we be truly his children.

The Christian church must first of all be spiritual. I'd be among the first to insist on the spiritual nature of the Gospel and the need for personal salvation. I am not speaking against these things, but to substitute the spiritual for the social or for the material is to fail of vision and power. I am not short-

changing the spiritual. The spiritual is foundational, but in our day we seem to be caught in a national defense of capitalism. We are marshalling all our resources to make the world safe for private profit and aristocratic power. I repudiate this whole approach. As a Christian leader I denounce and renounce such an undertaking.

I have to change what I have written in my outline. Thank God, I have to change it. I was going to say that some interpreters even think that we might possibly invade Cuba to make it safe for capitalism. But I see that Dean Rusk yesterday said we are not going to have anything to do with any invasion of Cuba; and insofar as a government will honor its promises and actually not invade Cuba; I thank God, and honor Kennedy and Rusk. How sad to read these words after the invasion! I don't blame the blocs of private power and of wealth who want to recover their wealth. It's only human. I believe, however, that the Christian church has not dared to stand up to the pretensions and corruptions of capitalism, decorating itself in the patriotic colors of the American way of life. Yet this country has done everything for me. I refuse to believe that love and loyalty to the country mean love and loyalty to our present economic system. I believe, for instance, that Castro has been deeply concerned for many years with the Cubans, and we should not forget that and be thankful. He fought many years long and hard for Cuba, and then he came to our country seeking advice, seeking help. He went to Washington; he was not received. He went up to Harvard for advice. He wanted to know what to do with this revolution which was for the people and for all the people. He was not asking to become a total-

itarian Marxist, not at all. But we in the name of property - our capitalistic government - refused the people of Cuba the kind of leadership that we should have given them.

Now this is what I am saying: We must be realistic about these things. We have made a tremendous mistake in the case of Cuba. We all know that. When some of our subordinate leaders shunted the progressive leaders of the Cuban exiles in favor of some who stood close to Batista, they dishonored the whole movement to do something in Cuba that was worthwhile and right. I am just fed up on standing around as a Christian leader and not saying my full mind on these things. I have come to believe that if we are going to become conformists we must be conformists to the full judgment of Jesus Christ in his concern for all people. That is the only conforming in which I believe. That transforms both us and the world.

Christian people have no business to fight economic Communism in the name of economic Capitalism. The fight should be instead on all fronts for full political social democracy, and for the full participation of all peoples in all responsible duties of citizenship. We should have full economic democracy where all resources are made available for all the people, beyond the control of power groups, in freedom and faithfulness of fellowship. We both abhor and reject Marx's atheism, ideology and totalitarianism. I reject Marxism because it is atheistic; it is bad sociology because it believes in class violence as a means. I reject Marxism because of its foolish anthropology which believes that by an

external change in property men are going to be made good. This is foolish.

But I do know that we don't have to choose either Capitalism or Communism. I think that we can intelligently as Christian leaders vote for a democratic kind of world. Yes, I'm going to use the word "socialism"; it's a good word. Why should we give "socialism" to the Communists? Prime Minister MacMillan said that the future of the world is going to be decided between two kinds of socialism. I believe that. Is it going to be the kind of socialism that has a totalitarianism and no civil rights? Or is it going to be the kind of socialism that works for freedom and civil rights and even against bureaucracy?

How can a person who has come from Sweden and seen the kind of government, the kind of people that we have - how can he possibly say anything except that we must move on, move on toward a fuller realization of our capacities as human beings. Let the church release creative guidance for peace and for plenty. Let us not fear peace and plenty like the plague. In this world, these are two terrible words that people are afraid of -- peace and plenty. How we pervert the problems themselves! It is challenging indeed to find ways of letting people work meaningfully. This I say in the name of God most High. Any economic system that cannot disarm and seek peace and pursue it without disaster ought to collapse. I believe that we can still change. I *hope* we can change; but if we cannot change, if war production *must* be our main production, then there is something seriously wrong with us. I believe it's about time that we direct our economic production toward constructive

ends in order that our economic forces drive us not to destruction.

In any case, let us know and practice the Christian faith that involves all of life. May our prophetic ministry arise with clear vision, competent knowledge, and concerned hearts that mankind perish not from the face of the earth, nor live in God's creation, evaders of the challenge or oppressors of others, but free men -- free men -- using together all God's gifts, not flaunting them for power or for prestige, nor hoarding them for greater corruption.

Let the prophets of God arise while there is still time. *Let the prophets of God arise while there is still time.* If we perish, and well we may (if I were merely a realistic person I would say, past history tells us that this has to be; but I believe in God, and God will still save us if we will) -- if we perish, we are going to perish mostly because the Christian prophets have not dared to prophesy in the name of God. The Christian prophets have continually accepted the ways of the world and sanctified them in the name of God. If we continue in such ways, perish we must, but God wants a new age of mature civilization.

In the third and last place, a theology for humanity is truly dialectic. It is neither a pietistic Sermon on the Mount, a withdrawal from the world behind some ideal practice for a limited group, nor does it collapse Christian transcendence into some secular social scientism, with merely opportunistic power politics, without hope for either heaven or human history. Do you know what I am talking about here? If this theological center is really going to be

centered, it needs to have *not* some theology of the ideal up here -- some kind of absolute pacifism that withdraws from the world and says, "Well, let's live here. Let God, so to speak, do the rest. We can't do much about the actual world." *Nor* does this theological center need the kind of modern Christian realism that says, "The best that we can hope for is some rough place of justice in terms of opportunistic power politics." But rather a faith up here -- in God -- a faith in the reality of God who has the power to change the world; but a reality which, when we accept this kind of community indivisibly, also penetrates and changes the world, and is indeed the hope for a world in despair. The Christian faith teaches God's power beyond the world, working in it. God elects and ordains but we have to use our freedom for human good. Intensive community of concern centers both in God's love and in the whole world with all its ills, confusion, and despair; and it is realistic, not sentimental.

Now the last two paragraphs I'd better speak slowly, because the issue gets hotter and hotter, and I am coming closer and closer to the explosion point of our actual problems here in Atlanta.

In the Congo, as in Laos, we had a chance for neutral governments. We all know that. They are freeing themselves and asking to be free. But we wanted to control and we wanted a market for our side. We could have helped Lumumba and the duly elected parliament of the Congo. We could have let the UN be for Congo and for all the world. We could have avoided all the trouble in the Congo if we had wanted to, but we failed both Congo and Lumumba.

Lumumba was no saint, but he lived, breathed, and died for his people. I admit that one of the darkest days I had was when Lumumba was arrested, because I admired the man. Was he the George Washington of Africa? Was he its Moses? At least, whatever his personal failures, he lived and died for the Congo, and did that willingly. Why did we fail, as in the case of Castro, to help him when there was time for a different way? Why must we back property against people?

Now Christ is our symbol of God's love for all people. I believe his love was primarily personal, but led to a new kind of inclusive community of concern -- the church. And the church is never a church unless it is open, universal. There can be no partial Christian church. The church is the inclusive community in Christ that opens in community for faith and concern. Gandhi gave a practical method to the way of love. He gave us love's collective method. Gandhi was for the people, but he was for the oppressors as well, and he won! By the method of a determined non-violence, breathed into holy fire by prayer and sacrifice, he won! He knew the meaning and power of the living Christ and at his funeral, I have heard, Gandhi wanted read the Christian Scriptures: "I am the resurrection and the life." Martin Luther King, my wonderful friend over the years, learned that *agape*, the New Testament kind of love, is the heart of Christian theology, and he learned besides the way of Gandhi in practical and social strategy.

I don't care if you support Martin Luther King or not because I do, just the same. I mean, I don't know where you stand but I know where I stand. We honor him and all who have fought in his way for his

own people, but also for the oppressors as well, by delivering them from the continued guilt of oppression. We honor those who bear in their bodies the marks of the Lord Jesus Christ. I honor anyone who in a true Christian spirit has been in prison. It's a mark of honor to me.

I must tell you, however, that I've been hesitant about direct action because I thought we were doing it better in Nashville. I'm not quite positive yet until we get the full insight. We had worked hard to break down barriers, in prayer and in persuading the right people to do something effective. Vanderbilt had opened its doors to Negro students. We have in our midst here Dr. John Gross, one of the persons who helped the most, who served to open up the whole Methodist Board of Education to integration. Well, we had worked very hard in Nashville. Things were coming along wonderfully with the desegregation movement, one thing at a time, and feelings were good on both sides. When feelings began to be aroused I used to say, "Oh, no, let's not arouse all these feelings. Let's go on constructively and get something done." And I was afraid that we'd spoil our case by pushing too fast. But I have now come to the conclusion, I think I am coming to the conclusion (I'm a very slow person to make up my mind!) that if the people in the sit-ins can be genuinely inclusive and for all people, and if they can never allow themselves to be against anybody but always for all people in a Christian spirit, then we have here perhaps a way of opening social change more effective than any other. And therefore, I am saying what I'm saying now, that this approach of sit-ins and freedom rides may be one of the most important things in Christian social strat-

egy. The only thing I have in mind, however, is that, by the grace of God, we must take Christianity seriously. We must have a new day. Come quickly, Lord Jesus!

Now I come to my last paragraph. We once had movies with no color. The day of color was a better day. We once had TV with no color. The TV industry is going to be revolutionized. I believe that the whole future world is going to be warm with color. The white world deserves to regress and suffer for its centuries of oppression, pride and greed. But let not unworthy motives cloud our Christian aim and attainment. May our faith in God be bright with forgiveness and may it be holy with reconstruction. Let our faith be in God, our only true hope for the world inclusively, for the world in all dimensions of need and hope, for the world beyond our best hope. In this spirit, let a theology develop for humanity where humanity rests in God and, resting in God, lives for a creative common achievement, the fullest expression and development of all peoples within creative and concerned communities.

My friends, what can I do speaking only one hour? I can only point to the reality of genuine faith in God. I have no other hope in life than to announce to you that I believe that either we take a corner in human history or we perish. The corner in human history, I believe, means that we accept Christ, and we cannot accept Him unless we accept the full inclusive community for which He came, in faith, within the power of the Holy Spirit. God bless you all! God bless this new Seminary Center! And God bless its first President, to this high and to this holy end. Amen.

MISSION TO THE INNER CITY

Samuel C. Kincheloe

At the request of the Convocation Committee I am speaking on the topic "Mission to the Inner City."

Ministers are now recognizing that many churches are fleeing from great need and great opportunity. The city in America has challenged the democratic way of life and Christian evangelism for the past hundred years. The central parts of large cities have come to have a concentration of the ills of life and of social disorganization. Protestant churches in these areas have had great difficulty in working effectively with the newcomers who have surrounded them.

Perhaps it would be better to call this topic "The Church in the Inner City." We want the life of the church there and do not wish to give the impression that the church is elsewhere and just has a mission in the inner city. In the words of Truman B. Douglass, "the first mark of a living church is that the church thinks of itself as a mission. It does not merely have a mission. It is a mission."¹

From 1919-1923, while studying in the University of Chicago, I was pastor of a small church on Chicago's west side. The Jews moved in from the east and the Polish Catholic people from the south and the church declined and later died. I was a part-time student minister. When I took full-time teaching I resigned my pastorate. The church called a new man, supposedly a strong man with experience, and changed

the name of the church to Community Church but it still declined. The new man left and I was called back to care for it in its last days. I noted that it was not only my church which was in trouble but all the churches of Chicago's inner city.

In 1923, I was asked to formulate a research project. I did so and called it "The Church in the Changing Community." From 1923-1928, while teaching in Chicago, I conducted this research project under the Laura Spelman-Rockefeller Foundation. I worked out and wrote up what I called "The Major Reactions of City Churches," and later "The Behavior Sequence of a Dying Church." My friends said that I had to do this to explain why the west side church died on my hands. I wrote up "The Living City Church" for W. E. Garrison in *Faith of the Free*,² but this part of my work never caught up with the "The Major Reactions" and the "Behavior Sequence of a Dying Church," and I became known as a person interested in dying churches. I have been studying the city and its churches since 1923, and have underway a number of long-time case studies to show how city churches have sought to meet effectively the conditions which they face.

As I have studied further it has become evident that my formulations of the major reactions of city churches and the behavior sequence of dying churches were essentially correct. The deterioration and social disorganization of city communities have continued, until now the characteristics of the inner city in some cases extend out to their political boundaries. It is evident that where a community deteriorates, all the institutions, organizations and associations share its fate.

Urban Growth

One needs only to ride through Georgia, Alabama and Mississippi to see the fields of trees and cattle to know that fewer people are needed on the land. I frequently quote a sociological generalization - "cotton is going west, cattle coming east, Negroes going north, Yankees coming south and everybody is going to town." The use of power machinery, herbicides, fertilizer and the reduction of acreage have speeded up this migration to town. But this is not all. The high wages, shorter hours, overtime pay, lighter type of work, the bright lights and numerous contacts have had their appeal. People have not only been pushed off the land; they have been pulled into the city. Only 8% of the workers of the U. S. A. are now in agriculture. The rate of urban growth has been so rapid that there has not been time for assimilation and the development of proper and fruitful human relations as people have moved into the cities.

The Inner City in the Metropolis

It is impossible to consider the inner city without reference to the metropolitan region. The inner city is an organic part of a region which has created it. As the metropolitan area grows and extends itself, both into skyscrapers and out into and beyond the suburbs, the inner city changes.

The rapid growth in cities continues. This growth is in population and in geographical areas with residential crowding and expansion outward from the center. The surrounding and submerging of outlying towns is a part of the process of metropolitan development. This process has been called "decentralized centralization." Even in the presence of the growth of large and luxurious shopping centers in outlying residential areas, the central city continues its efforts to "scrape the sky" with greater growth. There is an expanding zone of deterioration and rebuilding about this downtown area. The central district expands upward and outward.

Changes in community and neighborhood life continue as the rapid movement of population outward from the inner city takes place. Urban renewal in large cities from coast to coast often means rebuilding high-rise apartments for both high and low priced dwelling units. Near the center also are the residential hotels.

The central business districts of many metropolitan areas are characterized by skyscrapers, towering office buildings for specialists of law, medicine, business, department stores, finance and banking establishments, hotels, cultural and art institutes, facilities such as libraries, theaters and art institutes, and many of the offices of county, city and federal government agencies. Since great numbers of people enter and leave the central districts daily, transportation facilities are nearby.

Surrounding the central business district of the large city in a concentric zonal pattern is an area of deterioration and change. The large brown or gray houses were once the residences of the well-to-do. These became rooming houses where many young unattached people live. Business, light manufacturing and wholesale establishments encroached upon these residential areas. The neglect of the old residences became known as "blight." Nearby in many northern cities came immigrants who lived in poor housing and crowded conditions. In many instances the second and third generations of immigrants have moved further out and their places have been filled by Negroes and southern whites. In southern cities the dominant group which has lived in the slum conditions of the cities has been Negro, although many white people who have been crowded off the land also live in the areas of least choice.

Beyond this, in many cities, are areas known as working men's homes. Here are many small homes, often one and one-half stories high, built near each other. Both the slum areas and the areas of working people are thought of as the inner city.

Frequently in a zone about this area are found three-and-four story apartments with relatively small families. In recent years these small apartments have come to be occupied by larger families of Negroes and Puerto Ricans. Then beyond the city proper we see the four main types of suburban life: (1) the middle-class and wealthy residential suburbs; (2) "satellite cities" with their industries, their workers living in crowded apartments or the typical small cottage; (3) the so-called suburban slums to which many semi-

skilled and common laborers have gone in search of low rent but where there is no industry; and (4) the "shoe string" or "ribbon-like" settlements along the highways leading out from the cities.

There are many variations in this general pattern. Some areas resist the changes and become "islands." There are also interstitial areas, finger-like areas of a few streets which are found between other larger homogeneous areas.

The inner city areas of our metropolitan districts have several possible church constituencies within them. There are the transients in the hotels for over the week-end. There are the well-to-do people living in apartment hotels and the high-rise apartments. Nearby live many single adults, young and old, dwellers in rooming houses and small apartments. If large universities are in the inner city, there are students and many other young people.

There are also in the inner city a great number of low income families living in unwholesome conditions, and others with middle-class incomes and conveniences. All these inner city constituencies are characterized by high mobility rates, i. e., high residential turnover of the population, much heterogeneity or variety in cultural and religious background, much impersonality, and often social, family and personal disorganization. Each one of these constituencies has its own special characteristics and needs. Let us look at only one of these constituencies to-day, namely, the family areas of the inner city.

Urban sociologists have described the picture of the piling up of wealth in certain areas within the city, and in certain suburbs of modern America. They point out also the low incomes and the poverty of inner city dwellers. Poverty and lack of education accentuate the process of decay about the heart of the city. These conditions make difficult the attainment of social relationships within a sector flowing out from the center of the city.

The inner city areas, which are not communities in any true sense of the term, have a large proportion of foreign born and Negro people. These are the areas in which housing is poor, with low rates of home ownership, poor home furnishings, crowding, poor light and air, meager play facilities, no trees nor grass, dirty streets and alleys, high infant death rates, high death rates from tuberculosis, much crime and delinquency, inadequate food and clothing, and the highest percentage of unemployment in the metropolitan region with consequent high rates on the relief rolls. Though these conditions are concentrated in the inner city they are to be found among industrial workers elsewhere. Added to the poor conditions existing in the inner city is the outward movement of those competent in language, income and ability.

On the other hand, and in sharp contrast with the inner city areas are the residential suburbs of wealth. These are the areas where the well-to-do and wealthy live, where a large percentage of native American people live, in spacious residences, where there are high rates of home ownership, comfortable furnishings, much space per person, better air, good play facilities, trees and grass, clean streets, moder-

ate birth rates, low infant mortality, low death rate by tuberculosis, low delinquency rates, and high income. However, we must keep in mind there are suburban slums and industrial communities on the fringes of the city which have many of the characteristics of the inner city. The rapidity with which people have moved out and left those areas with the concentrations of the ills of life has been one of the outstanding characteristics of the great metropolitan centers and has been a major force in the determination of lack of community relationships in urban areas.

The Newcomer to the City

The story of the inner city might be told in terms of the newcomers who, generation after generation, have come into it. What a drama it would be if we could see a motion picture of the coming of the groups which have settled in the slums under the shadow of the skyscrapers and which have made their way through the slums and out into fresh air and better homes.

The newcomers to the city settle where they may secure space and where they can afford to live. Since many of our newcomers have come because of poor economic opportunities many have been poor and have landed in the deteriorated areas near the center of the city. Some Scandinavians, Germans and a few others came into agricultural areas. Immigrants from Europe earlier settled in these urban areas and now migrants from the rural areas of the U. S. A. are filling the inner city areas.

The conditions of the newcomers and their experiences as they come into our cities have been clearly set forth by sociologists. One important sociological generalization is that each wave of newcomers was looked down upon by the people who got there earlier. There were the great immigrant migrations from Europe into American cities. In 1848, the potato famine in Ireland started a movement of the Irish to America. Following the Civil War and up until the First World War great numbers from several northern, central and southern European countries came. They came principally to the northern industrial cities.

There were the Irish in Boston. The great-grandparents of President Kennedy were a part of that Roman Catholic Irish potato famine migration. This group illustrated the generalization that each newcomer group was looked down upon. At that time no one welcomed the Irish. Signs were up "Protestants only," "No Irish Need Apply." The Irish were said to be ignorant, and an unwholesome influence. Joe McCarthy says:

"Marked by their economic limitations, by the difference of their religion and customs, the Irish Catholics found themselves in a ghetto of discriminations as clearly defined as those in later decades of the Jews and Negroes. The line of anti-Irish Catholic prejudice was drawn most sharply in Boston.

. . . The famous satirical jingle about Boston being the place where the Lowells talked only to the Cabots and the Cabots talked only to God was first recited by an Irish Catholic surgeon, John Collins Bossidy, at a Holy Cross Alumni dinner in 1910."³

The Irish worked hard, had large families, saved their money, educated their children and got up in the world.

Similar problems of the newcomers have characterized the coming of Scandinavian, German, Polish, Russian Jews, Italian, Mexican, and Puerto Rican groups, and now Cuban political refugees in Miami and New York City. In recent years this urban migration has come in large numbers from the cotton growing regions of the South with a considerable number from the Appalachian highlands and some from the farming areas of the mid-west.

A second important sociological generalization is that whenever any group has moved into the slum areas of the city its juvenile delinquency, family disorganization, crime rates, health hazards, and infant mortality have increased. The institutional churches, the settlements, the Christian centers, neighborhood houses, welfare and recreational programs have done yeoman duty, but have been unable to build good and wholesome community life in the face of the rapidity of population turnover and the intensive development of social problems. Often those with a special panacea have blamed the settlement and welfare workers for the fact that social disorganization has continued in their presence. These critics fail to keep in mind that these institutions have been dealing with people on the move. Some churches have sought to live and work in these changing communities but as stated above the regular churches have become "down-town" or have moved, declined, federated, become institutional churches and/or neighborhood houses, or died. In general they

have been unable to secure or maintain members in the inner city. For over one hundred years many areas in the inner city have continued in social disorganization and family demoralization.

The contrasts of the Irish, the Scandinavian, the German, the Polish, the Italian and the Jew with the Negro in the city is that these earlier groups were smaller and did not possess a visibility which permitted prejudice to confine them to the inner city. They could escape into the outer city and the suburbs whereas Negroes were compelled to turn back into unwholesome living conditions. In recent years the opportunity for outer city and suburban living for Negroes has increased but still many dwellings for Negroes are in undesirable locations. The long period of deprivation in occupation and education experienced by Negroes and an incorrect understanding of racial characteristics have made it possible for some to say that the present-day difficulties in social disorganization, family and personal, are due to race rather than to social conditions. The large number of Negroes and Puerto Ricans in our population with their recent necessary concentration in the most unfavorable living conditions in American cities produce the last great group of urban newcomers. During slavery and for nearly a hundred years the Negroes have experienced discrimination in educational opportunities. To-day they are compelled to move into urban areas and into the slums of those urban areas where the educational facilities are the poorest of the metropolitan area - both north and south. In all probability the most urgent task in the inner city is now the elementary school.

We are recognizing to-day as never before the crucial nature of these problems, not alone for the people most immediately involved in both city and suburb, but for all Americans. We face world relationships in the framework of new ideologies and more powerful instruments of destruction.

As people leave farms and come into cities there is necessary change in occupation, but perhaps even more radical than this in family, neighborhood, school and church life. Bringing people into deteriorated areas - where patterns of delinquency and crime prevail - has produced social disorganization and demoralization in the newcomer population. It has been clearly established that the high rates of delinquency and crime in certain areas are socially conditioned rather than caused by race, national origin, or religious tradition.

Clifford R. Shaw and Henry P. McKaye, in their study *Social Factors in Juvenile Delinquency*, say 4

"Juvenile delinquents are not distributed uniformly over the city of Chicago but tend to be concentrated in areas adjacent to the central business district and to heavy industrial areas.

There are wide variations in the rates of delinquents between areas in Chicago.

The rate of delinquents tends to vary inversely with distance from the center of the city.

The areas of high rates of delinquents in Chicago have been characterized by high rates for a long period of time.

The location of delinquency areas is closely related to the processes of city growth.

Delinquency areas in Chicago are characterized by physical deterioration, decreasing population, high rates of dependency, high percentages of foreign and Negro population in the total population, and high rates of adult crime.

There are many positive influences leading to delinquency in the disorganization areas.

The racial and nationality composition of the population in the areas of high rates of delinquents changed almost completely between 1900 and 1920, while the relative rates of delinquents in these areas remained practically unchanged.

As the older immigrant groups moved out of the areas of high rates of delinquents the rates of delinquents among the children of these groups decreased and they tended to disappear from the juvenile court.

Juvenile delinquency is group behavior.

Delinquent traditions are transmitted through contacts with delinquent companions and groups

A delinquent career is the product of a natural process of development."

It is not simply inadequate shelter, food, clothing, health, and recreation which get city people into trouble, but it is the added stimulation and the destruction of personality in promiscuity, and dissipation which are developed in the many contacts of modern life. Changing attitudes and the mental life of modern man, both rural and urban, are bringing a sense of estrangement, isolation, impersonality and alienation.

A Five-Fold Approach to the Inner City

The local church within the inner city can not alone cure the ills of its neighborhood. The ecological processes, and the impingements from the outside are too destructive. The cure of the trouble spots within our metropolitan areas demands the commitment, sacrifice, and insights of Christian people. The secular attitudes of a competitive, ecological determinism are not enough. The disadvantaged people in these areas can not lift themselves by their own efforts. This is recognized in part by the presence of community funds in nearly all of the large cities of America. There are certain standards of living and certain forms of aid which every one in a metropolis recognizes. We need to see, however, a new and different kind of aid in making possible those human associations of acceptance and fellowship which are involved in the conception of "the family of man." These attitudes are found in the teachings and to some extent in the practices of religious associations. Class and racial barriers however still exist in many churches in the city.

Therefore I propose a five-fold program which includes: (1) Christian citizenship in and for federal

projects and in the metropolitan area; (2) general welfare funds and their sympathetic and wise administration; (3) community councils which will include effective representatives of all the institutions, organizations and associations in the local area and representatives of national, state and city-wide organizations which are working in the area; (4) interdenominational cooperation for survey, planning and for comity arrangements to enable complete intensive coverage by churches; and (5) the development of local churches with staffs and programs especially adapted to minister to the conditions of newcomers and to the long time disadvantaged residents of the inner city.

1. Christians Working Through Governmental Agencies

First, a remedy must be related to the strength and extent of a disease. We are in an era of metropolitan life and the instruments of social control must be big enough to embrace the entire region. Since people move into the metropolis from all parts of the state, the U. S. A. and from abroad for employment, housing, education, etc., the problems are municipal, county, state and national. The evidence is before us. In the inner city area of every American city there has been the destruction of community, neighborhood, family and personal life.

The testimony of one hundred years of urban growth in America is that families, churches and schools cannot live in wholesome fashion where a community is destroyed by a process of deterioration and social disorganization. The family, the church and the school must have a "climate," a culture and an environment in which to survive and live.

Susan K. Langer, in *Philosophy in a New Key*, says "There are relatively few people to-day who are born to an environment which gives them spiritual support."⁵ If this be true in general of our society, how certain it is of the inner city areas. The local area is unable to protect itself since it is impinged upon from without and it alone can not control this impingement.

Housing is one of the most visible aspects of the slum but the problem is much larger than housing. It has to do with occupation, income, education, health, recreation, welfare and religion. It has to do with wholesome family life, and personal life organization as they are related to all the major processes of living.

We now know the processes by which slums are created in American cities. The city grows by expansion from the center. The land values about the area of expansion are high, but the buildings are old. The owners hold the land for high prices, but they don't improve or keep the buildings in good repair. The rents per unit are low but the buildings are sub-divided or sublet so that the total income mounts up. It is said by people who are supposed to know that a considerable number of people are getting wealth out of owning slum property. The people who make money off a slum property without proper upkeep or repairs or sanitary facilities flaunt human values and the housing and health codes of the city. There should be housing and sanitary codes for human decency, and the means for their enforcement need to be provided and properly administered by the municipality or the county.

The nation as a whole does not dare permit any part to sink below certain minimum practices in voting,

education and welfare. The metropolitan area also does not dare to permit certain areas within it to suffer poor housing, poor sanitation, high rates of venereal disease, high death rates by tuberculosis, high infant mortality rates and high rates of family disorganization and delinquency. There must be sufficient housing and sanitary inspectors. One of the ways in which some communities seek to prevent deterioration and disorganization is by citizens reporting violations and seeking the enforcement of the health and housing codes in the courts. The program of Urban Renewal calls attention to needed changes. Already these projects run up into hundreds and big cities from coast to coast are rebuilding.

President John F. Kennedy has asked Congress to create a *new* Federal Department of Urban Affairs (April 18, 1961). The Department of Agriculture was created in 1862 and the Secretary of Agriculture was made a member of the Cabinet in 1889. Today, approximately 70% of the U. S. population is urban. The President told Congress that the new department would "deal with housing, mass transportation, and urban areas large and small." He added that his proposal was "designed to reverse the appalling deterioration of many U. S. cities." He also said that it "should assure adequate housing for all."⁶

Many suburban dwellers once lived in the city and many have their headquarters, offices, and incomes there. Governmental control must now be related to the social forces which impinge upon the local community and neighborhood. Certain aspects of life are obviously regional. The water supply, health,

sewage disposal, roads and police are regional and even national. Employment has been a national concern even before automation was made dramatic by the recent railroad-tugboat workers' strike. We are now hearing of the second Industrial Revolution. The inner city areas have been the areas of large employment but it is obvious that in themselves they can not solve this problem.

Planning and design are for experts but some common sense observations are possible. Rehabilitation needs to proceed as urban renewal takes place. Rehabilitation does not call for elaborate plans, land acquisition and the displacement of families. There must be room for living and this includes adequate and wholesome play space for children and opportunity for the activities of the youth of the community.

We need not send the poorest families into slums with conditions which destroy them. This process is not biological or ecological determinism and it need not be social determinism. Our country is rich enough and capable of producing enough to provide adequate local community life for housing, education, health, food, recreation and the activities of youth. We often hear of complaints regarding the cost (taxes) for urban renewal, but taxes for proper living conditions are less than taxes for caring for delinquency, crime, family and social disorganization, disease and illness. Moreover, the cost in human life is not to be compared with the dollar costs.

The weakness of representative government in urban areas is due in part to the inadequate knowledge by voters of the issues involved and of the candidates.

Corruption on the part of elected persons and even of the police who are expected to be the guardians of the people may be found. A part of the legislative difficulty is found in the old problem of rural-urban conflict over education, desegregation, and the revised representation for cities which have grown rapidly. The flight to the suburbs where a person can't exercise responsibility needs to be overcome, either by a county organization or by the inclusion of the suburbs in a metropolitan area.

The nation-state is the only power with sufficiently wide-spread authority to deal with the modern forms of unemployment brought about by changes in the business cycle and by automation. The overhead control of agriculture, the recent depressed areas' bill, the emphasis upon civil defense, social security and the added emphasis upon health, education and welfare are essential.

There are, however, many tasks which can be done only on a community or local area basis. All Christians in a metropolitan area share responsibility for decent local life. In a democracy which has the separation of church and state, this can take place only through the responsible governing agency - the municipality, the county, the state or the federal government. Church members are at the same time citizens and a large percentage of citizens are church members. Even though many functions earlier performed by churches have been removed from ecclesiastical control the church dare not separate itself from the social order with its several processes of living. The minister can not be a specialist in all these fields but he may have committees of lay people to help him

interpret to his people the relationships of religion to housing, education, health, income, recreation, libraries, literacy and transportation.

2. General Welfare Work

The second main way in which the inner city may be helped is through general welfare work. Urban areas have received great help through national private welfare organizations such as The American National Red Cross, The National Foundation, The National Tuberculosis Association, The American Heart Association, *et al.* Community Welfare Funds are now organized in many cities. Cities have organizations of settlement and neighborhood house workers, which plan programs and coordinate the work of these agencies. The community Funds (of Chicago, Illinois and Atlanta, Georgia for example), have committees for the principal functions of programming and coordination. The present-day Christian has difficulty in taking the role of the good Samaritan in the city but may support and also encourage effective and gracious help for those who need it by means of private and public welfare work. The fact that such work is now a community enterprise does not free church members from participation but provides opportunity in a complex urbanized society.

3. Local Community Cooperation, or Area Approach through Community or Coordinating Councils

A third item in the program of nurturing and of preserving human life is that of the self-development of the local community area. There is the continuation of

the "vertical" organization of life with its centralization of controls, and the development of stronger overhead organizations in religion and social welfare, in health and recreation, in economics, in education and in government. The characteristics of the neighborhood and the local community are changed in many areas and in some there seem to be no remnants of community left. Intensified emphasis on interest and social groups versus geographical relationship has increased as cities have grown larger and the density of population greater. We have a new mobility, new heterogeneity, new impersonality, a new concept of neighbors, a new sense of interest groups, which make the old geographical concept of neighbors difficult to operate in the city. There are still streets of friendliness and some geographical neighbors. But a community as a constellation of institutions, organizations and associations needs to have adequate personnel who can relate the newcomer to the resources of his area. The needs of health, education, welfare, recreation and child care will not be properly met on the local level or represented in the larger municipality without effective local organization. This is the proper function of a community or coordinating council. There are many reasons why such work is difficult, but the necessity for the community or coordinating council is very great. Where they are effective it is because of capable paid personnel and significant local leaders who live sacrificial lives for the good of the community. Occasionally local groups take on the nature of a "people's movement" and form a powerful political bloc.

We shall need to do more than move the slums over a few blocks or distribute people with inadequate

incomes out along little fringes of streets where they have inadequate opportunities for church, school or social relations. The process of continuous deterioration needs to stop somewhere, and rehabilitation, proper upkeep and good community living conditions need to be provided where people are. The new housing units need first class attention to prevent both housing deterioration and family disorganization.

If members in our suburban churches permit economic and residential concerns and the traditional pattern of segregation to control, rather than making the entire metropolis a desirable place for residence, they or their children will again experience deterioration and decay at their very doors. This is already taking place in many suburbs which thought of themselves as secure "for the foreseeable future." Local churches in suburbs often unwittingly foster attitudes of self-elation and superiority which will ultimately make for their destruction. The succession of various population groups in metropolitan areas has brought slums farther and farther out.

There is necessity for local community leaders who can interpret to other groups the needs of all the groups in the local area. The coordinating council is the present-day means of communication by which the local community may keep an understanding of what is going on and what it needs. Many people who are out of touch with local life are isolated, atomized and individuated. They don't have the sense of belonging. The most powerful means of social control is that of intimate acquaintances. People wish to appear well "in the eyes of those for whom they care." The basic problem in community disintegration is that of the

filtering in of people who do not belong to any of the dominant organizations of the local community. Most community organizations want to have the strong, intelligent, prosperous people in the community as members, but many are unwilling to relate themselves to the poor, the uneducated and the disorganized families of their areas.

4. Complete Areal Coverage by Religious Groups

The fourth approach is the planning and work of leaders of religious denominations responsible for an area so there may be complete areal coverage by churches. In these local areas the local church is the "ultimate isolate" of fellowship for human association. The local church is often given counsel and financial aid by church administrators. But the local church needs to be related to an overhead denominational group which studies, plans and works with other overhead denominational groups for the intensive cultivation of these areas within the inner city. These overhead denominational groups dare not work independently of each other, else there will be waste, weakness and many uncared-for people. Denominations may work through local parish organizations as in the East Harlem Protestant Parish, the West Side Protestant Parish of Chicago or the Inner City Parish of Cleveland, or they may work cooperatively in the administration of church work, or each denomination may assume responsibility for a parish area. There should be assignment, coordination and planning by which complete coverage and intensive work are done. It may mean that more than one denomination should be responsible for a neighborhood in order to provide the types of services to which people have been

accustomed. The one essential in the inner city is that the administrative officers responsible for areas plan together and accept the ways by which the complete areal coverage can take place.

The "sector method" by individual denominations whereby a denomination seeks to relate all the churches of a sector of the city is helpful for support and fellowship. This was tried in Chicago by the Chicago Congregational Union (now the Chicago City Missionary Society) under Dr. Ernest Graham Guthrie. It does not provide the intensive coverage. There needs to be an operative comity for the inner city as well as for favorable suburbs. Denominational headquarters have been more willing to accept responsibilities in the growing suburbs than in the inner city. Just recently there have been some changes in this direction, but the study, the planning and the programming of the inner city have been very much the continuation of the remnants of once strong churches, but without the willingness to recognize and practice human brotherhood.

The breakdown of the parish system by which a local church follows its members to the suburbs, neglects its own inner parish areas and behaves as an exclusive group has been a source of disorganization for local life. The wealthier members of these inner city churches who have moved to the suburbs and return for Sunday service and a church dinner once each week, have little association and few common interests with the newcomer residents of the area. These newcomers have never been made to feel welcome. There are deep cleavages and estrangements between these groups.

It is easy to understand how a Protestant church may move or die if its community is completely populated by Roman Catholics and Jews, or if its land is taken by highways or commerce and industry. When Protestants of less wealth or education, either from the deserted cotton fields or from the hills enter and churches retreat because they will not receive these newcomers - then both the church and the community are in trouble.

We realize that city people emphasize their interest groups, but we also need to relearn the most elementary lesson of common school, namely the significance of geographical nearness on a street. Delinquency in the city can not be met otherwise and many families will not find their way into churches except through old fashioned Christian neighborliness.

With our private voluntary church administration we have as much obligation for complete coverage in religion as we have in education. It is the large residue of unchurched in every inner city area with which we are concerned. We are not to think of formal church membership alone but of a significant Christian experience. Adequate work in the inner city is now going to be expensive because we have let the population there become so lacking in the understanding and practices of the Christian gospel. Just money alone will not do it. Intensive studies of subsidy in Presbyterian, Congregational-Christian, Baptist, Methodist and the Christian churches of Chicago, over a period of years by the writer, revealed the impossibility of maintaining churches by subsidy of the existing programs.

We need "parishes" with "congregations" in them. The congregation may have members from out of its defined parish area but needs to assume responsibility for an area. The term "parish" is frequently used to mean congregation but it has a geographical connotation. The congregation works more on the basis of an exclusive group while the parish is frequently more inclusive.

*5. The Local Church in the Inner City**

The fifth approach is that of the local church. What insights may help to guide us as we seek to foster local congregations in the inner city? In the light of the kinds of social contacts and processes of social interaction, what should be the role of the congregation, what should be its nature? The following statements are not a complete picture of what the local city church should be, but are made with special reference to the needs of the inner city. It is assumed that all of us here know what a church should be and how it should be run. The following are notes to help us see the special ways in which we can make the church speak to the conditions of inner city people.

We may make the assumption that all men need the grace of God - men in the extremities of poverty or in possession of many "things," the educated and the uneducated, the wise and the foolish, the refined and the crude.

The grace of God is God's gift to man beyond what he deserves or is able to achieve for himself, and all men may receive the grace of God by the acceptance of definable responsibility.

* The term local church is not good but used on the basis of common understanding.

If you study the faces of homeless men along one of the "main-stems" where they congregate, those farthest removed from family and community relationships, you will sense there an expression of aloneness and lostness. On the other hand there are many people who have all the "things" the world can give who have within them a sense of alienation - lack of identification with life itself. Dr. Samuel Harkness of Winnetka, Illinois, a wealthy suburb on the North Shore of Chicago, told of breaking camp at Estes Park, Colorado - with a wealthy non-church member. As the embers burnt low in the clear mountain air, his friend said, "I sometimes wonder what Jesus Christ could mean to a man like me." Here was a man who needed the grace of God.

We assume also that all men have the human nature which makes the religious life possible. They have emotion and sentiment; consciousness and awareness of self; speech and free symbols which go with it; social nature; capability for morals, faith, hope and love; a mind and reasoning abilities and also a basic impulse to live.

One must say that the first thing a church must have is a message. But "how shall they hear without a preacher?" So, one must of necessity begin with "the preacher," the "minister." We have now come to think of the ministry of churches in the inner city as a staff ministry - or as in the case of the East Harlem Protestant Parish, "a group ministry." All the regular functions of any well-run church need to be performed. There needs to be a "preacher" but one who shares the other ministries of the church. He can not speak to the "condition" of men and women

without knowing them intimately. The church must have a staff which intensively cultivates its field and which has the qualities of a group ministry.

The church needs a staff on which there should be at least one woman aside from the one who writes the announcements. Protestant churches need to learn how to use women. Theological schools need to make further plans for the religious education of women. There are many intimate family problems which need the touch of a woman. She may work as a church secretary, or in religious education, in recreation, in social service, or pastoral visiting. Whatever her formal assignment, her counseling may come in an informal manner.

The pastor must be identified with his people by residence in the area. There are ministers whose families have the adaptability and the dedication to live in these areas. Unless a minister lives in the inner city he will find difficult the understanding and the proper expression of its needs.

The pastor should be supported in such fashion that he may give his full-time to his church. There is nothing more deadly than the one-day-a-week church. And yet in these more difficult areas in Atlanta we frequently find that ministers carry additional if not full-time work.

The future role of theological seminaries in preparing workers for the inner city may be very great. Many seminaries are located in large cities which provide laboratories for such work. Each city is unique but all large cities are similar and so students may be prepared in many different locations.

Workers in the inner city need special education which includes what has been called "clinical experience." Many seminaries in the United States today are now recognizing the need for this "field work," "clinical training" or "internship" experience. The clinical training needs to take place in the kind of area in which the minister expects to work.

The local congregation must be the matrix of a message. This message must have in it a basic theology out of the Hebrew-Christian tradition but it must also be an inspiration out of the minds and hearts, the needs and yearnings of the people in the parish. The preacher must have some of the characteristics of "the prophet" who speaks out of a deep participating experience.

The heart of the Christian message in this area as in all others is the fatherhood of God and the brotherhood of man. A fellowship of Christians may be the inspiration and creative source of insights of the way of man. "The light and truth which are yet to break forth out of God's Holy Word" have their interpretation through human relationships and through the creativity of the human mind and spirit, with Christian commitment. This message needs to be given a world view in which modern man now lives. This message of the fatherhood of God and the brotherhood of man arose in a world view different from ours and may live beyond the one which is now current. It is for the prophetic spirit of man to sense the universal elements in the Christian message and to live by them. The Christian religion has lived through several different political systems and various

economic orders. We need to state the essence of the Gospel in messages to which our generation can respond. We need to distinguish between the essence of the gospel and the world view in which it began. It is possible that many modern people are indifferent to the teachings of the church because they can not accept wholeheartedly the world view of the first century.

The local church needs facilities for worship, work, and fellowship. This should include a sanctuary and also space for activities. Let us not be intimidated by the accusation of "activism." The inner city areas often have church buildings which were built for large and well-to-do congregations. These buildings are costly to maintain. Another problem is that many people feel a lack of fellowship with those who have previously worshipped there.

Adequate church plants may be sustained in the inner city without the excessive costs now going into suburban areas. Many adaptations need to be made but one thing needs to be kept, namely the church sanctuary as a symbol of church life. The patterns need not follow the "heavy gothic" but at the same time need not be "twentieth century penitentiary."

A number of years ago I wrote all the members of the church to which I belonged asking them to tell me the meaning of their church experience. I received the following letter from Mrs. Robert E. Park. It makes a contribution at this point. She wrote:

I found it rather hard to put in words what I really feel about my own personal feelings, but a visitor at Fisk from a big church at Chicago, seemed to suggest at least what it is like. He began by saying that as a boy he lived near the sea and was always fascinated by it. The sea can be so terrible, and mighty and destroy so many ships and lives; but it has also its strength and calmness, and it has its Gulf Stream that warms further shores, and its contradictions. But, what impressed him most was, that underneath all these changes there was still the *tide*, always there, always responding to a mysterious law. I think I feel that way about the deeper things of life but find it hard to express them.

However, I am putting in a little verse that I had copied from over an old church doorway, and that seems to express what many of us feel.

Your lives are busy, useful,
honest, but your faces are anxious
and you are not all you want to be.
There is within you another life, a
buried life, which does not get free.
When it really hears God's voice, it
will arise. I don't think this life
will be stirred by excitement. I
believe that in the quiet of a *place*
full of good memories, in the sound
of fine music, in the sympathy of
fellowseekers, we may better wait
God's call. It may be that as you

listen to the silence, to the music,
or to the worship of others, God will
speak, that the buried life will arise,
and that you will have peace. (Over
a London church door)

If worship is to be thought of as central to the Christian religion there should be opportunity, occasion and place suitable for "the celebration of life" and for acts of confession, dedication and Christian fellowship. There must be a pulpit for in Protestantism the sense of dedication and commitment to Christ may come when "the word of God" is spoken and related to causes so great that we think of them as of God.

The church in the inner city must be inclusive and cross race and class barriers. It must refuse to be controlled by the economic or status motives or the race prejudice of any of its members. The processes of integration need to flow into the inner city and not just out. Communication is now inhibited in our cities because of social, cultural and racial barriers. Whenever any group of people shuts itself off from communication of an intimate and basic sort with others, something is lost. Communication can take place only in fellowship.

The church in the inner city needs to be related to the remedial social programs for its area - in part through the coordinating council, but in some ways of its own it works directly in citizenship and voting, in literacy, in family organization, in child care and delinquency prevention. With any adequate conception of complete area coverage, a local church needs to assume a certain responsibility for its parish

area. Where it can work directly it may do so, where there are other agencies to which reference may be made it does that, and where it needs to make representation to overhead organizations of church, municipality, state or nation, it does that. It works but also has a voice.

In seeking to relate a church fellowship to the life of its members or prospective members, all of the various resources and programs of the religious institution may be used. The church school may be a basis of fellowship as well as a place of instruction. Music and music groups, religious drama, recreation, group work and counseling may be used. In all this there is a delicate line to be drawn to preserve the privacy of a person but yet to bring him to the place where he feels that he is among friends who can share with him his most difficult problems.

The social settlements and neighborhood houses in the inner city have traditionally been places where help of many kinds could be received or from which reference for help could be made. When Protestant church groups at the turn of the present century sought to relate themselves to the problems of immigrants of Roman Catholic background, very special problems were faced since many Roman Catholic priests feared a secular alienation from their churches. The presence of Roman Catholic and Jewish people was therefore the basis for programs without formal religious teaching since some of the resources for a neighborhood house came from community funds. This was the great secularization of church work in the inner city since the religious services and teaching were left out and the denominations did not plan and support churches in these areas. Only a small number

of institutions saw the necessity of dealing with the whole person and the whole family. It is difficult to give material aid unrelated to the religious needs of the person. It is also difficult to prevent the development of "rice Christian" when aid is given. New efforts are now being made to Christianize the inner city.

Modern man in rural areas or in the city is often isolated, perplexed, frustrated, broken in his relationship with people, segmented and alienated in his person. C. G. Jung's title *Modern Man in Search of a Soul*, gives expression to this attitude. In early Semitic religion there was the fundamental conception of "the solidarity of the gods and their worshippers as part of one organic society." The Old Testament gives one the sense of God's identification with his people. There has been the secularization of man from God. He experiences what recent writers call brokenness and alienation.

Since an important purpose of religion is to give man a sense of meaning and purpose in life which will give him sufficient tranquility and poise to enable him to work in a disturbed world, the church needs to have a concern for man's orientation to life. Orientation and meaning come in conversation, community and communication. This means that church people must come to be able to talk about God, Christ and the deeper things of life. We don't dare let it be thought that only queer people talk about the meaning of Christ to us.

Dr. William E. Hocking, the great philosopher of Harvard, was asked once after a lecture: "Doctor, you used the term 'lost soul.' What did you mean?" He said:

"A sense of loneliness in the presence of the great unknown; the feeling on the part of the individual person that he is alone and uncared for and that his only possible policy is one of struggling with might and main to get for himself by snatching from the whole what he can . . . Insofar as a person maintains this picture of the universe, he is a lost soul. He cannot look at the world with confidence . . . For salvation the individual must have the sense that there is the voice of God to man. The saviour to you is that event, that person, that word which you can say, 'God speaks to me' . . . I believe that Christianity has given the name of Christ to what we might call the voice of God to man."

City life, in fact all modern life, is now so specialized in its various approaches to the family and the person that some institutions need to minister to "the whole person." Many city families are related to three or four welfare agencies. City churches have shared in this atomization and fragmentation of life. But religion is the one institution which according to its own teachings and doctrines should nourish the personal orientation to life. Large city churches have many people attending who know very few members and who are not known to the staff of the church. It is in the inner city with its rapid turnover, fear of neighbors, and high delinquency and crime rates, that comfort and fellowship of church members are especially needed. At the present time many families regard churches not as fellowship- and confessional-, but as status- and respectability-centers which are to be shunned when there are problems in the family.

with us. The Christian faith formulates its problems in terms of communication and not in terms of destruction."

Some time after the Cleveland Conference on World Order, I was speaking to the executive leaders of the National Council of Churches, about 135 of them, at Buck Hill Falls, Pennsylvania. (We had a Retreat there for a week on the theology of communication.) You know, of course, that the Cleveland Conference on World Order was one of the greatest Pentecosts in modern history. While it was being held, I was speaking at the Pennsylvania Council of Churches. I was supposed to be a delegate to Cleveland, but I couldn't get there, but I prayed, day and night, I prayed, I prayed, I prayed, that God would wake up a minority that would say distinctly: "We must end the cold war; we must vote for disarmament; we must work for a new way of international reign and control so that we do not destroy ourselves. I really prayed about these things. I knew what tough people there were as delegates to Cleveland. Six hundred strong men, and they were not pious preachers, you know; they were lawyers, doctors and business men. I said in my prayer: "Raise up a minority, O God, to vote for a new deal in world politics!" What do you think was my tremendous surprise when I found that the six hundred had unanimously voted everything, even more than I prayed for! That was a miracle. It was a modern Pentecost. A few weeks afterward, when the storm was the hottest, I was meeting with the National Council leaders and they asked me to give them the theology of Cleveland. I wasn't ready then, but here I am going to give it in one paragraph.

The theology of Cleveland: In Christ came the fullness of being, an indivisible, inclusive, open community of creative concern based on the faithfulness of God as holy love. Membership in this community is a primary privilege and responsibility. This community can know neither war nor segregation. Within itself, it practices Christian community in the fellowship of the unashamed and of the fulfillment of the committed. With respect to the world, it works for only constructive community under law, with sanctions only against destroyers of community. We need international law and government with full sanctions, but war between or among nations is not only suicidal but sin.

By an inclusive community under law I mean responsible civilian government. The two areas of special concern are those of nation and race, for we must urgently destroy nationalism and segregation and establish at once supernational, international law, *world law*; and within the nations an open, inclusive community among all races.

Now I know there was somebody here who asked Dean Pope about the other religions of the world. Let me say something about the other religions. (I was at Harvard just last week speaking on this topic.) I believe that one other fundamental area of concern is that of the relation of the religions of the world. Only the inclusive, open community of integrity and concern can help the world to grow together until righteousness and peace, according to the biblical promises, shall kiss each other, while steadfast love and faithfulness meet, and faithfulness will spring up from the ground and righteousness look down from the sky, because the Lord your God knows what is good.

General denominational pronouncement from overhead may help to make a climate and an atmosphere in which people can work. We must, however, help the message from afar to get down into local life in terms of citizen participation, church and school organizations and fellowship along the streets and in neighborhoods. The following quotation reveals the urgency of communication on the personal level. Charles S. Johnson quoted from the *New York Times* a statement made by a southern Negro business man:

" . . . We have got the fatherhood of God, the brotherhood of man, the Bill of Rights, the United States Supreme Court, American democracy, and democratic principles and sentiments, Republican and Democratic sympathy, national politics, with history all on our side. But what good is all of it if we can't vote and elect officials who will at least be willing to sit down and talk to us about making a better community for everybody to live in?"⁷

Every program which I know that has succeeded in the inner city has had its basis in friendliness and in companionship. Dr. Robert E. Park, of the University of Chicago, went to the Institute for Juvenile Research in Chicago, got a desk and read cases for several weeks and said that the only place where the program succeeded was where the worker became a friend of the delinquent.

The approach to the inner city people, either in apartments or in single residences, may be made by old fashioned Christian neighborliness. In isolated

families or families unrelated to churches or related in only a perfunctory way, geographical neighbors are of great importance. Old fashioned Christian neighborliness may be practiced in cases of illness, misfortune or unemployment. In many cases there is nothing so intimate and reassuring as a bit of food when the mother is ill. Many families and children are literally "framed for ill," the child goes out into the street with its delinquency patterns and falls victim to them. People may be "beneficently framed." They may be surrounded by neighborliness and by love and kindness. If several families along one street relate themselves to a newcomer family in this way, there is no escape from the "beneficent framing."

The approach to the unchurched in the inner city often meets not simply indifference but rebellion and anti-social attitudes. After this hardening of heart and mind has taken place over many years, it is magic if we think we can beckon to people and have them follow us into churches. It takes reorientation; it takes conversion; it takes the fellowship of believers. We need to bring the city dweller from isolation and rebellion to harmony and goodwill, with commitments to the highest social values and loyalties by making him a participant in those values. In the Christian religion it is the fellowship which recreates and redeems.

¹*Advance*, January 11, 1954, p. 11.

²W. E. Garrison, *Faith of the Free*, (Chicago: Willett, Clark and Company, 1940), Chapter XVII.

³Joe McCarthy, "Triumph of Pride and Spirit," *Life*, March 17, 1961, p. 126.

⁴Clifford R. Shaw and Henry P. McKaye, "Social Factors in Juvenile Delinquency," *National Commission of Law Observance and Enforcement Report on the Causes of Crime*, Vol. II, (Washington: Government Printing Office, 1931), pp. 383-393.

⁵Susan K. Langer, *Philosophy in a New Key*, (New York: Penguin Books, Inc., 1948), p. 10.

⁶*The Atlanta Constitution*, April 19, 1961, p. 4.

⁷Charles S. Johnson, quoting the April 30, 1951 edition of *The Petal Paper*, Petal, Mississippi, in *The New York Times*, September 23, 1956.

SALVATION, A GIFT FOR ALL

Gerald O. McCulloh

Bishop Doyle, and dear friends, it is a very moving moment for me to participate in this service of praise and thanksgiving in these days of inauguration and dedication, in the emergence of this magnificent enterprise in theological education. Some of us have participated in the dreaming and now it is our privilege to share in the realization that has come in the achieving of this day and the dedication in wisdom and courage for the facing and the living of the days that lie ahead.

So we bring greetings and congratulations in this enterprise of vision and accomplishment, in the launching of this new venture in theological education. Not because the creating of an institution is an end in itself, for institutions have come into being and have disappeared. But because I am sure you share with me the sense of eternity that comes to focus in this moment of time, the sense of destiny that catches all of us in this achievement of opening and dedication. We've come a long way and we've made tremendous strides. I say "we" because I've felt so much a part of the enterprise and when I think about how far we've come and how fast, I find myself thinking of the story of the Scandinavian -- the old Swede, as they call him up in North Dakota, who found himself caught up in a cyclone and carried over into the next county and set down unhurt. He looked around and saw where he was and started to walk home. As he walked along the country road, he met the minister, and the minister said to him, "Hello, I don't believe I know who you are." And the old Swede said, "I'm Ole. I live in the next county." And the minister said to him, "Well, that's interesting. What

are you doing here?" "Ah," Ole says, "The vind brought me here." And the minister said to him, "You mean that that cyclone carried you over here and set you down and now you're able to be walking towards home?" And Ole says, "Yah, sure." Well the minister said, "Well, the Lord must have been with you." And Ole grinned and said, "Vell, if He vas, He vas goin' some!"

I say times have changed. I was at Wesley Seminary in Washington the other day -- the new Methodist seminary which has been established adjacent to the American University, facing on Massachusetts Avenue; and though they haven't dedicated it yet, they have a new horse on the Wesley campus. They have just been the recipients of a gift of a copy of an equestrian statue of John Wesley. This equestrian statue is an exact copy of one that stands in Bristol in England; and John Wesley, in very much 18th Century demeanor, habiliments, and mode of travel, is setting off with a book in his left hand reading, and his horse is riding off down Massachusetts Avenue, off the Wesley campus. I was standing there looking at it, having just carried my bags out to get a cab to go to the airport, and down the road came zooming one of the theological students in a red power-packed Impala, and I thought, "My soul, haven't times changed! Going out to preach the gospel. Really! Going out to preach the gospel!"

I was lying in a bed the other night in a hotel working a crossword puzzle trying to knock my nerves down you know, to get to sleep, and came across a three-letter word beginning in "C" and the clue was "a necessity for country living." I thought back to the times when I lived on the farm and used to milk nineteen cows in a string. I thought, "Well, living in the country you must have your own source of milk." So I started to put down c-o-w in this crossword, but I held my hand and worked around it, and what do you suppose it was? C-a-r.

I haven't said a thing about the space shot yet. They didn't shoot him today but I suggest to you that the pervasiveness of preoccupation with survival has come to be a symptom of this, our new day. It is at one and the same time a symptom of the fear and the faithlessness which make modern life little better than a living death. How strangely against today's background of frenzied attention to survival procedures,-- and every one of us in this nation they've tried to whistle into an air-raid shelter within the last three days -- our attention to survival procedures and headlines screaming the necessity of attention to the destructive potential as the price of national and cultural survival. I say to you, how strangely against such a background must sound the words of the One we call Savior, when He said, "He that saveth his life shall lose it, but he that loseth his life, for my sake, shall find it. . . . God sent not His Son into the world to condemn the world but that the world, through Him, might be saved."

May I begin, therefore, with an incident that occurred in my own experience three years ago. I was preaching for a week at the Strategic Air Command

Base in Barksdale, Louisiana, the great base of the B52s, the gigantic birds that carry the weapon in their flights of patrol. They have one hundred eighty-six-foot wing spread, twelve jet props. When those wings are laden with fuel they have trucks out under the ends of them and when this old wet duck starts down the runway, the wings take off first and then the rest of her. They refuel them with the Boeing 707 at about 50,000 feet at faster than 500 miles an hour. A third of them are in the air all of the time, carrying the H-Bomb, and every one of these bombs carries more destructive potential than all of the bombs dropped on all of Europe in all of World War II. One went down in Goldsboro, North Carolina not so long ago, but thank heaven it didn't go off. When these fellows take off on their flying missions, a third of them are in the air all the time, a third of the planes are on the ready line and their crews able to have them in the air in fifteen minutes, and a third are back in the shops being readied for the next round of their responsibility. When these fellows take off they have in their possession the approximate flight plan that's all kind of dog-legged and laid around in a nice, neat pattern. They may go by way of Montana and then up around Alaska, and across to Goose Bay, Labrador and back down, and then back to Barksdale, but this is only the short flight. They may refuel once or twice, but in their possession in the inner envelope, are the ultimate flight plans. If they are in the air and the little red telephone rings and the moment has come, we say pridefully that, without putting down, they can destroy the potential of the enemy to wage war. And I sat with these crews, with these pilots, in their living room, my feet up over their fireplace, and they said to me, "We know that all we're doing is deterrence; that if we ever have to go, we've defeated the purpose of

this expenditure and of our being. If there is penetration, then we've lost " And I said, "But we can't always live upon this encounter of fear and thrust." And they said, "No, Doc, it's up to people like you with what you carry in your flight to penetrate. If we have to go, it's death. If you go, it's life."

Survival! The frenzied use of all our positions and our powers in a bankrupting enterprise of self-defense or salvation, with the same passion, the same discipline, even the same willingness to sacrifice, but with a different missile. For ours is a message and unto a different end. We do not lack knowledge, power or possession. Yet strangely we are prisoners. We would be free, free of the old restraints, old discriminations, old frustrations, and indeed our old selves. Now, as in all generations, man needs deliverance. He needs salvation, rescue by a Power not his own that gives him life, a new life, a new faith, and a new way. This salvation has come to man in Christ and for this reason the purpose of this Institution makes its establishment an event literally of significance beyond the farthest reaches of the exploding galaxy. Despite the poet, we cannot shoot a man far enough to reach out his hand and touch the face of God. Salvation is in Christ. The salvation here possessed and proffered in the resource of this theological school, of this ministry which is ours in Christ's name, is the deliverance offered to man by God through Christ, and it begins in revelation. It begins in the disclosure of what God is like, for God is love and Christ is His Revealer. Son of Man, yet Son of God; Son of God as Son of Man in the terminology of the Psalm which was read in our hearing: He who in the lineaments of flesh discloses to all who would hear as they heard and touched him, what the will and the power and the purpose and the wisdom and the passion and the sacrifice of God are like in earthly time.

When they said to him, "Show us the Father and it sufficeth us," he said, "He that hath seen me, hath seen the revelation I supply; hath seen the Father." In Him also man is revealed, man's limitation and his need; for he grew tired, was hungered, was touched, was tempted, called upon the Father in the hours of lonely prayer. Christ revealed what man is like; the possibilities of what man born of the flesh may be when he is also born of God.

I suggest to you that revelation is the first function of this institution. The discovery of what God is like and what man is like and may be. If there be not within the libraries, the library hours, and the classroom hours, and the lives of the professors -- there's one for you -- and the hours of prayer, the discovery of God made manifest, then something of the purpose of this institution shall have failed.

But simply to know about God is not enough. To have sensed his revelation, the satisfaction of intellectual curiosity is not salvation, even if the curiosity be about God. For man is saved not just by his knowledge -- as Richard Niebuhr said in a recent book on *The Purpose of the Church and its Ministry*; the seminary must not be satisfied with simply carrying on a dispassionate conversation about the intellectual love of God. This kind of dilettante conversation may be just the vaccination against the more passionate involvement by which men must be motivated to give themselves. So revelation in Christ is matched by an experience of redemption, an experience of deliverance. It has been voiced theologically throughout the centuries in various ways for those who

were schooled in the old sacrificial system, the old system of blood sacrificed. He was the Lamb slain from the beginning of the world by which the propitiation for their sins was made by gift of blood other than their own. In the language of those who were accustomed to be carried captive by their enemies round about them, they spoke of Him as ransom paid for the release of one who could not earn his own manumission. For those who lived in the centuries when knighthood was in flower, He was the satisfaction rendered for the outrage given to the honor of the monarch, and yet always here is redemption given by a power not one's own. These are the fancy kinds of theological articulations. Dr. Colwell called our attention very rightly this afternoon to the fact that theologizing or theology – he didn't use these words – is a function of every generation for the given gospel. That which is received must be articulate and relevant in the language of a given day. I still think Jesus' own words are about as pertinent and understandable as we've devised: the story of the shepherd and the little lost lamb. There were 90 and 9 in the fold but one had wandered, and Jesus was talking about Saviorhood and salvation when he talked about the shepherd that goes out at cost and danger to himself into the night upon the mountain pathway, down into the winds and the fastnesses, and "Here's the lost one!" And he gathers him up by a power not his own and delivers him into safety. This is salvation.

We need rescue from Satan and I don't just wish to resuscitate the old spooks, sprites, and ghouls of another day, but Satan is a meaningful term for the powers by which man finds himself surrounded and his feet entangled in the snare of sin. Who of us doesn't know it? Who of us doesn't know that the moment the little sin is indulged, the bigger one lies in wait? Man needs deliverance not only from the

powers by which he is beset, the pressures of his time, the power of the rulers of this world and of darkness; he needs deliverance from sin, from that kind of separateness by which he wilfully keeps himself apart from God. Sin, which is the denial of that filial and fraternal relationship, that love to God and love to fellowmen, whereby men destroy the high calling of the dual law within their lives. Man needs rescue not only from Satan and from sin but from self. The most insistent enemy of God within our lives lies in ourselves. Sometimes the very goods which we possess and which we achieve hinder our devotion because they have become the occasions of that pride and vainglory which feed our satisfaction with ourselves. Mark well, in plush surroundings. I mean this carefully. There perhaps is no greater temptation to the church than when she has become possessor. The proud pontiff said to the Angelic Doctor, "The Church can no longer say, 'Silver and gold have I none,'" to which the Angelic Doctor replied, "Then perhaps she can no longer say to the beleaguered and downtrodden, 'Rise and walk!'" We need salvation. Our nation needs salvation. Our world needs salvation. Salvation is a gift of grace. We do not earn it. We do not wrest it from the elements. Oh, I know the poet Goethe says, "That which thy fathers bequeathed unto thee, win it anew if thou wouldst possess it," and there is this element of the heroic, of the determined. But the presence of God with us is not because we wrestle with Him all night. We ought not to forget that he who tried it was touched and limped from that day forward. Salvation comes by the divine gift; and I think the current play "J. B." is so popular in our nation because we see ourselves in Job. "Oh, God, I've been pretty good. I haven't sinned. Thank you for all these wives and cattle." And yet in the hours of self-discovery, we know that we have to go with the

psalmist of *De Profundis*, the 130th psalm: "Out of the depths have I cried unto Thee, Oh Lord. Oh Lord, hear my voice; If Thou wouldst be extreme to mark what is done amiss, Oh Lord, who could stand, and yet with Thee is mercy and in Thee is plenteous redemption."

The Christian word for the undeserved gift of salvation and the presence of God is "grace." He comes to us, we've said traditionally, in prevenient grace, that grace by which He does surround our days from birth, to show Himself to us, and this is part of our high heritage. He comes to us also in enabling grace, that power to perform, to do what He demands. All this time God gives what He demands, else man cannot do it. Grace perfecting, grace cleansing, grace pure, grace sanctifying, this last great gift of grace by which we are transformed from self into a new creation.

Salvation is a gift which we receive. Perhaps I can illustrate what I mean by gift and not achievement in two statues, both of which have had an influence on my life. One time when I was a kid, as a privilege granted me by an uncle who lived in Chicago, I went to visit this uncle and aunt. He was a member of the Union League Club in Chicago and there's a magnificent statue, a small one to be sure, not more than three or four feet high, standing in the corridor of the Union League Club. It is by Polasek and is entitled "His Own Destiny." Here is this man emerging from the living rock with a mallet in one hand and the chisel in the other, cutting out himself

from the matrix of the living rock by his own hammer strokes. And I was a youngster then and I was challenged by it. Later I came to see Thorwaldsen's "The Christ Came unto Me," and how great a difference. When you stand before this magnificent piece of statuary you discover for yourself, as you have heard, that if you would see His face, you must kneel at His feet and look up. Salvation, a gift by God's undeserved grace; a gift for all.

The apostle, or whoever wrote the first letter to Timothy, says, "We have our hope set on the living God who is the Savior of all men; God who would have all men to be saved." In this our day, the world stands divided — divided between the Reds and those who supposedly aren't, divided between the classes of those who have and those who have not. And yet there is in the will of God no distinction. If there is anything clear about the Cross on Calvary, it is that it is an atonement for the sins of all mankind. The arms stretched out to embrace all the world. Here no selectivity of intention. Here no decrees of predestination. Here no partiality by divine intention. Here an unstinting, unrelenting, unyielding love, with unhurrying speed, majestic instance, a love that seeks for all. That which we have received by the gift of life, that which has come to us because we are the least, we are called upon to give away as we have received it. Our challenge in the contemporary world is three-fold. We encounter no faith, the kind of indifference or indulgence of the sensate which makes it possible for nobody to care very much.

In the knocking around I do in my travels on behalf of my work, I come as I came last evening to take a walk at one o'clock and find men finding their way into an unmarked building with red lamps. It was almost poetically apparent where they were going. Red lamps, window glasses painted red, single men and cab loads of them, finding their way there in great hilarity at one-thirty in the morning. I go into an airport and walk along to pick up a magazine and discover not one or ten but twenty different magazines that seem to pander to the gratification of the passions. No faith! Or a kind of reliance upon a materialism or a human resourcefulness which becomes a concession to the materialism of our enemy.

On both sides of the curtain, I suggest to you, scientism and the dependence upon the purely material and the possession of our hands leave little choice. Or the resurgent great religious faiths of Buddhism and Islam and Hinduism and Shintoism; these are abroad among us as you know, seeking new disciples. I saw a cartoon in this week's *Punch*, which comes to our house as a gift from a friend in Britain, and the man in this space capsule had a window. He wasn't like Gagarin, who had to look at it through television; he had a great big window in the side of his space capsule and he was riding along looking down. You could see the outlines of the continents in this ball off in ethereal space, and he was saying, "I can't see any frontiers from up here!" I'm going to try out an idea on you right now. I believe that the hardening of the lines of discrimination and the resurgence of nationalism are but the last dying gasps of a recognition that the world is open and the walls are down, and mankind is one under God. This is our day.

Jacqueline Cochran, the flyer, says, "Earth-bound souls know only the underside of the earth's atmosphere. If they can rise up above its dust and scurf and cast off its lower levels, then the sky becomes clear and dark and they can see the stars that bloom."

The challenge of this hour, I think, is to an impassioned evangelism to match the openness of the world in our day. The world's astir and change is in the air. Are ideological warfare and such terms as "It's your souls we want," and the desperate, frenzied struggle for the use of all our powers for survival, to be our enterprise, or shall we give ourselves with greater sacrifice in the concern of God through Christ for man's salvation, a gift of His grace for all?

One story. When I was a theological prof. at Garrett, teaching systematics, we entered into a building program, not as fabulous as this one, but it was moving an extension of a library and a chapel, moving a wall 66 feet further out toward Sheridan Road. Atop of that wall as they took it down was a figure carved in stone of the ancient symbol of the pelican, sitting on her nest with her young at her feet.

"Have you heard the tale of the pelican,
The Arabs' *Gimmel el Bar*
That lives in the African solitudes
Where the birds that live lonely are?
Have you heard how it loves its tender young,
And cares and toils for their good;
How it brings them water from fountains afar,
And fishes the sea for their food?
In famine it feeds them what love can devise,
The blood of its bosom, and in feeding them dies."

When they were taking this stone down, I said to one of my friends who was working on the job as a laborer, "Slim, do you know the story of the pelican?" And he said, "No sir, Doctor." And I said, "I'll tell you." And I gave him that little squib out of an old poem. And he looked kind of straight at me, and he carried this pelican piece of stone over and set it against a tree and put a tarp over it very carefully. We didn't say any more about that. We talked about the construction day by day. Finally when they had the wall up and they had sandblasted the figures that they were going to replace, he said to me one day, "Doctor, we're putting the old she-bird back on her nest today." Well, I laughed and said, "Slim, remember what I told you about the pelican?" And he said, "Yes sir, Doctor. And when we hilt her up there, I'm just going to pray that she's building her nest in the heart of every preacher boy inside."

Let this be a place of revelation, of the experience of one's own redemption, of thanksgiving and praise for the gift received, and commitment to self-giving discipleship in the name of Him our Savior, who called, "He who would come after me, let him take up his cross and follow me." Salvation is a gift; in the midst of this desperate struggle for survival, a gift for a needy world.

THE FRONTIERS OF RELIGION

Inaugural Address by Samuel H. Miller

The frontier in religion is not likely to be as easily visualized as in most fields. Over against space missiles, atomic models, electronic microscopes, welfare increases, cancer research, the problems of faith seem vague, somewhat invisible, or even moribund. But that there is a frontier, and a very lively and critical one, becomes quite evident at second sight. It will not make as much noise, fill the headlines with drama, or disturb the dreams of politicians, but it may make wars of no avail, or reduce the monstrous news to inane twaddle, or even shock the state with judgments of another and higher order.

There are always frontiers in the realm of faith. Man's spirit dwells on the frontier; comfort and prosperity, from which courage and risk have been removed, will smother it slowly but surely, and at the last kill it.

In faith there are three frontiers today where order and disorder, light and darkness, confront each other. Simply stated, they are, first, the disappearance of the religious dimension from life; secondly, the exhaustion of inner personal resources to sustain the present culture; and thirdly, the absence of a center powerful enough to pull together and give direction to the wild and bewildering forces of the age.

Few things mark the religious frontier as succinctly as the conversation in Arthur Koestler's novel, between Hydee the American girl and her French boy friend. The Frenchman finally explodes in a burst of desperate need. "For God's sake, don't send us any more canned peaches and machine guns. What we need is a new revelation." Indeed, what all of us need, in this age of computers and quick solutions, of scientific data and sophisticated superstition, is a new revelation. All the old ideas, the old landmarks, the old securities, simply do not fit the landscape.

In religion, it is not different. The church with its venerable traditions is not changing society as much as society is changing the church. The everlasting mercy, instead of pouring down in a mighty stream to awe and purify men, seems to have been harnessed to many little wheels, each with a trickle of water turning ever so slowly the immemorial customs of respectability. The power of God in the full sweep of creativeness, breaking into new beauty, rising into new truth and expressing itself in goodness not seen before, grows timid and statistical, proud of numbers and budgets. Altogether, it would seem as if religion had moved away from the real frontiers in contemporary life, shied away from the embarrassing questions, and like a glib mimic continued to repeat, with great unction, the answers learned from the sacred past. There is little to suggest that the line of the frontier between order and disorder, or between the fury of the devil and the grace of the Lord runs through the Church; it is such a quiet place far back of the battle lines, where safety and security make a dull pact with well worn sanctities.

Yet the line is there - hidden in the quietness, smothered in clichés, tangled in the petty pieties, lost in the formal pageantry. The spirit of man cannot live except by freedom, and it is in freedom that the frontier opens up with all its fears and faith, its anguish and action. Modern man cannot long shelter himself against the strong blasts of this revolutionary wind which blows through the world. Religion simply cannot function as man's will to believe in such a world as this by retreating from the frontier. This world, this whole epoch, is a frontier.

Karl Heim, in his *Christian Faith and Natural Science*, says (page 27):

"During the last war a deep impression was made when, after an air raid on Mayence, all that remained standing of a church dedicated to St. John the Baptist was a fragment of a doorway on which were inscribed the words, 'Repent ye: for the kingdom of Heaven is at hand.' But this ruin from the past could not be left standing like that permanently. Either it could be built up again into a complete church of a design fitted in with it, or it would have to be pulled down and cleared away. In a present-day university, with its research institutes and clinics, the theology of the Reformation makes a similar impression. Either this ruin from the past must be cleared away - that is to say, there is no room left for theology in a present-day university - or else this fragment left over from another conception of reality must be built up again and completed so that it forms

a comprehensive world picture. Unless this is done, it has become meaningless. Only when the whole is again visible of which this fragment forms a part, will it be possible to discuss it seriously"

Let us look at these three religious situations which I have enumerated. The first one is the disappearance of the religious dimension from the world. Max Weber calls it simply a "disenchanted world." It is a natural world; everything in it is natural; everything human has become natural. Life has been de-theologized, and the result is matter of fact, neutral, and bereft of what was once called the "sacred." The world has one dimension now - simple fact. We read everything along a single line from past to future, learning by such a method how to predict, how to change, and how to use the forces behind the facts.

This has made a very thin world; we skate over it with great speed, both in communication and in transportation, but we do not tend to penetrate anything very deeply. Depth is not our concern; indeed, depth always elicits mystery, and we have a singular aversion to mystery. We prefer data; data comprise the inexhaustible possibilities of the false infinite. They become thinner the more they are accumulated. They make up the dense vacuity of such a factitious world.

The major difficulty with this objectivized world - for that is what a natural world is - is simply that it loses meaning. It may have industrial meaning, scientific meaning, but it loses human meaning. It stands over against man, making him and his life seem absurd.

The religious frontier is precisely that we do not know how to state the religious meaning of naturalized nature. As long as nature was subject to epiphanies, the haunt of devils and demons, it was easy to be religious about it. Now that nature has been naturalized, so to speak, open to orderly phenomena, we do not know what to make of it. This is the first frontier of religion - to describe the religious implication of our natural environment from atoms to planets.

The transition from this first line of the frontier to the second is in one of Whitehead's observations in *The Adventure of Ideas*:

"But the prominent facts are the superficial facts. They vary because they are superficial; and they enter into conscious discrimination because they vary. There are other elements in our experience, on the fringe of consciousness, and yet massively qualifying our experience. In regard to these other facts, it is our consciousness that flickers and not the facts themselves."

So from the world of facts washed clean of their religious meaning, we move to the frontier where the flickering consciousness which determines meaning flickers out in a world where the objective presumes to tell the whole truth about reality. Our predicament today is precisely that the inner life of modern man is no longer able to sustain the coherence and significance of our bewildering culture.

Where man is externalized, thoroughly extroverted, so that he loses his internal gravity, his inner substance, then the outer world loses its significance.

When objectivism rules, then life becomes a maze of mirrors, a shell within a shell, and nihilism flourishes. The conflict here is ultimately between the demand for order and the claim of freedom - the first being possible only in an objectivized science, and the latter in the mystery of the human being. The open warfare of this conflict was never better described than by Dostoevski in the opening chapters of *Letters from the Underworld*.

On this frontier man is being reduced to such data as afford an orderly account and thus a manipulative control. That wonder which construes persons as prior to truth, as the most exciting centers of reality, as the open end of creation and bearers of freedom, has a hard time of it in this era. Religion itself has tended so to interpret God that multitudes in our age believe themselves hindered in their liberty as human beings by belief in God.

A world as diverse, contradictory, and violent as ours can be sustained only by persons in whom consciousness has substantial weight. The explosive forces, the elaboration of the sciences and the arts, the wide proliferation of industry and politics must need a great expansion of the human psyche to balance it for a sane world. Only persons of primary and substantive integrity can bring order into such a creative chaos. Unless we produce such people, many of them, with sufficient inwardness to give significance to the world, we shall have prepared not only for a race of ghosts but for a world too heavy and inwardly at war with itself to move ahead.

This leads to the third frontier in which the burgeoning chaos of this exciting world must find a direction.

The loss of depth plus the loss of self may equal a most terrifying sense of terror in the sight of so much activity with so little hope. The dynamic restlessness which characterizes our world, its apparent unlimited energies and exciting imagination, is one of the truly great things of our common life. Yet with all our driving power we are troubled by our dread of the future. We are unsure of ourselves, reaching vainly for a fundamental purpose. What if we gain the whole world, only to find the meaning gone out of it, and that our possession of it has no purpose?

Building everything bigger does not make life better. Colonizing the stars does not resolve our violent hates or global warfare. Gathering mountains of data seldom **increases** our perceptiveness. Information is a poor **substitute** for wisdom. The thinner the world appears, the more crowded and burdensome it becomes. The **less** man inhabits his own self, the less he dwells in his own being, the more he becomes a stranger to his world.

Our **illusion** is that the vast diversity and contradiction of **this** world can be drawn together by technological **means** of communication; but all this has ever given us **is** an electronic or steel network on which society **is** strung out as a collectivity. Or again we assume that the fat securities and comforts of our civilization will be sufficient to satisfy man, yet we know that the disturbing perspectives of freedom are never as active as when the basic problems of human subsistence are filled. Basically only some kind of religious faith, that is to say, some belief about what holds the world together in depth and meaning, will suffice. Nowhere have we ever been able to

count up in ledger-like arithmetical fashion the meaning of life. This comes by vision, so to speak, by some revelation, by a breakthrough into the ultimate reality out of which all things come.

For the ancient Hebrews, this breakthrough occurred at Sinai with the giving of the Law; for the Christians, with the coming of Christ and the gospel of grace; for the medieval world, with the image of the crucified one and the hope of heaven; for Renaissance man, it became man himself and more specifically, reason; for the technological revolution, the subtle influence of the Machine has moved into the center, affecting man's inner life and sensibilities as well as his actions. That we have seen the confusion of these images, in many respects their exhaustion as potent centers of revelation, we are now beginning to be aware. Thus the cry of Koestler's hero comes for a new revelation.

This is our frontier. It is a religious frontier, inasmuch as it is manifest at every critical point in our contemporary consciousness. And it is embarrassing simply because we seem to be able to do everything but to put ourselves in position to receive a revelation, if such a possibility exists. By and large, we do not believe in revelation; we do believe in collecting data, in describing process, in analyzing information, in scientific objectivity. We believe in knowledge, if it does not have any dangling roots in mystery; we believe in facts, if they are sufficiently disentangled to be arranged without reference to the ineluctable realities of the human heart; we believe in history as the stage where we can direct the destinies of men in plots we contrive at a safe distance.

Revelation can scarcely reach a mind or an epoch determined to avoid those depths in which truth reveals itself through the fundamental issues of our humanity. To turn our back on the cross which being human involves, means not comfort, power, relief from anxiety, freedom; but a disregard of that depth where the vast currents of benediction are mingled with our limitations. There is no way by which the world itself can be redeemed except as men are redeemed; when our humanity is restored, rehabilitated, treated as integral to the nature of life, then the world itself will regain its depth and manifest its meaning.

Some ten years ago Jacques Maritain in his Mellon Lectures at the National Gallery, said:

"Despite the conditions of our present state of civilization, so hostile to creative freedom, there will always be artists who have fortitude enough to turn toward the inner sources and trust in the power of the small translucent cloud of poetic intuition. They will be able to get out of . . . various entanglements . . . and to be unselfish in the very awakening of creative subjectivity."

This is exactly the labor of writer and artist in our time. They hold the center, conserve the human value, against the attrition and distraction of dehumanizing nihilistic forces. But can it be said that the church is so inclined, other than in the most sentimental fashion? Indeed every evidence of massification, bureaucratic inflation, and statistical obsession, implies that for the most part they are not on the frontier where souls are being lost or won.

Here it is that we must live at the edge! Somewhere in my lost quotations, I remember vividly three tasks to be undertaken by the modern poet. They fit the modern minister as well - to expand the awareness of the audience, to transcend the shrewdness of the city, and to comprehend human life in wider dimensions and in its ancient sources.

Break the petty limits, above and below; disclose the depths of damnation, the exaltation of blessedness; make real the heights of heaven and the degradation of hell in the conditions, not of some interstellar future, but of man's intrinsic self in all its magnitude.

Cast off the cheap techniques of salesmanship, of sure success and hypnotic self-assurance; drop the sure-fire methods, the clever gimmicks, the smart techniques, the sophisticated armor of tinfoil strength. Take your eyes off the crowds, the skyscrapers, the time tables, the man-made colossi; put the heart back upon its throne, and live humbly in the presence of life and death.

Remember there is great breadth to the human spirit, wide enough to take in Sodom and the Madonna, God and the devil, love and bitter hate. And it has great depth, roots that disappear in darkness and run far out of sight in ancient sources and primordial beginnings. Human life will baffle statisticians or strict rationalists, or soft sentimentalists. It is a mystery, bewildering and terrible and beautiful.

On such a frontier, we must keep our hearts and minds open, our wills prepared to take on new

burdens, our imagination stretched to the utmost for tasks we never dreamed would be ours, and our spirits ready at all times to welcome new manifestations of God's grace, in circumstances we would scarcely have thought appropriate for His coming.

"The frozen misery
Of centuries breaks, cracks, begins to move,
The thunder is the thunder of the floes,
The thaw, the flood, the upstart Spring,
Thank God our time is now when wrong
Comes up to face us everywhere,
Never to leave us till we take
The longest stride of soul men ever took.
Affairs are now soul size.
The enterprise is
Exploration into God.
Where are you going? It takes
So many thousand years to wake "

THE CHARGE

Ernest Cadman Colwell

HARRY RICHARDSON, I charge you to be a good President of the Center. To be a good President of this Center you must exhibit the virtues essential to effective administration of a School. These virtues are Patience, Justice, and Courage -- these three, and the greatest of these is Courage. You must be bold -- bold in the persisting pursuit of quality. We shall hold you responsible for the attainment of high quality in faculty, in students, and in program. You must never be diverted from the vigorous pursuit of this quality. Never let Trustees intimidate you! Be not afraid of Bishops! Never ask yourself "What will people say?" Your obligation is to make this a school of high quality; to do this you will need more courage than is needed to conquer space, for you must move into unknown country day after day.

To be a good President of this Center you will need more virtues than are needed by the President of a School. You will need a tolerance which only a Christian faith can support. For you must be the unifying force among five institutions and four denominations. The ordinary seminary president has trouble keeping the peace with *one* denomination. Since sin is universal and will corrupt the judgment of the Trustees and Directors of the participating institutions, they will become jealous of each other and they will accuse you of favoritism. You must work with these, your brethren, in an unshaken attitude of fraternal devotion that has to be Christian to be adequate to the needs of this situation. You are the focus of the inter-

denominational concern upon which this Center has been built. You must emulate the divine compassion that forgives 70 times a day and still faces the future with hope because you are striving to carry out God's purposes as revealed to us in his Son, our Saviour. You will know periods of discouragement and isolation -- in any dark day know that this Board of Trustees has confidence in you that you will lead this Center to become one of the great Schools of Theology in this Nation. And may God, our Father, be your never-failing support.

THE TIMES, THE TASK, THE PLEDGE

Inaugural Address by Harry V. Richardson

If it be true that "man's extremity is God's opportunity," then Divine Providence has a wonderful opportunity right now; for man is now facing the "extremest" extremity he has known in his existence on the face of the earth. Indeed, so great are the chaos and anxiety that beset us today that we need not describe them. We would rather not mention them, for they are always upon us to fret our days and disturb our nights.

I. The Times

We live in a time when ideals have vanished, traditions are rejected, established mores are doubted, heroes are deflated, and no bright vision gives hope or lures us on. Then to confound confusion, we have a low opinion of ourselves, an opinion forced upon us on the one hand by scientific findings, such as the Kinsey report or the teaching of Freudian psychology; and on the other hand by demonstrations of brutal behavior slammed in our faces day and night by newspapers, television and radio. In Israel a man is now being tried for the murder of six million of his fellow human beings. Here are depths of brutality to which we never believed civilized man could descend.

We are not only painfully aware of our troubles, but we know how and why they have come upon us. The bookshelves are full of elaborate and eloquent analyses of our plight. One sombre seer has summed it up vividly: "In recent cosmic time man's mind has emerged, and swiftly it has got him into a predicament from which he cannot retreat, in which he cannot remain, and from which he can only disappear or advance."

Disappear or advance! In the presence of these austere alternatives, we naturally choose to advance. Our great question is, How or with what? Not the least of the heavy burdens we bear in these days is the painful disillusionment of having seen our highest hopes, our most cherished disciplines fail before our eyes. Man has lived long enough to see one after another reason, education, democracy and religion fall down wearied and impotent in the effort to bring a better world. The things men turned to so hopefully in other ages we can no longer look to with a confident expectation.

For example, we know now that education in itself is not the saviour of civilization we once thought it was. Certainly it is not the maker of morals or of a moral society. In a study completed twenty-five years ago, it was found that the coefficient of correlation between morality and education is almost zero. Indeed, it is educated people who now constitute the threat of human extinction.

Neither are systems of government the bringers of a better day. To be sure we revolt against tyranny. Rivers of blood have flowed and are flowing in the unending revolutions. But to quote again, "the inability of one man or a few men to govern others does not prove that people can govern themselves."

What has been said of other things can also be said of religion. Mankind's greatest hope for salvation and survival has always properly rested in religion, and for us in the church. Yet today the Christian church is under the severest attack it has known

since the Edict of Milan in 311 A. D. when it was officially relieved of persecution in the Roman Empire. It is attacked from without by non-Christian forces such as the Pan-Islamic Movement now sweeping over Africa, and Communism all over the world. It is weakened within by the secular and un-Christian behavior of Christians. For instance, the capitulation of Christians, white and black, to hateful forces in the current racial struggles in America is hurtful to the Church here and abroad. It has done much to weaken Christian morale, and to destroy faith in the church as an instrument for achieving the good or godly society.

It is persistently pointed out by secular historians that the Church has made little difference in society; that Christian nations are as bloody and as warlike as the non-Christian; that the most destructive wars have been between the Christian countries; that some of the most ruthless cultures are the cruelly competitive Christian cultures. In short, the Church has not given us morally superior persons or society.

This is not to say that non-Christians or savages are any better. Our plight is portrayed by one observer who says: "Consider one race, civilized with firearms forcibly deporting, across a thousand miles, tens of thousands of a second race with bows and arrows, and this second race taking with them as chattel slaves thousands of a third race. This is actually what happened in the banishment of the Five Civilized Indian Nations and their Negro slaves from the South to the West of the United States . . ."

We need not mention the tragic division of the Church into major bodies of warring faiths or into hundreds of smaller denominations and sects formed around presumptive, dogmatic beliefs.

All of this makes us uneasy and afraid for the efficacy of our faith. Then, latest of all we are beginning to fear now that the recent outburst of interest in religion in America is beginning to dissipate into widespread disillusionment over religion as a salutary force in society.

These are the troubles of the times. If this list is not long enough, I have a much longer list that I can always read when required. It is into this troubled, weary, waiting world that this school, the Interdenominational Theological Center, is born. And like a child ordained before birth, it is born into the world for a purpose. It is born with a mission. That mission is to play its part in making religion an effective force in this troubled world. This is the task of every Christian agency. This is the task if mankind is to advance and not disappear. This is the task of I. T. C.

II. The Task

As to how the task is to be performed, we may not be completely clear. But there are a number of positive procedures upon which we are clear, and there are a number of sure grounds upon which we affirm our faith and lay our plans for forthright action.

1. We find ourselves here today in this troubled world, and we believe we are here by the will of God. We believe it is our duty to stay here, to survive. We cannot accept any alternative or possibility of disappearance. Destruction of man by man will be race suicide. This will be the unpardonable sin for us and complete defeat for Christ. It is our God-given duty to live and that we are going to do.

2. Like all men in all ages, we live as part of the everlasting trinity, a trinity consisting of God, the Devil and Men. Man has always lived in the

presence of destructive cosmic forces outside himself and inside himself. These destructive forces he calls the Devil. On the other hand, he has always been aware of cosmic forces that are working to preserve him. He embodies these saving forces in his concept of God. Here is the birth of and justification for religion. It is here that all religion is born. I say to you that it shows intelligence to be religious, that is, to avoid destruction and to seek preservation. In other words, to be consciously religious is an expression of the highest possible kind of intelligence, vital intelligence. It is needed now more than ever.

3. We know that man, wicked as he is, cannot survive without the conscious cultivation of the good which he also finds in himself. We know that no community can exist without the joint cultivation of goodness. A group cannot live half good and half bad. We all need to join together in prayer, moving under the grace of God. Here is the justification for the Church.

To be sure, we know of the poetic concepts of the Church as the body of Christ, the bride of the Eternal, and similar ideal views. But we also know the practical fact of the Church as a body of earnest men and women doing their best to live the Christian life. This is what the Church means to me whenever I enter a church door.

We need religion, and the Church in our time perhaps more than any preceding generation. The hazards are greater, the perils more deadly. Here is our ground for vigorous, unapologetic evangelism.

4. We know that true religion and godly fellowship are all dependent upon the grace of God, this in turn depends upon communion with God. For this grace and this communion we do not idly sit and wait. Into

this communion we grow. This growing is an active process of seeking, receiving and imparting.

We need a variety of methods to cope with the varied religious sensibilities of men. Some people are aided by bodies of dogma which they can accept intact and deeply believe. For other freer souls a body of dogma is a barrier. They prefer to find God first hand. For some people a vivid religious experience is the entry into the devoted life. Some others, limited in their religious imaginations or bound by rational demands, may never have such experience. For them the religious act, the act of love, may be the first means of communion. They may have to learn by doing, which is a very good way to learn. We must never forget that an act of love can tell us more about love than many books and meditations. In short, we believe in faith and works.

5. We are committed to an honest reexamination of our faith to see that it is expressed in terms that are comprehensible to modern man, so that it may serve the needs of modern society. This does not necessarily mean rejection of the past; it does definitely mean acceptance of the present, no matter how different the present may seem from the past. We cannot live yesterday. We can only live today and hope to live tomorrow. Religion must speak to us now.

6. By no means least, we accept as thoroughly practical and attainable the Christian ideal of the universal brotherhood of man, the brotherhood of all men, under the fatherhood of God. We believe that this can come. We believe, too, that God has set no distant date, no speed limit to its coming. It can come as fast as we make it come.

We are keenly aware of all the difficulties: the stubbornness of entrenched interests, the wickedness of politicians and misanthropes, the blindness, confusion and cowardice in our own hearts; but we know that the difficulties are surmountable and that, like walls in the way, they can be broken down.

7. Lastly, we believe that the troubles of modern man, severe as they are, are basically spiritual. Things are not necessarily evil in themselves. It is their use that is wicked. Machines can kill men, machines can also feed men. It is how the machine is used that matters. The use of things is determined by attitude or spirit. With the proper spirit we yet can move up through all the troubles around us into a higher heaven than we have ever dreamed. This, then, is our task. We approach it in a spirit of firmgrounded faith and readiness for the fight. The troubles of the day are our call to action.

III. The Pledge

It is in this spirit that we accept this school and our participation in it, as teachers, as students, as workers of every kind. We are mindful that everything here is a gift: these buildings, these grounds, the books, the funds, everything, given in the holy hope that the troubles of the day shall not overwhelm us, that the leadership we need shall be found and trained, that here we shall produce men and women in whom the word of life can become flesh and move among us and lead us into the life eternal, eternity comprehended now.

To the fulfillment of all these expressed purposes we dedicate our hearts and strength, with faith in the guiding hand of God.



Dr. Ernest Colwell delivers the Charge at the Inauguration of President Harry V. Richardson.

The Center

Interdenominational Theological Center
671 Beckwith Street, S. W.
Atlanta 14, Georgia

Return requested



Non-Profit Organization

U. S. Postage

PAID

Permit No. 260