

# The Christian Thinks About Racism

By Willis E. Elliott

—This is less than half of Dr. Elliott's chapter in *THE WHITE PROBLEM*, available without cost from PDS, 225 Varick St., NYC 10014. (Used with permission.)

As I invite you, the white American churchman who wants to be an agent of change toward a more just society, to "think about racism"—to "think like a Christian," i.e., to theologize—I can almost hear you reply: "If it's all the same to you, I'd rather not. . . . I've about had it . . . battle fatigue on civil rights and racial justice . . . hard enough to have to **fight for it** without having to **think theologically** about it, and besides, what help could theology be anyway?"

Among the possible benefits is that more meditating on the springs of your dedication and enlistment in Christ's army may refresh you to continue the struggle, the Spirit overcoming your spirit's fatigue and empowering you with both strength and joy. To this end, at least, I invite you to take time to meditate on the Scriptures you'll find scattered throughout this section.

The Bible? In case you need a little heart-warming as to the place of Scripture in the theology of anything, consider that Christian faith and action rest on and are continually shaped and energized by a distinctive way of **seeing** and thus of knowing. As a man sees, so he is and lives. More than ever before in human history, under a burgeoning pluralism, we are deluged by images singly and in constellations (related to "commitments," "subcultures," "life-styles," etc.) and are therefore more responsible than were our fathers for choosing what we shall attend to. We know that what gets our attention gets us. A Christian is one whose life is shaped by attending to Jesus Christ, by attending to the one sourcebook that witnesses to him. To think like a Christian, one must think biblically. Therefore, when the Christian thinks about racism he looks at the pertinent realities with the clarity and courage God gives him through

the images, categories, and convictions of the Bible. To put it the other way around, one cannot think Christianly about race or anything else if this biblical material is unavailable to him; and it ceases to be available to him if he neglects continual self-exposure to Scripture. "Out of sight, out of mind." In a former age



it was not so vital to say this explicitly; today, it is. If you cannot agree with this high estimate of Scripture as co-shaper (with "the world") of the Christian's perceptivity, you will profit little from this article. And—I must say, though you may think me narrow—you opt out of theology (i.e., out of "thinking Christianly").

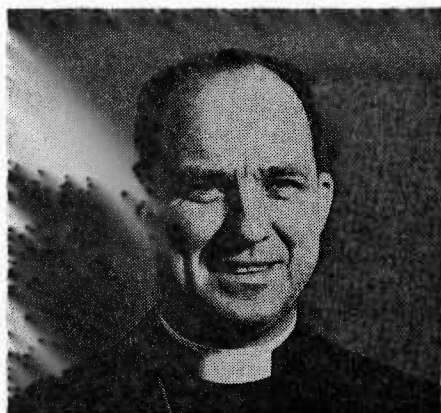
Dean of Lay Theological Education  
New York Theological Seminary

But if you are still with me, I hope you will be able to match the meditative mood of the rest of this article. The material is not linear and closely argued. It is impressionistic, tying together the realities of racism with Biblical images, categories, and convictions. But to profit from your own cogitating, you needn't agree with all my perceptions on either or both sides of the Word/world dialectic. Nor should you expect these few pages to cover all the relevant topics in formal theology! But may you find enough to stir your deep springs and nerve you for the hard but joyful journey of bringing every thought into captivity to Jesus Christ (II Cor. 10:5). Putting your notes alongside mine should help.

1. "A SPECIAL KIND OF SEEING"—In his *The Gospel According to Peanuts* (John Knox Press, 1965, p. 19), Robert L. Short describes Christianity as "a special kind of seeing." The problem here is the same as with all hermeneutics: the correlative rights of what is interpreted and of the interpreter. What is interpreted (a comic strip, a situation or attitude or action the interpreter calls "racism," etc.) has the right to be what it is, without being shaped by somebody's cookie cutter. The interpreter has the right to say what he **sees**, but no right to introject what he elicits (eisegete what he exegetes). Thus Christian theology is a special kind of **seeing with the mind**, and this article is one Christian theologian's own special seeing of racism in late-twentieth-century U.S.A. . . . With teen-agers in Harlem and in a suburb, a student of mine uses a scrapbook of pictures on race with the question, "What do you see here?" Their perceptions become the agenda for discussions on racism (out of which, indeed, the scrapbook emerged), racism white and black.

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# 23rd ROLL CALL REPORT



Updating and change to meet the requirements of the day are a vital factor in meeting the needs of our ever more rapid moving society. After countless hours, days of meetings, planning sessions and discussions, the stance taken by the New York Theological Seminary for the next year is one which will endeavor to help fulfill the theological training of today's seminary students with this principle in mind.

For many of us, this new approach to theological education is bold, invocative, and even questionable. However, to stand still is to die. This year is a crucial one for the New York Theological Seminary. To deny it this opportunity of experimentation is to call for its discontinuance.

Some of us who have been somewhat close to the seminary and its new program, feel that it has a potential for the future. As your Alumni President, I promise to do my utmost to help perpetuate the ideals and principles upon which our seminary was founded. I seek your prayers for myself, the leadership of the seminary, and urge you to continue your financial support by making a generous contribution to the Twenty-Third Annual Roll Call.

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**1929**  
**No. in Class** 46  
**Donors** 12  
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**No. in Class** 30  
**Donors** 12  
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**1931**  
**No. in Class** 51  
**Donors** 13  
**Total Gift** 1,857.72

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**1932**  
**No. in Class** 30  
**Donors** 5  
**Total Gift** 150.00

Lawrence Brynestad  
Helen Everman  
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Helen Van Fleet  
Margaret Winslett

**1933**  
**No. in Class** 36  
**Donors** 5  
**Total Gift** 235.00

Elsa Logan  
Mary B. MacKorell  
Loretta McClure  
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**1934**  
**No. in Class** 43  
**Donors** 13  
**Total Gift** 538.00

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Evelyn Langford  
Mary McKenzie  
Virginia Boyd Milligan  
Mildred Neumeister

Rebecca Price  
Beatrice Scott Stevenson  
Dallas Turner

**1935**  
**No. in Class** 32  
**Donors** 11  
**Total Gift** 1,253.00

Clair Carpenter  
Dorothy Carpenter  
Leon Flanders  
Helen Garber  
Joseph Gettys  
Mary Louise Gettys  
Susan Glatz  
George Horn  
Cameron Mosser  
Margaret Lewis Mosser  
Gladys Sheppard

**1936**  
**No. in Class** 36  
**Donors** 6  
**Total Gift** 211.00

Helen Crawford  
Marcella Estridge  
Grace Fox  
Rachel Henderlite  
Frederick Imhoff  
Muriel David Lagomarsino

**1937**  
**No. in Class** 64  
**Donors** 18  
**Total Gift** 385.00

Alvin Ahern  
Helen Ahern  
J. Norton Dendy  
Zelma Doig  
M. Elizabeth Hudson  
Martha Jansen  
Alvin Kearns-Preston  
Clara Kearns-Preston  
Luther King  
Evelyn Lowmaster  
Grace P. McArthur  
Herbert Miller  
Barbara Nickey  
Mary Propst  
Keith Sackett  
Helen Scott  
William Strohm  
Elizabeth Strohm

**1938**  
**No. in Class** 61  
**Donors** 10  
**Total Gift** 188.00

Thelma Cunningham  
Betty Gee  
Loma Haines  
John Irwin  
Irene MacElree  
Carolyn Myers  
Sherwood Roser

Robert Strickler  
Mary Lee Taylor  
Lois Young

**1939**  
**No. in Class** 20  
**Total Gift** 155.00  
**Donors** 2

Margaret Coleman  
Clara French

**1940**  
**No. in Class** 23  
**Donors** 5  
**Total Gift** 575.00

Edith Gillette Grondorf  
W. Burton Martin  
Barbara B. Martin  
Catharine Stirewalt  
Dorothy Jaxheimer Yoerg

**1941**  
**No. in Class** 38  
**Donors** 8  
**Total Gift** 265.00

Louise Anderson  
Norma Brookhart  
Lois Howard Fowler  
Helene Harder  
Harold Hayward  
Helen Hayward  
Irene Henderson  
Mary Van Deusen

**1942**  
**No. in Class** 48  
**Donors** 6  
**Total Gift** 560.00

Beth Blackstone  
John Carter  
Edith Christie  
Ai-Djen Lo Gee  
Gertrude Nyce  
Maud Whiteman

**1943**  
**No. in Class** 31  
**Donors** 8  
**Total Gift** 202.00

Dena Bredow  
Arland Briggs  
Margaret Briggs  
Marian Bruner  
Aganetha Fast  
Dorothy Goff  
Louise Scott  
John Sprock

**1944**  
**No. in Class** 45  
**Donors** 7  
**Total Gift** 95.00

Eleanor Blumberg  
Clifford Chaffee  
Mary Chaffee

Mary Elizabeth Fowler  
Julia Heines  
Lillian Miller  
Alice Sanne

**1945**  
**No. in Class** 59  
**Donors** 10  
**Total Gift** 285.00

Robert Behnken  
Cornelia Dalenberg  
Carlton Harrison  
Alice Hesselink  
Rachel Jackson  
Stanley Magill  
Virginia Magill  
Virginia Long Swartz  
Mary Becker Valencia  
\*Ethel Louise Watts

**1946**  
**No. in Class** 75  
**Donors** 11  
**Total Gift** 760.00

Paul Barkman  
Frieda Barkman  
Carl Blanford  
Addison Eastman  
Erna Fast  
Shirley Ginns  
Florence Logan  
Gail Maynard  
Hazel Rothrock  
Helen Walker  
Lois Warner

**1947**  
**No. in Class** 71  
**Donors** 6  
**Total Gift** 68.50

Ruth Bradley  
Dorothy Davies  
Eloyce Graves  
Margaret Murdoch  
Marie Brooks Newton  
Jack Ware

**1948**  
**No. in Class** 76  
**Donors** 8  
**Total Gift** 290.00

Margaret Annis  
Dorothy Callecod  
Merrill Graves  
Esther Molin  
Kenneth Morse  
Shirley Strivings  
Isabelle Westbrook  
Helen Yates

**1949**  
**No. in Class** 79  
**Donors** 16  
**Total Gift** 377.00

Henry Bergren

Gene Black  
Raymond Bost  
Lewis Coffin  
Georgia Lee Coffin  
Vernon Couillard  
Carrie Getaz  
Malvina Johnson  
Christian Land  
Jean McArthur  
Hubert Newton  
Raymond Post  
Orlando Schmidt  
Ruth Schmidt  
Susie Thomas  
John Tufft

#### 1950

No. in Class 74  
Donors 12  
Total Gift 347.00

Marjorie Bell  
William Bennett  
Mary Blair Bennett  
Mildred Chou  
Mary Jean Drever  
Ray Fanoni  
Dorothy Gates  
Elizabeth Huddle  
Kenneth McArthur  
Gertrude Wiebe Roten  
Philip Worthington  
Adelaide Worthington

#### 1951

No. in Class 76  
Donors 14  
Total Gift 226.00

Dorothy Fanoni  
Edward A. Hansen  
Paul Hanson  
Marie Larsen  
Gordon Markey  
Arthur Muller  
Clark Offner  
Barbara Offner  
Dorothy Rankin  
Elizabeth Shealy  
Wendell Sprague  
Jane Sprague  
Robert St. Clair  
Ruth St. Clair

#### 1952

No. in Class 100  
Donors 12  
Total Gift 308.00

Carroll Bagaason  
Arlene Bagaason  
Laura Bell  
Vance Campbell  
Estelle Clark  
Robert Dokes  
Thorval Evenson  
George Frick  
Ivy Olson

Bertram Saunders  
Ruth Sigmon  
Margaret Work

#### 1953

No. in Class 82  
Donors 13  
Total Gift 455.00

Albertha Biegel  
Norma Cook  
Mildred Deal  
Martha Glass  
Millie Kelso  
Ruth Keyser  
Bardarah McCandless  
Audrey Paboojian  
Ethel Robinson  
David Rockefeller  
Charles Ross  
Nancy Jones Ross  
James Watson

#### 1954

No. in Class 102  
Donors 5  
Total Gift 107.00

Wallace Andrews  
Ruth Blackwell  
Marvin Culbertson  
Peggy Townsend  
Russell Vikstrom

#### 1955

No. in Class 82  
Donors 6  
Total Gift 242.00

Luna Taylor Bradshaw  
Catherine Fultz  
Sue Nichols  
Merillie Robertson  
Carl Siktberg  
Donella Siktberg

#### 1956

No. in Class 75  
Donors 7  
Total Gift 278.00

Paul Aughinbaugh  
Maxine Lanchester Brengan  
Lily Lee Fok  
Arthur Lefgren  
William E. Miller  
Beatrice Myers  
Florence Rowland

#### 1957

No. in Class 84  
Donors 9  
Total Gift 162.50

Robert Cassady  
Virginia Cassady  
Marjorie Podoll Haddad  
Duane Lanchester  
Roxanna Sarr Nichol  
George Paboojian  
Eugene Peterson

Sally Slagle  
Mildred Trotter

#### 1958

No. in Class 83  
Donors 8  
Total Gift 95.00

Donna Higgins Bluhm  
Norma Due  
Carl Holm  
Beryl Lardin  
Dorothy McDonald  
Dean G. Miller  
Hazel Smith  
Frederick Taylor

#### 1959

No. in Class 82  
Donors 7  
Total Gift 152.00

Hazel Bjorge  
Nonine Borgman Cranston  
William Deaton  
Mason Ellison  
Aleta Matthews  
Barbara McKinley  
Frederick Summers

#### 1960

No. in Class 66  
Donors 8  
Total Gift 223.00

Boo Shin Bang  
Glenn Henriksen  
Frances Holand  
Ki-Hoon Kim  
Joseph Lu  
Karl Soderstrom  
Lora Jean Wright  
Ruby Young

#### 1961

No. in Class 75  
Donors 3  
Total Gift 70.00

Vendla Anderson  
Elizabeth Heise  
Elizabeth Varstler

#### 1962

No. in Class 68  
Donors 7  
Total Gift 305.00

Ballington Boss  
Diego Flores  
Marjorie Lohr  
Laurence McCulloch  
Darrel Reeck  
Janet Reinbrecht  
Carol Wilson

#### 1963

No. in Class 81  
Donors 7  
Total Gift 239.00

Jon Hoadley  
John Kao  
Stanley Larsen  
Charles Saleska  
Emmett Solomon  
Dorothy Stalder  
Mons A. Teig

#### 1964

No. in Class 41  
Donors 2  
Total Gift 17.50

Gerald Nichol  
Robert Spencer

#### 1965

No. in Class 48  
Donors 3  
Total Gift 95.00

Harold Hahn  
Russell Lee  
William Thomas

#### 1966

No. in Class 37  
Donors 7  
Total Gift 140.00

Evelyn Clark  
Lyman Farrar  
Edwin Hanson  
Denton Kees  
Ernest Olsen  
John Smucker  
Joan Yilek

#### 1967

No. in Class 46  
Donors 2  
Total Gift 25.00  
Lois Merrill  
Johann Schenck

#### 1968

No. in Class 55  
Donors 11  
Total Gift 740.00

Judith Bishop  
Anna Carrel  
George Crawford  
William Eichelberger  
Harry Fullilove  
Lillian Hertlin  
Annette Kriner  
Leon Paulin  
David Slater  
Allan Streett  
Corbin Wright

#### 1969

No. in Class 42  
Donors 5  
Total Gift 325.00

Josef Hausner  
Philip Salvesen  
Roland Schaedig  
Sanuel Shen  
William A. Weisenbach  
\* Deceased

## elliott...

(Continued from page 3)

2. A SPECIAL KIND OF NOT SEEING—  
Another student of mine comments that false religion may blind instead of enlighten. He observes that for some young people "religion has been a hindrance. . . . As long as they avoid seeking God's presence [in revelation and in judgment of white racism], their religion will be only one of "knowing" what is right to think and doing what is 'right' to do. . . . Worship will be meaningless, and a substitute for hard thinking and costly action." It has been only a few years—had you noticed?—that **Peanuts** has had a black child. And when did **you** start seeing blacks as something more than servants, or indeed seeing them at all? Watts, 1965: Must blacks be violent to be visible to a significant number of whites? Selma? Mont-

gomery? The Supreme Court's striking down the false assumption of "separate but equal" (1954)? For a shock, try your concordance on "blindness," and remember how recently you were blind to the black man's plight. The most malevolent and persistent form of racism is simply **not seeing**—a learned blindness, a selective seeing that the godlike box of instant seeing, your TV, is increasingly defeating.

3. THE HEALING BLIND—Meditate on Jesus' acts of healing by studying the "heal" passages in the Gospels, in your concordance, or, even better, in a Bible dictionary or theological wordbook on the Bible. What did he do to help people see unpleasant realities? "Blessed are the eyes which see what you see" (Luke 10:23) "Who is my neighbor?" (V. 29.) Martha was distracted, but Mary knew that attention to "one thing is needful" (V. 42). . . . But **behavior patterns** do not change till attitudes change, and attitudes change only with **new involvements**. Education, as a means of curing racist blindness, must include role action and on-the-scene action.

4. A SPECIAL FOCUS—Theology has a fixed focus on God and a variable focus on the world; one centering eye and one roving eye, binocularized in the brain. It sometimes happens that we get a fixed focus on a problem, and that may be good or bad. Sometimes the focus gets too narrow. "Race," the Oxford English Dictionary tells us, was "in early use always **the human race, the race of men or mankind**"; but it has become narrowed down so that now it almost always means one race against another, so that the word "race" is itself virtually a racist concept, as are "Negro" and "black" (all three intensified with the slave trade into America). Should we, then, always say "Afro-American" and never "nigger"? Isn't our "seeing" improved by powerful analogical articles like "The Student as Nigger" and "Woman as Nigger"? Theology, then, asks the prior and wider questions, attending to the world with the eye God gives us for seeing the world and ourselves under God.

We said that what gets your attention gets you. Let's add, now, that what gets most of your attention is master of your consciousness, and thus your "lord." It follows that Jesus Christ

is "Lord" only if you will it so for yourself. This is the active meaning: Lord of some by his and their choice; but those for whom Jesus is thus Lord accept also the passive meaning: Lord of all in judgment. The Lordship of Christ over the world includes races but excludes racism as idolatry, includes ethnicity but excludes ethnocentrism as idolatry, because life is to be centered in God and nowhere else (Isa. 45:1-7;

6. A MATTER OF POWER—The reason Jesus despaired of justice and announced the violent inbreaking of God's Kingdom was that he concluded that the Establishment could not be persuaded to share power. No matter how the interpreter handles the issue of Jesus and violence, that this was his conclusion, which sets him among history's radicals, is clear. Now it happens that an increasing mass of American blacks, including many Christian leaders among them, are arriving at Jesus' conclusion. White power has had its chance and has proved over and over again that tokenism, not justice, is what the American black can expect from the Establishment. Then should the blacks expect direct divine intervention? At any rate, almost none of them do, just as almost no whites really do.

What remains is the task, the human task, of forcing openings for justice, i.e., for the sharing of power. In this revolutionary activity, these are the black man's weapons: black theology, black economic enterprise (through education and business), the threat of violence, and violence. Can he count on your support in most blessed and most biblical—openness to all of these? . . . Openness, in my opinion, is the question, **What is God doing vis-à-vis race, and how can we join him in his action there?**; openness to the cries of those disadvantaged by our historic and present advantages; courageous and compassionate openness of ear and eye and mind, the proper stance for doing theology as dialogue between the Word and the world.

7. REPENTANCE OR EVASION?—When Jesus came announcing the humbling of the Establishment and the exaltation of the powerless, his mother's Magnificat (Luke 1:46-55) reverberating in his own call to repentance (Mark 1:15) and preaching this good news to

"the poor," "the captives," and the "oppressed" (Luke 4:18), the Establishment must have heard him with about the same feeling as the Riverside Church congregation on May 4, 1969, heard James Forman, whose "reparations" demands have even more solid Biblical than military grounding. . . .

It is God's world, he is the owner, and we owe reparation to him for our violations of his will and of his creatures and for the whole creation (e.g., for pollution). The principle of divine-human reciprocity (election-covenant-mission) extends into the principle of human-human reciprocity as personal restitution (Matt. 5:23 f.; Luke 19:8 f.). Note Jesus' warm response to the man who pledged to make "fourfold" reparations. On behalf of the deity, the prophets indict God's people for their violations of need/supply (Ex. 16:20; Jer. 6:9-15; Amos 4:1-3). Finally, divine judgment is the ultimate reparation, which none can escape (Lev. 19:18; Deut. 32:35; Heb. 10:30) Jesus forced confrontations with those who resisted his covenant-mission, and pronounced a reparation time, raging not only against the little sinners (e.g., money changers in the Temple) but also against the society's most powerful leaders. Note that biblically, it is never a question of whether you will "pay up"; it is only a question of whether you will do it voluntarily as repentance or be coerced into it as judgment and reparation. Your freedom, and society's, does not include the option of "getting away with" injustice and oppression.

But evasion is so much less painful, and less costly in the short run, than repentance; and white racism is a demonically clever evasion device. Guilt acknowledged gets grace. Unacknowledged guilt gets judgment, tragedy, and destruction. . . .

9. SALVATION—One biblical note of "salvation" is mythoclasm, the smashing of myths and idols that enslave energies which should be used for liberating human beings, personally and collectively, into their full potential for joy and praise. As jailer and prisoner must both be in jail, so a racist society incarcerates both the oppressing race and the oppressed race—the opposite of "freedom in Christ"! . . .



10. THEOLOGY AS MORE THAN "HEAD TRIP" . . . . We humans act out the pictures in our heads far more often than we do the concepts in our minds. Racism is an album of pictures in the head. So is its cure, and the healing album is the Bible read intelligently and compassionately (i.e., "theologically"). . . . So if you have been turned off on theology and "burned" over (or up!) on racism, may you recover joy and power in rediscovering your own human unity, your integrity of being, thinking, and acting on the issue of race—knowing that a head trip is not enough. Attitudinal and behavioral changes that are significant and stay come about through involving oneself in the daily realities of the world, including its ugly realities, including racism in race-tortured America.

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## FACULTY FIND NEW JOBS

**HELEN GARBER** has accepted the position of Director of Religious Education at the Lakewood Baptist Church, Lakewood, Ohio, effective September 15, 1970. Though living far from the Seminary, Dr. Garber will be making periodic visits in her new capacity as a member of the Board of Trustees.

**F. NILE HARPER** is spending this fall finishing up a master's degree at the New School for Social Research as part of his sabbatical year.

**KENDIG** and **IRIS CULLY** are spending the year traveling around the world enjoying the sights and giving Christian Education Workshops in schools abroad.

**WILLIAM J. SCHMIDT** has accepted a full time post as Professor of Church History at St. Peter's College, Jersey City, New Jersey.

**ROBERT NORTHUP**, utilizing his knowledge of the orient, has accepted a position as Executive Secretary of the Interboard Committee for Christian work in Japan, the Philippines, and Hong Kong, affiliated with the National Council of Churches.



drawing by lajos szalay

# ministry as a second career

Beginning in September 1970, New York Theological Seminary is offering a unique program of exploration and preparation — something so fresh and hopeful that it caught TIME's eye when it was in an early-draft stage.

We call the program "Second Career" because it is designed for Christian men and women who would like to commit themselves to serious exploration of the possibility of career change into clergy vocations, especially those who wish to aim at ordination at the point of retirement from their secular employment. But it is open also to mid-career stock-takers seeking disciplined answers to the questions *Adam, where are you and who are you?* And to laity who want to deepen their Christian commitment and to improve their knowledge and skills in lay ministry.

For all in the program, one solid benefit will be the continuous serious treatment of the nagging larger questions that the furious pace and multiple obligations of modern living keep pushing into the back of the mind. For those who want to target in on ordination at retirement, followed by unsalaried (or pension-supplement salary) professional ministry, the program will be second-career preparation. The latter, working with the seminary, will reach an ordination agreement each with his own communion. The common aim, no matter what a participant's specific intention in joining the program, will be to grow both as a self-directed Christian (over against the society's pressures) and as a Spirit-directed servant of God and man in church and world.

**More than . . . and less than . . .** The program is *more than* just "taking courses" and thus piling up credit toward a degree, or taking lay courses under seminary auspices. Each participant will be (1) in a learning group of not more than twelve and (2) on his own learning-track with tutorial consultation. But the program is for those continuing in secular employment and is thus *less than* fulltime seminary work. Less in time-input, but not in

quality and efficiency. **QUALITY:** Personnel and other resources will be the highest available, and the combination of extended-session group experience and tutorial guidance is an unbeatable combination for quality education. **EFFICIENCY:** The program does not lead you through masses of academic irrelevancy but starts *right where you are*, with your strengths and weaknesses, building on your long experience and the human-relations and other usable skills you've learned in your years of secular employment, church work, and community involvement. From the first session you and your fellows will be teachers as well as students, along with the lay dean (the program's supervisor) and consultants brought in for specific purposes — and, on occasion, a spouse of a participant.

**The design** is basically simple, an extended session every other week throughout the schoolyear, September through May. Usually the same night of the week, though the group is free to vary it to achieve full attendance, participants come directly from work to the seminary, engage in a wide variety of learning experiences till 11 p.m., then either retire at the seminary or go home. (The cost of dinner and overnight is modest, about \$7.) The educational style is "action/reflection," with the theoretical as servant of the practical. In addition to developing its own style and process, the group will each session help each participant reflect on and evaluate where he is in his worlds — home, work, church, civic life, play — and in his study.

From time to time as the group may decide, there will be longer periods of concentrated group experience — several long weekends a year, and perhaps a summer week. Many courses at the seminary are open to Second Career participants without charge, and the group will be kept posted as to other opportunities in the New York area in line with the Second Career program intentions.

**The curriculum content**, in addition to what

is described above, includes great texts in all the theological fields: biblical, historical, theological, and practical — most of them in inexpensive paperback. Central here is the Bible, whose use will pervade the group sessions — for knowing Scripture, and becoming skillful in its use, are high objectives of the program, and in line with the seminary's emphasis on "doing theology," i.e. standing on the hyphen between the world and the Word and letting them interpret each other. The supervisor will help each participant design a course of study for himself, for his own growth as a person and a minister. The process will not be mechanical, but careful records will be kept both for self-discipline and for possible future uses. . . . Just as the participants are the agenda, to a very large extent they are also the curriculum — full of ideas, processes, and projects.

**How long is the program?** It stops when you've gotten out of it what you want for your ministry. If what you want is a Certificate of Competence in Ministry, that will take about five schoolyears. If in addition or instead you want ordination, how long that will take must be determined by your communion working with you and the seminary. A strong factor, whatever your goal, will be the amount of time beyond group-time that you can give to your study and its clinical and other involvements.

**Credit?** Because of the differing intentions and prior academic achievements of participants, certification of achievement will differ. The traditional academic degree for seminarians, the Bachelor of Divinity or equivalent, might be possible; but a Certificate of Competence in Ministry would be more appropriate — whether the participant intends ordination or aims at improving his competence and effectiveness in lay ministry. A strong reason for keeping a study diary and file is that on the basis of this material the question of accreditation can be raised at any time. In theological education, the whole issue of accreditation is becoming more fluid.

**"The Second Career Program at New York Theological Seminary,"** a mimeo paper, expands on this introduction. It is available for the asking.

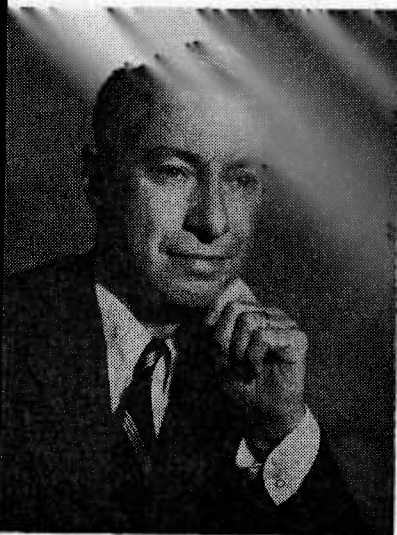
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# THE BULLETIN

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## the president's corner

There is no felicitous metaphor to describe the anguish of the past seminary year. It was a time of frustration, confusion, and uncertainty. The trustees, alumni, students and faculty struggled to resolve the desperate crises in finances, in purpose and function. As some of you already know, it seemed to many of us that the most charitable and loving action would be to accept the demise of the seminary with deep gratitude for the tremendous contribution made in years past to the work of Jesus Christ. But to use the metaphor that comes most immediately to mind, the decision of the trustees was in favor of "radical surgery," with the risk and pain that that would cause the patient.

Now that the operation has been completed, there are many signs that the patient is now on the road to solid good health for the first time in some years. But I want to underline my conviction that we have been through "radical" surgery, that is, an attempt to recover the power and relevance in theological education that have been at the heart of the Biblical Seminary over the years since 1900. In responding to God's calling to seek the new wineskins for today, we are in the tradition of those before us who sought to develop here wineskins for theological education that were controversial, experimental, and God-filled. I

hope that the alumni will thus test for authenticity not the forms of the seminary today, but the spirit which fills them. New York Theological Seminary in 1970 will not reproduce in form the seminary of 1900 or 1930. But we strive to continue to be filled with the ever new wine of the Gospel, the same yesterday, today, and forever.

These lines must be written before registration gives us a final picture of the fall enrollment. But present estimates are close to the mark. We shall have about 70 students in the B.D. programs of the seminary. Of these 25 are students uncertain about their vocation who are engaged in the Metropolitan Intern Program under the guidance of responsible local church leadership. About 45 students are men and women committed to a Christian vocation and to an intensive year of ministry and study, seeking to relate their studies to their ministry and their ministry to their studies in a process of continuing interaction. We are applying the inductive method to their theological education, seeking at every point to help them relate biblical faith to ministry, theological study to practice. Write for a description of this experimental year if you wish to see in further detail what we are about.

Approximately 75 clergy will be registered for a program in continuing education that demands one day of their time per week over four semesters and eventuates in an STM degree. Our basic style is a pattern of workshops on the practice of ministry, supplemented by course offerings that emerge directly from the needs of the clergy enrolled.

For the first time in many years, we begin the year with a budget roughly in balance: if support from alumni and friends can be sustained. In other words, we are not depending on massive transfusions of new funds for our operating programs. We have a substantial liability to faculty, for service under previous programs, but if these can be paid off, we shall no longer be preoccupied with survival, as last year, and can give our total energy to the educational enterprise of the seminary. I pray we will deserve the strong support of the alumni as they come to see what we are now about.

## DR. LEININGER RETIRES FROM PASTORAL MINISTRY

After thirty years of service as pastor of First Presbyterian Church, Babylon, L. I., N. Y., Dr. Albert A. Leininger retired from years of busy and rich ministry. Dr. and Mrs. Leininger now live in a new community of the United Presbyterian Residence in Woodbury, L. I. Here he has begun his "fourth pastorate" as chaplain and preaches two consecutive services on Sunday Morning.

Following his graduation from New York Theological Seminary in 1920 and the completion of the M.A. degree at New York University, he served as a teacher in the theological school of Aoyama University, Tokyo, Japan from 1922-1929. While in Japan he married Evelyn Ensign and two of their children were born, Ensign and Mary Beth, both of whom later graduated from the Seminary and engaged in mission service overseas. James Albert, who was born in New York, died at fourteen years of age after a brief illness. Out of this mission in Japan he became instrumental in founding the Japan Biblical Seminary.

Upon his return to the states, Dr. Leininger was serving at Marble Collegiate Church when Dr. Norman Vincent Peale came as pastor in 1933. In 1934 Dr. Leininger was called to First Presbyterian Church, Rosedale, L. I. and in 1940 he began his long ministry at Babylon. In 1965 the church honored Dr. and Mrs. Leininger with a round-the-world trip which permitted their visit with Ensign and family serving in the Philippines and a return to Japan and the Japan Biblical Seminary.

During his ministry Dr. Leininger has shared in the call of ten men to pastoral ministry and ten persons to mission service. He has given many years of faithful support to New York Theological Seminary, has developed the interest of contributors, and served on the Seminary's Board of Trustees.

Dr. and Mrs. Leininger have ten grandchildren.