

The **+** WITNESS

MAY 19, 1966

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Story of the Week

Consultation on Church Union Makes Progress at Dallas

★ New and retiring officers of the consultation on church union were elated by the progress made by delegates from eight Protestant denominations planning a united church.

But they agreed with the Rev. David G. Colwell of Washington, D. C., the newly-elected chairman, that there is a big job ahead in interpreting the principles of union approved to their constituencies.

In the major actions approved, not a single dissenting voice was heard.

Colwell, pastor of a Congregational-United Church, was elected to succeed Bishop Robert F. Gibson Jr., of Virginia, as chairman for the next two years.

Other officers named were Methodist Bishop James K. Mathews of Boston, vice-chairman, and George G. Beazley Jr., of Indianapolis, president of the council on unity for the Christian Churches (Disciples of Christ), secretary.

Taking part in the union talks are the Methodist, Episcopal, United Presbyterian, African Methodist Episcopal, Evangelical United Brethren Churches, the United Church of Christ, Southern Presbyterian and Disciples of Christ. Other denominations have been invited to join the consultation.

At a news conference, Bishop Mathews said a "long hard road" remains ahead for the consultation which must be faced "realistically and yet hopefully."

Beazley said the meeting indicated none of the participating denominations will drop out. Instead, he predicted, more will join.

In one of its final actions, the consultation asked the participating bodies which have not done so to authorize their representatives to enter into drafting a plan of union.

The member denominations were urged to distribute an open letter to their churches as widely as possible as preparation for a study of the principles of union, approved at the Dallas meeting.

The consultation also set its 1967 meeting for May 1-4 at Cambridge, Mass.; adopted a budget of \$20,000 for the coming year; designated April 23, 1967, as "Consultation on Church Union Sunday," when there will be pulpit exchanges, and accepted an invitation to send its officers to a world meeting on church union plans being convened next April by the faith and order department of the World Council of Churches.

Delegates approved a tentative timetable for the

consultation which anticipates moving into actual negotiation of a plan of union by 1968. It was estimated it will take from four to 10 years after that to complete the job. The timetable also provides that union at first will be a loose federation and postpones the writing of the constitution until the denominations have lived together in a federation. It was estimated it might take as long as a generation to prepare and ratify the constitution.

Six Principles

The consultation approved a statement on principles covering the faith, worship, sacraments and ministry of the proposed church.

Its preamble agreed to these six over-all principles which it said should guide the formation of the united church:

"Obedience to mission must be the primary characteristic of the church, at every level." This, it was explained, refers "to our plain duty to eliminate overlapping and duplication so that greater energies can be released for the common task.

"More, it refers to new structures which will make it difficult if not impossible for us to avoid being confronted by God's mission in the world and his command that we follow . . . Mutual enrichment must be served and guarded."

Regarding this, it said "visible unity should take away from us nothing except our separateness, and add to our

common treasury as much as possible of what is true and good in the tradition of each of the constituting churches. It should not only permit but positively encourage the maximum interplay of tradition with tradition, across traditional lines”

“Existing relationships should be maintained and strengthened wherever possible.” Here it explained that “the bonds which now exist between the constituting churches and other Christian bodies — confessional, conciliar and the like — should not be severed or modified, except where their continuance would clearly compromise the union we seek”

“Maximum protection must be given to existing diversities and liberties.” Explaining this principle, the consultation said, “we seek not to diminish freedom under the gospel but to enhance it. The costs of a wider unity will doubtless require sacrifices on the part of all, including the acceptance of new limitations for the common good. Structures of authority are necessary; but these structures should leave open every appropriate channel of responsible freedom in decision-making under Christ’s lordship.

“The majority should not coerce the minority, nor should the minority willfully obstruct conscientious action by the majority. We are eager to realize greater discipline with greater freedom, greater cohesion with greater diversity, greater sacrifices with greater victories.”

“Maximum openness should be provided for continuing renewal and reformation.” Here it was observed that “no visible, earthly body, however idealistically planned, can ever be safe from the corruption of human folly, ignorance and sin. Time and again, it has been God’s good pleasure to save the

church from death, in spite of our failures.

“To serve this steadfast love, it is essential that we provide him every possible channel through which his purifying judgment may run. Power must be guarded in every place by vigilant conscience; privilege must be controlled by responsibility; decisions must be made in the open, shared by the whole body in every appropriate way”

“It must be a uniting as well as a united church.” This means, the consultation said, “emphasizing the united church’s incomplete and provisional character, its own desire to press steadily forward toward wider unity, both national and international. The separate churches desire not merely to form a new and larger denomination, but to embark on a pilgrimage whose only ultimate goal can be the unity of the whole body.

“The act of unification is a sign of trust not in our own dreams or powers but in God’s grace, who has given us the ‘one hope that belongs to your call,’ so that we may ‘grow up in every way into him who is the head, into Christ.’ (Ephesians 4:4:15, RSV).”

Amendments

To its statement of principles, the consultation adopted an amendment which declares that organization in the new church “must be such as not to stifle those who protest. Clearly the church requires norms of ordered life, but we realize that these may sometimes impede rather than assist the work of the Spirit.

“Therefore, we affirm the essential place of the non-conformist in the church as in our society everywhere. We say that any conception of church order or administration which unjustly smothers or

minimizes the contribution of such persons may deprive the church of indispensable guides through a time of rapid change and upheaval such as our own.”

Structure

A section of the statement dealing with structure of the united church was “received,” together with comments attached with it. The consultation asked the member denominations to study it. Main task of the 1967 consultation meeting will be to develop principles of structure.

Regarding this, the consultation suggested “certain concepts that we consider particularly worthy of further consideration.” These included:

- A proposal that “task groups” for renewal of the church itself and for mission to the world, widely varying in structure and function, be given a place of importance alongside parish congregations.

- The general concept of a “district” in the united church small enough to facilitate the work of the bishop as a chief pastor, the brotherhood of the body of clergy, and genuine interchange among the congregations.

- The grouping of “districts” into regions with the concentration of administrative functions — mission, education and promotion — in the region rather than the district.

- The principle that at every level the united church will commit itself “to do its work in ecumenical cooperation in so far as possible, rather than separately.”

The consultation said it recognized that “the crucially important subject of placement of ministers in local congregations and other forms of service is barely touched upon in the report.

Widely varying practices in

the eight churches "must be studied," the consultation said, "as we move step by step into a richer common life in the united church.

"Each system, with its strengths and weaknesses, stands under God's judgment along with our other ways of separation.

"Amid the pressures of our fast-moving world, leisurely processes of clergy placement are a costly luxury. New forms of ministry require a flexibility in assignment of men and a willingness to free men for mission. The freedom of the minister to proclaim God's word to his people must be recognized.

"Serious consideration should be given to an orderly and effective system of placement, based on the demands of Christ's mission in our contemporary world . . ."

To Meet New Times

In its section on faith, the statement of principles describes the scriptures as "the norm of the church's life, including worship and witness and teaching and mission." It accepts the Apostles' and Nicene creeds, with the understanding that the church from time to time must supplement these historic expressions of the Christian faith with "new formulations as relevant as possible to new times and situations."

The section on worship provides that in the united church there will be freedom for "diverse traditions of ceremony, appointment, vesture, musical and the like. Each congregation could continue using its familiar forms and rites, but experimentation with the services of other traditions would be encouraged in the hope there would be "a steady move-

ment toward the creation of new forms of worship expressive of the enriched new tradition of the united church itself . . ."

The Sacraments

In the section on sacraments, the consultation said both infant baptism and believer's baptism shall be accepted as alternative practices in the united church. Baptism could be administered by either immersion, pouring or sprinkling. Those baptized as infants would confirm their baptismal vows and be admitted into full responsibilities of church membership through confirmation.

The Lord's Supper, the consultation said, could be celebrated with any of the rites now in use by the various uniting churches. The service could be celebrated only by an ordained minister, but lay men and women should "assist in appropriate ways." Baptized Christians who are eligible to receive holy communion in the churches in which they are members would be eligible to receive the communion sacrament in the united church.

The Ministry

The new church's ministry would have the historic orders mentioned in the New Testament — bishops, presbyters (or elders) and deacons. Bishops would be the chief pastors of their districts or dioceses, but their administrative acts and decisions generally would be subject to approval by a representative council (similar to a presbytery).

Two kinds of presbyters or elders could be ordained—full-time professionals (theologically trained men qualified to serve as pastors of congregations) and non-professionals (persons supporting themselves in other jobs who would be set aside by

ordination to administer the sacraments and perform other pastoral duties not necessarily requiring theological education).

The office of deacons would be a distinctive vocation in its own right and would no longer be regarded as the initial stage in the preparation of presbyters or elders. The consultation urged that further study be made "for a clear delineation of this office, for exploration of the opportunities it affords for furthering the mission of the church in and for the world and the service of love in the church and the world which is the obligation and privilege of every Christian according to the pattern of Christ's diaconate."

Compromise on Bishops

The function of bishops in the proposed united church stirred a sharp debate. A compromise was accepted which appeared to satisfy bodies which have bishops and those which do not.

Delegates voted to amend a document of principles dealing with the functions of bishops to provide that bishops "together with other agencies and office-bearers of the church" would be responsible "for the education, ordination and appointment to their tasks of ministers whom God calls."

The section dealing with bishops' "pastoral oversight" had not mentioned any role for the bishops in appointment of ministers.

This brought an objection from Methodist Bishop James K. Mathews of Boston and others who warned that Methodists would have difficulty accepting a church union that did not give a role to bishops in appointing ministers.

At the same time, Dr. Colwell, a representative of the United Church of Christ, which

does not have bishops, warned that spelling out this function for bishops could endanger the continued participation of his church.

The United Church was formed in a 1957 merger of Congregationalists and the Evangelical and Reformed Church. Congregationalists especially, have traditionally opposed bishops and emphasized the freedom of the local church to choose its own ministers.

Eugene Carson Blake, United Presbyterian leader, declared that "some kind of relationship of bishops to ministerial appointments must be worked out."

"We must succeed if we are going to have a union of these Churches," he warned.

At the suggestion of Bishop Robert F. Gibson Jr., a committee representing the two views was named to iron out a compromise. It was worked out during a brief recess and then accepted.

This compromise cleared the way for acceptance of the entire chapter dealing with principles of the ministry in the united Church.

In the section on "pastoral oversight," the consultation said the bishop is a "pastor to pastors" to those who serve with him in the church's ministry.

The chapter entrusts three functions to bishops: pastoral oversight, liturgical leadership and administrative responsibility and administrative responsibility.

Functions included in the section on pastoral oversight included "keeping the apostolic mission before the members and congregations" and "the transmission of the biblical faith and Christian tradition through teaching and preaching, and, collectively, together with other office-bearers

in the church, the safeguarding of the faith."

The section on "liturgical leadership" said the bishops "have responsibility for guarding and enriching the worship and sacramental life of the united church . . ."

As to "administrative responsibility," the document said bishops "have responsibility

for the faithful supervision and administration of the church's organized work and life. As chief shepherds, the bishops serve, either directly or by delegation, as the church's principal administrative officers in the execution of policy and in the care for the complex problems of pastoral relationships . . ."

General Convention in Seattle Threatened by Right Extremists

★ A warning that right-wing extremists plan a takeover of the General Convention in September, 1967, was made by leaders of the New York diocese in a dramatic one day conference on extremism held at the Cathedral of St. John the Divine.

The anticipated coup attempt was described as one of many projects on the agenda of extreme right-wing Episcopalians, some of them members of the John Birch Society, in a nationwide program of harassment of suburban priests and economic boycotts aimed at Episcopal support of the National Council of Churches.

During the meeting, 44 clergy heard in executive session the testimony of Father "X", a New York area priest, who after preaching five sermons on the Negro rights issue was threatened and ostracized by right-wingers in his vestry and community to a point where his health broke down.

Throughout the ordeal, Father "X" was supported by Bishop Horace W. B. Donegan. Last fall, the bishop reported the withdrawal of pledges of funds to the cathedral for his stand on civil rights. At that time, a Negro canon had just been added to the cathedral

chapter to serve its multiracial constituency.

While the diocese has not had any parishes withhold quotas directly, extremism in its more ferocious forms "isn't going to get less — it's going to get much worse," said Dr. John McG. Krumm, rector of the Church of the Ascension and chairman of the Witness Board of Editors.

Dr. Krumm and Canon Walter D. Dennis, Jr., of the cathedral chapter, told in interviews of plans of extreme rightists to control the Seattle meeting of the law-making body.

"They're going to try to do what they can to stack the next General Convention, although Lord knows they did pretty well in 1964," Krumm said.

"I may be too nervous, but there is a possibility of a coup," Dennis said.

During the 1964 session in St. Louis, an effort led by extremists to have the Episcopal Church withdraw from the National Council failed. However, Episcopal delegates to the NCC were directed by a resolution to seek to restrain the general board of the NCC from influencing specific legislation on which the Episcopal Church has not taken a stand. The

(Continued on Page Fifteen)

EDITORIAL

Right Radicalism Take-Over

RIGHT RADICALISM has been intensified in some areas, despite the temporary set-back of the Goldwater debacle. It both stimulates and feeds on resistance to civil rights action in some areas and red phobia in others, and a combination in many.

In isolated instances right radicalism has brought parishes and congregations under its control, with the result that financial support has been withdrawn from national church bodies. In other instances individual clergy have been victimized because they have involved themselves in current issues on civil rights, economics, or peace.

Theodore C. Sorensen, the former presidential assistant, writing in *Saturday Review* for April 30, discusses the situation of the new and future clergy, who, he says, "have in growing numbers been found in picket lines, in protest marches, in the organization of boycotts, and even in jail. Many have expressed a concern over Vietnam that goes far beyond traditional religious pacifism. Others have encouraged strikes by the underpaid and demonstrations by the underprivileged. They have stirred division and dissension in their own churches and communities, embarrassed established business and political interests, related themselves to issues not traditionally or directly related — by most people — to the gospels, and subjected themselves to indignity and humiliation."

Although radical rightists have a continuing phobia about a "communist conspiracy", which in their delusion is so wide and varied as to include all but themselves, it is they who conspire in devious ways to bring down all those who do not heed them or give credence to their delusions. By harrassment, by untruth, by half-truth, by distortion, by deception they attempt to weaken the position of those clergy and organizations that come under their prescription — all those who do not confine themselves to the "preaching of the gospel" according to their limitations upon it.

"The United States is not so rich," says Sorensen, "in intellectual and inspirational leadership, or so certain of its course in the

world, or so perfect in the treatment of its citizens, that it can afford the suppression of any thoughtful view or voice — and that includes the views and voices of preachers as well as teachers, editors, authors, and others. We cannot afford to listen merely to spokesmen for the state or the status quo, for the comfortable and the conformed. We have enough timidity and stupidity in our midst without telling those clergymen who are willing to stand up and be counted to sit down."

The bishop and diocese of New York have taken commendable steps to examine the threat from right radical tactics within the church, as we report in our news pages in this issue. The official bodies in the church and interdenominational agencies have repeatedly affirmed the theoretical bases for the prophetic function in the church. But individual clergy and parishes must study the dangers that threaten and the best steps available to avert them.

The witness of the church to the whole truth must not be circumscribed. At the same time this witnessing needs to be exercised responsibly, as with rare exceptions it has been. With reference to this Sorensen says that a "clergyman's right to participate in direct social action activities is not only a basic right but a basic responsibility. It should be exercised responsibly, not indiscriminately, imprudently, or impetuously. Rash, unprepared action can undo gains carefully achieved. Positive, constructive actions have a higher value than protests that primarily seek publicity. Clergymen should not let themselves be used as mere symbols or shields. Every possible cause need not be tackled with a burst of defiance and disorder. Public opinion must be won, not alienated."

Right radicals who differ from the views expressed by church bodies and the convictions of others in the church are entitled to their opinion. They belong within the fellowship of the people of God. But they do not deserve their place in it if they seek to exclude others from it or subject them to their will.

That this is precisely what a well organized group is attempting to do is a matter of record. A great many bishops have received letters demanding that somebody or other be fired for one reason or another — the most common complain being that he supports the National Council of Churches. And it is their boast that

copies of these letters are distributed by the thousands by variously named organizations — Vineyard Workers and Patriotic Letter Writers, to name just a couple.

That they use all the methods that the FBI condemns anyone can see by even a casual examination of their letters, leaflets, pamphlets — and now books which, as Senator McGee said at the meeting of New York Episcopalians, indi-

cates that the right radicals have “almost unlimited cash.”

Read the account of this conference; read the address by Dr. Stukenbroeker of the FBI, reprinted from the May issue of the *Olympic Churchman*.

We hope that you will then take action — a conference, perhaps, similar to the one in New York.

HOW NOT TO FIGHT COMMUNISM

By Fern C. Stukenbroeker

Of the Federal Bureau of Investigation

FROM AN ADDRESS GIVEN TO WASHINGTON-
NORTHERN IDAHO COUNCIL OF CHURCHES

MAY I SUGGEST nine points in How Not to Fight Communism—or any other type of totalitarian ideology.

We Should Not Use Ambiguous and Misleading Terms and Expressions

We suffer from a tyranny of “labels.” This is an age of stereotypes. We use such terms as “radical,” “left wing,” “collectivist,” “radical right,” “reactionary,” “Fascist.” What do they mean? Do we really know? Too frequently labels offer an excuse for an unwillingness to understand someone whose approach is different from our own. Groups and individuals become isolated. Communication breaks down. Vague and obscure terms contribute little to an intelligent and objective understanding of the facts. We must be precise in our definitions.

Do Not Confuse Legitimate Dissent with Communism

Dissent is the heartbeat of our American way of life. Destroy dissent and we die as a free Nation. I spent eight years on a college campus — and I appreciate what freedom of thought, freedom of inquiry, freedom of discussion mean. To indiscriminately label an individual a communist because we don't like him or we disagree with his opinions, or because his ideas may be unpopular or unorthodox, is to do a grave injustice. I quote Mr. Hoover: “We must guard against the tendency

to characterize as communists those who merely disagree with us or who advocate unorthodox or unpopular beliefs.”

We Should Not Make False Charges of Communism Against Other Citizens or Sow Seeds of Suspicion, Distrust and Alarmism

Here is a real problem we encounter everyday. Some years ago when I was assigned to our Cleveland, Ohio, Field Division a man came to our office one day and said he wanted to report Mr. So and So as a “communist.” “Why?” I asked. The man replied, “Because he has red-colored seat covers in his car!” Such spite and grudge accusations are far too common.

Incidentally, the FBI as a fact-finding agency frequently can protect the reputations of individuals by disproving false allegations. In one case, the FBI received information that a certain individual being considered for employment with the Government was a Communist Party member. This, of course, was a serious accusation. We immediately instituted an investigation and determined that except for the original allegation, there was nothing to indicate disloyalty. However, we learned during the investigation that the families of the complainant and the individual accused had been involved in a personal quarrel. Here was a typical spite grudge which we refuted

through a careful and meticulous investigation. In this way, that individual's reputation was protected. The proving of innocence, protecting the reputations of the falsely accused, is an important part of the FBI's day-to-day work.

We Should Not Indiscriminately Label as Communists Those Individuals Whose Opinions on a Particular Question May, on Occasion, Parallel the Official Party Line.

We must remember that the communist Party is an aggressive, dynamic organization constantly attempting to exploit social, economic and political grievances of loyal Americans for its own particular partisan advantages. Hence, for this reason, the Party's position often coincides, for tactical reasons only, with many noncommunist views on specific issues. The communists claim, for example, to stand for higher wages, the abolition of slums and better working conditions — but so do thousands of patriotic Americans. Just because there is a tactical coincidence of views does not make these individuals communists, — not at all!

We Should Not Speak or Act in Any Way Which Would Create Fear, Hysteria and Confusion

A few irresponsible individuals, with busy pens and tongues, can inflame passions, confuse the issues and raise such a smoke screen of bickering that the enemy is actually aided. Indiscriminate charges, innuendoes, reckless gossip, false rumors — these have no place in our arsenal of defense. We must constantly, to use an old adage, check the facts.

We Should be Extremely Skeptical That All Wisdom Resides in One Person or Group — or Publication — or Technique to Fight Communism

It's the attitude that "if you don't completely agree with us, you're wrong." This creates walls of misunderstanding and isolation, not bridges of understanding. In a free government there must be constant interaction, consensus, working together for a common end. We have an excellent cause, but this does not mean we should develop an arrogant self-righteousness in our methods.

We Should Not Engage in Lawless Vigilante Activity, Witchhunts or Violation of Civil Liberties

"The responsibility for curtailing and containing communism," Mr. Hoover has said, "is one for legally constituted authorities acting with the steadfast cooperation of every loyal citizen." Citizens should not conduct their own investigations. Instead they should immediately report any information they possess regarding espionage, sabotage or subversive activities to the FBI.

Private investigations, either by a person or a group, can often injure reputations and do great damage. We must fight communism within the framework of law and order. Experience has shown that once democratic procedures are short-circuited, even for patriotic reasons, the future of the law is jeopardized. Extra-legal acts are wrong. The end does not justify the means.

Do Not Feel That the Government and the FBI Should be the Agency of your Personal Convictions and Beliefs Regarding What Communism is

Often groups and persons bring us under great pressure to do all kinds of things; to arrest so-called "communists," to characterize groups and individuals as "communists," or "sympathizers," to set up "good" or "bad" lists. Mr. Hoover has very rightly held the line against pressure from all sides. We hold strictly to our jurisdiction. If action is to be taken based on the facts, don't worry as we'll take it. But we cannot be forced to take action which we rightly should not take. The FBI's job is to protect both the national security and the rights and liberties of each citizen. We are not an instrument of any special pressure or Lobby group.

Do Not Fail to Oppose All Individuals, Regardless of Their Ideological Posture, Who Would Subvert Our Society's Principles and Traditions

Totalitarianism in any form must be rejected. Sometimes — strange as it may sound — an individual can be so caught up in fighting what he feels is fanaticism of the right, that he overlooks the danger of communism itself, or may actually be hoodwinked into supporting a communism action.

Overall, to repeat, it is a matter of keeping

a factual balance, remembering that this is a Nation of law, not of men.

To fanaticism, excessive emotionalism, to acts which make for irrationality and excesses beyond the scope of the law, either of the so-called

“left” or “right”, our answer should be, in the words of Shakespeare’s *Romeo and Juliet*, a “plague on both of your houses.” Our approach should be within the law, sane, sensible and respectful of the rights of others.

Psychosynthesis -- Opposite of Psychoanalysis?

By Albert Reissner

Psychiatrist of Brooklyn, N. Y.

SELF RELIANCE IS AT THE CENTER OF HUMAN STRUGGLE

SEVERAL YEARS AGO I received various pamphlets on the subject of psychosynthesis. I did not pay much attention then, because new groups entering this field often prove to be short lived. However, when I heard of an international conference to be held in Switzerland last summer on these theories of Professor Roberto Assagioli, a psychiatrist of Florence, Italy, I accepted an invitation to attend, from the Research Foundation for Psychosynthesis in New York.

According to the psychological and psychoanalytical dictionary (S. Potter), “Psychosynthesis is the opposite of psychoanalysis: a form of counterpsychiatry aimed at restoring useful inhibitions and putting the id back where it belongs.” It is described as a lay movement where patients in treatment (synthesis) “are encouraged not to give free rein to their associations, but rather to refrain from saying anything until they have considered whether it ought to be said. By curious paradox, whereas psychoanalysis really seeks the synthesis of ego and id, psychosynthesis would keep them apart.”

The meetings in Switzerland did not give me a clear picture of this new theory, and I had not studied the subject, for the book which is now available had not then been published.¹ There was no critical discussion following the talks as the leader plainly stated this would be unwelcome.

Professor Assagioli speaks of projection from “deeper levels” of the personality, and claims that such implications provide a meaningful

survey for therapy, without intermediary analysis or interpretation. According to him, man’s spiritual development is a long and arduous journey — an adventure through strange lands, full of surprises and difficulties, and even dangers. When he refers to spiritual development he is not using the term in a religious sense.

Religion Left Out

REFERENCES to a religious faith were conspicuously missing at the conference, and when the views of Dr. Paul Tournier² were mentioned, some members dismissed these as “mystical.” They were apparently influenced by the leader’s statement that psychosynthesis “leads only to the door,” and does not aim to give a theological explanation of the great mystery. It has long been my conviction, however, that correct psychoanalysis not only opens the door but leads on to spiritual enlightenment.³

In his book this author is concerned with drastic transmutations of the normal element of the personality, and raising dormant possibilities to new levels. His definition of self realization is the discovery or creation of a unifying center by uniting the lower with the higher self. This is easily expressed in words

1. Assagioli, Roberto. *Psychosynthesis*. Hobbs, Dorman & Co. Inc. New York, 1965.

2. Tournier, Paul. *The Healing of Persons*. Harper & Row. New York, 1964 (and other books).

but it is in reality a tremendous undertaking. He points to four critical states on the road to spiritual realization: the crisis preceding it, the crisis caused by the awakening, the reaction to it, and the process of transmutation.

The crisis preceding the spiritual awakening, he says, is a state of passiveness, in which man lets himself live instead of making a forced effort. This is loosely described as the opening of the hitherto closed eyes to an inner reality previously unknown.

The mature man, he feels, will subordinate his personal satisfaction to the fulfillment of social duties assigned to him. His religious feelings will be merely outward and conventional and limited to a formalistic observance of the rites of his church. In fact the only reality the author recognizes is that of the physical world which he can see and touch. For him the only positive values are objective. He sees man becoming surprised, disturbed or shocked by any change in his inner life, with resulting confusion, dissatisfaction, and a sense of emptiness. The patient is apt to misunderstand and misinterpret this condition and make frantic efforts to discover meaning and order in life. The drive often becomes painful, even intolerable and may be followed by a moral crisis. Oppression caused by guilt and remorse can lead to a breakdown in personality development. Plato found that the prisoner liberated from the dark, when he walks toward the light, will suffer sharp pains and is unable to see the reality.⁴

Some Proposals

WHEN THE AUTHOR refers to a crisis caused by the spiritual awakening he has in mind opening channels between the conscious and unconscious levels — or between the ego and the self. This, he says, may produce a wonderful release. On the other hand, he warns that in many cases the mind is overwhelmed by the spiritual illumination. The result is a seriously inflated personal ego of the type sometimes found in Vedanta, where he encountered such affirmations as "I am the supreme Brahma."

Professor Assagioli would correct the inflated ego and achieve personality development by

3. Reissner, Albert. *Three Great Schools of Psychotherapy and Their Attitude Towards Religion*. Ministerium Medici, nr. 2. Assen, The Netherlands, 1961.

4. Plato. *The Republic*. Seventh Book.

denying any separation between "the deeper being" and the superficial self. For the patient overwhelmed by spiritual illumination he suggests a unification of the deeper self and the outer self through the practice of meditation.

In his book he enumerates and discusses the common obstacles to meditation — drowsiness, distractions and strong reactions caused by painful experiences, melancholia, unworthiness, self-depreciation and self accusation. To overcome these he attempts to convey to the patient an understanding of the true nature of his troubles, and here he makes use of the established methods of psychoanalysis for assuring the sufferer that the disturbance is not permanent. The patient, when liberated, will suffer on facing the light for the first time, but he will have learned that the path leading to the heights must be climbed step by step.

While there is always something to be said for a serious new method, I myself feel that psychosynthesis adds little to the established methods for the solution of emotional problems.

We know that inability to adapt to healthy conditions is pathological, but in my experience self reliance is at the center of the human struggle. Successful and creative activity is the boon which yields pleasurable enjoyment to all who are fortunate enough to find it. Regrettably our endeavors are often handicapped by emotional forces which can lead to dismal frustrations and eventually to the deterioration of moral standards.

Re-Education Needed

WHERE SELF RELIANCE and confidence are lacking they can be nourished by tender loving care, by specific directions, and by encouragement relating to the environment and circumstances. In such a process of re-education; in contrast to psychosynthesis, psychoanalysis, conscientiously directed, has distinguished itself in the difficult role of transforming super egos into normal egos. We have learned a great deal about evaluating personality traits without long and costly analysis, often by the use of approved tests. I regard psychoanalysis as the beginning of a corrective therapy following a healthy transference from patient to doctor.

In conclusion, the patient, in his helplessness, may have achieved a powerful dominance in the wrong direction. Therefore the aim of

therapy is to reverse this growth and re-establish the primary pattern of self confidence. The classical form of psychoanalysis prepares a rearrangement of the inherent traits of the per-

son. The psychotherapy which follows enables these traits to become organized into one harmonious personality.

The healing comes from above.

PAGAN PRACTICES IN A RELIGIOUS SOCIETY

By Charles V. Willie

Professor of Sociology at Syracuse University

WE ARE DESTROYING OUR CONCEPT OF ONE GOD WHOM WE LOVE AND OBEY

WE THINK of pagan persons as idolatrous or irreligious individuals who worship many gods or none at all. The story of the people of Israel is filled with the fire and fury of paganism. King Nebuchadnezzar caused Shadrach, Meshech and Abednego to be cast into a fiery furnace because they would not fall down and worship a golden image. Likewise, Daniel was thrown into a den of furious lions because he refused to worship the king.

We cringe as we read of the brutal record of history and glorify that we, too, are not like the pagans. We are Christian or Jew believing in one God, the God of all creation, one God, a living, personal, spiritual and holy God.

The monotheistic conception of God resulted from an evolution in the history of ideas. Yet, God is more than an idea. God is an absolute Other that stands both within and outside us. If God stands outside each of us then it is impossible for anyone of us to completely comprehend the reality of God. Many of us are so fascinated with our monotheistic idea of God that we fail to recognize the limitations along with the possibilities of this idea. We fail to understand that God is more than our idea of God. By restricting God to our own image, idea, or concept of him, we are at once a Christian or Jew as well as a pagan. Our ideas are a function of history but the holy God is timeless. Our images are a function of our culture, but the spiritual God is universal.

When we restrict and limit the reality of God to our own idea of him, we restrict the purpose of God to the time in which we live. Thus, we try to fulfill the purpose of God in terms of

the customs and conventions, both present and past, that have nurtured our contemporary thoughts. And in so doing, we run the risk of paganism: of becoming idolatrous worshipers of our own customs, of our own ideas and of our own images rather than worshipers of God himself who stands both in and out of our time, space and customs.

Our Heritage

THE FACT that we cannot comprehend the whole of God is no reason for our not striving to know him better. The monotheistic conception of God which we have today is a product of mankind's striving and struggling over the years to know God better. The monotheistic conception of God is not an arbitrary and capricious pronouncement. In his book, *The Theology of the Old Testament*, Otto Baab has pointed out that the great doctrine that the Lord is one God and our only God was formulated "as the results of prolonged and decisive acquaintance with this particular Deity." At one period in history, the people of Israel were polytheistic, meaning that they believed in many gods; later they were henotheistic, meaning that they believed in one god, though not to the exclusion of belief in others. Finally, they became a monotheistic people. Our heritage today is this conception of one God, the God of all creation, an inheritance which was accumulated for us through the experience, through the trials and tribulations of the Jewish people.

Maybe this is the problem: we have inherited a concept with little or no knowledge and understanding of the process of its development. The monotheistic conception of God is the treas-

ure of our existence. We join with the people of Israel in shouting "the Lord our God is one." Inheritance of the concept of one God is inheritance of a treasure of infinite value. It is not uncommon, however, for the benefactor of a legacy to live by the profits of a product without understanding the pitfalls that lay in the path of its development. This is the situation of our civilization today. We have accepted the concept of one God without understanding the pitfalls of polytheism and henotheism that the people of Israel had to pull themselves out of time and time again before the monotheistic theory was firmly planted. Not having had to struggle with polytheism, the belief in many gods, and henotheism, the belief in one god but not to the exclusion of others, we are now on the threshold of giving up monotheism for polytheism and henotheism that almost destroyed the people of Israel and most assuredly could destroy us, too.

Return to Paganism

WE ARE an affluent society that worships multiplicity and variety. We idolize success and eschew suffering. We boast of our success in marketing 57 varieties of soup, 52 different doughnuts and 28 flavors of ice cream. We are an affluent society luxuriating in the variety of our idol gods — our new found polytheism which is our return to paganism.

But maybe it isn't polytheism. Maybe it is the pitfall of henotheism in which we have fallen. We still believe in one God. It's just that belief in this God doesn't exclude belief in our gods of material possessions and social customs. Believing in the one God of brotherhood doesn't preclude our believing in the god of brother-murder. Believing in the one God of racial reconciliation doesn't prevent our believing in the god of racial segregation. We believe in one God — the God of Abraham, Isaac, and Jacob. But our belief in their God does not prohibit, as it should, our belief in the gods of our contemporary social situation. In so doing, we are moving back to henotheism which is but another form of paganism. Slowly but surely, we are dissipating our inheritance of monotheism. The dissipation process is insidious. But it is a dissipation that will ultimately destroy the treasure of our theological inheritance — the conception of one God whom we love, worship, obey and adore.

The Hebrew people of ancient times who en-

countered many gods as they were striving to develop a concept of the one living God, were uniquely aware of the fact that the voice of Jehovah had many imitators. In the Old Testament, King David is recorded as having directed his soldiers to take a census of Israel which was against the law in those days. In the Second Book of Samuel, King David's illegal action is recorded as being incited by God, while in the Book of First Chronicles, the same action by King David was attributed to the Devil. The Hebrew people of ancient times knew that Satan could imitate the voice of God. They knew that one had to be still and wait on the Lord if one were to discern the difference between God's purpose and the purpose of Satan. Upon recognition that he had mistaken a devilish directive as a divine directive, King David repented, confessed his foolish behavior and asked God to take away his iniquity.

Life or Death

ANOTHER EXAMPLE of mistaking the devilish for the divine, is given by the Jewish theologian, Martin Buber, who presents a fresh interpretation of the actions of Abraham who thought that God had called upon him to sacrifice his son Isaac as a burnt offering to the Lord. Abraham knew that the living God did not require the death of one person for the life of another. Before Isaac was born, Abraham himself had said that people kill people when they have no fear of God.

Yet, the voice was attributed to God that directed Abraham to take his son Isaac whom he loved, to the land of Moriah and offer him there as a burnt offering upon one of the mountains. The record states that as Abraham took the knife to slay his son, the angel of the Lord came to him and said, "Do not lay your hand on the lad or do anything to him; for now I know that you fear God, seeing you have not withheld your son, your only son, from me." Illogical inconsistency abounds in this story. On the one hand, Abraham has affirmed that people could kill people when they did not fear God; while, on the other hand, he has asserted that he would kill his son, because he did fear God.

Does the fear of God beget life or death? The two are not the same; the two are incompatible. Was the call for the sacrifice of Isaac a divine directive or a devilish imitation? The call would

appear to be the voice of the Devil. For in the Book of Isaiah and the Book of Amos the voice of God is recorded thus: "Of what use is the multitude of your sacrifices to me." . . . "Foul smoke it is to me." . . . "Your hands are full of bloodshed — wash yourselves clean, . . ." "Cease to do evil, learn to do good."

What doth the Lord require? Doth the God of life require the sacrifice of death?

What Does God Require

STILL a more recent example of mistaken identity of the voice of God is the action of Kierkegaard, a philosopher who has contributed much to the interpretation of the Christian religion. Kierkegaard was engaged to be married but he broke the engagement and failed to marry because, as he put it, "there stood a divine protest" against the union — a union that would distract from "the solitary life of faith and being alone before God."

Later, Kierkegaard questioned whether or not this protest was divine — whether it was the protest of God or the protest of a false god. In fact, Kierkegaard was recorded as saying "Had I had faith, I would have remained with her." In effect, Kierkegaard was saying that the protest against his marriage was not divine. Much later, his fiancée is reported to have said that Kierkegaard sacrificed her to God. What doth the Lord require? Doth the God of reconciliation require the sacrifice of alienation?

The ancient story of Abraham and his son, the modern story of Kierkegaard and his fiancée both are stories about the sacrifice of one human being for another supposedly to the glory of God. How many persons have we sacrificed supposedly to the glory of God? How many have we sacrificed today; how many did we sacrifice yesterday; how many will we sacrifice tomorrow? Will it be the condemned murderer whom we burn with electricity "for the good of society"? Will it be the prospective home buyer whose bid we reject "for the good of the community"? Will it be the white or Negro fiancée of a son or daughter whom we alienate "for the good of the family"?

What doth the Lord require? Doth the God of life require death; doth the God of acceptance require rejection; doth the God of reconciliation require alienation? Are the requirements of death, rejection, and alienation "for

the good of society" requirements of the living God or requirements of an imposter? How dare we say, "thank God we are not like the pagans!"

God of Social Status

THIS is the religious question of our contemporary civilization: "What doth the Lord require?" We seldom ask this question anymore. Whatever is required of us in our daily activities we assume is the requirement of our God. When requirements of the god of social status run counter to requirements of the one living God, we bow down and worship the god of social status. When the god of administrative expediency makes demands upon us that are opposite to the demands required of the one living God, we accede to the demands of the god of administrative expediency. When the god of economic security talks to us in terms different from the one living God, we listen to the god of economic security. When the god of racial discrimination entreats us to follow in a direction away from the one living God, we follow the god of racial discrimination. When the god of partisan politics incites us to move against persons and away from the one living God, we abide by the authority of the god of partisan politics. Thus, we are returning to a state of henotheism, a form of paganism, which is the peril of our times.

The Living God

THE PAGAN practices in which we engage have dulled our senses to the difference between the voice of God and the voice of Satan. Moreover, the delusion that we live by the authority of a monotheistic religion has stifled initiative to reaffirm commitment to the one living God. Social customs have become an idol god to worship; success, an idol god to adore; and popularity, an idol god to love.

In addition to the living God of Abraham, Isaac, and Jacob, these are the gods whom we also obey. But the voice of one God, of the living God, still cries "Turn back, O Man, forswear thy foolish ways." The voices of many may imitate it but none can duplicate it. What doth the Lord require of us? — "to do justice, . . . to love kindness and to walk humbly . . ."

This is the voice of the divine — the voice of the living God that redeems mankind from his idols.

EXTREMIST THREAT; —

(Continued from Page Six)

issue has been before every Executive Council meeting since in one form or another.

The cathedral program featured talks by Dr. Krumm, Father "X", Senator Gale W. McGee (D.-Wyo.), and Dean John V. Butler of the cathedral. A telegram of greetings was read from Mayor John V. Lindsay, an Episcopalian. Some 35 laymen joined the clergy at the evening dinner session.

In his talk, Sen. McGee called on the clergy to fight "head-on" and fairly in the public forum of press, radio and television the "distortions and half-truths" now being circulated by an estimated 3,500 well-financed right-wing extremist groups against members of school boards, churchmen and community leaders.

"Let's not forfeit the idea field to them because we're shocked," Senator McGee said.

Krumm described the church people involved in the extreme right effort as "frightened people" who in the face of world revolutions — notably in minority rights — see "their whole world crumbling about them and with it their whole hope of status and importance and superiority."

"Unless church leaders can bring the frustrated to a deeper knowledge of, and Christian faith in, 'God's work in history,' he said, "we're going to be in terribly serious trouble." Krumm continued: "I see an

increasing financial and structural crisis, and a lot of the church machinery is going to have to be junked because we can't afford to keep it up.

"People are going to withdraw their money, and I tell you the price of their money is too high. We can't pay the price of irrelevance.

"The only way is to prune down what we're doing and it's going to be very hard to do."

Krumm said that the theology of the extremist is highly personal and emotional. It represents a "faulty view of Christian ethics" subsists on a "faulty theology of man" by accusing categories of people of wrongdoing, and operates without a "doctrine of social sin," he said.

Krumm displayed to reporters Volume 5 No. 2 of "The Christian Challenge," published in Michigan, which detailed the

actions of several vestries and parishes in Shreveport, La., Houston, Tex., the diocese of Alabama and the diocese of Louisiana in withholding funds which would eventually go toward the work of the National Council of Churches.

"How serious was the situation in New York?" he was asked. "In the urban area, it's not serious. But it clearly shows signs of getting worse in the suburban areas."

Father "X", the suburban priest, said the experience he had had, three years ago, remained with him to the extent that when he was following up a job opportunity in the south recently, the post was suddenly "not available" to him.

In measured, shaken, phrases, he said in a tape-recorded interview that after he had begun to be harassed following preaching on civil rights, "a

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small group of extreme rightists managed to infiltrate a few key positions in the parish.

"In a concerted effort they managed to continue to disrupt the smooth operation of the parish. Through innuendo and falsehood, against me personally, they destroyed my total effectiveness and they effectively disrupted the church's work in the community."

The pattern of the infiltrators in his and other suburban parishes in the New York area, he said, was widespread. They would first "attempt to cut off community debate by declaring, through innuendo, that anyone who was not of their opinion was a Communist. Second was their attempt to control church finances to the diocese, and to the national church."

He described the extremists as "active churchgoers" of "inverted piety" who also used various community service organizations "as a front" and as a channel for rumors, phone calls and obscenities aimed at him and his family.

Dean Butler told the group that if the Episcopal Church is under attack by rightists, "let us be penitent about it and realize that to some degree we have been responsible for the sort of understanding of the Christian faith that leads to this kind of heresy and unhappiness."

Senator McGee said that "one of the biggest mistakes" prevalent is the assertion "that the extremist right-wing movement was broken by the defeat of Goldwater" for the presidency in 1964.

Citing the growth and financing of the John Birch Society and religious right-wing groups led by the Rev. Carl McIntire and the Rev. Billy Hargis, he said that "they have two things going for them — access to the communications

media . . . and almost unlimited cash."

Replying to questions about the association of conservatism with extremist positions, the senator said that at present: "It is the conservative position

that is being made to look ridiculous, at a time when a conservative voice is desperately needed in this land. We have today the liberal and the conservative—there is a cause for both, and a time for both."

California Clergy and Wives Meet to Form Association

★ Episcopal clergy and their wives will have a labor union in the diocese of California if things go as planned at a meeting at All Saints, Palo Alto, this week. Only it will be called an association instead of a union.

The idea was first discussed in March when 17 clergy and 6 wives met in Palo Alto. A second meeting was held at Trinity, San Jose, on April 19 with 45 clergy and 17 wives attending.

The meeting May 20 is called for discussion, organization and adoption of articles and by-laws for the proposed Association of Episcopal Clergy, a non-profit corporation.

Spearheading the proposal are the Rev. Lane Barton Jr., son of the bishop of Eastern Oregon and the Rev. Lester Kinsolving, son of the bishop of Arizona. They detailed their proposal in an article in the Living Church for April 17, which brought favorable responses from clergy in ten dioceses in all parts of the country.

Bishop James Pike of California, the two clergymen reported in the invitation to the meeting this week, has expressed both his enthusiastic approval and his intention of joining — although he adds that "while I am a priest, I would still be classified as management" so he does not intend to attend meetings.

The purposes of the Association, as stated in the proposed articles of incorporation, include:

the mutual encouragement, assistance and defense of clergy in any kind of trouble

the maintenance and development of standards of the Christian ministry

the encouragement of better relationships among clergy and laity as well as between the church and the community as a whole

the strengthening of pastoral concern of the episcopate

the disclosure, alleviation and correction of any injustice which may eventuate in relations between church boards or congregations and bishops or other clergy

the establishment of an effective clergy placement system within the Episcopal Church— including non-stipendiary clergy

the examination and improvement of the policy and operation of The Church Pension Fund and the Executive Council

the continuing evaluation of the nature and purpose of the church

the development of a standard form contract between clergy and vestries or bishops

action regarding the clergy salary scale

such other areas of concern as may be designated by the membership.

Management of the Association is in the hands of nine

directors and the usual officers of a corporation, with women members eligible. Bishops or full-time members of diocesan staffs can join but cannot be on the board of directors.

Encouragement was spelled out in a detailed statement by the Rev. Richard Byfield, rector of the Palo Alto parish, who gave several examples where such an association could function effectively. He did object to the phrase "labor union for clergy" and proposed "an organization which would improve the quality of the clergy as well as protect their professional position. The labor union interests me not at all; the idea of a professional society I find fascinating."

Such as Association most likely will be established this week in California. That an effort will then be made to make it nationwide can be assumed from a report Kinsolving made at the April 19 gathering that an experienced public relations counsel is available with sufficient office equipment to conduct a mailing to the more than 8,000 Episcopal clergy in two days. He added that such a mailing could be handled at no cost other than postage and paper until July, 1967.

NO DISCRIMINATION IN BETHLEHEM

★ The convention of the diocese of Bethlehem meeting at St. Luke's Church, Scranton, adopted a budget which gives one-half of its income to programs outside the diocese. Deputies from 85 churches approved a total budget of \$279,888 for the program of the diocese and the general church.

Bishop Frederick J. Warnecke presided at the business session which was held following a celebration of communion. He was assisted in the service

by the Scranton area clergy and by Bishop Francisco Reus-Froylan of Puerto Rico.

A canonical addition adopted provided that real property held or administered by the diocese, or its institutions and congregations, shall be sold or leased only on a non-discriminatory basis with respect to race, color, creed, or national origin. A resolution was also approved to publicly announce a policy of non-discrimination with respect to employment of clergy and lay staff and reaffirmed prior resolutions in favor of open housing and fair employment.

PRESIDING BISHOP OPTIMISTIC

★ Episcopal and Methodist leaders expressed cautious optimism about the possibility that their communions will agree to move the consultation on

church union from the discussion to the negotiation stage.

At a news conference, Presiding Bishop John E. Hines predicted that if the Episcopal representatives come to the 1967 General Convention "solidly committed to the principles on which negotiations can be made, I feel that the convention will authorize negotiations . . ."

Dean Walter Muelder of the Boston University school of theology and one of the Methodist Church delegates, said it was his "guess" that the Methodist delegation to the consultation would ask the Methodist commission on ecumenical affairs to make a similar recommendation to the Methodist general conference in 1968.

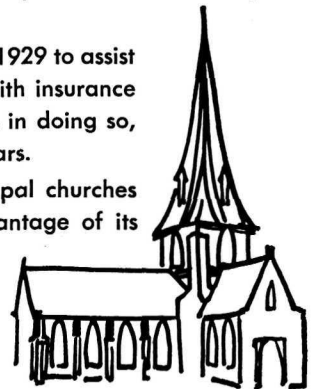
Bishop Hines, who participated in the consultation for the first time, said he found the outline for the union plan

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JOSEPH TITUS IS DEAD

★ The Rev. Joseph H. Titus, rector of Grace Church, Jamaica, Long Island, for over thirty years, died in New York city on May 9th. He was a member of the editorial board of the Witness from 1942 until a heart condition forced his retirement in 1962.

He was a frequent contributor of book reviews to this publication and also the Churchman. He was a staunch evangelical in churchmanship and a battler for the underdog in all areas of social action.

CHURCH SCHOOL ISSUE NEXT WEEK

★ The spring number of the Witness devoted to schools of the Episcopal Church will be next week. Because of time limitations, news about schools and advertisements should be sent to the publication office, Tunkhannock, Pa. 18657, instead of to the New York office.

CENTRAL NEW YORK ON MEDICARE

★ Parishes in the diocese of Central New York are being asked to appoint a Medicare canvassing committee, or use an existing church organization, to contact persons over 65 who have not signed up for Medicare and urge them to do so before May 31, the new deadline.

"This is especially important in low-income neighborhoods where many people have not even heard about Medicare," says Dr. Charles V. Willie, professor of sociology of Syracuse U. and chairman of the Christian social relations department of the diocese. "A survey in Utica shows that at least one-third of the older people in a

low-income neighborhood of that city have not signed up.

"We in the church who are concerned about the lonely and the oppressed, the sick and the poor, the very young and the very old, have a unique opportunity, in this Medicare canvass, to be the church at work in the world."

Volunteers from the churches will be asked to fan out in all directions and make a door-to-door canvass of the elderly.

Dr. Willie contributes a feature article in this number.

PRESIDING BISHOP AT BERKELEY

★ Presiding Bishop John E. Hines will give the commencement address at Berkeley Divinity School on June 1.

The previous day the Rev. George T. Cobbett is the preacher at the alumni service and Prof. J. R. Johnson Jr. of the faculty will give an address at an afternoon meeting.

DELAWARE QUILTS THE PROVINCE

★ Delaware at its recent convention withdrew its support to the third province and will forego electing deputies to its synod. The reason given was that many attempts to put life into the provincial system have had no visible results.

DEAN ROBERT CAPON AT SEABURY-WESTERN

★ Dean Robert Capon of the seminary of the diocese of Long Island, is to give the commencement address at Seabury-Western Seminary, May 26.

Thirty students will get degrees in course and honorary degrees will go to Dean Capon and the following rectors, Robert B. Hall of St. Chrysostom's, Chicago; Robert M. Wolterstorff of St. James, La Jolla, Cal.; William J. Spicer of

Trinity, Oshkosh, Wis.; George B. Gilbert Jr., St. Andrew's, Minneapolis; Edward R. A. Green, Christ Church, Dearborn, Mich.

Prof. R. H. Fuller of the seminary faculty is to be the speaker at the alumni banquet.

PROTEST VIETNAM WAR WITH FAST

★ Chicago religious leaders have called for a memorial day fast to protest the war in Vietnam.

"We ask that the memorial day weekend be devoted to meditation and prayer concerning the war in Vietnam," they said in a letter to area clergymen, "to memorialize those who have lost their lives and to try to prevent future such memorializations."

The group said it is concerned that "present sacrifices in Vietnam do not bring our religious and moral ideal closer to fulfillment . . .

"We urge all men and women to undertake a pentecostal fast on Memorial day."

MINNESOTA REPORT ON ADVANCE FUND

★ The diocese of Minnesota has raised \$681,593 in its advance fund, with about \$75,000 in campaign costs. Allocations so far total \$219,499, with \$25,000 going to Seabury-Western Seminary and \$55,961 to the Episcopal Church Center in New York.

Other sums went to diocesan churches and institutions, the largest being \$45,859 to Christ Church mission at Spring Lake Park.

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THE WITNESS

Tunkhannock, Pa. 18657

- NEW BOOKS -

E. John Mohr
Book Editor

FREEDOM TODAY, by Hans Kung.
Sheed and Ward. \$3.95

The emergence of Professor — now Dean — Hans Kung of Tübingen to a position of vast and increasing influence in the Roman Catholic Church and in the ecumenical movement is one of the striking results of Pope John's major strategy. I was an observer at the Vatican Council from September 1962 to March 1963. I was present the day Fr. Kung was forcibly removed from the Council, which he had arrived to observe as a visitor. He had, in fact, chosen to sit among the observers, the "separated brethren", on the epistle side of St. Peter's, near the high altar. Before the day's session began, a sinister figure, all in black, with black hair, black eyes, black cassock, black girdle—a very angel of death, an official executioner minus his mask — came up to us and ordered Dr. Kung to leave. Dr. Kung was sitting beside me and I heard every word. "Father, you must go! I have orders to take you out! Come with me!" Very reluctantly, the eminent young theologian rose and followed this messenger of doom.

But the next day, as the bishops were gathering for the opening mass, I looked across to the rostrum where the theological experts, the *periti*, sat, and Father Kung was in their midst! What had happened? Pope John had heard of the incident, or perhaps he had seen it on his closed circuit television set, and he had ordered that Fr. Kung should be given a place among the experts. This is only one of several stories of direct intervention by that blessed man, Pope John, who knew how to steer his ship, how to be silent and listen (he said he did!), and also how to speak out, and when!

This book is one in a series, *Theological Meditations*, which Dr. Kung is editing. It deals with the freedom of the individual, of the church, of theology, of religions, and finally the freedom of a pope. Everyone who collects and reads Kung's books will want this one, and so will everyone interested in, or amazed by, the great pronouncements of Session IV of the Vatican Council, on Religious Liberty and on the Jews and on the various religions of mankind. Fr. Kung insists that there is not just one

theology of Catholic Christianity, but a whole group of them; it has always been so, from the days of the apostles.

This is a sound and noble statement: the whole book is that. I only wish that the author, who is a systematic theologian, had said more about freedom of scholarship in biblical studies. It is one weakness of the Council decree (or constitution) on *Scripture and Tradition* that it does not come out firmly for the right and the necessity of scholars to pursue truth above all things. We do not start with an agreed theology, and then try to force the Bible into agreement with it — even though historically the church's dogmas grew out of deep ancient roots in the Old and New Testaments. And if the arch-conservatives succeed with their "take the Bible as it is" slogan, and rule out 250 years of modern biblical scholarship, the resulting agreement, however ecumenical it may seem, will not be worth the paper it is written on. The whole modern world is steadily moving away from bibliolatry and literalism and the archaic, legalistic interpretation of all sacred literature.

— FREDERICK C. GRANT

Dr. Grant is Professor Emeritus of Biblical Theology, Union Theological Seminary New York City.

THE MINISTER'S WIFE AS A COUNSELOR, by Wallace Denton. Westminster. \$3.95

Early is this book, as forty-five ministers' wives are studied as counselors — "the understanding mother", "the concerned friend", "the reluctant counselor", "the compulsive counselor" — Anglicans will be somewhat antagonized to meet "the assistant pastor type".

In the current *Virginia Seminary Quarterly* Prof. Richard Reid comments on an 1832 *Hints for a Clergyman's Wife, or Female Parochial Duties*, where she is told to be concerned with "the salvation of souls committed to her charge." "Utter nonsense", says Dr. Reid. "A minister's wife is not called to the ministry."

But, granted that we do not wish the clergyman's wife to be the assistant pastor, read on.

This book is so full of genuine understanding and rich experience that we cannot afford to miss it. Prof. Denton knows well the minister's wife's varied, crowded days, her problems with her own children, the ceaseless telephone, the unexpected and the repetitious caller, the persons in a genuine quandary, and those who merely want to talk to fill in an idle—and perhaps lonely — day.

His sympathy and comprehension

are so vivid that he inspires any weary counselor to carry on, and shows her how to make her "sessions" more valuable, and, also, when she should not attempt any counsel at all, since the situation is beyond her depth.

This is a very valuable book.

— HELEN GRANT

PASSION AND MARRIAGE, by Constance Robinson. S. P. C. K. (U.S.A. Morehouse - Barlow) \$1.50

This little book is a part of the *Here and Now* series which is concerned with showing the relevance of Christianity to man's social life. The author, the wife of a British parson, maintains that the power of sex should not be dissipated outside marriage; that the answer to man's sexual ills is monogamous, permanent, and faithful marriage. She discusses sex as pleasure and shows the pitfalls of romantic love. She is appalled at sexual license and upbraids parents for giving so little firm direction to their children.

She exalts trust, reverence for each other, respect for the indissoluble bond, and the fellowship and friendship that should characterize marriage. She feels that to be possessed in marriage and possessed by God are the great human joys, although she makes room for the sacrifice of sex due to a high calling or as imposed necessity.

She writes from within the faith to those within the faith and is quite hortatory. Whether her book has any relevance to most of those concerned with sexual problems — the married and the unmarried — is highly questionable.

— LEE A. BELFORD

Dr. Belford is Chairman of the Department of Religious Education, New York University.

Marriage Today

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