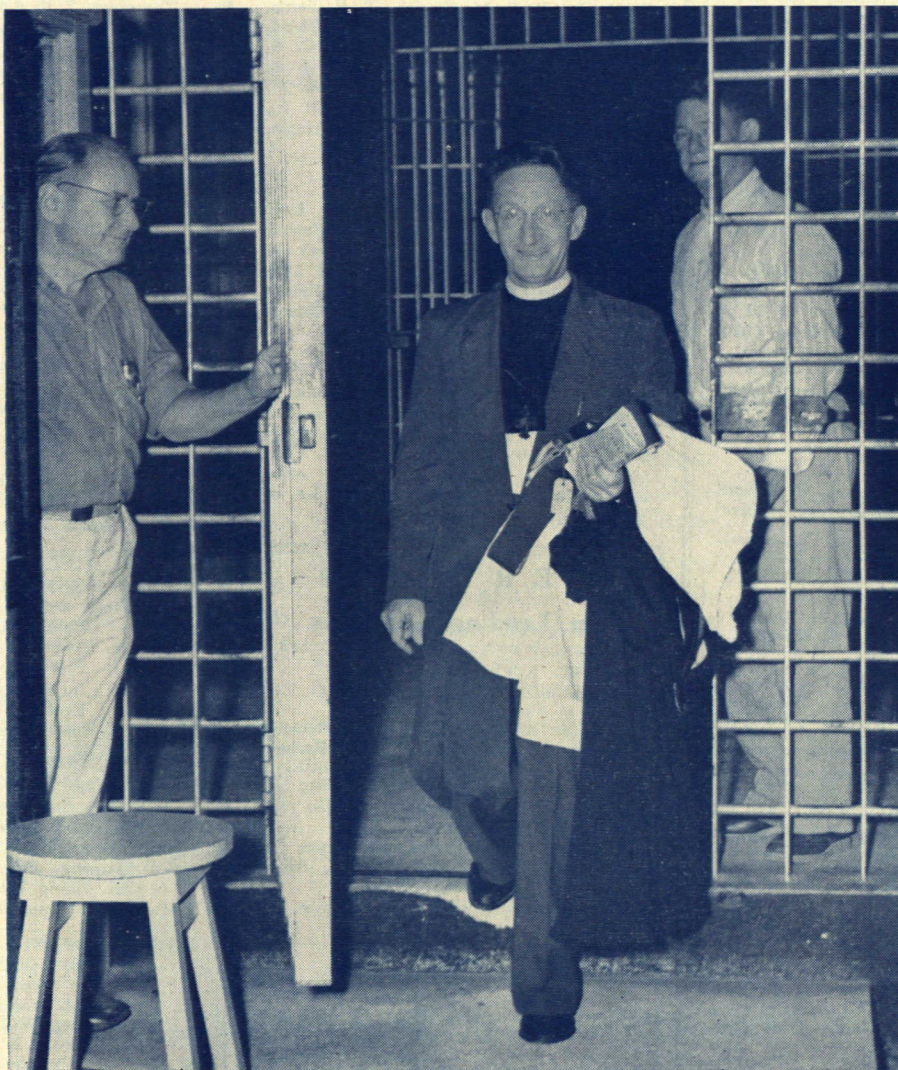


The **WITNESS**

JULY 8, 1954

10¢



RAYMOND E. MacBLAIN GOES TO PRISON

Story on Page Six

A THEOLOGICAL MISTAKE

SERVICES In Leading Churches

NEW YORK CATHEDRAL (St. John the Divine) 112th St. & Amsterdam

Sun. HC 7, 8, 9, 10, 11; Cho. Mat. 10:30; Ev 4; Ser 11, 4. Wkdays HC 7:30 (also 10 Wed., and Cho HC 8:45 HD); Mat 8:30; Ev 5. The daily offices are choral exc. Mon.

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SERVICES In Leading Churches

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SERVICES In Leading Churches

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*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK****North India Church Union
Plan Is Completed****THE NEW PLAN FOLLOWS CLOSELY THE IDEAS
OF THE CHURCH OF SOUTH INDIA**

★ A plan for the union of five Church groups in northern India and Pakistan, under discussion for 25 years, has been completed by the negotiating committee and sent to the governing bodies of the communions involved.

The Churches are the United Church of Northern India; the Church of India, Pakistan, Burma and Ceylon (Anglican); the Methodist Church in Southern Asia; the British and Australian Methodist missionary societies, and the Baptist Church.

A Ralla Ram of Allahabad and the Rev. W. Machin of the Methodist mission at Faizabad, U.P., are the joint secretaries of the negotiating committee. Efforts to achieve the union were instituted by a round table conference in 1929 and conducted since then by various continuation committees and sub-committees and recently were taken over by the negotiating committee.

The new plan, which owes much to the scheme resulting in the formation of the Church of South India in 1947, avoids "over-elaboration of detail" and leaves "a great deal" to be worked out after the merger

and while the participating groups are growing together.

It is divided into three parts: Basis of Union; the Constitution of the proposed Church, and Inauguration of the Union.

Individual churches electing to join the Union Church would be permitted to maintain their separate modes of worship and sacramental differences, under the plan, in order that they may "grow together in Christian unity."

The name of the new Church as well as the establishment of a trust association, the boundaries of dioceses and methods of supporting bishops, have been left for determination after union is accomplished.

The constitution does specify, however, that the union Church's ruling bodies will be a synod, which will meet every three years, a diocesan council, and a pastoral committee. A moderator and deputy moderator will be chosen from among the bishops, while the synod will appoint executive and standing committees.

The laity will play an important part in the united Church. A section of the constitution provides that "a large and increasing part of the

ministry will be undertaken by men and women who, while following their ordinary calling in life, also engage in the work of the Church."

Part III of the plan stipulates how the first bishops will be selected and appointed, the steps to be taken at the inauguration of the union and the organization to be set up for control of property and finances.

**MASSACHUSETTS
ELECTS STOKES**

★ The Rev. Anson Phelps Stokes Jr., rector of St. Bartholomew's, New York, whose articles are a regular feature of *The Witness*, was elected coadjutor of Mass. at a special convention on June 29th. He stated that it would be a week or more before he decided whether or not to accept.

**DEAN TAYLOR HEADS
ASSOCIATION**

★ Dean Charles L. Taylor of the Episcopal Theological School was elected president of the American Association of Theological Schools at the annual meeting held June 22 in Chicago. There are 111 seminaries in the organization.

Prof. Richard Niebuhr of Yale told the group that ministers are today spending more time in preparing sermons since the man in the pew is listening more carefully. He is starting a 14-month survey this month, on a \$65,000 Carnegie grant, to determine the role of a minister in the community and how seminaries can prepare him for it.

Interracial Churches Growing According to Study

★ Although there still are few Negroes worshipping side-by-side with whites, the number of interracial congregations in the United States is increasing.

The report was made in a 68-page brochure on "The Ecumenical Movement and the Racial Problem," written by W. A. Visser 't Hooft and published by the Educational, Scientific and Cultural Organization.

Visser 't Hooft is general secretary of the World Council of Churches. His brochure is one of a UNESCO series on the race question and modern thought.

At a press conference held in connection with release of the document, Visser 't Hooft said "the story of the churches in regard to race is not a success story."

But he added that although the individual churches have not always practiced racial understanding, "in many instances where racial discrimination has become an issue, history shows that it is the churches and sometimes only the churches which have made a strong witness against such injustice."

"Usually," he declared, "the lead in such matters, in the Church, as elsewhere, comes through a creative minority, but in many notable instances, thank God, those leaders have been able to get the whole Church behind them."

The World Council official said it was wrong to talk as if all progress in racial understanding had been made in areas outside the Church.

He said he felt the Church's greatest contribution toward

a permanent solution of the race problem lay in the fact that the Church itself had become more world-minded.

"Through missions," he explained, "we have learned the basic lesson that the Church is not the exclusive property of any one race or nation, but that it belongs to the Lord of the Church."

Visser 't Hooft added that the ecumenical movement had made a real contribution in this field by insisting that each member Church, specifically those in Asia and Africa, contribute to the enrichment of the life of the Church as a whole.

Referring to the forthcoming Second Assembly of the World Council at Evanston, Ill., in August, where the race question will be one of six major discussion topics, Visser 't Hooft explained the many different attitudes held by various member Churches.

He paid tribute to UNESCO and to the aim of building racial understanding which he said was shared by the UN agency with the Churches.

In his brochure, Visser 't Hooft deals extensively with the race situation in the United States and South Africa, two countries where the Protestant Church faces "the greatest problems and greatest opportunities in the field of race relations."

In separate sections, he outlines the Christian conception of race; traces the efforts of the Churches to combat slavery in the U. S. and, in modern times, their fight against Nazi racism; reviews the role of the Protestant missionary movement in Africa and Asia

and the present-day position of these Churches on the principle of segregation.

He concludes that the Churches have "unique possibilities for interracial cooperation."

"They have therefore," the brochure declares, "the opportunity to manifest that the Christian faith gives men that humility, that sense of responsibility, that awareness of fundamental interracial kinship which can destroy the barriers that today divide mankind."

CONVENTION GOES TO HONOLULU

★ Henry Knox Sherrill, Presiding Bishop of the Church, has announced that the General Convention will be held in Honolulu, Sept. 4-16, 1955. His statement follows:

"Under the provision of the constitution of the Protestant Episcopal Church, Article I, Section 7, I have accepted the invitation of the Right Reverend Harry S. Kennedy and the missionary district of Honolulu to hold the General Convention in Honolulu, September 4-16, 1955.

"Due to all the circumstances, it is planned that this will be a greatly simplified Convention. Obviously the great number of visitors usually present will not be able to attend. Without extra gatherings and exhibits the task of the Convention will be confined to the essential official business of the Church.

"Two questions will arise because of distance and expense. Modern transportation facilities will be able to solve the former. In regard to the latter it is hoped that a central fund may be obtained to assist those official delegates who otherwise would not be able to attend. We have met several times previously on the west coast. The significant fact is

that this will mark the first time that the General Convention has met in a missionary district and in this case an overseas missionary district. It is my conviction that this Convention will give tremendous impetus to our missionary work at home and abroad."

Bishop Kennedy of Honolulu hailed the decision of the Presiding Bishop to hold the Church's 1955 General Convention in that city. He said the meeting would be "the largest convention ever held in Honolulu."

Bishop Kennedy said Episcopalians in his area "are grateful for the acceptance by the Presiding Bishop" of the invitation to meet in Honolulu.

The invitation was issued by Bishop Kennedy on June 9 immediately following an announcement by Bishop Sherrill that the 1955 General Convention would not be held in Houston.

Bishop Kennedy pointed out that Honolulu has a population of 2,358,000 made up of people of all racial and cultural backgrounds.

"We have 20 Episcopal churches in Honolulu and 12 parochial day and boarding schools," he said, "all of which are self-supporting."

"Hawaii is looking toward self-support," he continued, "and as one of the first steps accepted the salary of the bishop in 1952."

Bishop Kennedy added that four-fifths of the financial support of the Church's work in Hawaii is raised locally.

The Church of England established a Church in Hawaii in 1862. It was transferred to the Protestant Episcopal Church in the U. S. in 1902.

Bishop Kennedy said that adequate hotel facilities will be

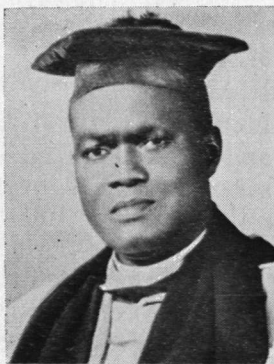
found for the convention delegates in the Waikiki area. Private homes, he added, will provide housing for a limited number who may desire it.

He said that plans were being made to accommodate 38,000 people at the convention.

ANGLICAN CONGRESS MASS MEETING

★ Bishop Lakdasa de Mel, first bishop of Kurunagala, Ceylon, will address the missionary mass meeting of the Anglican Congress on August 8 in the St. Paul Municipal Auditorium, St. Paul, Minn. Together with two other leading missionary bishops of the Anglican Communion, he will bring to the fore the missionary imperative of the Anglican Communion.

Sharing the rostrum with him will be Bishop William J.



BISHOP OF LAGOS
Speaker at Mass Meeting

Gordon of Alaska, and Bishop A. W. Howells, assistant bishop of Lagos, Nigeria. The Church of India, Pakistan, Burma, and Ceylon is one of the Churches of the Anglican Communion, whose representatives from all over the world are meeting in Minneapolis, Minn., from August 4 to August 13 for the Anglican Congress.

Bishop de Mel is a Singalese

native of Ceylon, and his family has been Christian for four hundred years. Born in 1902, he was educated at Royal College, Colombo, Ceylon, and Keble College, Oxford, England, from which he received both B.A. and M.A. degrees.

Following his entry into the ministry he started work in the Southwark diocese of England, but it was only a year before he was back in Ceylon as assistant curate of St. Paul's Church, Kandy. During the eleven years between 1929 and 1940 he served as priest-in-charge of the Baddegama mission which ministered to villages where three different languages are spoken—Sinhalese, Tamil, and English.

During the second world war Bishop de Mel became vicar of St. Paul's Church, Kandy, and part of the time he was also officiating chaplain to the armed forces. Consecrated assistant bishop of Colombo in 1945, Bishop de Mel became in 1950 the first bishop of Kurunagala, newly created diocese in the heart of Ceylon. He took with him twenty priests for the evangelization of Ceylon's most thinly Christian region.

There are approximately 50,000 Anglicans in all of Ceylon, out of a population of 7½ million people. In spite of the minority of Christians in Ceylon and on the mainland of Asia, modern education on that continent has been largely the gift of the Church. A continuing problem is the fact that Communists are quick to make political capital of conditions of illiteracy, but the Church is persisting in her efforts to raise the educational standards of the population. Most Church work takes place in villages, where 85 per cent of the population is located.

THE PICTURE ON THE COVER

★ The Rev. Raymond E. MacBlain is entering the state prison at Raiford, Florida, for his regular round of duties. In addition to Sunday services, he has interviews Tuesday evenings, interviews new arrivals all the next day, makes hospital visitations and directed a fellowship program each Thursday evening.

EPISCOPAL CLERGY PLAN DAY OF WITNESS

★ A group of New York clergy are planning a day of witness on July 17 to emphasize the Anglican Communion's international and interracial character.

It will be an all-day outdoor celebration that will include a street procession, a field mass, a carnival and open-air dancing.

Sponsoring the event is the New York Urban Priests Group, which works in parishes comprising people of various national and racial origins.

The Rev. Edward Chandler, chairman, said the theme of the observance will be "the Anglican Communion's allegiance to the principle that all races and nations are one family in Christ."

He said more than 1,000 clergy, religious and lay people will take part in the street procession, which will proceed from St. Christopher's Chapel of Trinity Parish to the open-air amphitheater on the East River Drive at the foot of Grand Street where the mass will be held.

Guest of honor will be Bishop Stephen Tomusange, assistant of the Upper Nile, who is a native African. Clergy from other parts of the world, here for the Anglican World Congress, also are expected to participate.

Chandler said the procession will include bands, banners,

costumes and floats illustrating the diversity of Anglican membership.

A street carnival in the afternoon and outdoor dancing in the evening will take place on Henry Street in front of Saint Augustine's Chapel of Trinity Parish.

ST. LOUIS ACTS ON DECISION

★ The Church Federation of St. Louis urged its 550 member churches to abolish race segregation in "worship, fellowship and membership," and asked all pastors to be "color blind." The federation itself has been interracial for many years.

A resolution passed unanimously at the federation's annual assembly praised the recent Supreme Court decision outlawing segregation in the public schools as a "significant social change sired by justice, conceived in liberty and dedicated to the proposition that all persons are precious in the sight of God."

SUMMER PROJECTS OF QUAKERS

★ More than 1,000 young men and women will take part in 45 work projects over the world this summer under the auspices of the American Friends Service Committee.

Thelma How, youth coordinator for the Quaker agency, said the purpose of the projects is to increase understanding among peoples. She added that the participants will include representatives of many races, nations and religious beliefs.

Eighteen of the work camps will be for young people of college age. Five of these will be in the United States, nine in Mexico and one each in El Salvador, Germany, Austria and Israel. In addition, some college volunteers will be sent, under Quaker sponsorship, to work in camps operated by

other groups in 15 European, Near East, Caribbean and African countries.

Boys and girls of high school age will work at three Quaker summer camp projects in the U. S. and one in Mexico.

On-the-job training in industry and in community service will be given at seven projects in six of the larger American cities. Other volunteers will work at mental hospitals in New Mexico, Arizona, Indiana, Vermont, Illinois and Rhode Island and a boys' reformatory in Illinois.

WE NEGLECTED TO STATE

★ The Witness for a number of years has been published every other week from June 15 to September 15, so there was no issue of June 17. It is nice to know that the magazine was missed, indicated by a number of subscribers who asked for the issue. We return to an every week schedule the middle of September.

At least one of the summer numbers will be devoted completely to a news coverage of the Anglican Congress and there will be complete reports on the Assembly of the World Council of Churches.

LAYMEN MEET AT SEWANEE

★ A symposium on lay work was held the last week in June at Sewanee, attended by 150 delegates from 15 dioceses. Leaders were Bishop Wright of East Carolina; the Rev. Howard V. Harper of the National Council staff; the Rev. Hugh White of Parishfield, Michigan.

RECORD BROKEN IN TEXAS

★ Twenty-four men, a record, will be ordained in the diocese of Texas between July 1 and 10 at services conducted by Bishop Quin and Bishop Hines. They will be listed in People in our next number.

EDITORIALS

Trinity and Democracy

IT IS an all-too-common attitude of our preachers and teachers to wish that it were not de rigeur to interpret for their people the doctrine of the Trinity. Believing as they do that the doctrine expresses important spiritual truth, they feel, nevertheless, that it is almost hopeless to interpret it convincingly for congregations unlearned in philosophical thought.

This state of mind of our clergy is lamentable, particularly in these days when the world is menaced by a resurgence of political and economic tyranny and a shocking reliance on military force for the solution of all problems. For the doctrine of the Trinity, far from being a statement of academic subtlety or an exercise in what Carlyle used to call "logic-chopping," is actually a potent slogan of human freedom which the Church clearly realized as such in the days of its formulation.

In the 4th century of the Christian era, the Church wavered for years before she finally decided to assert that the Incarnation of Christ signified that he was indeed Very God of Very God, co-equal with the Creator, God the Father. During this long struggle, the Roman Empire used every resource at its command to defeat the declaration of this doctrine, for it realized clearly enough, that if the common people understood their human Master, Jesus, to be one with Almighty God himself in authority and power, it would put the Christian Church in an unassailable position and signal the end of the Empire.

Athanasius, the heroic leader of those who were determined that the Church should assert explicitly the divine nature and the supreme authority of Christ, saw clearly what the implications of this truth were for mankind. "He has become man that he might deify us in himself," he declared. And again, "He has made man that we might be made God." And, "For man had not been deified if joined to a creature (that is, the Arian conception of

Christ) or unless the Son were Very God."

Once it was generally realized in the Roman world of that day that the common man was a being of infinite dignity because the man, Christ Jesus, living in his Church, wielded the authority of Almighty God above all potentates and earthly kingdoms, it was inevitable that revolutions against the imperial tyranny of Rome should be on the way. Athanasius knew it, the Emperors knew it and fought bitterly against it. But the die was cast, the Empire began to dissolve and the Catholic Church succeeded to its position as the controlling power in western civilization. She met the onslaught of the barbarian hordes from the north, whose aim was a tyranny worse than that of Rome, and incorporated them into a Christian fellowship.

Faithful to what the doctrine of the Trinity stood for—the dignity of the common man—the Church met other threats of tyranny, like the Moslem invasions. At other times, when she proved faithless to her basic principles, and was corrupted by the power she wielded, political and economic tyranny prevailed, the world suffered, and violent revolution became inevitable—as in France under Louis XVIth and in Russia in Tsarist times when the Church was the captive of the state.

So, today, we face again the menace of tyranny from more than one quarter. If the Christian Church would but raise the banner of the doctrine of the Trinity, with all it implies of democratic freedoms for the common man, made in the image and likeness of Christ, we should see again the recovery of our divine Lord's will and the beginning of a world fellowship. But as long as Christian leaders see in the doctrine of the Trinity only a fine-spun theological theory instead of a revolutionary challenge, leadership of the masses of Christ's children must pass from Christian hands into the hands of the fomenters of violence.

The Church's influence in the chancelleries of nations is now at a low point and the time is short. No modern Athanasius seems to be in sight and the responsibility inevitably rests upon the rank and file of Christian people to

raise once more the banner of religious revolution for a working democracy which shall accomplish in some measure the will of the Son of God, very man and Very God, and lead-

ing to a fellowship built on the ruins of an era dependent on force and threats of force, even as the Athanasian era arose on the wrecked structure of the Roman Empire.

A THEOLOGICAL MISTAKE

By Theodore P. Ferris

Rector of Trinity Church, Boston

WHEN I got on the train in Omaha recently I noticed a man who looked a little the worse for wear, and I soon found out why. He came up and spoke to me, and almost immediately told me that he had just lost his wife and his wife's mother, and his twin sons in a plane crash in Alaska. It was quite obvious that he wanted to talk and that he wanted to talk to me; partly because I was a minister, and partly because there was only one other man in the car and he showed no disposition either to talk or to listen. So he sat down and poured out his story to me, as I imagine he had poured it out to a great many other people.

It was quite obvious that he was hurt and that he was bitter; he wanted to blame somebody for the injustice that had been done him and so he blamed God, and indirectly, of course, he was blaming me, because I, in a roundabout way, dressed as a clergyman of the Church, represented God. As he explained his situation to me over and over again, he made it clear that God had taken away all the things that meant life to him. Why didn't he leave me one, he asked; but he left me nothing but my money, and that I don't need now because I have no interest in life. I have nothing to do and I'm now going on a long trip around the world which my wife and I planned years ago. And it was quite clear as he talked and described his condition that he was going on a world-wide spree to show his resentment against God for what he had done to him. I listened to him for quite a while; he was too bruised a spirit to argue with, or even to say much to.

When I went back to my berth, I could not get him out of my mind. I kept thinking of him and all the suffering he was going through. I thought what a terrible blow it was that had fallen upon him, and how unevenly the blows of life fall. Some get such hard ones and some

seem to escape them. I could not help thinking how unprepared this man was, a rather rough person from a physical point of view, yet not uneducated, not uncultivated at all, but totally uncultivated in the spirit, totally unprepared for this particular blow that had fallen upon him. I could not help wondering to myself how I would have behaved under similar circumstances, and I thought of some of the other people, whom I have known who have received similar blows, and how they have behaved, some of them so magnificently and some of them in very much the same way as this man was behaving.

But it was his bitterness that bothered me most because I knew that the bitterness would be a barrier between him and life in the future, that it would reduce the scale of his living unless he got rid of it sooner or later. And I thought more and more to myself, this man is making a mistake. It is a theological mistake; it is a mistake about God. He doesn't know he is making it, and he is not to be blamed for it. As a matter of fact, it is a mistake that a lot of us make a great many times even when we are not in situations anything like so severe as his. It is a mistake which, if you make it, may lead you into the same kind of bitterness that was in his heart. And so I thought to myself, finally before I went to sleep, I want to talk to my people about that particular theological mistake, to prevent if possible their ever having such bitterness in their heart, if ever such a blow should fall upon them.

Blaming God

HIS mistake was the mistake of thinking that God is personally and directly responsible for everything that happens in life. This is the way his mind went, at least as I imagine it and tried to work it out in my understanding. God, he said to himself, is responsible for

everything that happens in the world, for the light that shines and the darkness that settles over the earth at nightfall, and for the food that we eat and the life that we live. If God is responsible for everything, then God is responsible for this dastardly thing. He took away from me the ones I loved most and emptied life of every bit of its meaning. On these two assumptions he made this conclusion, God is not worthy of my admiration; if another human being did such a thing to me, I certainly would disdain his company, and if God does such a thing to me, why, why should I praise him or make any effort to do anything to please him?

A great many people feel exactly the same way, and I would be surprised if a great many of you do not feel that way. You get it every once in a while. If a child is run over by a truck, the parents will say, why did God do this to me? implying by the very question that they assume that God did do it and they are puzzled by the fact that he did do it but it still leaves them with that fundamental, theological mistake, I think, of assuming that God is responsible for everything and, therefore, he is necessarily responsible for this thing. If a man is struck by a disease and paralyzed, they say, "Thy will be done," thereby implying, at least, that it was God's will that it should be done and that God has in some way or other brought it to pass.

In one sense, of course, it is true that God is responsible for everything that happens in the sense that nothing would happen if it were not for him; we would not be here if it were not for him. There would be no wives or children to take away from us if it were not for God. He is the source of all existence. He is the reason for life and being.

When Hamlet is played, Shakespeare is responsible in one sense for the whole thing. There would not be any Hamlet without Shakespeare; there would not be any of the characters, or the incomparable lines, or the plot or the drama. The whole thing is Shakespeare's responsibility, ultimately, for there would not be any play without him.

Take another equally obvious illustration. Twenty-five years ago Dr. Endicott Peabody was in one sense responsible for everything that happened at Groton School because there would not have been any Groton without Dr. Peabody; he conceived it and built it, and

planned it, and gave it its design and purpose, policy and spirit, so that in one over-all sense, you could say that for everything that happened there he was responsible.

Everything we have is ultimately derived from God; everything we do God is ultimately responsible for, and that, I think, is what we mean in religion when we make such statements as this: "The Lord is King, be the people never so impatient," "Thine is the kingdom, O Lord, and thou art exalted as head above all," "Without thee we can do nothing," "All things come of thee." It is the recognition that in one very deep elemental sense, everything that we are and do ultimately goes back to God for he is the source and the spring of the whole production and, therefore, in one sense, he is ultimately responsible for every movement that every single person makes on the face of the earth.

And yet, in another sense, he is not directly responsible for everything that happens. For instance, would you say that God was directly and personally responsible for the shot that killed Abraham Lincoln? You may say that he is responsible ultimately for the energies in the universe which, when so arranged in the form of gunpowder and submitted to a certain form of friction, make an explosion, but you certainly would not go on to say that God himself, personally and directly, was responsible for the use of that gunpowder for that particular explosion aimed in the direction of the Great Emancipator. God was not responsible for that; a man was responsible for it! Likewise, would you say that the events of 1928, 1929 and 1930 that gradually brought Hitler into power, would you say that God was directly and personally responsible for those events? You can certainly say that behind all the movements of history there is the great driving energy of God's purpose working things out slowly by one means or another, but you certainly would not say that directly and personally God deliberately set about to play the cards in such a way as to put Hitler at the head of the German people and then went on to bring the world to such a tragic state as it finally reached.

Or, think of something that is good. Would you say that God directly and personally is responsible for the building of Trinity Church, Boston? I would not. I would say that Phillips Brooks, and H. H. Richardson, and the

vestry, and the people of the congregation were responsible for choosing the land, making the design and building the building. The inspiration obviously comes from God if it had not been for God, ultimately, there would not have been any church, but for this particular act, this specific deed in time, men and women were directly and immediately responsible, and if they had not done it, it would not have been done.

Man Is Responsible

SO IT seems to me that in some way or other you have to make an allowance for a considerable area of life over which God has no direct and immediate control, and in that area man is largely responsible for what he does and what happens to him. If, for example, he chooses to build airplanes and run the risks that are involved, that is up to him, and if people are killed in the process, that is not God's responsibility; it is his! If man chooses to start a war as a way to settle disputes among nations and that war spreads until hundreds and thousands of people are killed, slaughtered, that is not God's fault; it is human beings' fault. And likewise, if he chooses to build a cathedral that reaches virtually to the skies as a demonstration of the thrust of his faith and belief, that is something for which man is directly responsible, in spite of the fact that he turns in gratitude to the God who inspired him to do it.

Now it seems to me that it is in this area that the tragedy that occurred to the man on the train falls. Obviously, there is no blame to place on anybody, because everybody flies in airplanes and accepts the risks, but surely there is no blame to put on God, for there is an area in life which God has given to us in which we, and not he, are directly and immediately responsible.

How then, you may ask, shall we think of God? Perhaps in the figure of an author who directs his own play. A man writes a play and chooses to direct it himself. In the large, ultimate sense, he is totally responsible for it. It is his creation; it is his risk as he produces it for the public. He rules its production; he can govern every move that the actors make; he overrules in the end any mistakes they make. But he cannot, at least it seems so to me, prevent an actor from forgetting his lines, or from stealing the scene, or a piece of scenery from falling down by accident, or the audience

from misunderstanding or not liking the play. In that area, he is not completely responsible, because that area has been farmed out, so to speak, to other people. When the play goes wrong, the actors do not blame him, at least if he is a good director whom they respect, they do not blame him; they turn to him to help them set it right.

That is a suggestion that may give you a hint as to the way I like to think about God when I think of him in this sort of situation. God is something like the author producing his own play. In the long run he is responsible for it all, for he is the source from which it all comes and the goal to which it all returns. He rules the production in one sense; he overrules in the end the blunders that you and I make, but he will not prevent the actor from making mistakes or from getting caught in tight places. He is not the one to blame when it goes wrong. He is the one to turn to; he is the creative heart of the whole thing; he is the one to lean on; he is the one who will help you get it set right when it goes wrong.

Two Attitudes

AS I thought about these things, I wished greatly that I could have told my friend who had lost his family about another man that I had spent that very day with in the city of Omaha. His name is Daniel Lord and he is a Jesuit priest of the Roman Catholic Church. He and I were sharing the same program that night. He is a man past middle life, over sixty, I should say. He has spent most of his life in young people's work, and is a well-known figure in the Roman Catholic Church. In February of last year he was taken sick, and in the hospital it was discovered that he had cancer in both lungs. He asked the doctor how long he had to live, and they said they did not know, but that he could go on working for the time being, and so he has gone on.

After he got out of the hospital, one by one people began to find out what was the matter with him and, as he told us about it, he tried to describe the embarrassed way in which they first spoke to him about it, hardly daring to mention it. When they found that it did not embarrass him or frighten him, then they began to come to him from every quarter, people who had cancer. How do you meet it the way you do, they wanted to know. He told me that he wrote something like two hundred letters a day to people suffering from cancer who were

writing to him because he was the first person who had cancer whom they could talk to frankly and easily about the thing that they all shared. This, he said is one of the things that we are all exposed to; we all have to die sometime. Then he went on to say with a smile that you could almost feel the warmth of; "People are so kind, and life is so beautiful, and God is good. How could I take it any other way?"

Granted that his situation is less severe than the first man's, for the hardest thing to bear is not what happens to yourself but to the people you love. Yet here are two people, both struck by a knock-out blow, both under shock, behaving entirely differently. One is bitter, the other radiant. One is making the theological mistake of assuming that God deliberately did to him the thing that made his life wretched and, therefore, he is filled with bitterness and is off on a world-wide spree. The other one made no such mistake; he never thought for a minute that God directly and personally sent cancer to him. It is one of those things which in this mysterious universe we are all exposed to, and it happened to come to him, and he is turning to the God he has followed all his life for the help that he needs to meet it. As he receives that help, he pours it out everywhere he goes and takes the curse off a word that has been a blight to the lives of men and women for hundreds of years.

I hope that when the blows fall on you and me, we will never make the theological mistake of assuming that God is responsible, personally and directly, for what has happened, and therefore of attributing to God something that we at our best would never do. Ultimately, of course, God is responsible for the way our life works out, and he is able to make even the most unhappy ordeals contribute to our good.

Human Relations

By Anson Phelps Stokes, Jr.

Rector of St. Bartholomew's, New York

ONE of the most important problems that faces our world is that of human relationships. How many individuals there are whose unhappiness stems from the fact that they cannot relate themselves to others in their home life or in their work and other activities. Indeed, history can be written in terms of

relationships. Industry recognizes the importance of personnel relationships; businesses have prospered or failed depending on how people were able to relate to one another; and government is hampered when people cannot cooperate for the common good.

In our modern age, however, it is not merely the relations between individuals that are so important. We see men identifying themselves as members of groups who are sometimes in conflict one with another, and we are aware of the necessity of cooperation between capital and labor, between races and nations. A principle for human relationships is desperately needed.

There are two traditional methods which have long been tried. The first is the autocratic one, in which differences between individuals are overcome by domination. One individual controls the other. This has certain values. Orderliness, direction, and responsibility are important. Discipline is needed in the home. Management must be able to manage a business. National life requires leadership, and even international life has at times been benefited by the order established by Roman legions or by the British Empire. Nevertheless the overcoming of differences by domination is dangerous, for it can easily be carried too far. Many people are permanently scarred because of the domination of one parent in the home. The principle of domination in social and economic life can lead to Fascism, and in international life to imperialism. Power can corrupt those who wield it, and the way of domination alone can never bring about cooperation.

Another principle is the democratic one suggested by the word toleration. This is a development of the last century and a half, and Christianity has made a real contribution here. The rights of each individual and group must be respected, and there has been much progress in Christian lands in safeguarding the position of women and children, in recognizing the rights of labor and also, when labor got too strong, of management, and in respecting the self-determination of small nations.

A Third Way

YET even toleration is not enough. No family can exist happily if husband and wife each give the other their "rights." A bishop in a diocese where I once served always became alarmed when one of his clergy wanted to know his "rights" under the canons. An

armed truce between capital and labor does not mean real cooperation. A balance of power between nations cannot bring permanent peace. Important as this principle is, a merely negative democracy will never stand up in the face of dynamic forces, such as those which challenge us today.

There is a third way. It is that of cooperation in a larger purpose. We might give it the name "incorporation." Usually two people become friends, not because they happen to like each other but because they both find themselves united in a common purpose that transcends the life of each of them. A real family is not united merely by obedience to a parent or by respect for the rights of each of its members. Something more fundamental binds them together—a sense that they are each a part of the greater whole, the family.

Recently at Dienbienphu we have seen a polyglot army of French, Senegalese, Moroccans, Vietnamese, Germans, and Poles fighting heroically together. In great emergencies men's differences are transcended by their recognition that they are part of something larger. But it is a tragedy that, among the nations of the free world, this too often only happens when we face danger.

Essentially this principle of incorporation is a Christian concept. We find it in St. Paul's Epistle to the Corinthians, where he likens the Christian Church to a human body which has many members with different functions but which are all united by being incorporated in one body and in obedience to the will of the head. "As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." He goes on to compare the Christian Church to the body of Christ, in which each member finds his rightful function in obedience to the head. The occasion for this Epistle was a religious squabble. The Church was divided among different groups, each of which felt that it had the whole truth. St. Paul points out that each has his particular contribution to make.

The principle of incorporation is one which the Church is called upon to demonstrate to the world. In a parish we are bound together not primarily because we happen to like each other but because God cares for each of us and has assigned to each of us a particular part of the Church's task. As long as we

serve him, we shall find ourselves in right relationship with each other. Moreover we are not a parish by ourselves, but are a part of a larger body, the diocese; and this summer at the conferences at Minneapolis and Evanston, we shall know that we are part of a world-wide communion and also of a world-wide Christian movement. Church unity will not come by domination or even by toleration—but only when we know ourselves incorporated into Christ's body and do his will.

Transcending Divisions

ST. PAUL suggests the application of this principle to other areas. We are all members of the one body, "whether we be Jew or Gentile." Here we see the only way to transcend the racial and cultural differences that divide man. No one race can dominate another, nor is it sufficient simply to live apart, respecting each other. A more positive approach is needed. I well remember a Southern white woman speaking to a group at Tuskegee Institute and giving a very simple illustration: on the piano some music may be played on the white keys and some music may be played on the black keys, but if one wants really great music, both black and white keys must be used. Christian brotherhood can come about when, glorying in human differences, we recognize that each race and culture has a distinctive contribution to make to the common task of serving Jesus Christ.

St. Paul suggests also that this principle can apply to social and economic problems: "... whether we be bond or free." Capital and labor can find real unity only when, in addition to respecting each other, they will be bound together in the common task of production. We once hoped that man's economic interdependence would automatically bring cooperation. That, however, is not enough. He must know himself part of the larger purpose of creating a better world.

In Kashmir I once witnessed the morning ceremony at a boys' school. It included an oath of allegiance to the Maharajah and to the king-emperor. The English missionary — a good representative of the British imperialism which, though it is changing, has made a real contribution to the world—said to me, "It is a great thing to feel yourself a part of something bigger than you are. I remind my boys each day that brown men, white men, black men, and

yellow men are serving the same king-emperor."

In Jesus Christ we have a King-Emperor who will reign when all other empires have gone. Indeed, there is a world-wide fellowship of the Christian Church which is a-building, despite the setbacks of recent days, and which holds out the best hope of world unity that has yet been seen. Our task as Christians is to start in our human relationships with others, by a deep loyalty to Christ, becoming "members incorporate" in his Church, and then finding ourselves bound together with our fellow-members.

Religion and the Mind

By Clinton Jeremiah Kew

Mental Illness

A READER asks: "I have read 'You Can Be Healed' which was written by you and your brother and I should like to know, in view of the hundreds of interviews you have held, what you consider the most common disease is today?"

The most common disease is mental illness. The alarming factor is that few people realize this. For instance, more draftees are rejected for this reason than for any other cause. We are told that over 40% of the patients who occupy hospital beds in Great Britain suffer from mental illness. In this country some figures indicated that 50% of the people suffer from mental illness. Our mental institutions are already over-crowded and under-staffed. Psychiatrists and psychologists in the country are so busy treating these people that little time is left for research on the causes of mental disease.

Hundreds of people who write us and interview our therapists at the clinic complain that religion is of little help. Many of them have "tried religion" as a last resort and discovered that they are incapable of receiving strength and faith from it. A great many others tell us how religion has made them worse and of their paucity of faith in the Church and religious leaders.

We find, upon closer examination, that because they have not experienced the values of religion during the maturation period, their minds are often like sieves; there is nothing

within them on which religion can grow.

If more time could be spent in teaching wholesome religion to children during the years when the psychic development is so important, there would be less mental illness today.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

ONCE, when I was in a nursing home, I had a Roman Catholic nurse and I was very fond of her. Some of my best friends are Roman Catholics. I did not challenge the dogmas of her Church and she did not impune the claim of an Episcopalian to a front seat in Heaven. ("Depend upon it, God will think twice before he damns a gentleman of such quality.") But she was missionary minded as I was not and prayed as I did not. She would hardly bring me a book that was not religious. After the "Seven Storey Mountain" and "I Leap Over the Wall" I had to get a friend to bring me "From Here to Eternity" in self defense.

She never missed mass even though it meant getting up at five o'clock while my fellow Episcopalians, or most of them, missed Holy Communion even though it meant getting up at ten o'clock. She was delighted with the gift of a Marian missal as no Episcopalian was ever delighted with the gift of a Prayer Book. When I was eager to leave the nursing home she prayed most ardently to the Holy Mother that I might find a good nurse housekeeper. I did.

This, I thought, is being religious in earnest. This is what we seldom see in the Episcopal Church. This is religion practiced far beyond my powers. I am sure she is still praying for my conversion but—I know too much history.

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THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

Against The Stream, by Karl Barth. Philosophical Library. \$3.75

Sometimes a man is more shrewdly discovered in his "occasional" essays than in his "systematic" writings. Many dimensions of Karl Barth, the Curator of Protestant Orthodoxy, are revealed in this collection of papers that would not be so sharply defined in his Romans commentary or *Church Dogmatics*. Here are ten shorter post-war essays (1946-52), dealing mainly with the relation between faith and social responsibility. Of special interest in his view of the Church as *between* (zwischen) East and West, between socialism and capitalism, which he set forth during and after a lecture tour and preaching in revolutionary Hungary. *Time Magazine* calls him a "neutralist," which is true at the level of ideological conflict. In terms of a "creationist" doctrine of the State he urges Christians to be faithful citizens of communist and democratic countries, alike. From the perspective he employed twenty years ago he is still of the belief that fascism (Nazism) is demonic, while communism is defective (as capitalism) is. Since the popularizers of Barth's neo-orthodoxy have been so active in the ideological and political war with communism, these essays are the fly in the Barthians' ointment. The maestro's position is like Karl Marx' writing to Joseph Bloch: "As for me, I am no Marxist!"

—Joseph Fletcher

That Immortal Sea, by Leslie D. Weatherhead. Abingdon. \$2.50

It should be enough to say of this latest book of Weatherhead's,

a collection of 17 sermons, that it is as excellent as his previous ones. No greater praise need be given. Weatherhead has unique powers which are easily discernible; his approach is always fresh, he avoids the obvious; his gift of illustration, usually taken from pastoral experience, is remarkable; his understanding of human motivation derived both from his vast knowledge of psychology and his love of human beings is deep. Moreover, he succeeds in translating profound truths into simple and comprehensible language; many theologians could take note. He reveals his success: "It is my practice, when I am trying to make a sermon, to write at the head of a sheet of paper, what I hope the sermon will achieve. It is a good thing for the preacher to keep that in mind lest he preach a sermon of interest, and perhaps usefulness, to himself; but to very few others."

—Joseph H. Titus

The Polish National Catholic Church In England And America, by Theodore Andrews. London, SPCK. \$2.50

A brief, and not altogether complete, outline of the history and doctrine of a Church that entered into communion with the Episcopal Church in 1946, on the basis of the Bonn Agreement concluded be-

tween the Anglicans and the Old Catholics of the Utrecht Union in 1931. The Polish National Catholic Church arose in 1896 as a Polish protest against a Roman Catholic hierarchy dominated by the Irish and Germans; by 1936 it numbered 186,000 members, and is still growing. The rites of the Papal Church were retained almost unaltered, the Apostolic Succession was acquired from the Dutch Old Catholics, but the official doctrinal statements reflect the peculiar genius of the founder, Prime Bishop Francis Hodur, who died last year. It seems probable that a more conservative doctrinal position will replace the highly individualistic teachings of Bishop Hodur, and Dr. Andrews writes that the comparatively recent association with the Episcopal Church has already encouraged a tendency toward traditional theology. Appendices contain a translation of the Mass, the Creed, and a list of the bishops. The book should interest any Episcopalian who has a Polish National parish in his neighborhood.

—William Schneirla

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FAILS TO SUPPORT OWN PROPOSAL

★ Senator Ralph E. Flanders (R-Vt.), sponsor of the so-called "Christian amendment" to the Constitution, has expressed strong doubt as to the wisdom of adopting it.

The proposed amendment would declare that the United States "devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of Nations."

At recent senate judiciary subcommittee hearings the amendment was attacked by spokesmen for several Protestant and Jewish groups on the grounds that it would violate the principle of Church-state separation and constitute an act of discrimination against non-Christians.

Senator Flanders did not appear at the hearings or send

a statement in support of the proposal.

In an interview with Religious News Service, the Senator said he introduced "by request" a joint resolution proposing the amendment, although he doubted the desirability of such an amendment.

"But I could see the viewpoint of those of my constituents who thought such a reference to the Deity should be made a part of our Constitution," he said. "It was my opinion that they were entitled to a hearing and that at the hearing the issues could be brought out."

After reading the testimony given at the hearings, Sen. Flanders said, he is "still dubious as to the wisdom of the amendment."

"I think there is an essential conflict between this proposal

and other sections of the Constitution guaranteeing complete freedom of religious belief and practice," he said.

Sen. Flanders' statement, which virtually withdraws his own support of the amendment, is expected to kill the proposal for this session. A two-thirds vote of both houses of Congress would be required to submit the amendment to the states. This would seem beyond possibility of attainment.

FIRST LADIES ARE THE SPEAKERS

★ Mrs. Fisher, wife of the Archbishop of Canterbury, and Mrs. Sherrill, wife of the Presiding Bishop, are to be the speakers at a luncheon for the wives of delegates to the Anglican Congress, to be held August 5 at the Nicollet Hotel, Minneapolis.

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FATHER LORD GIVES EXPLANATION

★ The Rev. Daniel A. Lord, 66-year old Jesuit priest-author and lecturer who is incurably ill of lung cancer, ascribes his cheerful philosophy to a w a r d s impending death to an unswerving faith in a more abundant after-life. He is referred to in the article by Theodore Ferris in this issue.

Appearing over a Detroit station, Father Lord said that "when I first got word of incurable cancer early this year, I must admit that I got the feeling of relief."

"Some diseases I couldn't have the patience to bear," he said, "but cancer is not one of them. By learning the true facts early, I was given an opportunity to clean up a lot of unfinished work and to see friends that I have been neglecting."

"Then, too, I suddenly found that life became very precious. The world looked good and time became so valuable that I tried to squeeze every second I could from every hour. I became more acutely aware of everything around me."

"If for me the end of life on earth was really the end of the road, I suppose I would dread it, but I don't believe it is. I think it is only the beginning of a more abundant life."

Father Lord said he was too busy to watch the clock and told of his firm belief in the concept of "limited time and unlimited eternity."

"In my quiet moments of meditation," he said, "I felt the

goodness of God because now I fully realized that every death is a beginning and every death is the homecoming of the prodigal whose Father is waiting for him at the top of that distant hill with arms extended in expectation of his arrival.

"Life is wonderful, the road is beautiful, and it's very very dear to be here, but for a person who has faith and the determination to fit himself into God's plan, the end of the road is the really exciting time, for that's the more abundant life."

Doctors informed Father Lord last January that his days were numbered because of cancer of both lungs. Since then, the priest has continued to lecture, write and hold retreats.

ANOTHER HOME FOR RETIRED

★ The diocese of Los Angeles last week took the first step in building a second home for retired people by getting incorporation papers. It will be at San Diego. The one now in operation is at Alhambra.

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CLERGY CHANGES:

POPE F. BROCK Jr., formerly ass't at St. Mark's, Candor, N. Y., is now ass't at St. Thomas, Owings Mills, Md.

CHARLES H. GRISWOLD, formerly of Holy Trinity, Baltimore, Md., is now rector of St. Mary's, Emmorton, Md.

WILLARD G. WILSON Jr., formerly rector of St. Paul's, Trappe, Md., is now rector of St. James, Westernport, Md.

HOWARD A. JOHNSON, now on the staff of St. Augustine's College, Canterbury, England, has been appointed professor in the dept. of religion at Columbia University, New York.

MANNEY C. REID, formerly rector of Trinity, Edgefield, S. C., is now rector of Trinity, Myrtle Beach, S. C.

HOLT H. GRAHAM, ass't prof. at Seabury Western, becomes prof. of N. T. at Virginia Seminary, Jan. 1955.

ROBERT L. HICKS, formerly on the faculty of Virginia Seminary, becomes associate prof. of O. T. at Berkeley Divinity School in Sept.

JAMES B. PRITCHARD, formerly prof. at Crozer Seminary, becomes prof. of O. T. at Church Divinity School of the Pacific in Sept.

JAMES F. RUDDERHAM, headmaster of King's College School, Canada, becomes rector of All Saints, Whitman, Mass., Aug. 1.

HONORS:

SAMUEL J. MARTIN, rector of St. Edmund's, Chicago, received an honorary doctorate from Seabury-Western, June 3.

WALTER H. GRAY, bishop of Conn., received an honorary doctorate from Richmond University, June 6.

THOMAS E. JESSETT, vicar of Florence Henry Chapel, Seattle, Wash., received an honorary doctorate from Church Divinity School of the Pacific, June 3.

ORDINATIONS:

STEVE L. MATHIAS Jr. was ordained deacon May 22 at St. Michael and All Angels, Baltimore, by Bishop Powell. Deaf since 14, he is to go to St. Augustine College, England, to see how they work with the deaf.

JON C. CROSBY Jr. was ordained

priest May 27 by Bishop Powell at St. Paul's, Baltimore, where he is ass't. Ordained priest at the same service was JAMES E. CANTLER, also ass't at St. Paul's.

VICTOR S. ROSS Jr., was ordained priest by Bishop Powell, May 31, at St. James, Mt. Airy, Md., where he is ass't.

WILLIAM T. WALKER was ordained priest by Bishop Gray on June 9 at Christ Church Cathedral, Hartford. He is vicar of St. Ann's, Old Lyme, Conn., and ass't at Grace Church, Old Saybrook.

FORREST E. GOODFELLOW was ordained priest by Bishop Burroughs, June 11, at St. Mark's, Sidney, O., where he is in charge.

CHARLES P. LEWIS was ordained priest June 19 by Bishop Hatch at St. John's, Warehouse Point, Conn., where he is in charge.

GEORGE A. DETOR was ordained deacon June 24 by Bishop Peabody at All Saints, Syracuse. He is in charge of churches at Chennango Bridge and Harpursville, N. Y.

HAROLD E. BRAUN was ordained priest June 20 by Bishop Tucker at St. Peter's, Lakewood, O., where he is ass't.

Ordained deacons at New York Cathedral, June 13, by Bishop Donegan: DAVID W. ARNOLD, in charge of St. Peter's, Stone Ridge, N. Y.; JOHN W. BISHOP, ass't at the Redeemer, Cincinnati, O.; ALBERT B. BUCHANAN, ass't at St. Bartholomew's, N.Y.C.; MEREDITH M. CALVERT, ass't at St. Thomas Chapel, N.Y.C.; FREDERICK R. GUTEKUNST, in charge of All Saints, Valley Cottage and St. Luke's, Haverstraw, N. Y.; JOSEPH L. IREDALE, curate at

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GEORGE PETERS was ordained priest June 14 by Bishop Mar-mion at Emmanuel, Staunton, Va. He is rector of the Good Shepherd, Staunton, and Emmanuel, Verona.

Ordained deacons June 21 at St. Paul's Cathedral, Los Angeles by Bishop Bloy: MALCOLM BOYD, who is to continue his studies; KEITH DRULEY, curate at St. Luke's, Long Beach; JAMES WILSON, also to continue his studies.

Ordained deacons at Christ Church Cathedral, Hartford, June 9 by Bishop Gray: JOHN B. M. FREDERICK, curate at St. Peter's, Cheshire; ROBERT L. HAMMETT, curate at St. Luke's, Darien; ALEXANDER OGILBY, curate at Trinity, New Haven; ALAN P. L. PREST Jr., curate at St. Andrew's, Meriden. On June 2 at Trinity, New Haven, Bishop Gray ordained as deacons: RUSSELL L. DERAGON, curate at Christ Church, Stratford; DONALD N. HUNGERFORD, curate at St. Mary's, Manchester; JOHN C. KIMBALL curate at Holy Trinity, Middletown; FRANKLIN K. ROBINSON, curate at St. John's, Stamford.

Ordained deacons June 11 at St. Paul's Cathedral, Buffalo, by Bishop Scaife: PAUL E. HENDERSON, curate at the Ascension, Buffalo; RICHARD A. POLLARD, in charge of St. Barnabas, Akron, N. Y.; ROBERT W. RENOUF, curate at St. Simon's Buffalo.

Ordained deacons May 29 at Epiphany, Germantown, by Bishop Hart: ROBERT T. HOLT, vicar of Grace Church, Hulmeville,

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Pa.; PAUL D. TWELVES, vicar of All Saints, Chelmsford, Mass. Ordained deacons June 12 at Washington Cathedral by Bishop Dun: DONALD AMUSSEN, ass't at Calvary, Cincinnati, O., and chaplain at Cincinnati University; DAVID GILLESPIE, ass't at St. Alban's, Washington; DAVID G. PRITCHARD, curate at St. Anne's, Lowell, Mass.; HAROLD F. SHAFFER, ass't at St. Mary's, Sparta, N. J.

ROBERT M. HAVEN was ordained deacon by Bishop Barry at the cathedral, Albany, N. Y., June 6 and is now curate at Trinity, Binghamton, N. Y.

Ordained deacons at the Chapel of the Holy Spirit, Gambier, O., June 15 by Bishop Burroughs: JOHN C. HUGHES, as yet unassigned; RICHARD D. MAHOLM, in charge of St. Luke's, Cleveland.

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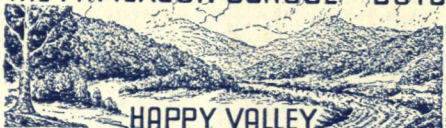
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