

The **+** WITNESS

APRIL 5, 1962

10¢



A CLERGYMAN COUNSELS

DOES HE DO SO as Father, Friend, Doctor, Mister is discussed this week in Issues in Dispute by the Rev. Joseph Wittkofski, rector of St. Mary's, Charleroi, Pa., and the Rev. Ralph Weatherly, rector-emeritus of Grace Church, Kingston, Pa.

-ECUMENICITY AT GRASS ROOTS-

SERVICES

In Leading Churches

**THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE**
Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and
sermon, 4.
Morning Prayer and Holy Communion
7:15 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
SUNDAYS: Family Eucharist 9:00 a.m.
Morning Prayer and Sermon 11:00
a.m. (Choral Eucharist, first Sun-
days)
WEEKDAYS: Wednesdays: Holy Com-
munion 7:30 a.m.; Thursdays, Holy
Communion and Healing Service
12:00 noon. Healing Service 6:00
p.m. (Holy Communion, first
Thursdays)
HOLY DAYS: Holy Communion 12:00
noon.

ST. BARTHOLOMEW'S CHURCH
Park Avenue and 51st Street
Rev. Terence J. Finlay, D.D.
8 and 9:30 a.m. Holy Communion
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
4 p.m. Evensong. Special Music.
Weekday: Holy Communion Tuesday at
12:10 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Wednesdays,
12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
Sundays: Holy Communion 8; Church
School 9:30; Morning Prayer and
Sermon 11:00.
(Holy Communion 1st Sunday in
Month)

**GENERAL THEOLOGICAL
SEMINARY CHAPEL**
Chelsea Square, 9th Ave. & 20th St.
NEW YORK
Daily Morning Prayer and Holy Com-
munion, 7; Choral Evensong, 6.

**COLUMBIA UNIVERSITY
SAINT PAUL'S CHAPEL**
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The Rev. John M. Krumm, Ph.D.,
Chaplain
Daily (except Saturday), 12 noon;
Sunday, Holy Communion, 9 and
12:30, Morning Prayer & Sermon,
11 a.m.; Wednesday, Holy Com-
munion, 4:30 p.m.

ST. THOMAS
5th Ave. & 53rd Street
NEW YORK CITY
Rev. Frederick M. Morris, D.D.
Sunday: HC 8, 9:30, 11 (1st Sun.)
MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11 HD, 12:10; Noon-
day ex. Sat. 12:10.
Noted for boy choir; great reredos
and windows.

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3S) 11 MP (HC IS).
Wed. HC 7:20 a.m.; Thurs. HC
11 a.m.
One of New York's
most beautiful public buildings.

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For Christ and His Church

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SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.
Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

ST. PAUL'S
13 Vick Park B
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The Rev. Frederick P. Taft, Assistant
Sunday: 8, 9:20 and 11.
Holy Days 11; Thursday, 5:30 p.m.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
The Rev. James Joseph, Rector
The Rev. George N. Taylor, Associate
Sunday - Matins and Holy Eucharist
7:30, 9:00 and 11:00 a.m.
Wednesday and Holy Days 7 and
10 a.m. Holy Eucharist.
Sacrament of Forgiveness - Saturday
11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector
Sunday Services: 8:00, 9:30 and
11:15 a.m. Wed. and Holy Days: 8:00
and 12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue
The Rev. William B. Sperry, Rector
The Rev. Robert C. W. Ward, Asst.
9 and 9 a.m. Holy Communion
(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service Holy Days, 6 p.m.
Holy Communion.

ST. THOMAS' CHURCH
18th and Church Streets
Near Dupont Circle
WASHINGTON, D. C.

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

TRINITY CHURCH
MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector
Sunday Services 8, 9, 9:30 and 11 a.m.

**PRO-CATHEDRAL OF THE
HOLY TRINITY**
23 Avenue, George V
PARIS, FRANCE
Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Bayne, Bishop
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Lafayette Square
WASHINGTON, D. C.
The Rev. Donald W. Mayberry, Rector
Weekday Services: Mon., Tues., Thurs.,
Saturday, Holy Communion at noon.
Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Story of the Week

**Union for Hospital Employees
Supported by New York Clergy**

★ A statement urging Governor Rockefeller and the New York legislature to support passage of the Albert-McCloskey bill amending the state labor law and requiring nonprofit institutions to bargain collectively with unions representing their employees was issued by a group of clergymen at a press conference arranged by the citizens committee for equal rights for voluntary hospital employees.

Previously the state council of Churches and Bishop Donegan of the diocese of New York, issued statements in support of the bill.

Also, the New York city council adopted a resolution memorializing the legislature to enact the bill. A similar resolution was passed by the common council of Buffalo earlier.

Of the twenty-three signing the statement, thirteen of them were Episcopalians and we have learned that other clergymen have since approved the document, including several more Episcopal clergy. Those on the release received by the Witness were the Reverends David Sass, Gerald Humphrey, John V. Butler, James Gusweller, John Luce, Kilmer Myers, Michael Allen, Benjamin Minifie, Steven Chinlund, Richard Gary, John Krumm, James Kennedy, DeWitt Mallary.

Clergymen of other Churches were Gardner Taylor, Melvin Schoonover, John Bennett, Howard Moody, Truman Douglas, Reinhold Neibuhr, John Collins, Lincoln Dring, Norman Eddy, Harry Emerson Fosdick.

Instigator of the statement was William Stringfellow, Episcopal layman who is a member of the Witness editorial board.

The Statement

The Albert - McCloskey bill, now pending in Albany, would remove existing exemptions of employees of voluntary hospitals from the coverage of the state labor relations act.

The voluntary hospitals affiliated with the Church and other private auspices provide essential medical, health, and hospitalization services to thousands of patients each year and their continued existence depends upon the increasing support which they receive from the public through bequests, personal contributions and grants. Many voluntary hospitals do not now receive support commensurate with the unrelenting demands upon and the human needs for their services.

Any measure which could lead to an increase in the costs of administration and operation of such voluntary hospitals, such as the proposed legislation must

be weighed soberly and carefully against the persistent and pressing problem of raising funds for the very continuation of voluntary hospitals and for their maintenance of the highest standards of medical practice and hospital care.

But taking that into account cannot justify the compensation of hospital deficits or underfinancing out of sub-standard wages of hospital workers.

The vast majority of voluntary hospital employees have been and are diligent, competent, loyal, absolutely indispensable to the services which these hospitals render to the community, and of untold benefit to multitudes of patients and friends and families of patients, and surgeons, doctors, interns and nurses, who may see only the fruits of their labors but not the laborers themselves.

Our concern for the sick, injured or disabled and for their proper care in voluntary hospitals must not tempt us to permit, by indifference, default, or deliberately, such low wages for our hospital employees that they are unable to adequately, decently and with dignity, support themselves and their dependents and children.

That would be a very short-sighted economy for voluntary hospitals.

It is an original, venerable, but also contemporary responsibility of the Church, and of Christians, to care for the sick.

The Church-related voluntary hospitals must be kept open and must be adequately financed.

It is just as much an authentic, ancient, but also present obligation of the Church, and of Christian people, to protect the efforts of sober and honest work and to suffer not the just wages of workers to be wrongly

kept back. The employees of these hospitals are entitled to the protections which this legislation would secure.

We commend this bill, therefore, to the senate, the assembly and the governor of the state of New York for enactment in the present legislative session.

Cornelsen, who said he felt the packet was superior to some others put out by Church groups, said it is important for church members, as well as all Americans, to be "informed on what the conditions under which communism is spawned and nurtured, and what measures are most effective in combating and uprooting it and sterilizing its generative powers."

"Above all," he declared, "they should learn to be on guard against quick and oversimplified answers, and the employment of methods that threaten precisely the same freedoms and values they purport to protect."

He asserted that because "Soviet power and its operations have produced a profound emotional crisis among the people of the United States we are now greatly tempted to look for some shortcut method, a simple dramatic device, an heroic crusade, by which we can quickly and for all time dispose of this danger to our ideals and way of life."

However, he cautioned the Church against taking an extreme position on communism. Such action, he maintained, "reflects a lack of understanding of the historical and social roots of communism."

Instead of coming to grips with the social and political factors under which communism exists, the clergyman said such extremist groups "are moved by a passionate desire for some quick, simple and decisive counter stroke."

He noted that such movements are usually intolerant of all those who do not fully share their interpretation of the communist problem or who have some question about the proposed method of dealing with it.

He warned the Church to be on its guard against joining such groups. "These extremists

Packet on Communism Includes Episcopal Church Pamphlet

★Sowing Dissension in the Churches, prepared by the division of Christian citizenship of the National Council of the Episcopal Church, is one piece of literature in a packet of material on communism put out by the United Lutheran Church. The packet containing eight pieces of literature, including two books, is being sold to Lutheran churches throughout the United States and Canada for but \$1.50 per packet.

It was put together by the Church's board of social missions, under the direction of the Rev. Rufus Cornelsen, New Brunswick, N. J., director of social action.

"There is ample evidence of a deepening and spreading fear in America over the dangers fashioned by communism in today's world," Cornelsen stated.

"This is quite understandable, as the western nations have not been impressively successful in meeting the communist challenge and often appear to have fumbled, or have at least seemed indecisive in their efforts to develop effective counter measures. In the face of these uncertainties and some reversals people have become deeply anxious and many are given to despair," the clergyman continued.

Because of this, Cornelsen declared, "it is important for

Christians to understand clearly what is generally meant by the term communism, what communism essentially is, and how it operates."

In order to accomplish this the board of social missions authorized the compilation of the material.

The two books in the kit are "What We Must Know About Communism" by Harry and Bonaro Overstreet and "A Christian's Handbook on Communism" a revised version published by the National Council of Churches.

Besides "Sowing Dissension in the Churches" put out by the Episcopal Church, the packet contains "How to Combat Communism" by Herman F. Reissig and published by the United Church of Christ; an editorial from "The Christian Century" titled "Confronting Communism"; "How to Understand Communism and Communists" by Herbert G. Loddigs for the American Lutheran Church, and a booklet, "Communism's Challenge to America and American Churches," also published by the American Lutheran Church.

In addition, the packet includes a bibliography on communism and communist states. It lists more than 100 publications which deal with many aspects of communism.

of the right," he said, "often imitate the tactics of the extremists of the left whom they so strongly suspicion and mistrust."

"It appears that they are motivated by a paranoid fear that the enemy lurks everywhere around ready to attack and destroy. This kind of fear ultimately expresses itself in a paralyzing despair or in desperate irrational action."

Directing his attention to communism as only one of several things which plague our society, Cornelsen cautioned against making of it a "scapegoat for all kinds of frustrations

and disillusionments that have nothing whatsoever to do with communism. Almost anything today is blamed on the communist conspiracy."

He went on to say that "for many Americans the old medieval devil has returned. For them the 'devil of the 1960s' is communism. That makes everything very neat and simple. The logic of it is that all you need to do is get rid of communism and you'll be rid of the devil and all danger in the world.

That," Cornelsen concluded, "is perhaps the most serious illusion associated with this whole problem."

Teaching Religion in Schools Urged by Washington Council

★ Public schools should teach students about religion and the spiritual significance of such holidays as Christmas but should avoid religious exercises or prayer in the classroom, the board of directors of the national capital area council of churches has told Washington public school boards.

The council, which represents more than 300 Protestant churches in the Washington area, issued the statement in response to a letter of protest sent school authorities recently by the Jewish community council of Greater Washington.

That organization asked that prayer, Bible reading, and other religious exercises be barred from public classrooms and that religious observance of such holidays as Christmas, Easter and Hanukkah be avoided.

The Council adopted recommendations made by a special committee on religion and education that had been appointed to draft a statement setting forth the consensus of Protes-

tant churches in the capital city and its suburbs.

It said "the Protestant community should use its influence to prevent the coercion of any person — student or teacher — in religious practices."

"This belief arises out of awareness that religious faith must be a voluntary response to God," the statement continued. "It is supported by our concern for the civil and religious rights of all persons. This freedom calls for special consideration for those who are involved in educational activities by a compulsory school attendance law."

The council warned that "it is impossible to teach history without giving full recognition to the role that religion has played historically in the development of western civilization and other world civilizations.

"Any child who graduates from public school knowing more about the contribution to our culture of Julius Caesar than of the Apostle Paul, of Henry VIII than John Calvin, of

Miles Standish than Thomas Hooker is incompletely educated," the council said. "Literature, music, the arts, history, science, and allied subjects are not completely taught without giving full effect to the religious element inherent in these subjects."

The council said it looks with favor upon "objective treatment of religious facts as an integral part" of public school curricula. To this end, it particularly recommended "elective courses at the high school level which will deal with the scriptures, history, and doctrinal tenets of the historic religious faiths."

In teaching students the religious and ethical values of the society of which they are a part, the council said, "recognize that routine or corporate 'religious exercises' may be ineffective and at times injurious or even unjust to groups within our pluralistic society."

"Required Bible reading for devotional purposes or corporate recitation of 'prayers' should be avoided," the council declared, "and, if practiced, voluntary non-participation or absence should be allowed."

It suggested that a "time of silence" before meals in the school cafeteria could permit students to express privately "the religious devotions of their background."

The council suggested application of the same principles to observance of religious holidays, declaring that "we recognize that mid-winter was a festival season long before the 'Christ-Mass' was assigned to that time of year, and we recognize that for many Americans today it is simply a part of their national cultural tradition."

"Any use of this and similar cultural holidays by the public schools should have clear educational purposes," said the council, "and should not distract

from the religious meaning which some associate with such holidays."

"The Christmas season may accordingly be recognized in the public school, drawing objectively on the artistic and musical legacy of our society, but such programs should not be used for purpose of religious commitment."

The council concluded that "it is not the function of the public school to be a church or synagogue, or to attempt to do the work of a church or synagogue."

At the same time, it expressed concern that constitutional restrictions on "establishment of religion" should not lead to "what may amount to a prohibition of 'the free exercise of religion' in voluntary activities in the public schools."

TENNESSEE HAS CONSECRATION

★ Dean William E. Sanders of St. Mary's Cathedral, Memphis, is being consecrated bishop coadjutor of Tennessee at the cathedral this Wednesday, April 4th. The Presiding Bishop is the consecrator and Bishop Vander Horst of Tennessee and Bishop Stuart of Georgia the co-consecrators.

NEWARK EPISCOPALIANS CALL ON LAW-MAKERS

★ One hundred and fifty Episcopalians, together with some fifty Protestant members of the New Jersey Council of United Church Women, trekked by bus and car to the state house in Trenton on March 19, on the fifth annual Episcopal legislative caravan sponsored by the diocese of Newark's social relations department. They attended a session of the assembly, talked personally with their local representatives to the legislature, heard two legislators speak at luncheon on pend-

ing legislation, and interviewed Governor Richard Hughes on matters of importance to residents of the state.

The members of the caravan were introduced as a group from the assembly floor by Canon Benedict Hanson, chairman of the department. They observed the introduction of several resolutions, heard a reading of bills to be considered at the current session of the chamber, and chatted with representatives of their home districts after the morning adjournment.

Speakers at luncheon were State Senator Wayne Dumont, Republican, of Warren County, and Assemblyman James M. McGowan, Democrat, of Union County. Senator Dumont commented on bills pending regarding harsher treatment of narcotics pushers, abolition of capital punishment, establishment of wider county programs for treatment of alcoholism, and breakdown of discrimination against employment of persons over forty years of age. Assemblyman McGowan exhorted people of the state to take a greater interest in bills coming before the legislature.

In their afternoon interview with Governor Hughes, the caravanners received a report on measures being sought to meet the disastrous flood damage along the New Jersey shore, including a plan to extend the state's racing season this year, with proceeds to be used solely for storm relief.

CYNTHIA WEDEL TAKES NEW ASSIGNMENT

★ Mrs. Cynthia Wedel, who is co-chairman of the committee on the cooperation of men and women of the National Council of Churches, is to head a committee on new and expanded services on the commission on status of women, set up last year by President Kennedy.

Mrs. Eleanor Roosevelt, chairman of the commission, in announcing the appointment of her fellow Episcopalian, said that the task of Mrs. Wedel's committee will be to study "new and expanded services that may be required for women as wives, mothers, and workers," including such matters as counselling, training, home services, and arrangements for day care of children of working mothers.

Miss Margaret J. Mealey, executive director of the National Council of Catholic Women, will be chairman of the committee on protective labor legislation.

Mrs. Roosevelt said this group "will make an appraisal of federal and state labor laws affecting women, dealing with such matters as wages, hours, and night work to determine whether they are accomplishing the purposes for which they are established and whether they need to be adapted to changing technological, economic and social conditions."

Among other committee appointments announced by Mrs. Roosevelt are a committee on social insurance and taxation to be headed by Sen. Maurine Neuberger (D.-Ore.); a committee on civil and political rights to be headed by Rep. Edith Green (D.-Ore.); a committee on education to be directed by Mary I. Bunting, president of Radcliffe College; and a committee on federal employment which will be led by Miss Margaret Hickey, contributing editor of the Ladies Home Journal.

Mrs. Esther Peterson, assistant secretary of labor and executive vice chairman of the commission, said its committees will be assisted by a small full-time staff and will be able to call on department of labor and other appropriate federal agencies for assistance in research and statistics.

EDITORIALS

Why the Move?

JUST AS CONSTRUCTION of the new Episcopal Church Center in New York got under way an unexpected announcement was made by The Episcopalian, the monthly publication of the Church Magazine Advisory Board, that it was to move its editorial offices.

It is said that this move accords with the action of the General Convention approving an "independently edited" magazine. To the paper this apparently means Independence Square, and the editing is now being done in Philadelphia.

It is claimed that this move would produce economies. This is dubious indeed, since presumably it requires the renting of commercial space in place of space in the Church-owned structure.

Does the editor of the paper claim that there has been, or is likely to be, a threat to his independence in New York? Has this threat emanated from the official agencies or departments of the National Council?

The announcement implies that such Church bodies as the Church Pension Fund, the American Church Building Fund Commission, the Episcopal Church Foundation, and numerous non-official bodies are puppets of the bureaucrats of 281 because of geographical proximity.

Since all this is too absurd, even for The Episcopalian, the real reason for the proposed move must lie elsewhere. Since we are not to be entrusted with a knowledge of the real reason we are left to guess. It is all probably just a matter of convenience for the present editor of the paper, formerly editor of Presbyterian Life, also edited in Philadelphia.

While those who work for the Church should not necessarily be inconvenienced, it would be deplorable if the agencies of the Church have to hop from one location to another at each change in personnel — and we know that editors, too, shall pass away.

The Church Magazine Advisory Board has been poorly advised in giving countenance to this

move. It should bestir itself and come up with the sound advice to return to New York.

We are certain that there will be a nice spot for the editor in the Episcopal Church Center, and we will fight to the end for his independence.

Where the Money Goes

THIS, from the New York Times, you can set to music if you like, using that old ballad, "That's Where my Money Goes." It used to be, you may recall, "To Buy my Baby clothes, to Keep her in Style" but it ain't any more. The figures, incidentally, are over a year old so add a few billion to bring them up to date.

The world is spending \$14,000,000 an hour — on arms and armies. The United States and the Soviet Union together spend about 73% of the total — \$88,000,000,000 a year.

The cost of the arms race is about \$40 a year for each man, woman, and child now living.

If the world were to pool this money for peaceful purposes, the average annual cash income of 1,200,000,000 people who make less than \$100 a year could be more than doubled.

Adequate housing could be provided for 240,000,000 families in under-developed nations. In some places houses are being built for as little as \$375 to \$500 each. The money goes for material only.

The hungry among the world's three billion people could be fed, and the sick provided with medical care.

An absolute end to the arms race would release the constructive energies of at least 15,000,000 men now in training to kill each other.

This, however, does not tell the whole story. One of the world's rules-of-thumb is that at least four men must labour to keep one soldier armed, fed and supplied.

Thus an end to the arms race would enable 75,000,000 men to turn to peaceful tasks.

The United States is spending more on armaments than any other nation — \$46,000,000,000 a year for missiles, manpower, tanks, guns, ships, atomic explosions and military aid to allies.

WHAT SHOULD A MINISTER BE CALLED?

Call Me Father or Friend

By Joseph Wittkofski

Rector of St. Mary's Charleroi, Pa.

A WISE BISHOP once remarked that, usually in the Anglican Communion, a priest is rarely called Father until his people are convinced that the title is deserved; and frequently when a minister of the Church seeks to force the use of Father, he finds himself in trouble.

At various times and in different places, the clergy of the Church have been given differing appellations. For many generations, the Anglican Communion followed the Continental European custom. A diocesan priest was called by a name which was equivalent to Mister while religious order clergymen were commonly designated as Fathers. In the United States, however, due to the widening influence of the Irish tradition, all ministers of the Latin Church eventually gained the title of Father. This accidental development was to produce many important implications.

Nearly twenty years ago, when the writer became rector of his present parish, the congregation had just passed through one of those unhappy family squabbles about churchmanship which, from time to time, plagues our Church. On my first Sunday in the parish, I told the congregation that all were free to address me as they wished. Among themselves, I said, they could call me stick-in-the-mud if this brought them closer to God and nearer to heaven. But I insisted that when my people discussed me with their Roman Catholic friends, I should always be called Father.

I had, two decades ago, recently come from a Roman Catholic environment. I knew that, as a result of Latin sociological influence in the United States, the word Father had become inseparably associated with historic priesthood. Only a real priest could be called Father and this word, in its religious usage, could not be applied to one not a priest. Following the condemnation of Anglican Orders by Pope Leo XIII, when a Roman

Catholic referred to an Episcopal minister as Reverend, he was performing an act of faith for which some condign merit could be expected.

When, therefore, a Roman Catholic refused Father to an Anglican clergyman, he was, in view of the established American tradition, denying the validity of Anglican ordination. Against this background, the Anglican minister can hardly escape the obligation of bearing witness to the reality of his priesthood. In the field of communication, if the denial of the title Father also carries a denial of the validity of holy orders, then the honest priest of the Church must firmly insist upon what affirms the reality of his apostolic calling and ordination.

Roman Catholic Dogma

ALTHOUGH IN OUR TIMES, there were some solid rumors that Pope Pius XII personally rejected the Leonine condemnation of Anglican orders, yet, during the pontificate of this Pope, Roman Catholic dogma probably reached the high-point of its theological intolerance. Symptoms of this narrowness can be seen in the lengthy prenuptial oaths required of those seeking matrimony, in rulings against saying prayers with Protestants, and in legislation against attending bridal showers when a former Roman Catholic is involved in the impending nuptials.

The unbendingness of Pius XII, with some exception, was generally accepted by the Latin Communion. Much literature, completely lacking in Christian charity, was to be found in the track-racks of Roman churches. A favorite whipping-boy was the question of the validity of holy orders in the Anglican Communion. More and more, when Roman Catholics refused Father to the Episcopal clergyman, they were publicly manifesting their disbelief in the reality of Anglican priesthood.

In some Latin circles, however, the constricting intolerance of that Church was greatly resented. Not long ago, a Roman priest, who had been in the Eternal City when Pius XII died, spoke with the writer. He said that in many Roman Catholic circles, putting it mildly, a mighty feeling of relief was experienced because the uncompromis-

ing regime had come to its end. For the Anglican, however, the battle is not finished since many influential appointees of Pius XII still hold high office. The present Pope seems to be making efforts to reverse the direction of the theological current in the Roman Communion. Possibly, as a result of the obvious charity of Pope John, the Anglican clergyman more frequently is now called Father by Roman Catholic people.

Apart from the Roman situation, although The Book of Common Prayer requires on occasions that the bishop be addressed as "Father in God," some Anglicans, especially if they have been conditioned by an Evangelical influence, believe that the "call no man your father" of Matthew 23:9 excludes that name for clergy. Actually, our Lord himself often spoke of the paternal parent as father. Both Jesus and St. Paul referred to the spiritual paternity of Abraham. When the same Apostle writes of Timothy as his son, he is putting himself in only one particular relationship.

Call Me Friend

SEVERAL YEARS AGO, the writer conducted a mission in a small West Virginia community. A member of the parish there sought spiritual counsel. Upon meeting, she said, "Mister Wittkofski, I hope that you do not object to being called this since I solemnly promised a former bishop of this diocese that I would never address a minister as Father." I startled the woman when I replied that I did object. I pointed out that if she felt the Bible did not allow Father, neither did it permit Mister since master, in our language, is the diminutive for mister and Matthew 23:11 forbids the use of master-mister. After looking for the passage in her Bible, the woman was really confused. She asked what she might call me. I answered that, in view of her inner feelings, she might imitate the example of our Saviour (John 15:14-15) and call me Friend. This was completely satisfactory and we soon became friends indeed!

Viewed against the whole Bible, the "call no man your father" passage, refers, as the scripture scholar knows, to the use of father in the very special sense of primogenitor. Some modern dictators, in seeking to be called fathers of their peoples, have been guilty of the idolatry which seeks to deprive the Creator of his proper role in human affairs. On the other hand, when the word Father is used in the sense that St. Paul conceived the paternity of the ministry with

reference to the Christian congregation (Galatians 4:19), the disputed title is not only allowed but almost required by Holy Scripture.

The minister, urged by the charity of Christ, however, will never permit titles and other unimportant external matters to interfere with the growth of grace in a human soul. Always remembering that each personality has been conditioned by education and environment, the priest of the Church must be ready to accept anathema if such is required for the salvation of those entrusted to his care.

Following the example of the Apostle, the minister of Christ keeps in mind that his function, within the Church, requires the "travail in birth again until Christ be formed" in all the members of his congregation. Although his ministerial role is truly one of paternity in Christ, the chief emphasis is not upon fatherhood but always upon the formation of Christ in people.

Reverend is OK

By R. A. Weatherly

Rector Emeritus, Grace Church, Kingston, Pa.

MY SECRETARY LOCUM TENENS (I also am locum tenens) writes and speaks of me as reverend. She is an intelligent and fine woman who follows the use of the word according to habits of people in Pennsylvania, the midwest and other sections of America. College professors, politicians, judges, writers, actors say "Reverend Smith". Some dictionaries as the ubiquitous Thorndike-Barnhart place the stamp of approval on the expression. Its use increases and cannot be stopped. Reverend comes from re-vereri, to be awed, respected, honored. One cringes when he first hears the word applied to him but after a while recognizes that it is intended by those who speak on television or stage as a distinctive term of honor, unless used by characters in Rain or the dives of Newport, Kentucky. Purists must capitulate eventually, the word is well entrenched.

Preacher is ordinarily used by many Southerners referring more to the person than to the sermons of the clergyman. Domine with awful implications is Scottish; so perhaps is Parson, used in New England to refer to the person of importance in the town, now out of style for good reasons. Padre is the use in clubs, the na-

tion's services, for a chaplain or just for coziness. Pere, Pepe, Father are universally used forms, misnomers of course, but showing respect and affection; they should have no ominous meaning.

Minister is not a popular term, for it signifies a servant; who wants to be a servant? Of course there was One Pastor or Shepherd does have logical and liturgical sense; we have borrowed much from the Lutherans — why not this fine title?

Courteously avoiding the dubious word Reverend, some polite strangers greet me as Doctor—my friends who know me too well would not do this. For doctor stands for a learned teacher as everybody knows. How by any quirk does it happen that we apply this word to our heterogeneous healers of body, mind and soul?

A recent article reminded us that primitive physicians developed from barbers who cut beards and hair, pulled teeth and gave physic; his totem pole still indicates blood.

All Kinds of Doctors

DOCTORS ARE PAID now, in China to keep the patient well; in this country to care for the feet by pulling toes and fitting shoes as he pulls your leg and pares your corns. Another school corrects the spine; another the bones in general; another massages. Once there were two orthodox schools of medicine: one gave the sick some of the hair of the dog that bit them; some gave a counter-irritant. The homoepaths and allopaths are now united. Until about 1800 some schools prescribed heat; others water: the adventurous Gil Blas used both means as cures and to fill a cemetery in which he had invested at Salamanca. Bleeding was used by lancet and leech: George Washington was apparently one of the thousands who died as a result. Ignorance of germs, of cleanliness, of the efficacy of biotics lasted until recently. Of course herbs had been long known, and were bases of drugs of beneficent quality.

The Right Reverend John Ward once told me that he was appointed by Governor Fisher to meet in Philadelphia with representatives of varying medical groups to work out a system of ethics and of educational requirements for legal physicians. There was much talk; and no action.

For there are fake doctors and fake medicines as there are charlatans in all professions. Peruna was a favorite tonic for total abstainers; Lydia E. Pinkham presumably answered letters inquir-

ing about correct use of her compounds for women fifteen years after her death. Dr. Pierce's Pleasant Pellets gave a shot in the arm to the economy of Buffalo as did Swamp Root to Binghamton. Their successors are bought by millions today as vitamins, panaceas, for our poor organs unblushingly exposed. Diets like the honey I enjoy come from Vermont; Battle Creek's. Adventists furnish us with hay and cereals. At breakfast I consume the same food as my neighbor's cows. Charles Post, who made a fortune from a substitute for coffee and grain dry products, died very early, is honored by a college.

The entrails of birds were consulted by medicine men of Troy and of Greece; contemporary Jews as Saul visited mediums in caves. Such practises are not condoned by modern physicians. But they flourish in hex usage. I have known parishioners who believed in occultism, who sought astrological guidance, believed that half an onion properly hexed would cure a serious burn.

Others have tolerated theosophy as did H. G. Wells and Bernard Shaw, who for a while sat at the feet of Mme. Blatsky and Anne Besant. One woman prescribed yogi for arthritis — holding one's finger alongside the nose in a long mental vacuum. A spiritualist woman late in life married an Episcopalian saint, patient and gentle. Once when she was ill she informed me that she feared her husband who did not believe in 7 planes would not be with her in heaven. Stifling the temptation to say that he would undoubtedly be relieved, I assured her that as far as I knew he would be high in paradise, gently suggesting that she might reform some devious ways, lest she be disappointed at her destination.

Mrs. Mary Baker Eddy in her long adolescence and first marriage turned to Dr. Baker in her imaginary illnesses and aroused his profanity. He was her second husband; after her third she found Dr. Phineas P. Quimby fascinating, extracting (it has been proved) many of that worthy's ideas. In time she was known as a healer; then as Mother, assuming virtues described by Mark Twain in a little-publicized book of his concerning her veracity.

As for reverend doctors, all of us know men who have bought the degree in one way or another. Bishop Talbot got one for fifty dollars for one of his parsons, telling me so with some reserved amusement.

Many years ago near Fayetteville, N. C., I was

in the congregation of the Reverend David Fairley, for fifty years and more the beloved, scholarly, minister in two small churches of Scotch Presbyterians. His was a face of intelligence enlightened by prayer, a benediction. He read a fresh sermon each week to his respectful congregation. When he was asked to accept a doctorate, — this happened several times, for he was widely esteemed, he said:

"I am David Fairley, your minister; your friend. That is enough."

I know a man whom the term doctor honors because of his courage.

I have neither brains nor courage.

Therefore it is refreshing when I approach my golf course to hear across the fairway the voice of my Polish friend in cheerful greetings: "Hi ya, Rev.!"

ECUMENICITY AT THE GRASS ROOTS

By Charles F. Rehkopf

Archdeacon of Missouri



Archdeacon Rehkopf

FOR MANY YEARS the diocese of Missouri of the Episcopal Church under the leadership of its bishops, has exercised a strong position in ecumenical affairs in St. Louis and in Missouri. This leadership probably first became evident in 1909 when Bishop Tuttle helped to organize the Metropolitan Church Federation of St. Louis and served as its first president. Several Episcopalians have since occupied the same office, the latest being Bishop Lichtenberger. Many churchmen serve the Church Federation as board members and commission chairmen.

The diocese has felt there are other areas of cooperation to be explored also. The most concrete of these areas is a developing joint relationship with Presbyterians. In 1947 Bishop Scarlett proposed that St. Luke's Hospital, in operation since 1866 as a Church-connected institution, become a part of a proposed Protestant Medical Center. Plans for this Center fell through, but a part of the proposed plan did materialize — that of extending the sponsorship of the Hospital

to the Presbyterians. Bishop Scarlett announced this proposal to the diocesan convention in 1948 in these words:

A year or so ago the board of directors of St. Luke's Hospital made a proposal to our Presbyterian friends, which has the unanimous approval of the clergy of the diocese and of the diocesan council. We suggested that instead of building another small private hospital of their own the Presbyterians merge with the Episcopalians in carrying on and extending the work of St. Luke's Hospital. We proposed to offer them equal and joint control of the hospital, unconditionally. We were moved to do this for two reasons. In the first place, many of us believe profoundly in Church unity. We believe that the union of Protestantism is necessary and inevitable, and is rapidly being hammered into being on the anvil of events. The Presbyterian Church and the Episcopal Church have made advances toward organic union

on the national level. Since it has faltered somewhat on that level, let us further it on the local level. As a matter of fact, in this city the feeling between the Presbyterian Church and the Episcopal Church is such that if it were left to our decision we could have Church unity overnight. Indeed, if it were to our decision we could have Church unity on a much wider basis. But in this particular instance we believe that engaging in a common enterprise such as St. Luke's Hospital will bring the two Churches closer together and will be a step in the desired direction.

St. Luke's Episcopal-Presbyterian Hospital is now jointly sponsored by the diocese of Missouri of the Episcopal Church, the Presbytery of St. Louis of the United Presbyterian Church and the Presbytery of St. Louis of the Presbyterian Church U.S. It is managed by a board of directors elected by and representative of the three communions. The Bishop of Missouri is always to be one of the representatives of the Episcopal Church.

Joint sponsorship has broadened the base of support of the hospital and has more than doubled the number of interested persons. What had been formerly a well-run but small private hospital is now a well-run middle-sized general hospital able to care for almost any patient. Much new building has been accomplished and the physical plant is now worth about five million dollars more than it was ten years ago. The three communions jointly share in an annual offering each spring (called St. Luke's Sunday) for the support of the full-time chaplain and charity work. The present chaplain is the Reverend Joseph T. Swift, an Episcopal priest, who has the assistance of a part-time Presbyterian minister. Joint sponsorship on the part of the three Churches has been a success.

Thompson House

TWO YEARS AGO BISHOP CADIGAN, then still very new in the diocese, suggested sponsorship of the diocesan retreat and conference center, Thompson House, in Webster Groves, be enlarged to include Presbyterians. This is an institution occupying property of which the Bishop is trustee under the will of Frank C. Thompson. Its program includes not only retreats and quiet days of the classical form, but also a wide variety of conferences, conversations,

colloquies and examinations of the current scene and culture.

With the approval of the council of the diocese the presbytery of St. Louis, was invited to enter into conversation looking toward joint-sponsorship of the house. The invitation was accepted, conversations took place, and in October, 1960, an agreement was signed whereby management, operation and program are now the responsibility of a board of managers elected by and representative of presbytery and diocese.

The agreement for joint sponsorship came in time for both communions to share in the arrangement whereby the Thompson estate in Webster Groves was exchanged for a larger, more attractive and better located property in west St. Louis county. This exchange took place in November, 1960, and cost of developing the property has been shared by both Churches. Nearly \$100,000 has been spent in the past year in construction of additional buildings and remodeling of a large dwelling for use as a conference center.

Programwise the joint arrangement has meant far greater use of the facilities. Many conferences are jointly arranged and sponsored — theological examinations of American culture, seminars on Christianity and communism, retreats for men, for women, for couples, a theology of personal existence as reflected against the Church Year — and have appeal for members of both Churches. Other events are planned for and will be attended by members of one Church or the other. Warden and program director is Canon Standrod T. Carmichael, who is assisted by a committee of leaders of both denominations.

In some ways the relationship is still an exploratory one, but it is important to note that even though the original agreement was to be re-examined at the end of one year, no one thought to invoke this clause in October, 1961.

In his address to convention in May, 1960, Bishop Cadigan said:

We are exploring the joint use of our retreat house and conference center. Under the terms of the Thompson bequest, the Bishop of Missouri is sole trustee of Thompson House. But I hasten to say that this bishop would never act unilaterally in regard to any major changes affecting Thompson House. The diocesan council, the parochial trust fund, the board of Thompson House,

the chancellor, and the standing committee would serve as councils of advice.

If it seems feasible to us and to the presbytery, we would commence in October a mutual operation of Thompson House, on an exploratory basis for about one year. At the end of that period, each Church would be free to withdraw or consider further involvement. I want to say quite frankly that I am very much in favor of the idea. On the basis of an exploratory idea, I cannot believe that there is anything to lose. To me, the symbolism of the idea is the signal thing. No doctrinal or theological question is at stake, and the ecumenical principle is the heart of the matter Under the proposed plan, each Church would hold its own conferences, as well as sharing in the programming of others. It has been said that the merger idea indicates that Thompson House has failed. To the contrary, in my mind it spells success. The predicament of our times is dire. Either the Christian world begins to think and plan and work together, always with a respect and a knowledge of the others' theological positions, or we may all be disintegrated into fine atomic dust. The time is now. Working, thinking, and praying together may well be the logical beginning of the coming great Church.

So successful has been the exploratory year that both Churches have now invited the presbytery of St. Louis, Presbyterian Church U.S., to enter into the cooperative arrangement, thus making it a tri-partite one, as is St. Luke's Episcopal-Presbyterian Hospital. The invitation is expected to be accepted.

In his 1960 address to convention Bishop Cadi-
gan also said:

At this present time we are holding conversations with the United Presbyterian Church in our concern for the aging citizens of our jurisdictions. Both of us are small Churches numerically and the scope of this problem is not only very great, but ever increasing. It is perhaps too early to say what may be the end results, but they may be startling in terms of advanced and exciting approaches in the care of the aging. It is altogether possible (I speak advisedly), that it may be our privilege to pioneer with a plan that could gain national attention.

This message was answered by convention with the appointment of a committee to carry on

the conversations. In May, 1961, approval was given to the formation, jointly with the United Presbyterians, of a corporation to operate facilities for the care of aging persons and to carry on research into programs for the aging. The corporation has been formed — The Episcopalian-Presbyterian Foundation for the Aging — and has already contracted for the purchase of a moderate-sized residential hotel in St. Louis for use as a home for retired persons. The board of directors consists of equal numbers of members of both Churches.

The newest area of cooperation is social welfare. Since 1911 the Episcopal Church has maintained in north St. Louis a settlement agency known as Grace Hill House. The Presbyterian Churches have had no work of similar nature, but in recent years have strengthened their neighborhood work in a number of inner-city congregations and recently have added to the presbytery staff a director and a social worker. The Presbyterian director and the Episcopal agency are now working together, seeking to pool resources and experience in order to strengthen the work of Church and agency.

Ecumenical Parish

A NEW DEVELOPMENT, not limited to either diocese or presbytery, but shared by parishes of both and by several Churches of other denominations is "West St. Louis Ecumenical Parish." Here a group of churches in the same geographical portion of St. Louis, facing similar problems and challenges as their neighborhoods change radically, have banded together to strengthen each other, to take common counsel, and to face the future together.

New Development

ANOTHER AREA OF COOPERATION is still in discussion stage, but if consummated will see the two communions sharing in an entirely new program in a section of the city of St. Louis that is at once its oldest and its newest residential area. The earliest settlement in St. Louis was in 1764 near the Mississippi River. As growth carried the city's population progressively westward the older portion became commercial and eventually decay set in, decay that only radical surgery could correct. City, state and federal governments have cooperated; the land has been cleared; and now a national park, the Jefferson National Expansion Memorial, occupies the site. At one corner stands the Old Court House, scene of the original Dred Scott trial; at one end stand the old Roman Catholic Cathedral; and crowning

the whole will be the stainless steel arch designed by Eero Saarinen.

A developer has acquired a large strip along this Memorial and is planning to erect apartments and facilities for 2,700 persons. The Memorial is expected to attract visitors to a total of perhaps 3,000,000.

Scene of St. Louis' earliest settlement, only one church remains in the area or near it, the Old Cathedral. The nearest Protestant church is the Episcopal Cathedral, 3,500 feet west. A committee of the Metropolitan Church Federation has worked for more than a year on several ideas for providing a religious ministry to the area. The developer has indicated his interest in erecting a church or a chapel. Latest information from the committee is that Episcopalians and Presbyterians seem the most likely to sponsor this ministry. Both have indicated their interest in pursuing the subject. In the minds of leaders of both communions the ministry would concentrate on counseling, and weekday services for the 100,000 persons who work within walking distance of the Memorial; but would offer also Sunday services for the residents of the development. One feature of the chapel to be erected for these uses would be a museum calling attention to the contributions of Protestants to the life and culture of St. Louis.

FOR MANY YEARS the Metropolitan Church Federation has had a comity commission whose duty it has been to encourage cooperation among the various denominations in the placing of churches. For many reasons this has not been an effective agency. Three years ago the then executive secretary of the presbytery of St. Louis proposed the comity commission be abolished and a department of research and planning be set up with an adequate budget. He further proposed that his presbytery initiate the study of adequate support for this department and pledge itself to underwrite a portion of the annual budget. The presbytery did accept his suggestion and the other major denominations involved in the Federation followed the example. The result has been a completely staffed department with an annual budget of \$20,000 contributed by a foundation and seven denominations. Executive director is a Methodist clergyman. Chairman of the department is the archdeacon of the Episcopal Church. In less than two years the department has made a real contribution to Church planning and is consulted by subdivision and city planners continually. The several

denominations supporting the department are loud in their praise of the joint effort, for all are discovering the value of doing together what singly could not be done alone.

Last spring the clergy of both Presbyterian Churches and the diocese of Missouri joined in an exploration of burial practices. On a given Sunday two congregations of each were asked to remain after the main morning service and fill out questionnaires relating to their attitudes on funeral practices. Such questions as: "Where do you prefer that the religious service be held?" "What is your preference about music?" "How much do you expect the funeral will cost?" and "What type casket do you prefer?" were answered by a total of 1,044 persons.

The clergy of the three denominations were asked to answer a similar questionnaire. Then, jointly in session the clergy met to explore the tabulated results of the study. Further education of the laity as to the theology of death is indicated.

PRESBYTERIANS AND EPISCOPALIANS have begun conversations in still another area. Not content with mere cooperation in fields of social concern they have begun to explore the "things that keep us apart." Clergy of both communions have twice met together to look at schemes of Christian unity. Both conversations have taken place in the spring of 1961 at Thompson House. During the first meeting consideration was given to the invitation extended by the United Presbyterian Church to the Protestant Episcopal Church to join in an invitation to the United Church of Christ and the Methodist Church to discuss possible merger of the four communions. This stemmed from the so-called Blake-Pike proposals. It was quickly discovered in this meeting that the proposals are similar to the Lambeth Quadrilateral and that general agreement could be had on three of the points.

So the second conversation was devoted to a consideration of holy orders and order. No minutes are being kept, no resolutions adopted, and no statements are made to the public. But the conversations are continuing with the conviction that God intends all Christians to be one in the faith.

It is a basic conviction of leaders of both communions that if Christian unity is ever to become a fact the ground work must be laid at the grass roots. Episcopalians and Presbyterians in Missouri feel they are beginning the ground work.

Froggie Reports to Parishioners On his Health and Fallouts

★ What's happened to Froggie, we are sometimes asked — Froggie being the Rev. E. A. de Bordenave, rector of Johns Parish. Middleburg, Virginia. The answer has just reached us in what is called Parish Postal, reproduced here because it answers the question and more particularly because we like the relationship between pastor and people that it demonstrates.

Dear Parishioner:

This isn't a "Parish Postal" — but a personal word from me to you. My first word is one of deep gratefulness for cards, phone calls, messages of cheer and love, and for your generosity. All have meant much to me and I not only thank you but I thank God for you.

Since so few seem to know what has happened to me I'll give a brief report. Last October a stone was blocking the exit from my left kidney. A kidney has to have an exit! So they cut the stone out. All seemed well until it was discovered that scar tissue had formed in a way that effectively blocked the exit. Two attempts to puncture the scare tissue were made—both unsuccessful. So they had to operate again to remove the scar tissue. This required a new connection between kidney and bladder — a neat bit of plumbing, you must admit! Until that new connection is certain to work a temporary exit was necessary. They made this by running a plastic tube from inside the kidney to the outside of me. Its still there. It works but it hurts — varying from constant discomfort to occasional acute pain. I go for more tests Mar. 16 and my most fervent hope at the moment is that they will

find that the kidney can exit in the old-fashioned way and that they can take this plastic tube out of me. (They did it last Monday —am ok but weak).

Meantime, my physical weakness is both surprising and frustrating. I keep thinking I should be out and going. I've tried — but found that I just fold up — so far. I'm forced to "Take it easy".

So, I'm not planning any special Lenten program. You plan your own. Sunday services will continue as usual and I'll be there soon as I can. Meantime, know that I love you.

Froggie — (or, if you prefer,
E. A. de Bordenave)

While on the subject of Froggie, we add the following by him which he calls "Some Thoughts after a two day meeting of a Seminary Board of Trustees Discussing whether or not to Build a Fallout Shelter."

It goes without saying
(among some of us)
That Christianity
Is more than Episcopalianism
Or even Anglicanism
Or even Christendom
It is Christ
Moving in and though
And in spite of
Man
Whatever religion
People profess
To believe or not to believe
It is still
Christ, Immanuel
Moving, exciting, inciting
Men to come alive —
To discover the stuff
That becomes the means
For men to end
Humanity

It matters not the means
The when
Nor who survives
(the only occupation
will be undertaking —
Burying the dead)
Meantime we survive
Consecrated, ordained
Or otherwise committed
To the Christ
Who moves, excites
And dares us to become men
Named in His Name

All of this originates
After these days
Of aw-ful contemplation
With loving people
Seeking Christian ways
Of surviving extinction
For faculty
Student body
Their children
And their kith and kin
They're Episcopalians
And white
And belong —
But what if strangers pour in
How can we be sure
They're Episcopalians
And white
And belong

In the name of Christ
Can we say
To hell and death with them?
If so, who'd survive within?
Soul-shriven
Imitations of men

"But maybe we'd have saved
Ten priests of the Church"
Could Christ use such men?
Even to bury the dead?

A trustee is a fiduciary
With responsibility
For students
Their wives and children
Also the faculties
But what about the other people
Who might crowd the hole we'd dig

I confess I'm sick
Its not the body that bothers me
Its a sickness in the core of my
being

FLEMMING URGES MORE RELIGION ON CAMPUS

★ Arthur S. Flemming, president of the University of Oregon — who stood up to the rabid-right there (3/29 issue) — told the members of the Oregon education association that more religion could be taught in schools without violating separation of Church and state.

He said that "the line separating Church and state must not be crossed," but added, "to avoid controversy we don't even approach this line."

Flemming, a Methodist and former secretary of the department of health, education and welfare, said the Bible is "fundamental to the study of western civilization."

He said schools can "study the Bible without violating our basic concept of separation of Church and state."

NEW YORKERS HEAR ABOUT ASSEMBLY

★ The Presiding Bishop was among the speakers when 250 clergymen of the diocese of New York took part in a day for the clergy on March 27th.

Bishop Lichtenberger spoke on his impressions and experiences at the assembly of the World Council of Churches in New Delhi. Also speaking were two other delegates to that meeting, the Rev. James W. Kennedy, rector of the Church of the Ascension, and Clifford P. Morehouse, president of the House of Deputies.

NOW ITS JAZZ SERMONS IN CHURCH

★ A large congregation at the Presbyterian Church of the Master in New York heard an unusual Sunday "sermon", an adaption of a night-club act by a jazz singer and composer.

He was Oscar Brown Jr., who sang eight songs for the congrega-

tion with commentaries to show that "whether seen from the tavern or the temple, it is the same world that we are all passing through."

Following the service, the Rev. Eugene S. Callendar, minister of the church, said the program had been received well by most of the congregation and that there were "people here today I had never seen before."

Callendar explained he had accepted Brown's offer to appear at the church because "a great reason the enlightened church is failing to attract all levels of society of the ghetto community is that its message and music are foreign to this generation."

Brown wrote most of the songs he presented. These included "A World Full of Grays", which told of a man who finds no easy distinction between black and white and realizes that life has "too many choices."

In a song about children, the singer expressed the hope for a better world for the younger generation.

GREGORY MALETTA JOINS STAFF AT 281

★ The Rev. Gregory D. M. Maletta of Quincy, Mass., becomes associate secretary on May 15th for care of the aging in the National Council's division of health and welfare services. He has been director of the Protestant social service bureau in Quincy since 1944,

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where he emphasized work with youth and the aging and also mental health work.

He succeeds the Rev. Herbert C. Lazenby Jr., who is now head of community services in the diocese of Olympia and director of social relations.

FACULTY EPISCOPALIANS HAVE CONFERENCE

★ The Rev. Clifford Stanley, professor of theology at Virginia Seminary, headlined a conference of faculty Episcopalians from colleges in upstate New York, held at Hobart College, March 31-April 1.

He gave several addresses on the theme "The Christian Understanding of Man", with each talk followed by discussion.

ROBINSON NEW DEAN AT BUFFALO

★ The Rev. Harold B. Robinson, now rector of St. Paul's, San Diego, Calif., becomes dean of St. Paul's Cathedral, Buffalo, N. Y. on June 1.

WHAT — NO INFLATION IN PHILIPPINES?

★ The young adult group of St. Luke's, Jamestown, N. Y. provided a scholarship for a boy attending Easter School, Baguio, Philippines. The \$36 will cover tuition and board for six months.

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ARCHITECTURAL VAUDEVILLE

★ Dean Samuel H. Miller of Harvard Divinity School warned against "architectural vaudeville" in the nation's churches.

"Just as there is an embarrassing lot of religious insanity in America, so there is similarly a great deal of "architectural vaudeville of what should be religious sanctuaries," he said.

Miller added that much of what is wrong with church architecture is due to contemporary confusion both in faith and in the arts.

"There is such a jumble of forces from tradition and revolution that everything man does tends to oscillate between imitations of the past or novelties which brashly deny it," he declared.

He spoke at the national conference on church architecture

sponsored by the Church Architectural Guild of America and the National Council of Churches' department of church building and architecture.

He advocated a style of church architecture which would create a sense of wonder. A church, Miller said, should be a space set aside for sacred purposes, framed so as to "release its inner meaning and make us see its powerful, awesome, healing beauty."

Another speaker, the Rev. Lars Ridderstedt, director of the department of church architecture and art for the Church of Sweden, blamed the average church building committee for the state of church architecture in America.

Trained architects and designers, rather than church members with no previous expe-

rience in this field, should be on the committees, he said.

While new churches in America are generally inferior to those in Germany and France, Ridderstedt said there are some outstanding examples of church architecture in this country.

As examples, he cited the Massachusetts Institute of Technology Chapel in Cambridge, Mass.; the Chapel of the Unity Church of Truth in Seattle, Wash.; the Air Force Academy Chapel in Colorado Springs, Colo.; and St. John's Abbey in Collegeville, Minn.

James L. Leitch of New York told the conference delegates that churches should not get so involved in building programs that they forget their primary Christian mission of service and witness.

For Your Support --- Our Thanks

The eleven seminaries of the Church listed below express thanks to all in the 4,953 parishes who participated in the 1961 Theological Education Sunday offering which amounted to \$631,408.82. Once again a new record has been established; this figure represents an increase of \$51,000 over the amount reported for 1960, and, hopefully, a bright promise for 1962.

The seminaries and the students in these schools are grateful beyond words for this evidence of concern and for this investment in the future of the Church.

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ARMS-INDUSTRIAL HIT BY QUAKERS

★ A report to the Philadelphia yearly meeting of Friends charged that American foreign policy is dominated by a "military-industrial complex" which makes a peaceful solution to the cold war seem impossible.

"This complex," the report said, "has achieved such vast political influence in our entire society that huge appropriations for armaments are approved with hardly any debate, while adequate support is denied to our services for health, education and welfare."

It declared that the "sensationalism of much of our press and television, moving from one crisis to another, seeking increased sales and profits, has materially enlarged support for military appropriations."

"We have become so absorbed with fear and the illusion of military security that we have much too often lost sight of what should be our purpose — to help bring peace, health, freedom and justice to all mankind."

The report urged support of the United Nations and "patient negotiation to resolve the issues of the cold war . . ."

IT HAPPENS EVERY DAY

★ Those post office notices once supplied free on address changes now cost ten cents.

Most weeklies run notices telling their readers that four weeks is required to change an address, and that both old and new address should be sent. The

Witness does it faster than that but we should be allowed two or three weeks.

Here is an illustration of what is happening: a subscriber in Texas moved but did not bother to let us know. A post office clerk notified us three times in March about the change of address — cost to us 30¢. Multiply this for a few hundred subscribers and you can see what it is doing to us.

So — please — when you are to move just send a postal which costs you three cents, giving your old and new address, and we will make the change promptly.

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Unity, has been named executive secretary of the division of Church and community studies, Presiding Bishop Arthur Lichtenberger announced.

The division will concern itself with such problems as divorce, delinquency, alcoholism, mental illness and the difficulties presented by urban living.

Lassoe is currently director of the national association of inter-group relations officials, an organization for workers in the field of racial and cultural relations.

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ST. PAUL'S CHAPEL

Broadway & Fulton St.

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

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

ST. LUKE'S CHAPEL

487 Hudson St.

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

ST. AUGUSTINE'S CHAPEL

292 Henry St.

Rev. Wm. W. Reed, Vicar
Rev. Thomas P. Logan, (Prest-in-charge)
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ST. CHRISTOPHER'S CHAPEL

48 Henry Street

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

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- NEW BOOKS -

By Kenneth R. Forbes
Book Editor

These Forty Days Twenty-one Anglicans. Morehouse-Barlow. \$2.50

It is usually considered a poor bet —any symposium of meditations on a special season — like Lent. A meditation properly so called has the intimate mystical quality which is created by the communication of the individual with his Master. However, this book seems to be the exception which proves the rule.

The twenty-one Anglicans whose sermons or counsels are printed here have succeeded in creating a co-operative meditation with the fact of Lent as its subject and impetus. The present Archbishop of York starts it off and our own Presiding Bishop follows with Joost de Blank, Archbishop of Cape Town clarifying the meaning of Lent.

It is a thoroughly readable book and helpful for Passion-tide.

The Meaning and Message of Lent by Eugene R. Fairweather. Harper. \$3.00

This is an ambitiously thorough-going book about the Lenten season and how to observe it. The author has divided it into four parts: "Good News", "Sacred Signs", "Sacred Seasons" and "Victors". His first chapter, called "The Human Mystery of Life and Death", is an attempt at a study of death from a psychological viewpoint and, to the average reader, is difficult to understand and neither comforts nor enlightens.

This is followed by "The Divine Mystery of Death and Resurrection", which stays close to St. Paul's interpretation. "Sacred Signs" is, of course, a treatment of baptism and the eucharist, simple and well done.

The rest of the story is a whole-some description of the ideal Christian life and its nourishment on special days and seasons. It is a book to be used with an eye on the

table of contents, dipping here and there where you will find, perhaps inspiration, certainly important information.

Approach to Calvary by Hubert van Zeller. Sheed & Ward. \$2.95

This is a unique and spiritually helpful book. As a whole, it is a penetrating essay on the nature and meaning of suffering; why it is universal in human life and how Christian disciples can understand it in the light of the Master's passion. To illustrate this basic fact, the author has divided his essay into fourteen chapters, even as the "Via Crucis" has its fourteen stations, and each chapter is interpreted according to its peculiar part in the Lord's passion, from the "condemnation" before Pilate to the "waiting" and "epilogue" after the death and Resurrection.

Each of the stations is illustrated by a full-page photograph of impressive wooden statuary.

Heart in Pilgrimage by Reginald Cant. Harper. \$2.50

This is the publisher's book for Lent and consists of a careful study of Christian prayer in all its forms, from penitence, forgiveness, meditation, liturgical prayer to the public prayer in the congregation of a community.

In the chapter on meditation and Bible reading the author gives a useful and detailed program of scripture reading and simple suggestions on how to meditate. Written for all those — and their name is legion — who need elementary instruction in the realities of Christian worship, private and public. The author is canon and chancellor of York Minster, England.

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The Metaphysics of Love by Frederick D. Wilhelmsen. Sheed & Ward. \$3.50

This is a small book, written by a philosopher for philosophers. Those readers whose thinking is seldom in a philosophical channel will find the text extremely difficult. It will, however, be worth his effort to read enough of it to realize that the author's dominant conviction is that man can free himself from his present worship of material force and physical bigness only when he comes to realize the transforming power of love.

It is a curious fact that several well-known philosophers, theologians and analysts of world affairs have just now put into print their convictions about love which agree basically with the author of this book.

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