

The **+** WITNESS

JUNE 7, 1962

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TO VISIT THE SICK

IS BUT ONE of the tasks of the Church in the field of Social Welfare. Bread, a roof, justice, fellowship, order, freedom, are some of the other needs spelled out of the Presiding Bishop in address found on page seven of this issue

THE CHURCH AND SOCIAL WELFARE

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In Leading Churches

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For Christ and His Church

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SERVICES

In Leading Churches

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Story of the Week

**Religion and Education Discussed
At Historic Conference**

★ In an historic meeting, some 50 clergymen, theologians, educators, and civil liberties experts engaged in a frank confrontation of their divergent positions on the two public affairs issues which have provoked the sharpest conflict among America's religious groups — religion and education; birth control and the law.

They came as men of good will to explore both areas of agreement and disagreement, but mostly to gain a better understanding of one another's convictions. And if they reached any consensus at all it was that an attempt at such understanding was vital to national unity.

The dialogue was sponsored by the recently-inaugurated religious freedom and public affairs project of the National Conference of Christians and Jews. The project is designed to raise the general level of public discussion and understanding among religious groups differing on issues of public concern.

Participants, who were from every section of the country, spoke for themselves and not necessarily for their Churches or institutions. But among them were clergy-educators of all faiths, public school superintendents, university deans, sociologists, members of state education departments, church and

synagogue social action directors, and ministers, rabbis and priests.

Some attended as representatives of dialogue clergy groups which meet regularly in various parts of the country; others as consultants. Among the latter were the dean of the Boston College law school (Catholic) and officials of the National Council of Churches, Protestants and Other Americans United for Separation of Church and State, the National Religious Liberty Association (Seventh-day Adventist), the Planned Parenthood Federation of America, the Baptist Joint Committee on Public Affairs, Citizens for Educational Freedom (a group organized to promote federal aid for private schools), the National Association of Evangelicals, and the American Civil Liberties Union.

Urges Tolerance

In welcoming the participants and noting their divergent traditions, Lewis Webster Jones, NCCJ president, described the gathering as an exciting development in interreligious experience. He set the tone of the two-day sessions by stressing that "the point of dialogue is not to agree, but to understand disagreement." He urged "confrontation from the point of view of trying to find real issues" and he pleaded for dis-

persing with the "interfaith smile."

"Because religion is so important," Jones stressed, "issues of religious freedom and public affairs sometimes take on a kind of violence." He called for "confronting these difficult situations with tolerance, fair play and civilized discussion." And he warned that "if we lose religious freedom, we will lose all freedoms."

Rabbi Arthur Gilbert, staff consultant of the religious freedom and public affairs project, announced that local dialogue groups would be urged to carry on the discussions initiated at the meeting and to prepare papers on religion and education and birth control and the law, looking toward a national institute on these subjects and their religious freedom implications that will be held some time in 1963.

Starting the discussion on religion and education were Theodore Powell, public affairs consultant of the Connecticut department of education, and Msgr. John B. McDowell, diocesan superintendent of Catholic schools in Pittsburgh, Pa.

Powell offered four principles as guidelines: 1) public education must be limited to public purposes; 2) the public school's purpose is education, not evangelism; 3) public funds and public agencies must be under public control; and 4) no citizen may be denied equal protection of the laws.

In the abstract, Powell ob-

served, these principles may win easy acceptance. "As we move from the abstract to reality, however," he said, "the hope of easy acceptance is clouded by the smoky clouds of dissension."

Basic Questions

In this connection he asked the following questions:

Do the opening prayer, Bible reading and the pledge of allegiance to the flag in public schools serve a public purpose or a private purpose? Are they education or evangelism? Are they under public control? Is anyone denied equal protection of the law? Is school bus service an aid to the school or a benefit to the child?

Powell stressed that even the courts have not been able to agree on the answers.

Msgr. McDowell, adopting what he called a "chemistry approach" to the subject of religion and education, posed a series of questions, among them:

"Is America a religious nation or better, does it have a form of government which depends on religious concepts? Is the religious element irrelevant and immaterial? If America is essentially religious, then can education safely exclude it or maintain a neutral position on religion? If it is not essentially religious, then do the values we teach, whether intellectual, civic, emotional, or social substitute for religion? Is it possible to give an education which is in the strictest sense of the word "secularistic," in which absolute and complete neutrality toward any and all religious meanings is maintained? And if this is possible, does this neutrality imply, at least faintly, a form of religion?

"What rights do parents have in education? If parents have the right to choose the kind of education they want for their child, must government support

these free choices? If not, then what must such parents do? If yes, how shall government help these schools and can they be helped? Do public and non-public schools exist by right or privilege?

"Also, can government support be given only to controlled institutions? What is meant by 'controlled' and what controls already exist over public and non-public education? Do the laws of this nation, as now understood, outlaw the support of the non-public schools? Should the entire problem of education in America be answered by a single public educational system? If so, how should we handle the religious problem? Should we think in terms of a released time or perhaps a shared time program?"

The Dialogue

Here are some of the reactions of the dialogue participants to the papers presented by Dr. Powell and Msgr. McDowell:

A Catholic priest asked: Should the government itself be the educating agency? Does it have obligations beyond the setting up of minimum standards? Is this the presumption held in America?

A professor of philosophy at Garrett Biblical Seminary: In a democratic society the perpetuation of the public order includes concern for the well-being also of other institutions — as contrasted to totalitarian societies where the only concern is maintaining the political order.

A rabbi: In political life we cannot state principles as absolutes, as though they always apply. It is as wrong to separate state and religion absolutely as it is to unite them absolutely.

A POAU member: The concept of religion and state is different from Church and state. Separation means functional separation. It does not mean

derogation of religion, but the strengthening of it by divorcing it from the state.

A rabbi: Secularism excludes theological dogma, not moral principles. Anything which attaches to theological dogma in public schools is wrong; but moral principles are valid.

A Jewish lay leader: What kind of religious teachings and practices are possible in the schools? Teaching about religion seems the least controversial approach. But who trains public school teachers? How does the teacher divest himself of his own faith principles to teach others? What about textbooks?

A Boston monsignor: To what extent would parents accept as facts what history says are facts? How truly objective can any teaching be?

A Delaware priest: As long as we have human beings we will never have neutralism. If a student asks the cause of the Reformation, what do I say? Do I say — out of love — that we can believe the beliefs of others in the classroom? If we wind up with a religion of Americanism, we will wind up with nothing.

A superintendent of schools in New York: The school teacher must teach moral attitudes. Neutralism is undesirable and probably impossible. We want our children exposed to people who have normal and healthy attitudes. The teacher must respect the religious beliefs of others. He must indoctrinate good values. He must distinguish between the wicked and the good.

A university dean: How much of the difficulty stems from the fact that too much is expected from school? What about the family's role, the church's role? Religious institutions should get into the act and stop pressuring schools to do what they ought to do.

A Protestant theology school

professor: Let's not assume impotency on the part of the home and church. When schools enter the realm of religion we assume the parents are impotent and the churches are impotent. We have no right to make this assumption.

Shared Time

Turning to consideration of the "shared time" proposal, the participants found there was greater agreement among them, but saw some difficulties.

The shared time proposal was outlined by Msgr. McDowell. He saw it as a development evolving from a concern over the growing religious illiteracy in the community. Shared time has been described as a compromise solution to the debate over federal aid to parochial schools. The plan specifies that students would take "neutral" subjects such as science and mathematics in the public schools and would attend church or synagogue schools for whatever subjects the religious groups preferred to teach.

A Catholic editor commented: Shared time assumes that the problem is a financial one. What about values? Public schools cannot be reduced to teaching individual computers. The problem of persuasion remains.

Claude Nelson, consultant on religious liberty for the NCCJ and one of the earliest proponents of the shared time proposal, replied: "If the community says religion is a proper part of education, then shared time is going beyond financial implications. If financial appropriations — direct or indirect — are made to parochial schools, we would soon find that duplications would be hopeless and we would then adopt shared time. I advise we do this before we arrive at that situation."

A rabbi asked: "What would be the relationship of some such system when the religious

groups do not operate day schools? What is their relationship to shared time? Does shared time solve problems of released and dismissed time?"

Several participants pointed out that some who have opposed released time as unconstitutional see shared time as constitutional. But some of them are troubled as to the effects that would confront public school systems should a vast amount of shared time emerge.

An Evanston, Ind., priest observed that shared time was not a Catholic program, that it has brought about questions in the Catholic mind. He saw it as something less than what Catholics want. But a Catholic law school dean saw the proposal as a way in which the Catholic claim is given more recognition.

Despite the problems, the general feeling of the participants was that the shared time proposal merited further exploration. And it was suggested that the NCCJ was uniquely equipped to study the proposal. A few participants voiced the view that shared time might break the deadlock in the federal aid to public schools controversy.

NOTE: — The dialogue on Birth Control and the Law will be presented next week.

COMMENCEMENT AT PHILADELPHIA

★ Bishop Brown of Albany gave the baccalaureate at the commencement of the Divinity School in Philadelphia, held June 1-2. Clifford P. Morehouse, president of the House of Deputies, was the speaker at the alumni luncheon.

Honorary doctorates were conferred on Alexander K. Campbell, rector of St. David's, North Hollywood, Calif.; Raymond W. Davis, rector at Fairfax, Va.; Albert M. Holloway, Philadelphia clergyman who is a trustee of the school; Albert

H. Lucas, former dean of the school; James R. MacColl 3rd, rector of St. Thomas, White-marsh, Pa.; Reginald H. Fuller, professor at Seabury-Western.

There were twenty-three men in the graduating class.

COMMENCEMENT AT BERKELEY

★ Archbishop Iakovos of the Greek Orthodox Church and a president of the World Council of Churches received an honorary doctorate at the commence-



ARCHBISHOP IAKOVOS

ment of Berkeley Divinity School on May 29th. Also receiving honorary doctorates were Bishop Anson Phelps Stokes of Mass. and the Rev. Warren E. Traub, rector of St. John's, Ithaca, N. Y.

Bishop James S. Wetmore, suffragan of New York, gave the commencement address. There were thirty men in the graduating class.

SOCIAL WELFARE CONFERENCE

★ The national conference on social welfare, held last week in New York, was sponsored by the National Council of Churches. The address by the Presiding Bishop, featured in this issue, was given at a luncheon sponsored by the department of social relations of the National Council of the Episcopal Church.

Southern Ohio Tackles Major Problems Facing Diocese

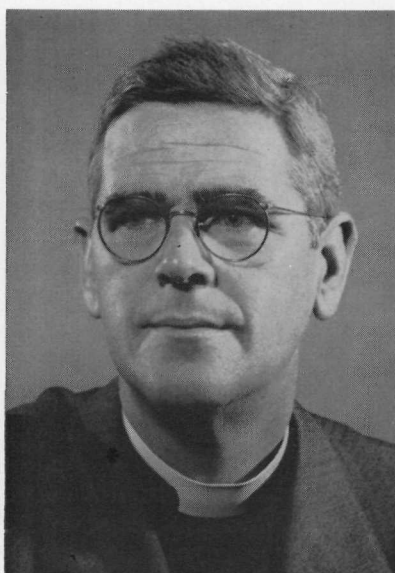
★ Bishop Blanchard of Southern Ohio, in his convention address, outlined the program of extended visitations which he had followed for the past year when going to each parish and mission for confirmation. They include an afternoon of conference with the rector and vestry or mission committee of the congregation, followed, often, by a parish meeting, intensive discussion of the mission and ministry of each church in its own place, calling in the homes of the sick and shut-ins, and conferring ahead of time with confirmands.

Recalling that the diocese had been under a three-year program of study and research by the division of research and field study, which included a management study of the diocesan staff and operation, he pointed to the mission which must be expressed to the unchurched throughout the diocese, and then offered the convention a bold step. The survey revealed a dramatic situation which had to be dealt with immediately. Every reasonable projection of the study indicated a population explosion in the area running from Columbus to the north and through Springfield, Dayton, Middletown, Hamilton and Cincinnati, where over the next ten years hundreds of thousands of new people will be moving. He said that we must plan now for this ministry or let the opportunity go by default.

The survey had indicated 15 specific areas in this section where new missions must be initiated if the diocese was to fulfill its responsibility in Southern Ohio. He reported that the department of mis-

sions had taken the facts presented through the survey and set out on a bold venture in what he described as "an act of obedience and response to our Lord's great commission."

"Task Teams" in different areas of the diocese, made up primarily of skilled laymen exercising their god-given talents as realtors, bankers, contractors, lawyers, had carefully studied each of these fifteen areas and had made their recommendation to the department of missions. The department laid these proposals before the department of strategy and finance and Bishop and chapter with the recommendation that the diocese seek to control these fifteen pieces of property immediately. The proposal was adopted and referred for action to the trustees of the Church foundation who approved and initiated the action necessary to acquire these properties. He pointed out that it was important to understand that this great step forward



BISHOP BLANCHARD

was made by the combined efforts of the clergy and lay people of the diocese.

In addition Bishop Banchard pointed out the extreme importance of the extension of the work of the Church in urban and inner city areas among shifting populations and urban renewal programs. He pointed also to the explosion of students into the colleges and universities where enrollments will double over the next ten years.

Another area which he added was the responsibility for the education of men for the ministry in order to provide the clergy necessary for these new situations and ventures. The whole program will, he said, "add up to millions of dollars" explaining that without a doubt the ways and means lay in the hands of skilled, consecrated laity.

SEABURY-WESTERN COMMENCEMENT

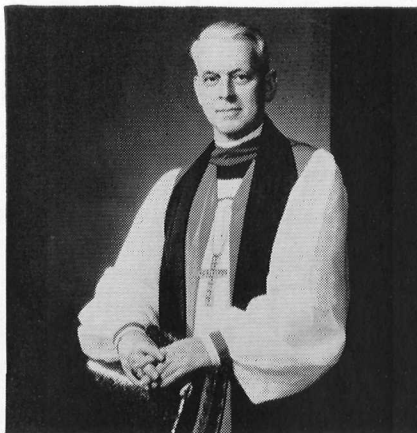
★ Seabury-Western Seminary held its commencement on May 30th when honorary doctorates were conferred on Bishop Charles L. Street, suffragan of Chicago; Bishop Charles P. Gilson, suffragan of Honolulu, with residence in Taiwan; Don H. Copeland, rector of St. Stephen's, Miami, Florida; Richard L. Harbour, head of youth work of the National Council; A. A. Taliaferro, rector of St. Michael and All Angels, Dallas, Texas.

REVERSE FREEDOM RIDES HIT BY SYNOD

★ Reverse freedom rides, through which some segregationist groups in the south are giving Negroes one-way tickets north, were unanimously condemned by the Presbyterian synod of Arkansas. The citizens council of Little Rock has been one of the main groups involved in this activity.

THE CHURCH AND SOCIAL WELFARE

By Arthur Lichtenberger
The Presiding Bishop



His address on May 29th was one of the highlights at the National Conference on Social Welfare

ONE DAY AS I WAS WONDERING just how to open up the subject assigned me for today, I happened to see a small book in my study with the title, "The Social Application of Christianity." Here is the opening sentence of the introduction: "It is not so long ago since it was commonly asserted in Christian circles, that the religion of Christ was not concerned with public life at all." That was written just twelve years ago. Evidently in 1948 there was general agreement that the Christian faith was concerned with public life, whereas a short time before there was general agreement that it was not. How the pendulum does swing! What is commonly asserted today? I think we would have to turn the sentence I have quoted around and say: It is not so long ago since it was commonly asserted in Christian circles that the religion of Christ was concerned with public affairs.

I would not submit this as evidence for the cyclical view of history — that in effect we do just go around in circles; always returning to the same point, never getting anywhere. But it is evidence for the fact that we can never assume that any commonly accepted point of principle or action is ever permanently established.

Should the Church be concerned with public life? Should the Church properly have a place in social welfare? Certainly we could not say

that most Christians are agreed that the Church should not be so concerned or so engaged. But there are many members of the Church, and either their number is increasing or their voices are now more audible, who vigorously oppose the involvement of the Church in social and economic and political affairs. A vestryman, referring to his parish church building, said recently, "This church was built strictly for worship matters." Many Christians would agree with him. Just in the last few months I have received dozens of letters saying in effect that the Christian faith has to do with purely spiritual matters, not at all with such things (to cite a few examples) as inter-group relations, the problems of migrant workers, housing, international relations, and foreign policy.

So far as I know, there is little direct objection to the social work of the Church, her agencies and institutions. Here rather there is much perplexity and confusion; many questions are raised about the nature and value of such activities. We shall return to this later. But whatever the cause, there are many Christians in this country today who say quite emphatically that the Church should not be concerned with the broader issues of social welfare, with public affairs. What do we say to this?

One of my teachers in Theological School used

to say that Robinson Crusoe could not be a Christian until he had found his man Friday. What he meant, of course, is that when one is a Christian, one is thereby involved with other people. The world for the Christian is not God and himself, but God, his neighbor, and himself. And his neighbor is anyone anywhere in need. We are to love our neighbors; this is the way we show our love for God. "We love because he loved us first." Here is the source of the traditional Corporal Works of Mercy: feeding the hungry, giving drink to the thirsty, clothing the naked, and so forth. One clear mark of the Church therefore is this: she shows her love for God by serving the world. Our Lord is quite definite about this. "This," he said, "is my commandment: love one another as I have loved you." "You are my friends if you do what I command you." Because God so loved us and loves us now, because he gave himself for us in Christ, we as Christians are to give ourselves for one another. The Church must be turned away from herself toward the world.

On this I think there would be general agreement among Christians: the Church, Christian people should do acts of mercy, should care for individuals, and minister to people in need. This is the way Dietrich Bonhoeffer expressed it: "For the love of Christ, the hungry man needs bread and the homeless man needs a roof; the dispossessed need justice and the lonely need fellowship; the undisciplined need order and the slave needs freedom. To allow the hungry man to remain hungry would be blasphemy against God and one's neighbor, for what is nearest to God is precisely the need of one's neighbor. It is for the love of Christ, which belongs as much to the hungry man as to myself, that I share my bread with him and that I share my dwelling with the homeless. If the hungry man does not attain to faith, then the guilt falls on those who refused him bread. To provide the hungry man with bread is to prepare the way for the coming of grace."

Needs of People

BUT SEE WHERE that leads us. Listen again to the needs of which Bonhoeffer wrote: bread, a roof, justice, fellowship, order, freedom. These are the needs of the hungry, the homeless, the dispossessed, the lonely, the undisciplined, the slave. These are our neighbors' needs; these are our own needs. If the Church is to serve her Lord, she must do what she can to help meet these needs. To do this, as Bonhoeffer says, is

to prepare the way for the coming of grace. It is to make ready the way of the Lord, and, as he says elsewhere, "to prepare for the coming of grace" is "to remove whatever obstructs and makes it difficult." This means, I am convinced, that the Church in her concern for the welfare of people will necessarily be engaged in social education and social action. This also means that the Church will be engaged on many fronts, since problems such as racial discrimination, poverty, and homelessness are interdependent. We cannot prepare the way for the coming of grace simply by doing what we can to change the minds and hearts of individuals, and then hope for the best. Some of the obstacles and hindrances to the coming of grace are found in the political and social and economic structures of the nation. It is the responsibility of the Church, of Christian people to help remove those barriers. As R. H. Tawney said, "We must be aware of the not uncommon fallacy of saying that what we desire is a change of heart, while meaning that what we do not desire is a change of anything else."

This then is the Biblical and theological basis for the place and the task of the Church in the welfare of all people.

Social Agencies

NOW I SHOULD LIKE TO SPEAK specifically of the social agencies and institutions of the Church against this more general background. How can the social work of the Church be an effective witness to the saving act of God in Jesus Christ? Quite obviously I cannot cover the ground here; I shall concentrate on a few points which it seems to me are essential.

The first is this. The Church sponsors and supports social agencies and institutions because such service to people in need is one of the clear marks of the Christian Church. This, in our day, is the cup of cold water; this is being neighbor to the man who falls into the hands of thieves. Service is given with no ulterior motive. We do not measure the success or the value of it by counting the number of people who are brought by such service to baptism and confirmation. If the social work of the Church is one of the means for preparing the way for the coming of grace, then we must simply do that work as well as we can and leave the rest to God. We would hope, of course, that those whose needs are met in Christ's name would respond to him as the Lord of life, but our responsibility here is

to minister to people as "servants of the Servant-Lord."

The next point is surely quite obvious. It is said repeatedly and has been said for many years. If I may quote myself from an address given at the Social Work Conference fourteen years ago, "If the Church is to do social work, it must be of the best. We cannot make the easy assumption that an institution or an agency works for the good of people simply because that organization is under Church auspices. With the best will in the world on the part of those who manage and direct a Church social agency, it may be destructive, disrupting the lives of those to whom it seeks to minister."

Now many who are engaged in Church social work or who are in some way responsible for it have said this sort of thing so often and so long that we have convinced ourselves that the Church's social work is generally of the highest quality. But is it? In The Episcopal Church Annual there is a list of the social welfare agencies and institutions sponsored by the Episcopal Church in the United States and in countries overseas — 318 in all; 85 work with children and youth; 79 are institutions and agencies for the care of the aged; 62 are Church hospitals, dispensaries, and convalescent homes. The rest cover various areas of social welfare. I wish we could say categorically that they are all first-rate; but whatever the quality of their work now, I do hope that the board members, the social workers; those who are involved in the making of policy and in doing the work do take this essential need — the emphasis upon quality — seriously.

I know there is some serious and searching questioning of this sort going on. For example. There is now a Church-related agency which for many years had been giving custodial care to delinquent and neglected boys. The board became aware of the inadequacies of the program and of the inability of the staff to do work of high quality. Now they are changing from custodial care to group care with remedial treatment. A well-qualified director has been employed, and the change in the nature and emphasis of the work is evident and good.

I am sure that many of you could supply illustrations of this sort from your own experience. This process of self-examination and the willingness to change is a constant and continuing need of all Church social agencies and institutions.

Without it the Church's social work will be poor or mediocre and hardly a witness to the saving power of Christ.

Break New Ground

IT IS ALSO FREQUENTLY SAID that it is the responsibility of a Church social agency to pioneer, that this must be a constant process and aim. Again, I believe we would all agree. But it is so easy to justify our present programs and to go in the old and familiar ways thinking we are still in the lead. Yet surely if we are determined to do the best we can with the resources available, many agencies will of necessity be breaking new ground, leading the way in developing new techniques and programs.

Here is a striking and encouraging illustration of this process. One of our Church institutions, and which like the one I cited a moment ago was giving custodial care, changed twenty years ago to a program of hospital care for children suffering from polio. Seven years ago it became evident that where the hospital was located such service was no longer necessary. The board did not, as boards sometimes do, stubbornly persist in doing what it had been doing for twenty years and hoping that somehow some polio patients would turn up. Rather the board made a most careful study and evaluation with the result that a day school was opened with a research program for mentally retarded children in a unique collaboration between a private Church-related agency and the public school system. I have no doubt from the history of this agency that those responsible for it will be ready for the next change in the nature of its work whenever that is indicated.

Social work done in the name of Christ then should be flexible, not the continuation of old and established patterns; there will be experimentation and innovation. And whatever the work, it must be well done so that the service itself is evidence that the Church like her Lord is concerned with the well-being of all people.

Public Welfare

ONE THING MORE. The only possible way of ministering to the needs of the people of this land is through social welfare agencies which function under both governmental and voluntary auspices. In fact the kind of social work I have been describing can be done only upon the broad base of an extensive public welfare program. It seems to me both right and necessary therefore

that we should insist that public welfare services be made available to those in need unrestricted by stringent requirements of residence or citizenship and not denied because of the circumstance of birth. We should insist also that such programs be carefully supervised and frequently evaluated by both public officials and representatives of the people to make sure that the services meet the actual needs of people and aim to reduce or eliminate dependency where possible.

Mr. Thomas F. Lewin, associate professor in the New York School of Social Work, in a letter to the New York Times last March told of a study made of "ten communities where intensive services were offered along with adequate monetary assistance to public assistance recipients. In the communities studied, the evidence was persuasive that the furnishing of adequate assistance and a full range of services, both medical and social, not only substantially shortened the duration of dependency but reduced the likelihood of future return to the welfare rolls."

No social agency, public or private, which is meeting human needs in this way, need fear such an assessment of its work. But this is vastly

different from a general and uniformed attack on public welfare programs or an attack whose primary motivation is to reduce taxes, which in effect turns out to be a denial of help to those who are helpless and in great need. Both Church people and Church agencies are responsible to support good, adequate, and non-discriminatory public welfare programs in their communities.

That there will be a continuing place in this country for voluntary social agencies I have no doubt, even if public programs are extended far beyond their present range. For voluntary agencies such as those under Church auspices can do precisely those things which government-supported agencies cannot do. They can search for new ways of meeting human problems and human needs. They can risk experimentation and innovation. Then when those risks have been taken and proved to be well calculated risks, they can move on again.

Is not this the pattern for us who profess to be followers of the Servant-Lord, of him who came "not to be served but to serve and to give his life a ransom for many?" Is not this the service in which one finds perfect freedom?

Issues in Dispute

IS THERE A DEVIL?

The Bible Says So

By Geoffrey W. Bromiley

*Professor at Fuller Theological Seminary and
Priest of the Church of England*

DOES CHRISTIAN REPENTANCE involve renouncing the devil? Is the Christian at war with principalities and powers? Do we face a supreme adversary who goes about like a raging lion? Or is this all metaphor or mythology? Are we simply to renounce our less worthy selves? Is our struggle a mere pursuit of integration? Are the ghostly enemies of our forefathers really ghosts, or symbols for the evil legacy of the race, for adverse moral circumstances, for the problems of internal and external adjustment to self, to our fellows and to our environment? Is there a devil?

We do not ask, of course, whether the devil

exists in the forms in which he is often represented in Christian art, literature and superstition. It is easy to laugh out the devil of the Middle Ages, complete with cloven hoof and toasting fork. A cosy superiority, or perhaps complacency, can be induced by scorning this creation of unhappy fancy. The world of modern science and technology obviously finds little place for "hobgoblins and foul fiends," for "ghoulies and ghosties and long-leggit beasties, and things that go bump in the night." Biological research finds no way to examine the genetic structure of a demon. It is another matter whether this same new learning has not uncovered a whole new dimension of the demonic. Perhaps after all we now have at least a more terrifying terminology at our disposal, provided gratuitously by the same cleverness which dismisses the devil. The point remains, however, that description is not

our concern. We ask, not whether the devil is thus, but whether there is a devil.

Again, we do not ask for belief in the devil. The devil is to be renounced, not acknowledged. Renunciation implies a sober reckoning with the distinctively demonic factuality of the devil. But it emphasizes that this is only a demonic factuality. The devil is not God. Nor is the devil part of the good creation of God. He has no validity in face of the divine will and purpose. We can believe in relation to the devil only as the devil does in relation to God, confessing only to resist, recognizing only to repudiate. The devil does not belong in the creed. He is no true subject of dogmatic formulation. He enters in only by the side-door. Negating, he must be negated.

This leads us to three further points of great importance. First, we must not let the devil obsess us. It is probably good that some of the shadows of the Middle Ages have been lifted. We do well not to be oppressed by a sense of the devil. Those who have a handy supply of inkpots to throw at him may easily finish up with a Mephistophelian pact. To look too long or too hard into a volcanic crater is to risk falling in. The devil is not to be banished from our thinking altogether, but the proportion of attention devoted to him should be small. Demonology is not theology. Sanctification is more than wrestling with the devil. Where Father, Son and Holy Ghost are present, whether in thought or life, they necessarily dominate the picture. The office of the devil is to be resisted. If he cannot be ignored, he should be put in his place.

Secondly, there is a necessary paradoxical element in the devil, and therefore in what we think and say about him. He is the father of lies, and what reality is there in falsehood? He exists, but what kind of existence is it that is an express denial of God and stands under the divine rebuke? He has the manner of a person, but as the personification of pure evil he represents the disintegration of the personal. He is to be recognized, yet only to be renounced and rejected. As the mature Barth has well seen, the paradoxical in theology belongs properly to the sphere of the demonic, whereas the mystery of God finally drives us to the doxological. It is this paradoxical element which makes human language particularly inadequate in dealing with the devil. Our anthropomorphisms ring false, for we are not made in the image of the devil, nor was the devil made flesh even though he often seems to possess men of flesh. There remains always a

spurious, counterfeit element about the demonic even though its own perverse reality cannot be denied. How, then, can we speak of it plainly and simply? Is there a devil? But what do we mean by the term? And if we agree that there is a devil, how can we define him?

Things Visible

THIS LEADS US to the third problem how there can be any knowledge of the devil, quite apart from the difficulty of expressing it. On any definition, the devil does not properly belong to the sphere of things visible, i.e., to the world which we may know by the ordinary means of scientific apprehension. This means that scientific statements about the devil, or the lack of a devil, are irrelevant. There is a peculiar fatuity in saying that because we cannot find the devil through a telescope or a microscope, or place him among the known species, therefore he does not exist.

On the other hand, we have no right to give free rein to fantasy in relation to things invisible. If it is insufficient to say that there is no devil because he cannot be scientifically demonstrated, it is also not good enough to claim that there must be simply because no one can prove otherwise. We are thus thrown back on the question which underlies the Christian knowledge of God, namely, whether there are other sources of objective knowledge than those by which we know the apprehensible creaturely world. If so, they must take the form of a self-revelation either of the devil, of the invisible world as a whole, or of God himself incidentally throwing light also on things invisible. It is only in the light of this kind of knowledge that there can be intelligent discussion of the devil. If there is no such knowledge, or if our minds are closed to it, then discussion is as futile as in any other topic on which there is no information either way. On the other hand, if there is such knowledge, and our minds are open to it, this is where we must begin if we are to find an objective and solidly grounded answer to the question whether there is a devil, and who or what he is.

Biblical Support

THE FINAL PROBLEM thus sets us on the way to the answer. For Christianity is by its very nature confession of the fact that there is this other, objective knowledge, and Christian faith is openness to it. It is the knowledge of the self-revelation, not of the devil, or of the invisible world, but of the God the Creator and Lord of all.

God has made himself known in Jesus Christ by the Holy Spirit, and in and with this self-revelation he has given us glimpses into the things invisible which cannot be known in any other way. These glimpses include short and incidental sidelights on a world of evil greater than the sin of man or humanity, and on cosmic forces of evil more radical and powerful than the mightiest or most wicked of sinners or sinful movements. Along with the angelic world we are briefly referred to the demonic world, to the serpent (Gn. 3), to the devil (Mt. 4), to Satan (Zech. 3), to Beelzebub (Mt. 10:25), to the prince of the power of the air (Eph. 2:2), to principalities and powers (Eph. 6:12), to the devil's angels (Rev. 12:7), to Antichrist (John 2:18 etc.), to a whole world of iniquity opposed to God and to the true world of his creating. The answer to the otherwise unanswerable question is given us in and with the divine self-revelation. This other source of knowledge makes it clear that there is a devil. To say otherwise is to utter words without knowledge. We can expect this of non-Christians. It is a relic of unbelief, a denial of truth and therefore a work of the devil in believers.

Devil Is Powerful

The divine self-revelation, however, confirms the fact that there is a paradoxical element in the devil and in what we may say about him. Indeed, it is from this revelation that we really know it. The devil is not a second God. He is not a dualistic rival of deity. But how can he be a creature when the creation of God is good? He is more than an impersonal force. Yet how can he be a true person when evil corrodes personality? He is a real being. But is there not an aspect of unreality about him? Can that be finally real which is not in accord with the positive will of God? The devil is powerful. But though his kingdom cannot have a place directly within the kingdom of God, surely he does not escape the divine sovereignty or have any truly valid or lasting power.

Perhaps Barth's mode of conception is helpful here. The sphere of the devil is the sphere of that which God does not will. By its very nature it thus belongs to the order of what is untrue. It can have the validity and form only of that which is an imitation, an impotent caricature. We have to describe the devil and his world in terms of God and his world because the devil cannot be more than imitative and parasitic. Yet what is properly ascribed to God can be ascribed only improperly to the devil. Hence the paradoxical

nature of the devil and of what we can say concerning him.

There is a Devil

THE DIVINE REVELATION is also our authority for not concentrating too much attention on the devil. In fact, the demonic arises only on the margin of God's revelation. God is not telling us about the devil; he is telling us about himself. Incidentally, this entails a measure of knowledge concerning what is opposed to him, whether in man or in creation at large. But even in the case of man this is ultimately incidental. And in relation to the devil it is more so. Many questions are not asked and therefore not answered. Since God does not ask and answer them, it is profitless for us to do so. True theology will find only a small place for the devil. True faith is oriented to God. The place for Satan is behind us.

This means, of course, that we are not to speculate concerning the detailed nature, characteristics and history of the devil. We know what we need to know, namely, his existence, role and destiny. The rest is hidden, and it cannot be supplied either by riotous imagination or by inference from anthropomorphisms, which are solidly grounded in relation to God in virtue of the imago Dei and the incarnation, but which apply to the devil only in respect of the element of imitation and caricature in him.

We know all that we need to know and all that it is good to know. There is a devil. He is a powerful enemy of God who extends his sway to human life. He is made to serve God, however, and his evil cause is hollow and is doomed to fail. He is to be recognized only to be negated. If we err by dismissing him, we also err by making him too important or taking too great interest in him.

His kingdom is that of falsehood and illusion. Its sinister reality is only that of being the opposite of the truth. We best give it the lie, not by sophisticated exclusion, but by committal to the truth, and therefore to God and his kingdom declared to us in Jesus Christ by the Holy Ghost.

Deanery Members Differ

By Robert Miller

Priest of Campton, N. H.

THE SUBJECT FOR DISCUSSION at the deanery meeting was "The miracles of Jesus" and it was opened by a paper from young Stoddard, our newest and youngest member. He took a

very modern view, and argued that the miracles were really "acted parables" and that while some of them could be explained others could not, and the only thing we could say was that the miraculous had been heightened, that there was an element if — well, he hated to say it — but he meant exaggeration in the account of them.

As he talked Buffers fidgeted and got very red, and he hardly waited for the dean to invite discussion before he burst out and declared that he had no patience with modern theology. "Even when you can understand what it is talking about," he said, "you find it is merely explaining things away."

"Not at all," said Stoddard. "Modern theology recognizes that the world view which prevailed in Jesus' circle is very different from the world view of today. It seeks merely to express the abiding values of the gospel for the modern man."

"I'm sure that that is what it thinks it is doing," murmured Fr. Timmons, "but sometimes I fear it throws out the baby with the bath. What would you say the abiding values were?"

"Why, the idea that God is love, that man should strive to be like Christ, that we can be cleansed from sin and look forward to eternal life."

"You haven't mentioned Jesus Christ at all," Buffers told him. Stoddard looked embarrassed. "Oh, Jesus is understood," he argued.

"I wonder," murmured Gilbert Simeon.

There was a pause, broken by the dean, when he asked Stoddard, "What do you make of Jesus' casting out demons?"

"Oh, of course, that is how Jesus and his circle thought of illness. We would regard as psychosomatic what the disciples saw as demon possession."

"And the healing of the paralytic?"

"He was doubtless a man weighed down by remorse. So much so, indeed, that he was crippled in body. Jesus gave him a new slant, and, liberated from these self-tormentings, he recovered the use of his limbs."

Buffers snorted indignantly and contemptuously, and Stoddard flushed.

"What about Satan?" asked Gilbert.

"Oh, Satan. Of course Jesus and his circle, and Paul too, believed there was a Satan."

"Don't you?" asked Buffers.

"I think there is evil, and it is evil we must strive to overcome. But the evil is in men. I do not think we can blame it on Satan."

At this point I spoke up.

"It seems to me," I said, "that we cannot dismiss Satan so easily. We read that Jesus in the wilderness was tempted by the devil — Satan. That he described the woman with a long infirmity, as one whom Satan had bound, that he beheld Satan as falling from heaven, that the prince of this world had nothing in him. He even told his disciples to pray for deliverance from the evil one. If we think of Jesus as the man who lived closest to God, who knew not what it was to sin, who revealed God as no one else has done, can we dismiss his deep and strong certainty of the demons and Satan as merely out-moded thought forms?"

Buffers was delighted, but Stoddard looked a little taken aback. However, he rallied to the defense of his views, and said that Jesus was a man of his time and naturally used the concepts which were accepted in his circle. We did not speak of demon possession today. If we thought anyone had a demon we would send him to a psychiatrist.

"I do not feel so sure," said Fr. Timmons. "When I was young I might have held views closer to yours, but I have seen so much happen. I think of the madness that seized the German people and led them to follow Hitler and I wonder if they were not under a demonic sway. I wonder if Hitler were not. I can recall the holocausts of the first world war. Often I've asked myself, 'What possessed us?' I think of the cold war and ask the same thing. I'm much more inclined today to think that there is a Satan."

Buffers beamed. He was all for believing there was, but Stoddard, although he did not like to differ from Fr. Timmons, insisted that Satan was a mere personification of evil. He would readily admit that there were neurotics, people with split personalities and so on, but he could not admit possession, and neither could he admit the nature miracles. Bultmann was right about the need to demythologize the gospel.

Gilbert Simeon said he didn't think we could, and he for one didn't want to. He thought that in preaching the good news of the Kingdom of God, Jesus had challenged the devil and by his death and passion had overcome him. This was what the New Testament declared and this was what the Church had always believed. Even today in baptism we renounce the world, the flesh and the devil. We must look to the realities and not be confused by words.

"But would you go back to a belief in demons?" expostulated Stoddard.

Gilbert hesitated. Then he said that he would not like to abolish the insights into the nature of things that we had today, but if we believed that there were angels we could hardly deny that there might be devils.

Stoddard looked perfectly disgusted and Buffers perfectly delighted. The traditional view had its defenders and I felt glad. I wasn't ready to throw out great parts of the gospels.

Saints and Sewer Pipes

By Corwin C. Roach

Director of School of Religion, Fargo, N. D.

SAINTS AND SEWER PIPES seem a curious juxtaposition. Saints are mentioned in the Bible, but are sewer pipes? We must answer, Yes, if we follow J. B. Phillips in his new version. In Romans 9:21 where St. Paul is speaking of the power of God, Phillips has the apostle compare him to a potter who can make of the lump of clay either lovely vases or sewer pipes. I admit that this modern rendering of St. Paul is a little startling, yet it does convey the apostle's meaning. Since there were indoor plumbing and central heating in Roman times, the apostle was probably familiar with sewer pipes or their ancient equivalents.

I would like to speak on behalf of sewer pipes. During the past spring when the heavy winter snow was melting, the proper function of the storm sewers was a matter of general concern. Would they carry off the water or would the basements be flooded with all the attendant mess? Likewise as our culture becomes more complex and our cities more congested, the problem of the disposal of our domestic and industrial wastes becomes more pressing. Sewer pipes are basic to a city's health and well-being.

Similarly in the relations between men and nations there are developing today frictions and tensions, the waste products of our modern way of living. If allowed to keep on collecting they will become breeding places of disaster. Our contacts one with another are so much closer and more intense than in the days of our fathers that we dare not allow these moral and spiritual poisons to accumulate. The world must be cleansed or it will sicken and die.

This is the challenge which confronts us all as we face life today. With all due respect to St.

Paul we are not doomed to be either vases or pipes. We can choose. Indeed there are three basic attitudes that men adopt which can be likened to three possible kinds of clay vessels. There is the jar whose contents can be sealed tight from any outside contamination. There are people like that who refuse to have anything to do with dirty politics for example lest they become infected, etc., etc.

There is the vase which St. Paul mentions which receives without any recourse what flows into it from outside. It reminds us of people who live on the level of the life about them. They are infiltrated by the standards of the society surrounding them.

And then there are the sewer pipes. A sewer pipe is impervious. It does not absorb but carries away what comes into contact with it. This is the function of the saints. A saint is not a sealed jar, living apart from life's pollution. Neither is he an open bowl which receives and contains the corruption and evil round about him. He is a pipe, a channel, which can drain off and cleanse the sore spots of our culture which stands desperately in need of his help.

The saints are men who are in the world but not of it, who through their efforts make the world a cleaner, brighter place in which to live.

Talking It Over

By W. B. Spofford Sr.

A LETTER came the other day from a retired clergyman — an answer to one from me. Mine had said, pretty much as an aside, that "a good deal of what these young fellows do seems pretty damned silly — a whirl signifying nothing."

He replied, "I find myself in complete agreement. This emphasis stems from an activity centered ministry. Laymen applaud it because it appears that the parson is 'on the ball.' In my first parish I boasted of twenty-seven organizations. The place was a beehive of activity, but as I appraised the program honestly it was thin gruel."

So he asks, "Why not a series on A Meaningful Parish Program" and he suggests as a sub-title a quote from Shakespeare, "Told by an idiot, full of sound and fury, signifying nothing."

So if you have suggestions for writers on that down-to-earth topic send them to The Witness, Tunkhannock, Pa.

The Abolition of All Weapons Urged by Archbishop Ramsey

★ Archbishop Arthur Michael Ramsey of Canterbury told a diocesan conference he favored the abolition of all weapons and not just nuclear ones.

"It is a fallacy," he said, "that if you abolish nuclear weapons, the risk of war will be removed. The risk of war could come from a state which possessed conventional weapons and thought that, having a superiority in such weapons, it could attack others successfully. When once war had started with conventional weapons, it could in time be turned into nuclear war."

He added that "the only safeguard for peace, therefore, is abolition or drastic reduction of all weapons of all kinds."

In his opening remarks, the Anglican Primate said he had often been asked to "give a lead" on the question of nuclear disarmament, especially in view of the strong movement in his country for a unilateral nuclear disarmament by the British government.

"Many people," he explained, "think that giving a lead about this means giving some simple, slick answer. If I thought that giving such an answer was right, I would give it. But I would prefer you to think about the dilemma and if it remains a dilemma, we must bear it, as Christians have often had to do in the past, with courage and faith. However, by bearing it, I do not mean doing nothing. I mean doing some hard thinking and praying, and acting, too."

"First, we must agree that war can no longer be an instrument of justice in the world. The potential weapons of war are so destructive that the possibility of such a war is obsolete. When once war began on

a world scale it would lead to such ghastly destruction that it is inconceivable that a state of justice and order would emerge from it.

"Next, we must agree that it is impossible to defeat communism merely by military means. We defeat communism by spreading a better way of life and helping to relieve economic distress in those countries which are vulnerable to communism. Communism is a false belief and it will be conquered only by the spread of a right belief, lived out in communities otherwise exposed to Communist pressure. Military defense alone cannot achieve these ends."

The Archbishop noted that on the question of abolishing or drastically reducing weapons of all kinds "we come up against a division between conscientious Christians."

"There are those," he said, "who believe in unilateral disarmament and those who, like myself, do not. Whichever view we hold, we must face the implications of what we hold for our consciences and our action. It is all too easy to hold one view or the other without doing this. My plea is that every Christian should think out what his own view involves. Moral sentiments do no good, but thought out moral judgments can deepen our witness and our prayers. Christians should not be deterred from discussing things through fear or disagreeing with one another."

OHIO WOMEN AID BEXLEY HALL

★ Excitement ran high at the Ohio's Churchwomen's meeting in Youngstown, May 22nd, as the long awaited announcement

was made that their most recent and biggest effort — to raise \$100,000 — had been reached and exceeded!

Mrs. Robert M. Gray, president of the Churchwomen, made the announcement to an elated audience at a dinner honoring Bishop Nelson M. Burroughs.

Three years ago, at the 1959 convention, the women voted to raise \$100,000 to provide an endowment for books and periodicals for the library at Bexley Hall. An educational program was immediately started which stressed the needs of Bexley, the ever increasing need for more ordained ministers, and the fact that all seminaries are the responsibility of each and every Episcopalian. The program was carried into 114 churches and missions in the 48 counties of Northern Ohio.

NATIONAL COUNCIL HAS NEW STAFF MEMBER

★ Donald S. Frey, Evanston, Illinois, attorney, church and civic leader, will give up his law practice to join the National Council staff as associate secretary of the division of Christian citizenship.

Taking over half-time duties now, with his full-time assignment to begin with the year 1963, Frey comes to this division of the department of social relations with staff responsibility for several long-range studies. These now include: 1. a study of Church-state relations; 2. a study of the Church's attitude on war and peace, being prepared for report to the House of Bishops next October at Columbia, South Carolina; 3. the program of study on Christian citizenship in political affairs.

An article by Mr. Frey on "can a Christian be a Communist?" was featured in The Witness of May 10.

Sees Graham's Crusade Diverting Christians from Real Task

★ The Rev. Gibson Winter charged that Billy Graham's evangelistic crusades "divert the resources and attention of religious people from the true task of the Christian mission."

Now a professor at the University of Chicago divinity school, the Episcopal clergyman said that Graham's brand of evangelism is a "throwback" to the "Have Gun, Will Travel" Christianity of frontier days.

Winter spoke to ministers and laymen attending a seminar on the urban church sponsored by the New York Congregational Church Association (United Church of Christ).

He said that many people are drawn to the Graham crusades because they revive memories

of "old-time religion." But, Winter said, some of these people "realize that the crusade is an orgy that will pass, leaving them, if anything, ten times further behind on their true task."

"Many denominational leaders have inwardly opposed the crusades," Winter said, "but they have lacked adequate grounds upon which to support public opposition."

"'Religion' is by definition a good thing in the American ideology," he continued. "Only criminals and Communists would oppose a religious activity."

The theologian said that the concept of Christianity represented by the Graham crusades

is "antithetical to the emerging role of Christendom in the metropolis."

"Our task," he said, "is to help in fashioning a public accountability of the Church as Apostolic Servant, sent fully into the world and yet sent as servant to speak and live a healing, reconciling word."

Another speaker at the seminar, William B. Shore, information director of New York's regional plan association, described the characteristics of life in the suburbs of the future.

Calling the future metropolitan area a "spread city," Shore said it will be characterized by a growing separation of job and work, an increased scattering of homes and a resurgence of private life.

Families will tend to turn more within themselves for recreation and will have the large yards and other facilities

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to make this possible, he said.

Shore said this kind of atmosphere will exaggerate even more the current problems of a rootless and highly mobile population separated from most aspects of community life.

"We may succeed in going through life from the beginning without seeing any one but mother and the babysitter," he said. Life may become so thoroughly "privatized," Mr. Shore speculated, that there will be "no human spirit or thought waves going from one man to another."

BOYD HEADLINER AT CONFERENCE

★ "Communicating the Gospel in a Post-Christian Culture" will be the theme of six lectures to be delivered by the Rev. Malcolm Boyd at the Hood Conference of the province of Washington, to be held at Hood College in Frederick, Maryland, from June 19-26.

Boyd, who is Episcopal Chaplain to Wayne State University in Detroit, will lecture on the following topics; "Reshaping Christian Images in Post-Christian Culture," "Creating New Christian Images in Post-Christian Culture" and "Let the Gospel be Heard!"

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MARRIAGE COUNSELOR FOR DIOCESE

★ The diocese of Western North Carolina at its convention approved the employment of a full-time marriage counselor. Bishop Henry told the delegates that the new officer would serve "not only our own people, where I can personally attest to the crying need for this, but will make this service available to the community as a whole."

- BACKFIRE -

William P. Remington

Senior Bishop of the Church

I hope you may be able to find space to print my reply to the Dean of Canterbury.

My dear Dean:

I am writing you this personal letter as a friend of Canterbury Cathedral ever since I attended Lambeth Conference in 1920. You are Dean of the mother Church of Anglicanism, and whatever your individual convictions are, they cannot be separated from the high office to which you have been appointed.

I have just read your article published in *The Witness* of May 10, entitled "Communism is Scriptural". I entirely disagree with you. Marx and Engels and the Soviet rulers never have claimed, or would claim, Scriptural authority. In fact, they deny God and have consistently tried to rid the state of Christian teachings as their greatest foe.

Christianity is not merely a



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political, social or economic system, but a way of life and a following of Jesus who came to set men free. I cannot see evidence that communism has brought new life. If, as you claim in your article, it has higher standards of living than Britain or the United States, why are people by the thousands fleeing from Red China to Hong Kong and from Eastern Germany to the West, in order to get a chance to live?

Christianity is truth incarnated in a person who declared himself to be the Son of God and therefore, was given all power. Communism exalts a lie (the bigger the better) and because it justifies the means by the end, it deceives its dupes and breaks its contracts and treaties. It gives power by deception, spying and force. It demands absolute obedience to its "party line", whereas Christ suffered death upon a cross to persuade men to follow the way of love and peace.

I cannot see in any way how you can compare Communism with Christianity. Most of your arguments are covered in the article published in the same issue of *The Witness* — "Can a Christian be a Communist?"

We are both old men stretching out eager hands to welcome the dawn of a new day in world affairs and human relationships. I do not want to enter into a controversy because more divisions are likely to arise when we do not have an open forum in the meetings of free men to discuss their differences face to face.

However, I wish to report to

you that your defense of Communism is making it very difficult for many of your liberal minded brethren in the Protestant Episcopal Church in the United States to maintain our rights to criticize. After all, the evils we are fighting are sin in whatever form it appears — greed, envy, covetousness, intolerance, misunderstanding and all that makes for war.

The world is waiting for an undivided Church to show its entire allegiance to him who was the way and truth and life. We expect leadership from Canterbury. Please do not deny the responsibility which is inherent in your office.

Enrico C. S. Molnar

Director of Bloy House, Los Angeles

I have read with distress Dean Hewlett Johnson's article Communism is Scriptural in the May 10 issue. I am not surprised that a theologian like J.

H. Hromadka (quoted earlier in *The Witness*), de-mythologized by neo-orthodoxy and Marxianism, and living in a subservient satellite satrapy, has no moral backbone and no Husite stamina left to stand up against atheistic Communism. But the Very Rev. Hewlett Johnson has travelled East and West, on both sides of the Iron Curtain. Unless his eyes were blinded by Leninist faith, he could not help but see the contrast, just by walking down the streets of a community East and West of the Curtain. I

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would like, therefore, to address this open letter to Dean Johnson:

Dear Dean Johnson:

I have read your article in *The Witness*. I might agree with you that "modern capitalism is irreligious and non-scriptural" (but I would go further and state that Christianity cannot align itself with any economic system), but is Communism, therefore, automatically more scriptural? For every Christian ethical principle adopted by Communism (which, up to a point, does represent "the New Testament mis-read, mis-quoted and mis-applied"), there are a dozen other principles which strike at the root of every theistic religion and at the heart of the faith of Jesus Christ.

My dear Dean, I would like to ask you whether, in your understanding, the following Leninist-Marxist doctrines can be reconciled with Christianity:

1. "Religion is the opiate of the people."

2. "There is no personal ethic except that of obeying the party program."

3. "There are no morals in politics; there is only expediency."

4. "Truth does not count unless it can serve an end."

If you, an ordained priest of the Church, can give your assent to any of these fundamental Marxist principles, then you are making mockery of Christianity.

You state that "America has six million unemployed and that Russia and China have none." By that logic, Adolf Hitler was a splendid Christian, as there were no unemployed in his concentration camps. You quote, "By their fruits ye shall know them." Exactly. Here I agree with you. Allow me for a moment to become personal, because Communism has forced

ly torn our family asunder. I was in Prague before and after the Communist Era. B.C. the people were happy (as well as sinful, greedy, proud, etc.). After Communism, I saw them sad, unhappy, and afraid (and they are still sinful, greedy, proud, etc.).

Sure, there is no unemployment in Czechoslovakia; some of my good friends work as slave laborers in coal mines. Letters of my friends and relatives are censored. None of them dare to discuss in their correspondence matters of public interest. I was in Europe last summer. The Communist Czechoslovak government which, according to your words, "puts Christianity into practice," did not allow me to visit my old country, nor did it allow my mother to leave that country for a few days, thus enabling us to see each other after fourteen years of separation.

Forgive me for being so personal, but I cannot help but through personal experience to show you that ordinary Czechoslovak citizens — and Czechoslovakia is only one of the "happy" Communist countries — are not free agents. Karel Capek invented the word "robot" before Communism put it into practice. The citizens in Prague are living robots, slaves, with no will of their own but that of Moscow. And nothing is allowed to compete with the subservient obedience and loyalty to Moscow, not even Bethlehem and Jerusalem.

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