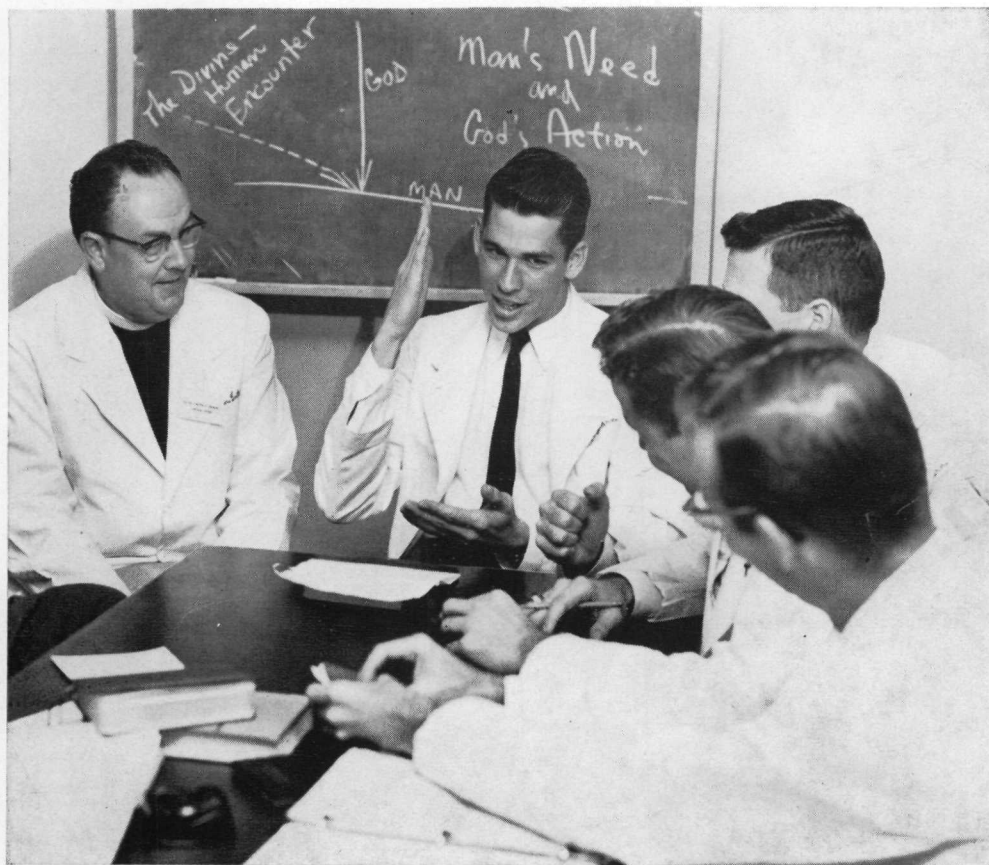


# The **+** WITNESS

MAY 10, 1962

10¢



## RELATING RELIGION TO MENTAL HEALTH

SEWARD HILTNER, a leading authority, writes on this vital subject this week. The picture is of a seminar at St. Luke's Hospital, Houston, Texas

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## CAN A CHRISTIAN BE A COMMUNIST?

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## SERVICES In Leading Churches

### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and  
sermon, 4.

Morning Prayer and Holy Communion  
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a.m. (Choral Eucharist, first Sun-  
days).

WEEKDAYS: Wednesdays: Holy Com-  
munion 7:30 a.m.; Thursdays, Holy  
Communion and Healing Service  
12:00 noon. Healing Service 6:00  
p.m. (Holy Communion, first  
Thursdays).

HOLY DAYS: Holy Communion 12:00  
noon.

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9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Ser-  
mon. 4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday  
at 12:10 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Wednesdays,  
12:10. Eve. Pr. Daily 5:45 p.m.

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NEW YORK CITY

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Chaplain

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11 a.m.; Wednesday, Holy Com-  
munion, 4:30 p.m.

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MP 11; Ep Cho 4. Daily ex. Sat. HC  
8:15, Thurs. 11 HD, 12:10; Noon-  
day ex. Sat. 12:10.  
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and windows.

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35) 11 MP (HC IS).  
Wed. HC 7:20 a.m.; Thurs. HC  
11 a.m.

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## SERVICES

### In Leading Churches

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Services of Spiritual Healing, Thurs.,  
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The Rev. Frederick P. Taft, Assistant  
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Wednesday and Holy Days 7 and  
10 a.m. Holy Eucharist.  
Sacrament of Forgiveness - Saturday  
11:30 to 1 p.m.

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8:00 and 12:10 p.m.

### CHRIST CHURCH, DETROIT

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The Rev. William B. Sperry, Rector  
8 and 9 a.m. Holy Communion  
(breakfast served following 9 a.m.  
service.) 11 a.m. Church School and  
Morning Service. Holy Days, 6 p.m.  
Holy Communion.

### ST. THOMAS' CHURCH

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Near Dupont Circle

WASHINGTON, D. C.

The Rev. John T. Golding, Rector  
The Rev. Walter Marshfield  
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11:00 a.m. Service and Sermon.  
7:30 p.m. Evening Prayer.  
(8:00 in Advent and 6:15 in Lent)

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Saturday, Holy Communion at noon.  
Wed. and Fri., Holy Communion at  
7:30 a.m.; Morning Prayer at noon.  
Sunday Services: 8 and 9:30 a.m., Holy  
Communion; 11, Morning Prayer and  
Sermon; 4 p.m., Service in French;  
7:30, Evening Prayer.

**Story of the Week****Three Types of Dialogue Told  
By General Secretary of WCC**

★ The growing dialogue between Churches does not mean that they must give up their own positions or give general approval to others in the dialogue, the general secretary of the World Council of Churches told two hundred delegates from the 30 U. S. member Churches belonging to the Council. But it does presuppose that all expect to receive enrichment from their contact with other Churches, W. A. Visser 't Hooft said.

Visser 't Hooft said that it was not yet clear whether the Roman Catholic Church is "ready to accept the implications of genuine ecumenical dialogue". There are positive indications in the work of Roman Catholic ecumenical experts, the creation of the secretariat for Christian unity in the Vatican, and in the decision to invite observers from other Churches to the Second Vatican Council.

"But there are also indications that the leadership of the Roman Catholic Church still thinks in terms of monologue", the chief executive said.

He referred to the recent encyclical with an attack on the position of Eastern Orthodoxy and to certain statements on mixed marriages.

"The non-Roman Churches hope that the Second Vatican Council will mean progress from

monologue to dialogue. Thus we will follow with deep interest what will be said about points which are of crucial importance for relationships between the Churches such as the issue of religious liberty, the question of mixed marriages, the question of collaboration in the field of social or international affairs."

Visser 't Hooft reiterated his view that dialogue did not mean approval of the other's point of view. "In fact I know of no Church in the World Council of Churches which is ready to approve the conception of the Church which is the authoritative conception in the Roman Catholic Church. And there is



W. A. Visser 't Hooft

—for many reasons — no question of any organizational links with the Roman Catholic Church. But it is important that progress be made toward a conversation in which the Roman Catholic Church and other Churches, without compromising deeply held convictions, deal with each other as Christian Churches should behave to each other."

**Three Types of Dialogue**

Within the World Council of Churches, three types of dialogue are going, he said. These are all in a sense East — West: "that between younger and older Churches, that between Churches of Eastern Orthodox and those of the Western tradition and that between Churches living in countries of communist regime and those living in other countries."

The dialogue between Churches in communist and non-communist countries "is a dialogue forced on the Churches from outside", Visser 't Hooft added.

The World Council of Churches "would not perform its full mission and especially the mission of reconciliation if it did not use the opportunity to build bridges between two parts of the world which are so deeply divided in the political sphere."

Churches must seek together "to overcome the existing international tensions. In this search we will maintain our total freedom from political forces and



continue to stand for those principles of peace, justice, and freedom which have been proclaimed and explained in the Council's three world assemblies."

Dialogue between the ancient Churches of the East and those of Western tradition has gained importance now that the great majority of Eastern Orthodox Churches are in the WCC, he said.

"For the first time after a separation of one thousand years Eastern and Western Churches enter into closer relations with each other", he said. Much ignorance has to be overcome and much is to be learned from each other, the Dutch theologian stressed.

"The faithfulness in times of persecution and suffering which characterizes the history of the Eastern Churches contains important lessons for the West," Visser 't Hooft declared. "The

Eastern Churches can learn from the more prophetic attitude which the Western Churches have tried to take."

The Episcopal Church was represented by a proportionately large delegation, headed by the Presiding Bishop. Others were Bishop Mosley of Delaware, Dean Wilmer of Berkeley Divinity School, Archdeacon Burgess of Boston, the Rev. James Kennedy, the Rev. Almon Pepper, and Clifford Morehouse of New York. Episcopalians present as staff members were Leila Anderson, whose executive post at the WCC is to be taken by Mrs. Cynthia Wedel; the Rev. Raymond Maxwell, who is now an associate secretary of the U.S. conference of the WCC, and Emma Lou Benignus of the department of education who has recently returned from an eighteen months job in the Geneva office of WCC.

## Need for Better Understanding Called for by Karl Barth

★ Karl Barth suggested that American Church people ought to pay more attention to what he called the inhuman conditions in U.S. prisons instead of making "so much fuss about Russia."

Dr. Barth, who preaches occasionally to the prisoners in his home town of Basel, Switzerland, told a press conference that he had been taken on a tour of a large American prison which he declined to name.

Speaking with considerable emotion, the famous theologian said the visit had been "a terrible shock."

"I saw human beings . . . in what they called cells," he said. "They were not cells, but cages . . . with two people all crowded up in each, with no privacy . . .

It was like a scene out of Dante's Inferno."

"The prison in which I preach in Basel is a paradise compared to that," he added.

Dr. Barth said that instead of spending billions of dollars to send a man to the moon, the United States might spend more money on building better prisons.

"Why are the Churches silent about this problem?" he asked. "Churches should cry aloud against such things. Why is there so much fuss about Russia when there are conditions like this here?"

Dr. Barth, on his first trip to America, had previously refused to comment on conditions in this country because he said he had been here too short a

time to form any definite conclusions.

Most of the press conference questions centered on Dr. Barth's "neutral" attitude toward Communism or the struggle between the East and West. Although he was outspokenly opposed to the Nazi regime in Germany, he has avoided taking a similarly strong stand against Communism.

Dr. Barth said that he had never advocated "neutrality" in this matter. "I have spoken of the need to understand each other better than we do," he said. "We should not think in terms of systems, but should think in human terms. Behind the iron curtain, even in Moscow, are human beings, not some kind of mechanical system."

"I have refused to join in the general outcry against Communism because it doesn't help . . . it doesn't help one single Russian or East German," he said.

Dr. Barth said that he has been criticized for being silent when churchmen throughout the world were protesting the Russian repression of the Hungarian revolution. He explained that he said nothing because he did not feel it would help.

"Later, because I had been silent, I was able to help two people get out of prison in Hungary, because the Communist authorities would listen to a man who hadn't joined in the outcry," he said.

Dr. Barth said, however, that Christianity has the same message for Western Christians as for those in Communist countries. Because Christians face more open opposition in Communist countries, they may be able to see more clearly than those in the West what it means to be a Christian, he said.

But he emphasized that Church people everywhere "have forgotten the most important thing. They have made



Christianity into a religion or a system of morals instead of listening to the message from above," he said.

"If we were to listen," he said, "everyone would be more able and willing to speak to the affairs of the world . . . Now we are lacking the courage to say some necessary things."

Asked to comment on America's resumption of nuclear testing in the atmosphere, Dr. Barth said, "I don't like it at all. These tests shouldn't be made either by Russia or America."

Discussing the trial of Nazi war criminal Adolph Eichmann in Israel, he said it was a good thing that the world had been reminded of the atrocities of the war. "But it would be a great thing if the authorities of Israel would say the (death) sentence would not be executed," Dr. Barth said.

### Gets Some Laughs

Karl Barth the humorist almost stole the show from Karl Barth the theologian during the press conference. Injecting a light note even into the weighty matters of theology and social problems, he got almost as many laughs as questions from the press corps.

In the process he proved that, whatever else his critics may say about him, the famous Protestant theologian cannot be charged with taking himself too seriously.

Samples of the Barthian tongue-in-cheek humor include the following —

On American theologian Dr. Reinhold Niebuhr who has criticized Dr. Barth as "irresponsible" and for being "irrelevant" to America: "Well, I don't like to comment on that. Dr. Niebuhr is . . . was my old friend, but now he doesn't like me anymore. I don't think I'm irresponsible or irrelevant, but it would be a pity if it were so."

On his feelings about being called "the greatest theologian of the 20th century": "I don't like it . . . Perhaps next week or next year they will all be talking about another theologian."

On the possible results of the Second Vatican Council: "How can I know, not being the Pope . . . The Pope hasn't asked my opinion."

Asked if he were going to

visit President Kennedy on this trip: "I have no appointment with the President. I don't think he needs to listen to me."

On the implications of Mozart, who is Dr. Barth's favorite musician, for theology: "Well, I think there is a kind of parable of the Kingdom of God in his music . . . But that's not dogma! I'm not as dogmatic as you think!"

## Plan to End Nuclear Tests Backed By World Council Officials

★ Top World Council of Churches officials endorsed a proposal for the cessation of nuclear testing which includes a suggestion that, as a last resort, a summit meeting of heads of state be held to negotiate a test ban.

In the wake of the United States' resumption of nuclear testing in the atmosphere, the Council officers lent their support to proposals made by O. Frederick Nolde, director of the commission of the Churches on international affairs.

The plan, which has the endorsement of Sir Kenneth Grubb of London, chairman of the commission, calls on the nuclear powers to continue to try to find a test ban formula with adequate inspection guarantees.

If these efforts fail, Nolde proposed that the United Nations hold a special session to "solemnly appeal" to all governments to end nuclear testing. As a last resort, he suggested a summit meeting among the heads of the governments most concerned with this problem.

The officers who issued a statement in support of the commission's plan were Franklin Clark Fry, chairman of the central committee and president of the United Lutheran Church in America; Ernest A. Payne, vice-chairman of the central

committee and general secretary of the Baptist Union of Great Britain and Ireland; and W. A. Visser 't Hooft, general secretary of the WCC.

Commenting on the U.S. resumption of testing during a speech at Princeton Theological Seminary, Visser 't Hooft had said: "We can only say, Lord God, have mercy upon us . . . We are deeply aware of the limits of the influence of the Churches and regret deeply that we have not been listened to because of the results and dangers of such tests."

In their statement supporting Nolde's proposals, the three officers repeated a question posed by the council's central committee in 1957.

They asked "whether any nation is justified in deciding on its own responsibility to conduct such tests, when the people of other nations in all parts of the world, who have not agreed, may have to bear the consequences?"

In presenting his plan for the halting of tests, Nolde said the resumption of tests by the U. S. is "ironical" since "most people around the world want testing halted . . ."

"Even within nuclear countries, vast majorities desperately desire an agreement with reasonable assurance that treaty

commitments will be honored," he said.

He suggested that inspection systems to police a test ban would be more acceptable if technicians and scientists from non-aligned countries were given a bigger role in the inspection terms.

Nolde said that all the governments concerned "should be prepared to make concessions necessary to conclude a treaty which will reasonably assure all parties that commitments are being honored."

In regard to his proposal of a last-resort summit meeting, Nolde said that while he is

"normally cautious about advocating such a meeting," he is convinced that the "stakes are so high that its possibilities should be explored."

He said such a meeting should not be held "in an atmosphere of desperation or finality" but with a "view to utilizing every opportunity available at the moment."

Nolde announced that copies of this plan will be sent to the President, the Secretary of State, heads of the permanent missions to the U. N., and heads of the 17 governments participating in the Geneva conference on disarmament.

## Opportunities for Lay People Created by New Set-Ups

★ Vast new opportunities are opening to laymen for service in "drawing into closer fellowship the Christian communions of the world" according to a lay president of the World Council of Churches.

Charles C. Parlin, Methodist layman and chairman of the U. S. conference for the WCC, discussed the topic "Are Laymen Muzzled?" at the annual meeting of the U. S. conference at Buck Hill Falls, Pa.

Laymen have difficulty in getting time to work in the ecumenical cause and they are often discouraged by "fuzzy or foggy thinking about the world of business" and the volume of repetitious statements in theological jargon.

But religion is no longer taboo as a subject at the work bench or luncheon table, the lawyer said. This used to be bad form.

"There might be Roman Catholics present or touchy high-church Anglicans, or standaloof Lutherans or opinionated Baptists — and what if there

were an Orthodox present?"

"You might stir up animosities and social ill-will." But this avoidance by Protestants and Orthodox is no longer true since the formation of the National and World Council of Churches. And Roman Catholics eagerly accept opportunities to discuss and learn more of the ecumenical movement.

"Here is a vast new field for the laity. The New Delhi assembly has opened the gates of new opportunity. The question now is to what extent can the laymen of America seize this opportunity and make known the great work of our World Council of Churches as we strive to bring into closer understanding and fellowship the great Christian communions of the world," said Parlin.

The Council's assembly in 1961 and the Vatican Council this year "will be recorded as important years in Church history. They have opened up vast new opportunities for a layman to speak to laymen about the Christian faith and the affairs of the Churches."

"The topic of religion is no longer taboo. He can speak where he works or 'stands in his own special place' and where he has his social contacts . . . . In the teamwork of clergy and lay, here is a great new opportunity for the lay people of the Christian Church."

While laymen have not been "muzzled" in the movement for Christian unity, they have not been assigned or taken their full and rightful share of responsibility and authority, he asserted.

Parlin observed that the 100-member policy making central committee plus its six-man presidium had 17 laymen. "Five of the 17 are women. The remaining 89 are clergymen, including within this number of clerics 40 with the rank or title of bishop, metropolitan, or archbishop."

Of the new presidium of the Council elected last December there are two archbishops, two clergy, and two laymen. "Here is the only unit where the announced goal of one-third from the laity has been achieved."

Parlin said it would be completely wrong to assume that the 40 archbishops and bishops would "muzzle" or even "mute" the 17 laymen. He cited such lay members as Sir Francis Ibiham, the governor of Eastern Nigeria; Klaus von Bismarck, head of West German radio; Nathan Pusey, president of Harvard University; Oxford University physicist G. A. Coulson; and J. Irwin Miller, industrialist and president of the National Council of Churches.

### PITTENGER SPEAKS IN BALTIMORE

★ Prof. W. Norman Pittenger of General Seminary and chairman of the board of editors of the Witness, was the speaker May 6 at the School of Religion series being held at the Cathedral of the Incarnation, Baltimore.

# EDITORIALS

## Once in a Lifetime

CONGREGATIONS throughout the Church have an opportunity to help pay for the new Episcopal Church Center. For most this will come on May 13, the Sunday designated for a special offering for the purpose; for others later.

A generous participation in this is commended. The new building, now under construction, will provide modern, adequate, working quarters for the various departments of the National Council, including those now located at 281 Park Avenue South and other buildings in New York, Greenwich, and Evanston. In addition space in the building will be available for organizations related to the work of the Church.

The conception, planning and execution of this fine project has been of a high order. It will be one in which the Church can take pride and which will be a source of practical benefits.

## Church-State Relations

WE TOOK OCCASION recently, specifically in relation to the discussion of federal government aid to education, to affirm our commitment to the legal doctrine of separation of Church and state as this has developed in this country.

Under this doctrine government is prohibited from using its power to give special privileges, advantages, or status to any religions or religious organizations. It may not use its power to interfere with or restrain any exercise of religion or an organized form of it. It may not use its power to penalize or inhibit individuals or organizations for not adhering to that which the religions call "religion", or for opposing religion.

In affirming the doctrine we also disavow two misconceptions about it.

The doctrine covers restraint against government. It does not constitute a restraint on religion or religious institutions in respect to the opinions, judgements or actions which religions may have or take in relation to government.

The Christian Churches, any religious body, and any religious individual, have both a privilege and a responsibility in relation to government. This is to offer and to give to government that which they hold to be good, on the basis of their

own insights or revelations, for the common human life.

What we call government is one of the levels of human relationships through which life is lived and maintained. The Christian Church must seek, in responsibility to God, to use this level, along with all others — home, art, fellowship, vocation — in society, not to gain benefits for itself, but through it, benefits for those who are its concern, human beings. A shirking of this obligation, on the pretext of a misconstrued legal doctrine, is unconscionable.

Hence, in those human areas of life and death, of health and pain, of knowledge and ignorance, of joy and sadness, with which in the course of events government is forced to cope, it deserves the most creative and the most conciliatory, as well as the most critical, assistance which the best judgement of the Church can give.

The other misconception about the doctrine of separation is one in which government is expected to be or held capable of being oblivious to the reality of religion in human existence. But any actual government, our kind or any other, is in relationship with living people, and no legal doctrine desires to nor can obscure this. Whatever religion the given individual may have, it is an integral part of him, and government will not expect him to become disintegrated in order that it may deal only with that part of him which it may consider to be not religious. Therefore, in its dealing with people government needs to concern itself with those aspects of religious life which come into the area of common relationships.

Hence, government gives recognition to the fact of organized religion in the income and tax laws, in the statutory provisions for religious bodies and their property rights, in such matters as religious testives and sabbatarian practices, and in the inter-relationships between our religious institutions and other organs of society and government.

Since the days of Constantine, when Christianity became the religion of the then existing state, the Church has not only been in the world but, in a sense, of the world. It is the vocation of the Church not to impose its religion upon the world, nor to subjugate the world to itself, but to give life to that world in which and of which it is.



# Issues in Dispute

## CAN A CHRISTIAN BE A COMMUNIST?

### Differences are Too Great

By Donald S. Frey

*Attorney and Chairman of Division of*

*Christian Citizenship of the Diocese of Chicago*

OUR THEME is "Christianity Versus Communism." We may wonder about the term "Versus" which means "considered in contrast or as an alternative." I am not sure that Christianity and Communism can be logically "contrasted" as could be two different systems of political thought, but I am very sure they are not "alternative" to one another.

Believers in Communism need God, whether recognized or not. Communism cannot be considered an alternative to God, for any human being's faith. Most Communistic thought is directed against Christian religious ceremonies as "superstition" and as an "escape" from facing up to the real human injustices in the world ("holy water which the priest consecrates the heartburnings of the aristocrat" — Marx.) This criticism by the Communists (some justified) cannot be interpreted as meaning that Communism absolutely denies the existence of God. While leaders of the two most powerful communist nations take atheistic positions, it would be unrealistic if we sought to fight Communism on the issue of "God versus Godlessness". A holy war against Communism would be a mistake.

All men are in need of God, and God, himself, stands in sole judgment over all men and nations. Russia is also a "nation under God" whether it knows it or not. No man should seek to execute God's own judgment over other men. Each man and nation should seek only to serve under God themselves more fully and more redemptively.

It is said that Christianity is not a religion, that it was and is simply the "good news" that Christ lives and all men may be reconciled to God through Christ. To the extent that we men interpret this message of Jesus Christ and what his life means for us today — to that extent Christianity provides an image of what each man should seek to do to relate himself to God and to

his fellowman. Thoughtful and inspired Christians see quickly that to serve God they must serve man. (e.g., "Inasmuch as you do it to the least of these my brethren, you do it unto me.") In basic, modern terms, Christianity requires man to enhance human values in him, all around him and in every man.

On this same level of the service to man, "Communism is defined as a doctrine and program based upon revolutionary, Marxism socialism which calls for regulation of all social, economic, and cultural activities through the use of a single authoritarian party as the leader of the proletariat in all countries in order to achieve a classless society and establish a world union of socialist soviet republics."

Both Christianity and Communism are measured in terms of how well have people responded to the claims laid upon them by the two ideas. Is our "Christian nation" more Christian? Is a communistic nation more "communistic"? Do "Christians" really practice Christianity? Are both claims largely denied in the breach? Are human values more enhanced under one practice than the other?

What we therefore are discussing is —

- The demands that Christianity places on every man in all areas of his life in contrast, or as alternative to

- The demands that Communism places on every man in all areas of his life.

#### Private Enterprise, Capitalism and Democracy

CHRISTIANS BELIEVE in private enterprise because such a system appears to permit the greatest enhancement of human values. But, some other system may develop in the future which allows for greater development of the talents of individuals and for greater and closer fellowship of human beings under God. The early Christians first had a system of common ownership of their necessary goods for subsistence, but they never advocated it for all Christians.

Christianity cannot be equated with capitalism, defined as "an economic system in which the

ownership of land and natural wealth, the production, distribution and exchange of goods, and the operation of the system itself are affected by private enterprise and control under competitive conditions." The capitalistic system can be twisted to hurt and frustrate men contrary to the demands of Christianity. (e.g., "Converting immature human beings into mere machines." — Marx) Capitalism's leaders must ever remember that equality of opportunity is just as precious in the business field as in the fields of education, residence, recreation and the like, and that the base for all trade freedom and equal opportunity is our Creator. The Christian capitalist disputes the Marx claim that the "battle of competition is fought only by cheapening commodities" — or that "capitalism is a system of plunder."

Most Christians believe in democracy but Christianity cannot be equated with democracy, defined as a "government by the people, the supreme power being retained by the people and exercised either directly (pure) (absolute) or indirectly (representative) through a system of representation," Christians believe that democracy provides the political structure for the greatest enhancement of human values.

We are discussing, then, Christianity versus Communism, as two specific ideas that lay total claims on men's lives — and we are not discussing democracy versus communism, or capitalism versus socialism, or private enterprise versus communism, or religion versus anti-religion, or God versus Devil.

Both ideas demand man's total commitment and utter loyalty to a supreme objective to which all lesser objectives must be erased for,

- With Christianity, it is the glory of God, as we see it in the life of Jesus Christ, which revealed the supreme worth of each individual in Christ.

- With Communism, it is the glory of a classless society, achieved only through a totalitarian government denying the unique worth of each individual for the supreme good of the state.

Both ideas require all talents from each human being, calling "from each according to his abilities, to each according to his needs." (Marx) But the purpose differs as to the means of achieving it. Communism relies mainly on authoritarian government while Christianity relies mainly on voluntary recognition and cooperation, with law settling only the minimum standards. For a Christian to fail to use his power for God's pur-

pose is sin. For a Communist to fail to use his power for the state's purposes is disloyalty.

Both Christianity and Communism are forever revolutionary, in the terms of the world, both believing they have the answer to all man's ills. For we Christians, if our law of love is not "practicable" as sometimes said, it is our task to change conditions so that the law of love will be practicable. Ben Franklin said: "He who shall introduce into public affairs the principles of primitive Christianity will revolutionize the world."

Both Christianity and Communism are universal in their reach except that Communism, by definition and concept, concentrates on the proletariat or working class; Christianity concentrates on all people. To paraphrase Marx, Christianity is saying to all people — "You have nothing to lose but your apathy and your self interest. You have a world to win for Christ. Christians of the world, unite."

Both Christianity and Communism demand the hard life, both demanding the cross of self-denial.

### Differences Between Christianity & Communism

THE DIFFERENCES between the demands of Christianity and Communism are greater than the similarities, and run much deeper. We will try to sketch them here:

- Christianity feels that the end never justifies the means, while Communism feels that it does. Probably the reason for this is that Christianity knows fully the end it seeks is not of man but of God and leaves this to the grace of God — and becomes most concerned with the means to the end in doing that which preserves and lifts man closer to God. The means is an all important progression of the soul, as St. Augustine outlined long ago. Not so the Communist.

Communism sees the end as a classless society of men with no higher law than man. If some means to be used seem politically expedient, then that is proper even if human personalities are damaged.

- Christianity puts all truth to action — scientific, economic, political, spiritual, etc., while Communism puts falsehoods to action in the interest of an end it feels is justified. President Kennedy underscored this difference when he said, "Knowledge, not hate is the pass key to the future."

- Christianity subscribes to the rule of law and Communism subscribes to the rule of force.

Christianity works with legislation enacted by people's representatives in legislature. Communism works with decrees of state executive authority frequently not representative of the people.

While Christianity seeks intergroup understanding, Communism stresses military power and recognition of might. While Christianity works for universal education on an open scale, Communism develops selective education on a censored basis. While Christianity seeks economic development for material benefit, Communism exercises exploitation for the state's benefit.

### **Honoring Versus Exploiting Personality**

CHRISTIANITY CALLS US to enhance human values in each human being, while Communism seeks to exploit these values for the good of a ruling class, called the state. Christianity calls men to "walk in perfect freedom" to the glory of God. Christianity is seen not as an economic system for which man-made law provides a structure, but it is a faith which puts upon any system a demand that it honor rather than exploit human personality. Christianity essentially calls on us to love God with all our hearts, all our soul, and all our mind. But how else can we love God but to love man? We see that we crucify God every time a man is humiliated, a man starves, a man is not given an education or an equal opportunity to enjoy life.

Christians judge everything by the outcome for a larger and better humanity. Christianity places its stress on personality, on the liberation of personality, on cooperation springing from within out and not plastered on by coercion and regimentation.

The Christian has no illusions about his virtues and knows his best decisions are tainted. The Communist is self-righteous and feels what he does is completely right. This self-righteousness leads to blindness and cruelty. Full and open criticism thus becomes an element of the Christian life — inherent in the essential humility of every Christian who is daily conscious of how far away he is from the ideal. But no free criticism is permitted in a communistic society.

### **Personal Joy Versus Impersonal Despair**

CHRISTIANITY stresses the person-to-person approach to service of fellowman, while Communism more often impersonalizes its services through state agencies. The efforts of the Chris-

tian practitioner spring from compassion and thus he is not satisfied by a mere tax deduction for his charity. The joy which the Christian evidences in his work contrasts with the despair of the Communist.

Christianity sees its goal as partially present, while Communism never sees its goal even partially fulfilled. Christians are sustained by the consciousness of the prevailing presence of God and that in a real sense the Kingdom of God is already present in his life. Communists may only look to the future. Christianity carries in its heart the happiness of heaven. Unlike Communism, Christianity is not restraint but inspiration, not weights but wings, not subtractions but additions, not killjoys at the feast of life but bristling with great affirmations of man as a child of God.

## **Communism is Scriptural**

**By Hewlett Johnson**

*The Dean of Canterbury Cathedral*

SIXTY YEARS AGO I became a Communist in my quest for a productive order that did not violate my Christian conscience at many points.

I was brought up in a deeply religious home, and after taking a science degree I entered industry, first as a worker and secondly as an employer, in a firm which ultimately became extremely prosperous.

But from first to last what I had to do and the principle of the organization I was in—far better than most such organizations — outraged my conscience. I endorsed the words of Professor Keynes, Cambridge economist, successful capitalist and skilled financier: "Modern capitalism is absolutely irreligious, without internal union, without much deep spirit. Often, though not always, a mere congerie of possessors and pursuers."

We, as Christians, are told to love one another, to seek each other's good as if it were our own. To make service the keynote of our life.

Then out we go into the scramble of commercial and industrial life. How can the ideal of service find its natural home in this alien industrial system of competing individuals, competing corporations, competing groups and competing nations, all struggling for profit?

My conscience, for one, never is nor ever has been at ease in a society where profit-making and private ownership are ruling principles.



To put one aspect of competitive life with extreme simplicity: If one opens a grocery shop in a little town, next door to the grocery which another man has long kept, how shall each pray for the other's success, when one man's gain means another man's loss? On a larger scale I was in just that position myself, and looked around for a way of escape.

I found it in Communism.

What is Communism?

Karl Marx, 90 years ago, in a famous passage, defined both Communism and Socialism, which is the introductory stage to Communism.

The two definitions run as follows:

Socialism first: "From each according to his ability, to each according to his work."

Communism next: "From each according to his ability, to each according to his need."

Both definitions demand contributory work, as artist, organizer, teacher, as engineer, laborer or what not.

It follows, of course, that if all must work, all must be provided with the opportunity to work.

### Is this Christian?

**BUT IS THIS CHRISTIAN?** It is profoundly Christian to say all must work and obtain work and receive an adequate reward for work.

Think of the parable of the talents, where a man travelling in a far country delivered to his servants five talents, two talents or one talent according to their ability, and commanded them to trade. One man buried his talents and was sternly condemned.

Christ's meaning is clear. All men and women have some capacity, all are responsible for the development of that capacity: all must work.

But if all men must work, all must be provided with the opportunity to work by the community, and that means ownership of means of production by the community. It means also a common plan, to which no Christian need object who remembers Christ's command at the feeding of the five thousand: "Make all sit down by companies," in ranks. The shared food was distributed in orderly fashion. It was shared equally, according to need, and that anticipates Communism.

### Second Limb

**THE SECOND LIMB** of the Socialist program speaks for itself: "To each according to his work."

Christians have no complaint against varieties of payment, but rightly complain at fantastic

variations of pay in our present multi-millionaire society, where one man by a deal on the stock exchanges goes to bed half a million dollars richer than when he arose in the morning, and multitudes go hungry to bed.

Pass now to Marx's definition of "Communism" which, like Socialism, demands work from each in a planned economy. But there the likeness ends. The second half of the definition runs thus: "To each according to his need" — not "according to his work."

But, notice the order. Socialism comes first, Communism follows. Society cannot spring to Communism at once; the ground must be prepared. For two reasons. Only a rich state can provide goods for "each according to his need." Secondly, only a disciplined people dare try it.

The rich friends of my youth urged that the clause "to each according to his need" was sentimental and impracticable, forgetting how much already capitalism was forced to provide communal roads, parks, education and health services, where goods and facilities are provided according to need.

But what saith the scriptures?

Read the gospel parable of the "laborers of the vineyard," where the employer engages laborers — doubtless the fittest men — in the morning at an agreed rate.

At the third hour he sees others standing idle and invites them in. Similarly at the sixth and ninth hours.

Within an hour of the close of day he sees others idle and, learning that no one offered them employment, he invites them also in. Doubtless they were the weak, sick, unlucky men.

The day ends, work ceases, pay begins.

"Pay the last first," he commands, "and pay them a full day's wages."

Why act against all economic principles? Why go beyond even the dictates of justice? Employment at all was generous; full pay at full rate for the hour worked would be generous, why a full day's pay for a fraction of the full day's inefficient work? And why honor the inefficient workers by paying them first?

### Wives and Families

**THE REASON**, from the humane, the heavenly, the family point of view was simple enough. These men had wives and families with daily needs for food, clothing and housing, which need ran on whether father was working or not. In

the light of all that, says the sensitive employer, pay them according to their families' needs.

But why pay them first? The reason is as simple as beautiful. Strong men enjoy toil and enjoy returning at night with money for wife and child. The strong men in the parable had sweated in their bodies.

The eleventh hour men had sweated in their minds; over and over again, through the long, hot day, the haunting thought recurring: "How can I face the children empty-handed as they cry for bread?" The owner saw it all, and with great compassion and sudden impulse, said, "Pay them first, and pay them a full day's wage. Send them home to rejoice with an anxious, hungry family, who dreaded to hear the same mournful tale — 'No work today'."

Do I need to ask now what should be the Christian attitude to such a program? I gave my answer 60 years ago. I had seen and lived amongst the hungry children and workless men. It is profoundly Christian I said, and when I learned it was to be put into practice in Russia and to be based on a scientifically planned and corporately owned economy, I added that it was not only Christian and moral, but practical and scientific. As a Christian and a scientist I know it would succeed.

And what of the fruits of the two economies—

capitalism and communism? Apply Christ's standard of need — hunger, and opportunity to work.

Take the U.S.A. as representing the capitalism of the so-called Christian Capitalist West, and compare it with the Socialist Communist East represented by Russia and China.

America has six million unemployed. Russia and China have none.

America, in President Kennedy's own words, has 17 million Americans who go every night hungry to bed and pays farmers a subsidy not to grow wheat, and wrestles with the problem of how to destroy potatoes.

Russia has no hunger and even China, despite drought and floods of three disastrous years, sends no one hungry to bed and provides many tons of rice to Hong Kong.

And if one says to us, yes, but the Communist countries leave out the word God, we might ask them to ponder awhile with us on Christ's words:

"By their fruits ye shall know them. Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father."

Surely he meant that you are nearer to his kingdom by doing his will, though you do not know or use the name, than if you use the name and neglect the will.

## MENTAL HEALTH: --- BY THE FINGER OF GOD

By Seward Hiltner

*Professor of Theology and Personality,  
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THE STORY from the eleventh chapter of the Gospel according to Luke is about the nature of the kingdom of God. As the account opens, Jesus has just finished an act of exorcism. A man who was dumb, unable to speak, had been healed. The gift of language was restored to him. The demon that had inhibited his communication was driven out, as demonstrated by actual speech on the part of the formerly dumb man.

As this healing had occurred in a public place, apparently numbers of people witnessed the transformation. All of them, says the story,

"marveled" at it. Some of the witnesses, it further appears, were of a heckling disposition. So they asked Jesus to "show cause" against their conclusion that the ability to drive out a little demon is evidence that one is in league with the head demon. This tactic, of charging guilt by association, unfortunately did not end with the reply made by Jesus in this story.

In his answer to the charge of guilt by association with the boss demon, Jesus went far beyond mere defense or denial. The head demon, he implied, would be all for the demonic status quo. He would have no motive for driving out any particular demon. On the contrary, if a troublesome demon is driven out — and driven out for the

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*A sermon delivered April 29, 1962, in Washington  
Cathedral, opening Mental Health Week.*

sake of what we now call "mental health" — it is through a power that is opposed to demons. And if it succeeds in casting out the demon, the presumption is that it is stronger than the demon. It is precisely this, implies Jesus, that is true. God is far stronger than even the prince of demons. It is through his strength that such demons are cast out. When one is fully convinced that God is against such demons, and has the power to cast them out, then he has already begun to enter into God's kingdom.

As Jesus gives this reply to his hecklers, the phrase that strikes us most forcibly is, "by the finger of God." In using this phrase, Jesus is quoting scripture. To be exact, he is quoting from the eighth chapter of Exodus. In that part of the book of Exodus, the ancient Hebrew people are impatient against their captivity in Egypt. In this impatience they are joined by God, who has sent a plague of gnats upon the country as a sign to the Pharaoh to let the Jews go free lest greater punishment come upon the land of Egypt. At this point the Egyptian bureaucrats of that day felt threatened. If they lost the Jews, the labor market would sky-rocket. So they appealed for help to the ancient equivalent of Ph.D.'s — they are called "magicians" in the text — to produce a plague of gnats on their own, and thus demonstrate to the Pharaoh that he could ignore the warning from God. But the magicians had not done enough pure research ahead of time, and could produce no gnats. Their Ph.D.'s must have taught them something; for realizing the failure of their experiment, they presented a failure report to headquarters. And their report concluded with a warning to the Pharaoh not to underestimate the opposition. "This," they said, "is by the finger of God."

When Jesus says, then, that it is "by the finger of God" that he has cast out the evil demon, he has triumph in mind; for the Hebrew people did finally escape from their captivity in Egypt. Whenever there is release from that which has bound a man, or a people, there is evidence of "the finger of God" at work.

There is something in this story that is especially appealing to the pragmatic American mind. When you see a good thing done, such as the release of this man from his speechlessness, recognize it and think of what made it possible, "the finger of God." Don't have a lot of doubts about whether this man will use his renewed ability to speak for good ends or bad. That's another question. The ability to speak is good in itself. Re-

joice in its restoration, and in the God by whose finger it is effected.

### The Demon Theory in Jesus' Story

ALL THESE REFERENCES to liberation, release, and restoration are appealing. But what about the demons? Why did Jesus have to put the story in terms of demons? Has it not been a major forward step in civilization for us to get rid of demon theories? Granted that Jesus may have used language, and forms of thought, that enabled him to communicate with the people of his day, shouldn't we now say as little about this part of his story as possible?

I agree entirely with the intent of this criticism. The demon theory, especially as it was used later on, did serve as a barrier to exploring the natural causes of illness, including mental illness. It is in fact a major triumph of civilization to have replaced such literalistic demon theories with concepts of illness and disease which can be studied and, therefore, very often cured or alleviated. Nothing that is said here should give any aid and comfort to any one who may wish to resuscitate literal demon theories that stand against scientific explanations of illness and other human evils.

But if we stop there, we should miss entirely the meaning of demons in Jesus' story. Let us attempt, first, to place ourselves back in that ancient world before any one knew that aphasia or speechlessness might arise from obstructions in the throat, paralysis in the nerves, or inhibitions in the feelings. Let us further suppose ourselves as encountering, on the street, the very man whom Jesus was later to heal. We say to him good morning, or "peace be with you," as was the ancient custom, but he does not reply. Rebuffed, we say it again, in a louder tone, so that he cannot possibly contend he failed to hear us. He does hear us, for he nods and his ears wiggle. But still he makes no answer. In that ancient world, we would pass on — entirely convinced that he failed to reply because he willed not to reply, that is, that his rebuff to us was an evidence of plain malice toward us. Unless there were some obstruction in the man's throat plain to the casual eye, we and all who saw this man would conclude that he was dumb because he willed not to talk. To say the least, this would reduce considerably his chances of survival to a ripe old age.

But the real situation in the ancient world would have been different. When we encountered



such a man, and said, "Peace be with you," and he nodded but did not speak, we would say to ourselves, "Poor fellow, he is possessed by a demon." That is, our conviction about his possession by a demon would alter our interpretation of his behavior in a humane direction. We would recognize implicitly that he, the essential person or self, might indeed wish to speak to us, that his inability to speak might run directly counter to his intentions. Thus we would not interpret his aphasia as malice, but as evidence of possession, that is, of something having power over him that is different from his essential self.

Let me admit that the demon theory, even in the ancient world, had some side effects that were evil. It was often concluded that, since a person was felt to be possessed by a demon, the best things others could do was to keep as far away from him as possible lest they too become possessed of demons. Thus demon theory did contribute to alienation of many people. And we now know that such alienation makes mental illness worse.

But these evil side effects of the demon theory in the ancient world should not obscure the principal positive function it performed. It made a distinction between what the central or essential person could control, and what he could not. Thus the demon theory performed a function then (excluding the side effects) that is not dissimilar to the function performed today by our best theories of mental illness. Whatever the specifics in mental illness, it does not constitute the whole person who has the illness. The person is more and deeper than the illness. Thus the first effect of the illness idea is that the person did not produce it wilfully or with malice. This kind of function, in the ancient world, in the absence of natural causation theories of mental illness, was performed by the demon theory.

When Jesus is reported, then, as in the present story, as casting out a demon, the first thing to be noted is the attitude that is evident toward the person. This attitude is compassion not blame. It assumes that the man fails to speak because he will not speak. Whatever makes him speechless is, in some way, alien to the center or focus of him. The not-speaking is not itself the man's center or self. Whatever it is that cuts the man off from speaking and thus from social communication with his fellows, it is not a complete and whole decision made by the essence of the man. It is, therefore, alien to his focal self, however

powerful it may be. It is, in fact, an enemy of the man's will, and not its servant.

Every mention by Jesus of demons, as reported to us, is in this same spirit of compassion that distinguishes the essential man and his will from the forces that hold him enthralled. When he confronted the mentally ill Gadarene, for instance, he asked the question, "What is your name?" and the Gadarene answered, "Legion." The significance of this question and answer is that the question could not have been addressed to demons, nor answered by them, because only a man who was recognized to have a self deeper than his demons could recognize that he was possessed by a thousand demons. Therefore the question was posed to the real man, oppressed but not obscured by the demons, and it was this same man who could say he had a thousand demons. But a man who knows he has a thousand demons is not just the sum of the thousand demons.

Thus the demon theory, in the ancient world and especially as used by Jesus, performed the primary function of urging compassion in attitude to sufferers whose basic selves were not responsible for their condition. However we conceived the factors that make people ill, it is not malice on their part. They are, in some significant sense, victims. Victims demand of us compassion and attempt to help, not alienation and blame.

### **Our Heritage from the Demon Theory**

THE IDEA of "victim" may serve as a transition from considering the meaning of demons in the ancient world to the present day. What is our proper heritage from the ancient demon theory? Some of it is still, let us confess at once, from the wrong side of demon theory. As the recent important study, "Action for Mental Health," makes clear, a major reason we have not made the progress that is possible in alleviating mental illness and helping the mentally ill, is that we still feel they are alien, removed, detached, and apart from the rest of us. Our natural compassion is inhibited by our fear; our fear makes us hopeless; and hopelessness breeds fatalistic acquiescence to the status quo. Precisely at the time when we know far more about how to help the mentally ill than ever before, this old aspect of the demon theory rises up to give us the false conclusions that the mentally ill are utterly different from us, that they are not worth helping, and that they could not be helped anyhow. All these points

are wrong. The mentally ill can be helped; they are worth helping; and they are not as different from the rest of us as we would like to think.

With this aspect of the demon heritage we can have no sympathy. In ancient or modern times, it is inhuman because it increases the alienation, cuts down the compassion, and above all, gives us the illusion that we are somehow not responsible. But we are responsible.

The very center of meaning of ancient demon theory, however, is another matter. This heritage may be found in three positive and related points. First, man is divided, in conflict, not whole. There are parts or segments of man that are alien to his proper center. Although such a word may be chilling to the superficial optimist, it is good news to every one else. For it means that, no matter how divided and alien and foreign a man may appear, this part of him is not the whole of him. The real person, whether he is a patient at St. Elizabeth's Hospital, or you and I, is more and deeper than the parts that cause trouble. This message is, in the best sense, reassuring. It helps us to help ourselves, and it impels us to help others both because they are worth it and because help is possible.

### **Trouble Starts Outside**

THE DEMON THEORY rightly assumed that the start of man's troubles was outside himself. This does not mean that man can handle them by blaming them on the outside world. But the sheer fact is that the person who is now too inwardly fearful to let himself become involved in a positive human relationship started in this direction because, in early life, someone else failed to give him the unconditional love he needed as a baby.

Indeed, if one read much of the modern literature on child care with his other eye on demon theory, he would find that some modern experts regard parents as the true demons of the modern world. They are shown as hating their children, or loving them too much, or not loving them in the proper way, or of not providing proper guidance and protection — all of which can lead to a form of name-calling. Or, in our terms of today, demon-calling.

But manifestly, there is no answer in the ascription of blame. If Johnny withdraws because mother failed to love him, then who did what to mother so she couldn't love Johnny? The message here is not blame of any one, but the clear recognition that every one, both mother and Johnny, began their difficulties because of some-

thing someone else did or failed to do. What they, later on, do about it, is quite different.

But a child reared without love will not be helped to take responsibility for his own future by convincing himself falsely that his parents were perfect. On how his problem got started, he must learn to be honest. But honesty is not the shuffling off of his own responsibility by blaming others. If he now knows the ill that was done him, the "he" who knows it is no longer the "him" to whom it was first done.

The demon theory is still relevant, then, in the two ways that have been suggested: it shows that we are all divided and in conflict but that our central self is more than our trouble; and it shows that the trouble began from outside and not from sheer perversity on our part.

There is a third and final inheritance, perhaps most important of all—that a demon, although it starts from outside, insinuates itself into us, and goes to work so that it may appear to us to be indistinguishable from our real selves. If we know truly that the demon is not all of us, and that we did not start its work, half its power is gone. The demon, therefore, goes into high gear to make us lose these distinctions, in both ourselves and others.

Let us give this a rough test in ourselves. Suppose that, tomorrow, you or I meet a person who seems supremely phlegmatic, or detached, or withdrawn, whether this encounter is inside or outside a mental hospital. Is it not our first reaction to think and feel: this person is phlegmatic; he is withdrawn; he is detached? And that only later are we able to remind ourselves that the real person, the essential self, is different from this appearance? That he feels wistful, and alone, and afraid — and that, at the same time, he has not given up hope of disentangling his real self from the protective detachment to which he has become accustomed?

If we can remember this, fully and in time, then blame turns to compassion, alienation to concern, and our feelings of strangeness to an active support of those whose skill and kindness can bring restoration.

### **Faith in the Finger of God**

JESUS SAID, "... if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you." If you and I can acknowledge that whatever we and others do to restore health, to heal alienation, and to foster positive human relationships is because of the power of

God, then we are at the threshold of this kingdom. Here the metaphor of the "finger" has a hidden meaning. We may be supported by "God's hand." And we may pray confidently that "God's right arm" shall shield us. But it is God's finger, that is strong enough to help us drive out our demons. When one youngster boasts to another that he could lick him with one arm tied behind his back, he is not making a prediction but is asserting what he hopes is strength in reserve. Even God's finger can take care of the demons—provided its power is acknowledged and received.

Here in Washington you are at the very hub of the greatest progress being made in the direction of mental health, and in the restoration of the mentally ill. You have the justly famous St. Elizabeth's Hospital, which has been, throughout its history and today, in the forefront of both research and treatment. It is also the center of perhaps the most impressive single program of clinical training of the clergy and of theological students anywhere in the world. Your city also is headquarters for the great National Institute of Mental Health, which does important things here and which guides and supports other things in every part of the country. And there is much else.

Perhaps Washingtonians see so much that is first and greatest that one more area is no surprise, no shock, and no challenge to them. But in

the field of mental health, I recommend against such a conclusion. Precisely because your resources are in the van, what you do or do not do to understand and support them influences not only your own mental health but that of the whole country. I am tempted to say that God used finger and thumb when he passed across the District.

### Hear the Word and Keep It

AT THE VERY END of the eleventh chapter of Luke, a woman spoke out to Jesus. She was manifestly not one of the earlier hecklers but a great admirer. In true feminine style she is reported to have raised her voice. She said, "Blessed is the womb that bore you, and the breasts that you sucked." In other words, it is as if she had said: I agree so strongly with everything you have said that I hereby jump on your bandwagon. But Jesus was not in the bandwagon business. Admiration was no substitute for acknowledging the finger of God. So he replied, "Blessed rather are those who hear the word of God and keep it."

If we can believe what he said, even homage to our Lord himself is not a substitute for faith in the finger of God. For where the finger has cast out a demon, there also is the word of God which we may hear. God acts — both in word and in finger. When we respond, we act in faith, and by the finger of God the demons are cast out.

## Arms Control and Disarmament Not Supported say Churchmen

★ Spokesmen for religious groups termed "pitifully small" and "woefully inadequate" appropriations which the Kennedy administration has requested for the newly-created U.S. arms control and disarmament agency.

The Rev. W. Rodney Shaw, director of disarmament education for the board of social concerns of the Methodist Church, particularly criticized the fact that the budget asks only \$16,000 for the publication of public information by the agency headed by William H. Foster.

Mr. Shaw told the House appropriations committee that

"existing misinformation and lack of information is greater in the area of disarmament than on any other significant governmental matter."

E. Raymond Wilson, secretary emeritus of the Friends committee on national legislation, testifying on behalf of Quaker groups, asked the committee to increase funds for research and for "adequate preparations for the complexities of disarmament negotiations."

He noted that the government is spending more on research for protection of fish and wild life (\$10,000,000) than on prevention of the world-wide catas-

trophe of international war (\$6,500,000). He said it is spending three times as much to study the diseases of trees and plants than to try to find ways of preventing atomic war that could kill 100 million persons.

"We submit," said the Quaker leader, "that no man now living shall see the end of war unless we and other people are willing to invest resources on the development of peace - keeping techniques and institutions in line with what we have spent on development of military deterrents."

Meanwhile, Shaw, speaking for the Methodists, told the committee that while disarmament may seem remote at this time, the world situation is such that both sides may suddenly understand that only mutual and enforceable disarma-



ment can prevent them from catastrophe.

"The only adequate defence that either side can now have against war is participation in mutual disarmament that removes the arms from both sides while safeguarding the national security of each," he said. "Arms, which traditionally have served as a source of security for nations, have now become a primary source of insecurity. Whereas, arms have been regarded as essential for a nation's defense, only effective world disarmament can any longer provide a meaningful defense. Whether the motive be high morality or elementary survival, all logic demands a massive effort for safeguarded world disarmament."

**EDWARD G. HARRIS  
INSTALLED DEAN**

★ The Rev. Edward G. Harris was installed dean of the Philadelphia Divinity School in the seminary chapel on May 3rd. Representatives of 34 academic institutions were in the procession, in addition to dignitaries of the Episcopal Church.

The sermon was preached by Henry P. Van Dusen, president of Union Theological Seminary. He talked on the features of the current scene which set the special conditions for theological education at this hour. It was a lively discourse, excerpts of which will be printed in this paper next week.

Bishop Hart installed Dean Harris as president of the board of trustees. Following the colorful service a reception was held in the garden of the seminary.

**CONVOCATION IN  
NEW HAMPSHIRE**

★ Thousands of members of many Churches attended a convocation in Manchester, N. H., May 4-6, sponsored by the state's Council of Churches. The Rev. Douglas Horton, former dean of Harvard Divinity School and a leader of the World Council of Churches, was the speaker at the mass meeting.

Other leaders were Prof. Charles E. Batten of Episcopal Theological School, President Herbert Gezork of Andover Newton Theological School, Prof. Peter A. Bertocci of Boston University and Mrs. Arthur Sherman, former director of Episcopal Churchwomen of the National Council.

The aim of the convocation, according to the Rev. Hartley Grandin, executive secretary of the Council, was "to bring greater unity and better understanding to all Christians in New Hampshire. It is our hope that this effort may provide a

model to be followed by Churches in other parts of the United States and the world."

**SPECIAL APPEAL FOR  
CHURCH CENTER**

★ Next Sunday, May 13, is the day set by the Presiding Bishop for offerings in churches throughout the country for the new Church Center in New York.

Diocesan shares have been set, with most of them having send out letters and offering envelopes. It is hoped that the offering will bring in enough in cash and pledges to make borrowing unnecessary to complete the \$5,500,000 building.

**SOUTH CAROLINA HEARS  
BISHOP MELCHER**

★ Bishop Louis Melcher, retired bishop of Central Brazil, was the headliner at the convention of South Carolina, held May 8th at St. Helena's, Beaufort.

Churchwomen of the diocese meet May 15-16 at the Re-



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deemer, Orangeburg with Bishop Henry of Western North Carolina and Mrs. Ernest E. Rucker of Lynchburg, Va. the speakers.

## MINISTERS GET SOME GOOD ADVICE

★ Elmer S. Hjortland of Chicago told 200 clergymen at a breakfast sponsored by the Minneapolis ministerial association that seminaries should remember that their primary function is to train men for the parish ministry — not to prepare them to be college or seminary professors.

"As a minister, I am not called on very often to distinguish between Bultmann and Barth," Hjortland observed.

Speaking of what "the pew expects from the pulpit," Hjortland said laymen he has surveyed want a minister qualified and trained to preach, teach and counsel.

A minister must be fully acquainted with the Bible, he said, should be sensitive to the changing moods of the contemporary scene, should know what his people are hearing, reading and seeing and should identify himself with his community.

Contrary to some recent criticism, Hjortland insisted that today's preaching is much better than it has ever been. He said sermons should be understandable, but that a minister should avoid slang or vulgar language.

He cautioned the ministers against "pounding, shouting or tears."

"People in the pews prefer their entertainment on television," he commented.

In conducting a service, a

minister should see that it marches, moves and is alive, Hjortland said. He urged ministers to sit in a pew occasionally, to look at the service and to imagine that they are a part of the congregation.

He also told the ministers not to dwell on their personal aches and pains.

"You are a public figure and any small ache you have will be magnified many times over by your parishioners. If you complain of a cold on Sunday, they will have you sick in bed with pneumonia before the week is over," he told them. "Minimize your own troubles or you will soon be surrounded by sympathetic old ladies."

## CARRY FIELD STONE FOR NEW CHURCH

★ Parishioners of Christ Church, Hamilton, Mass., are following a precedent set by their forebearers in hauling

field stone in from the fields to construct a new church.

Some 50 families are participating in this project in which they bring the stones to church or give them to the contractors who are doing the construction.

The original church, now a chapel, was built the same way 35 years ago.

The church also has a baptismal font made from a huge bolder with a natural recess for the water and French-made stained glass windows.

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#### ST. PAUL'S CHAPEL

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Rev. Robert C. Hunsicker, Vicar  
Sun. HC 8:30, MP HC Ser 10; Weekdays: HC 8 (Thurs. also at 7:30) 12:05 ex Sat.; Int & Bible Study 1:05 ex Sat.; EP 3; C Fri. 3:30-5:30 & by appt; Organ Recital Wednesday 12:30.

#### CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Rev. C. Kilmer Myers, S.T.D., Vicar  
Sun. 8, 9, 11; Weekdays HC Mon. 10, Tues. 8:15, Wed. 10, 6:15, Thurs. 7, Fri. 10, Sat. 8, MP 15 minutes before HC, Int. 12 noon, EP 8 ex Wed. 6:15, Sat. 5.

#### ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., Vicar  
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9, & by appt.

#### ST. AUGUSTINE'S CHAPEL

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Rev. Thomas P. Logan, (Prest-in-charge)  
Sundays: 7 a.m. Low Mass, 8 a.m. Low Mass, 9 a.m. Morning Prayer, 9:15 a.m. Solemn High Mass, 10:30 a.m. Low Mass in Spanish, 5 p.m. Evening Prayer; Weekdays: 7:15 a.m. Morning Prayer, 7:30 a.m. Low Mass, 5 p.m. Evening Prayer.

#### ST. CHRISTOPHER'S CHAPEL

48 Henry Street

Rev. William W. Reed, Vicar  
Rev. William D. Dwyer (Priest-in-charge)  
Sun. MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15; Mon. - Thurs. MP 7:45, HC 8 & Thurs. 5:30; Fri. MP 8:45, HC 9; Sat. MP 9:15, HC 9:30; EP Daily 5:15; C Sat. 4-5, 6:30-7:30 & by appt.

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# - NEW BOOKS -

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By Kenneth R. Forbes  
Book Editor

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*The Kinderbeast Prize* by Sister Mary Catharine O'Connor. Sheed & Ward. \$3.95

One wonders whether Columbia University, from which Sister Mary Catharine won her doctor's degree, makes a specialty of creating simple and fascinating stories about — and sometimes for — children! Certainly some quite unique and provocative power has possessed the good Sister who created *The Kinderbeast Prize; Stories and Sketches*. Most of the stories and sketches have a chuckle in them and not one of them, I believe, is pious to any unpleasant degree.

Almost the entire contents of this book can hold even the casual reader's attention and he is likely to hop from story to story, curious to see whether one of them will bore him. If you, gentle reader, are like that, make a point of giving your attention to *The Kinderbeast Prize*, *Nut Brown Angel*, *Tough Guy*, *These I Shall Remember* and *The Right to be Stupid*. If you find one of them that seems familiar, it's not because the Sister has been cribbing, but several of the chapters appeared first in magazines — like *The New Yorker* — where the editors appreciate quality.

*Cities and Churches* Edited by Robert Lee. Westminster Press. \$3.50

This book's sub-title, *Readings on the Urban Church*, is a good description of this symposium of 32 essays on the nature and problems of churches of the inner city. The present book, to be sure, is a real symposium, but it is not what the radio and television people would call a live one; the contributors not being present together and so unable to criticize one another. Each of the chapters has been in print long before this volume appeared and in most cases it has been drastically abridged, which has naturally detracted greatly from the essay's interest. The editor has divided his material into three sections, of which "Religious Conceptions of the City" "The Church Faces the Changing City", "Urban Church and Community Cooperation" and "Theology and the Urban Church" will probably prove of the chief influence and value to the average reader.

Of especial interest will be the Foreward by John C. Bennett, dean of the faculty at Union Theological Seminary and Robert McAfee Brown in his eloquent and helpful essay summing up the symposium.

*Common Sense About Christian Ethics* by Edward Carpenter. Macmillan. \$2.95

The author of this book is a canon of Westminster Abbey. He has written this modest book because it is so obviously needed. He describes its purpose clearly: "This is not a textbook on Christian ethics, of which there are already several, but rather an attempt to place Christian behaviour within the total commitment of Christian faith. It endeavors to face up to the dilemma in which the Christian necessarily finds himself when he seeks to realize a personal and scriptural ethic in a world where the brute fact of power is obstinately real. — The relationship of this dynamic non-legalistic and highly personal ethic to modern problems — apartheid, the nuclear bomb, etc. is suggested in the last chapter."

The reader of this very timely small volume — if he gives his mind closely to its argument — will be greatly rewarded and convinced that the author has accomplished precisely what he promised he would try to do.

*The Essentials of Mysticism* by Evelyn Underhill. E. P. Dutton. \$1.35

This is an excellent paperback edition—easy to read — of a volume of essays first published in 1920. Many of her essays and books were written and published in the 21 years between these and her death and it is interesting to read and compare

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some of these early essays with her later work.

There are nine chapters, of which two are devoted to the lives of notable mystics of the past, such as Julian of Norwich, Angela of Foligno, Charles Peguy. Like all of Evelyn Underhill's work, no live, practicing Christian will regret reading — or re-reading — all of these suggestive essays.

*I Am Persuaded* by David H. C. Read. Scribners. \$3.00

Here are 20 sermons, preached by an eloquent Scotsman who is minister of the Madison Avenue Presbyterian Church in New York. All of them deal with the common problems of today and with the nature of the Christian religion in equipping men and women to handle them victoriously.

Like all sermons in cold print, these have not the thrill of the spoken word in the presence of the devout and convincing preacher, but they are good because they speak fundamental truths in perfect English.

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