

# The **+** WITNESS

MARCH 10, 1966

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## Story of the Week

### Advisory Committee on Peace Formed by National Council

★ Increased participation by all churches in the search for peace was urged by the general board of the National Council of Churches as it authorized creation of a new advisory committee on peace.

The new unit, to be directly responsible to the general secretary, was charged with establishing a "definitive" peace program. Cooperation and coordination of activities with the World Council of Churches, Roman Catholic Church, Jewish groups and other agencies was spelled out as a key feature of the effort.

To direct the committee, the board said, will be "a person of high standing in the member communions of the National Council, of extensive background in the worldwide work of the church and of competence in international affairs."

The peace program officer also will serve as director of the international affairs commission.

Kenneth L. Maxwell resigned from the international affairs post in February and now is directing a post-doctoral program in the school of public and international affairs at Princeton University.

Maxwell, also studying international relations and political science at Princeton in preparation for a teaching and writing

career, has been associated with the NCC since 1955. He hailed the board's action as an effort of high promise and "something we've been working for for 11 years."

In their action the NCC policy-makers called on the new peace committee to establish "basic issues and goals" for consideration.

In addition to interreligious cooperation, it was stated, these concerns should include probing of theological questions regarding peace, factors of economics and needs of developing nations, the need for "sounder and more basic" involvement of laity and relationship of churches to governmental and intergovernmental organizations.

The action stressed that "the concern of the churches for world peace, which has always been a part of the program of the council, has now become so important and critical in the life of our own nation and of the world that it demands the attention of the whole council and its member churches."

Concern of the churches for peace, it was stated, "must be set within the framework of our concern for people and their freedom from injustice and aggression. We must recognize that others also are concerned but that the church has a unique contribution to make.

"It must be expertly informed but must not become 'professional.' It must work and speak within the framework of our faith and concern and bring a dimension which diplomacy cannot encompass no matter how expert it is."

#### Vietnam

Among related actions, the board passed a resolution reaffirming its policy statement passed last December advocating peace negotiations in Vietnam.

The resolution adopted urged the U.S. government, working through the UN and other channels, to "continue with a sense of urgency to do everything it can to assure that all parties to the Vietnam dispute, including the National Liberation Front, come to the conference table."

Passed on a voice vote with a few negative responses, the resolution also declared that Christians have a "specific responsibility to speak and criticize" because of their loyalty to God "which must transcend every other loyalty" and because they "belong to one family with all other Christians on six continents."

Public debate and examination of U.S. policy through the U.S. Senate hearings was approved, but at the same time the board protested what it termed "increasing reliance on military methods by all parties of the conflict and the resultant preparation for a longer, widening and more intensive war."

Recognizing the "risks in-

volved in submission of the Vietnam dispute" to the collective judgment of a reconvened Geneva conference, the board said that churchmen believe "these risks are outweighed by the dangers and dead-ends of unilateral action and escalation."

### Right of Dissent

Strong support of the right to dissent "particularly in times of war or national emergency when civil liberties are threatened by strong pressures to present a united front" was expressed by the board.

The policy-making body, voting 92-0 with no abstentions, called on all citizens to "resist any effort" to curtail freedom of speech, assembly and petition "especially in this time of international crisis and domestic conflict."

While recognizing that some forms of dissent "are or may seem extreme," the statement declared that constructive criticism is a "valuable contribution in providing correctives to judgments of majorities" and stressed that the rights of free speech, assembly, petition and demonstration "should be maintained inviolate."

In another section, the document called on mass media to support editorially the right to dissent and to "maintain objectivity in their coverage of events growing out of the exercise of this right."

At a press conference later, Eugene Carson Blake, recently named general secretary of the World Council of Churches, discussed the right of religious groups to speak out on controversial issues.

The churchman, a former NCC president and now chairman of the organization's race commission, contended that "anything less than full participation" in world affairs would be "un-Christian."

Also, in an interview with the St. Louis Review, Roman Cath-

olic archdiocesan weekly, Blake pointed out that "it's not the church's position to write foreign policy, but it has a right and a full responsibility to be heard."

Referring to statements of church groups on Vietnam, and specifically the World Council's recent call for an end of U.S. bombing and North Vietnamese infiltration, Blake said such expressions stem from the basic Christian value of peace against violence.

Comments and criticisms of each organization or denomination, he said, "are not political points which we make against one another, but a genuine effort to help."

In another reference to public expressions, Blake noted the unexpected appearance of an interracial delegation of "poor people" which asked the NCC leaders for help in obtaining the right to share in the direction of anti-poverty programs.

He said he was pleased at the group's desire to speak to the NCC and added that the voice of the poor is needed in any poverty program "because you cannot stop poverty with programs — it's got to be with people."

"But," he added, "it's just as wrong to think that the people can do it all alone."

In addition to the statement on the right to dissent, the NCC policy-makers' early actions included a call for admission of Red China to the UN. The document passed on a 90-3 vote, with one abstention.

Three laymen voiced strong opposition to the seating of Red China — William Ikard II, an Episcopalian from Mesquite, N. M.; being one of them.

Concern over the Vietnam situation dominated the board's early sessions, in discussions and through a united prayer service on Ash Wednesday. The Protestant, Anglican and Orthodox leaders joined Bishop Reuben H.

Mueller of Indianapolis, NCC president, in prayers for a "just peace in Vietnam."

R. H. Edwin Espy, NCC general secretary, said in his report to the board that the "tragedy of Vietnam" symbolizes the "needs of the world as they impinge on the mission of the church."

The NCC executive announced that copies of a "message to the churches" calling for efforts toward a negotiated peace in the Asian country have been "in greater demand and have already achieved wider circulation than any other official statement in the life of the council."

More than 100,000 copies of the document have been distributed and the total is growing, Espy said.

Among other topics, the NCC official hailed the recent gathering of members of the U.S. Catholic Bishops' commission on ecumenical affairs and heads of NCC communions as a significant step forward in interreligious relations.

He also pointed out that over one million copies of the first common book of prayers jointly produced by Protestants and Catholics in the U.S. were distributed for the 1966 week of prayer for Christian unity. This was an "astonishing increase" over distribution in 1965, when materials were published separately, Espy said.

### Deny Pressure

A report that White House press secretary Bill D. Moyers influenced a National Council of Churches committee into toning down a statement on Vietnam which would have sharply criticized the administration was stoutly denied both by the presidential aide and NCC officials.

Moyers called "ridiculous and untrue" an Associated Press dispatch quoting NCC "top sources" as saying his phone calls to the NCC general board meeting in St. Louis resulted in slicing the



criticism of the administration out of the statement.

The AP did not name its sources, saying they gave the information on condition they were not identified. Subsequently queried, an AP spokesman in New York defended the story and said the sources were "highly-respected church leaders" who "feel very strongly about White House pressure."

At St. Louis, Arthur S. Flemming, University of Oregon president and NCC vice-president who headed the Vietnam statement committee, denied knowing that "any such calls were made."

Eugene Carson Blake said he had talked to Moyers but that their conversation "had absolutely nothing to do with our Vietnam policy statement. We didn't talk about that at all."

According to the AP story, Blake reportedly had sought NCC endorsement of the WCC central committee statement on Vietnam which called for a halt to U.S. bombing and North Vietnamese infiltration as a necessary immediate step toward negotiations (Witness, 3/3).

Moyers, denying that he attempted to influence the NCC because the administration was alarmed about declarations on foreign policy by religious groups, expressed surprise "that the AP would carry a story based on the testimony of alleged churchmen who refuse to permit their names to be used."

The press secretary also complained that he was not informed of the accusation until after the story was released.

The press office at the White House acknowledged that Moyers talked with Blake when the latter called from St. Louis on Feb. 22 but said the conversation was on the anti-poverty war. Blake is a co-chairman of

an interreligious anti-poverty advisory group.

In addition to Flemming and Blake, other NCC spokesmen said the AP report had been thoroughly investigated at St. Louis but that nothing was learned to support the allegations.

### South Africa

New, tougher policies by government, business and religious groups in their dealings with South Africa were advocated by the general board.

Asking the U.S. government to "apply a firmness toward South Africa," the church leaders said there should be exploration "and exercise" of such political and economic pressures as may lead to the effective dissociation of the U.S. and its citizens from implicit support of South Africa's denial of rights to non-whites.

The churchmen urged that these pressures should include a "policy of discouragement" of trade and investment in South Africa rather than "the present policy of encouragement."

Also asked were policies of non-discrimination in "employment and assignment of personnel" in U.S. establishments in South Africa and the granting of asylum in the U.S. to political refugees from the country.

A portion of the statement urging churches and their agencies to examine their own investment portfolios to "determine if funds are invested in U.S. corporations having investments in enterprises in South Africa which practice racial discrimination and support apartheid" raised considerable discussion but remained in the adopted document.

The statement, finally passed on a 94-4 vote with two abstentions, also discussed Rhodesia, including commendation for top U.S. officials for their opposi-

tion to the unilateral declaration of independence.

It called on the government to "take such further economic and political measures" necessary to assist the British government in bringing about "immediate improvement of the political status of the African, repeal of all racist laws and a constitution acceptable to the majority of Southern Rhodesians."

### ANGLICAN VICAR HITS MEETINGITIS

★ Church conferences and meetings which keep clergy away from the people were bitterly attacked by a newly-appointed Anglican vicar. He also called for a speed-up in church administration.

The Rev. Paul Berg of Rainham, Essex, described the clergy's busy round of meetings, conferences and special sub-committee sessions as "Meetingitis," and added: "Is this the devil's latest weapon for disarming the church? Once Christians were tortured, burnt and crucified, but very often the more the church was persecuted the stronger it grew.

"The enemy's latest weapon is much more effective. Don't destroy Christians—just isolate them. Keep them so busy talking to each other that they have no time to speak to the unbelieving world outside. The keener the Christian, the more he or she should be burdened with meetings, says the devil."

In seeking a remedy for "Meetingitis," Berg said, "It is not to despise administration. Administration ought to be improved and speeded up. For example, most clergy would do a better job if they had secretarial help. A skilled shorthand-typist can handle in an hour the correspondence that would have taken a clergyman the whole morning.

"We must share the load. More members of the church should be brought in to organize church activities . . . We ought to prune our list of meeting and committees. If it is not necessary don't have it . . .

"Finally, we must use our saved time to get out among the people of the parish as individuals and as a church to do the job we are here for—'You shall be witnesses unto me'."

## Recommendation that Missionary Districts Become Dioceses

By E. John Mohr  
*Witness Editorial Assistant*

★ The home department of the Executive Council has recommended that the present domestic missionary districts be organized as dioceses and admitted to General Convention as such.

Under the canons of the church minimum requirements, such as the number of parishes in an area, and the ability to support the episcopate, are spelled out. When these requirements can be met the dioceses may be organized.

The home department has reported that all the districts — Eastern Oregon, Idaho, Nevada, Utah, Wyoming, North Dakota, South Dakota, and Western Kansas — can meet the canonical requirements. As dioceses they would continue to receive support for work within their areas, just as dioceses do now for work within theirs. At present there are different sets of rules for support of work in missionary districts and in dioceses. The use of different rules will be obviated when the districts become dioceses. The amount of support received from council funds for work within an area is no longer a sound basis for a distinction between a diocese and a missionary district. At present there is one diocese which receives more support than one of the districts.

There is no good reason why these districts should not proceed to organize themselves as

dioceses, and a good many why they should. They would be small, for the most part, but there is no law that says a diocese has to be large to be good — unless having a lot of full-time departmental directors makes it so; nor is assurance given anywhere that the Lord's blessing abound the more with greater size. On the contrary, the enormous size of some dioceses leads to internal fragmentation, and to impersonalization of relationships in all levels and between them.

The elimination of the distinction between dioceses and missionary districts has already received attention in General Convention. One approach to the matter takes the form of removing from the constitution and canons all references to missionary districts. This approach has a number of drawbacks. It accomplishes nothing that cannot be done as well by the organization of dioceses in the present districts. It involves a drawn-out, complicated, unnecessary, and costly revision of the canons, while the home department proposal can be carried through at once. And, while the present districts may all become dioceses now, there is no virtue in removing the concept and form of missionary jurisdiction from the books altogether. There may be a time and place when it will again be a convenient or necessary mechanism, at least temporarily, for work in new or unorganized areas.

Insofar as size and the lack of proportionate representation are problems of General Convention itself these may be somewhat aggravated when the eight districts are replaced by dioceses. But these problems should be dealt with, left alone, or possibly solved, on their merits, and not in any way with prejudice to the position of the prospective dioceses.

The Executive Council itself has not acted on the home department proposal. The question of admitting dioceses is determined only by General Convention but it, and the districts involved, can be influenced by the encouragement the council may give.

### ALBERT E. HOLLAND PRESIDENT OF HOBART

★ Albert E. Holland, vice president of Trinity College, will become the 20th president of Hobart College and the ninth of William Smith, July 1. He will succeed the Rev. Louis M. Hirshson, retiring June 30 after ten years, who is now president-emeritus by action of the trustees.

Holland has been a member of the Trinity College administration since 1946. He became vice president in 1957. He has led three capital campaigns that have brought the college more than \$10-million. Additionally, he is now directing a capital campaign for \$6.6-million to match a \$2.2-million challenge grant from the Ford Foundation.

Formal inauguration of the new president will take place in early fall.

### DEAN RIDDLE TEACHES AT PARIS COLLEGE

★ American College in Paris is offering a spring term course in comparative religion under the chairmanship of Dean Sturgis Lee Riddle, of the American Pro-Cathedral Church of the Holy Trinity, a founder and a trustee of the college.

# EDITORIAL

## The Christian and Extremism

THE MARLYAND committee for Civic Responsibility, headed by the Rev. Alfred B. Starratt, rector of Emmanuel Church, Baltimore, held an all day conference on the topic "Perspectives on Extremism." We think church people should be more concerned than they are about this phenomenon in our society, and we applaud Dr. Starrett and other churchmen who gave this conference leadership. We think Christians have a poor record on this subject. Whole parishes have been intimidated and in some cases taken over by extremists groups. Why should this trouble us as Christians particularly. We think there are reasons:

In the first place, extremism reflects a view of man that is in flat contradiction to the Christian view of man as created in the image of God, summoned to the dignity of responsibility and intelligence and freedom but beset by the temptation to absolutize his own opinions and to prove conclusively his own virtue and self-righteousness. Extremism uses deliberate distortions of truth. It employs vague and meaningless words to scare and intimidate.

Communists call all who oppose them "militarists", "facists" and "capitalists."

Right-wing extremists have words like "liberal" and "humanitarian" and "socialist" with sinister and subversive meanings. To corrupt words and to substitute fear for reason is to destroy the dignity of man. To pretend to absolute truth and virtue is to destroy the realization that man is a creature and a sinner.

In the second place, extremism imposes restrictive and short-sighted patterns on history.

The communist sacrifices all for the triumph of proletarian revolution and a classless society from which all sin will be eliminated.

The right wing extremist clings to a *laissez faire*, free-enterprise society, which really never existed.

The Christian view of history is more pragmatic. Right now God is at work in our world, setting challenging possibilities before us for greater justice, wider brotherhood, more responsibility and freedom for all. The Christian says

"This is the day which the Lord hath made; we will rejoice and be glad in it."

The extremists speak only of a rigid pattern in the future or an unrealistic dream of an unreal past.

In the third place, extremism has a false view of human community. Men cannot be categorized neatly — not even as "extremists" and "non-extremists". History is not a melodrama of the bad guys and the good guys. It is the story of men and women all of whom are seeking to find satisfactory meaning for their lives and all of whom are in one way or another missing it in their anxiety and self-importance.

Dr. Herbert Butterfield once said to a staid group of Cambridge undergraduates in his lecture hall, "gentlemen, there is enough sin in this room at this moment to destroy civilization."

Extremism cannot bear the discipline of community life and group decision. They are desperate minorities, and they know that in the democratic process they are lost.

Good luck and Godspeed to Dr. Starrett and his committee. May their tribe increase.

## Danger on the Right

By Alfred B. Starratt

*Rector of Emmanuel, Baltimore*

WE CHRISTIANS accept democracy as the best possible form of government because of a fact of nature which finds expression in traditional theology as the doctrine of "original sin". The phrase is a way of bearing witness to the universal tendency of men to be self-centered. This tendency arises from the natural fact that every individual man on earth is finite. We each have limited experience, limited knowledge, limited appreciation of values. We exist at a particular location in time and space, and we necessarily view reality from a limited perspective. Because of this fact of our existence, no one of us can know "the truth, the whole truth, and nothing but the truth" about anything.

It follows that every individual man is dependent upon his fellow men for information that will enlarge his personal comprehension of the total human environment. We need to know how it looks from over there where another man stands. His report, supplementing our private



experience, makes it possible for us to become aware of possible errors in our own understanding and, to our personal knowledge of the whole, adds information hitherto hidden from our eyes.

This mutual interdependence of finite men leads to the conviction that the best government for any group of men will be one in which decisions concerned with public policy arise out of an open market place of ideas in which any opinions of all the citizens may be freely expressed. It is our faith, grounded in rational probabilities, that such a public forum of free communication will create and sustain a living and changing body of ideas which will, at any one time, contain more truth and wider comprehension of values than is ever possible for any single individual.

During our whole lifetime we have been involved in a struggle against those who do not share such faith because they live in the illusion that a Stalin, a Hitler, or a Mao Tse Tung, is the sole source of value and wisdom. This illusion justifies the destruction of free speech in all its forms, for these deluded people believe that the leader and his yes-men do not need to supplement their limitations by information gathered out of the experience of others. They already know what is good for everyone else on earth.

#### Here at Home

SUCH ENEMIES of freedom do not all live abroad. Any man who thinks that he thus knows all truth is a danger to democracy. He may be an Episcopalian or a Southern Baptist; a Republican or a Democrat; a Communist or a John Bircher. Whatever his version of truth may be, he will feel that it is his duty to suppress any dissenting opinion since all who disagree with him and his in-group must necessarily be in error.

In the 1930s there were many left-wing extremists who felt an obligation to subvert democratic dialogue in the name of their version of absolute truth. Some of these continue to be active. But in our time the real danger comes from right-wing organizations who share with their Communist fellow-extremists an equal desire to destroy the democratic process in the name of their omniscient understanding of all that is good and true. Backed by funds estimated to have been more than thirty million dollars in 1965; spreading their message over 10,700 weekly radio programs in more than 1,000 American communities; resorting occasionally to violence and often to threats of violence; using lies, smears, character assassination, quotations out of context,

assertions contrary to fact, guilt by association, and appeals to irrational fears and racial prejudice; harassing opponents and attempting to silence all who disagree with them; using anonymous flyers of the most poisonous kind of yellow journalism; these right-wing extremists are now a real and increasing threat to our democratic form of government.

Absurd as some of us may consider their opinions to be, the danger of these men is not in their opinions but rather in their method of spreading their opinions. Responsible conservatives have already suffered serious harm because of the activity of these parasites. All responsible political dialogue is in peril.

Therefore, we in Maryland are working to form a Council for Civic Responsibility to expose and counteract all subversion of free democratic discussion whether the source of such activity be on the left or the right of the political spectrum. We believe that it is high time for other concerned citizens elsewhere to do the same.

## Semper Agens, Semper Quietus

William B. Spofford Jr.

*Dean, St. Michael's Cathedral, Boise, Idaho*

THREE YEARS of Latin in prep school, I'm afraid, taught me no love for the language, and little competency in it. It wasn't the masters' fault, but rather my lethargy and the conviction that there were, undoubtedly, more practical courses on which one could concentrate. But, without doubt, Latin puts things in a way which, often, English can't approximate.

It was St. Augustine, I have read, who said that God is "semper agens, semper quietus" — always active, yet always at rest. The ability to be both of these things at once is, most certainly, divine. The human beings whom I meet who manage to appear creatively active and, simultaneously, to express a deep, persuasive quietness are few and far between, I fear.

Recently, we observed a group of men who seemed to manage this and, in a minor way, was privileged to share it. A group of clergy from Utah and Idaho had attended a pre-Lenten retreat at the Abbey of the Holy Trinity in Huntsville, Utah. It is a Trappist monastery high in the spectacular Wasatch mountains. The Abbey,



which consists of three large Quonset huts, surrounded by cattle sheds, machine barns and chicken coops, rests in the eastern end of a valley. It has approximately 2500 acres of treeless foothills and one good-sized mountain. The western door looks towards rugged Mt. Ogden, on whose face the Snow Basin Ski Area is plainly visible, and which both at dawn and at dusk reflects the sun's rays in a powerful, glistening way. (As any skier knows, Utah powder is something special, ranking way up in quality — fluffy, deep and ever seducing skiers to mess up its smooth whiteness with graceful, swirling tracks. The seduction is a dream; sitz-marks are the more usual result!)

The Trappists, as all of us know, have a custom of silence. They are, of course, able to talk, but have learned through the centuries that, with their discipline, it is unnecessary. It is a strange, and wonderful, feeling to hear good laughter coming out of a work-room below the Abbey, when there have been no voices accompanying it. With sign language, somebody has apparently shared his joy at something and a good brother has responded.

But when anyone, such as the retreatants, had needs with which they could help, the brothers were free to talk. Such as Brother Isadore who helped us get the cathedral's recalcitrant Dodge Dart started in the minus 20 degree cold when we wanted to get home. He could discuss mechanical problems and possible solutions with the best mechanic. He could also add: "I'm a good mechanic and would like to be ever at it, but this continual praying is hard work. Pray for me." When talking was needed, they could use it—but primarily life, for them, is a thing of silence, broken by a ringing bell, magnificent Gregorian chanting and the celebration of the daily mass (con-celebrated).

Clocks, we noticed, were around but God's clock, the sun, seemed to be the major item for controlling the day. The day, started for them at 2:15 a.m. (The retreatants had a break — we got up at 5:30.) They went to bed at 7 p.m. And ever in between were services, prayer, study and work. The work consisted of farming chores — while we were there they were making a new chicken coop and a place to keep their bees and make honey — baking of bread, repairing items around the Abbey, and the usual winter-chores of any good farm. Twice a day they meet in chapter in which, as a group, the Abbot gives them

information and shares common concerns. The Abbot, Fr. Immanuel Spillane — immediately dubbed 'Mickey' by the Anglicans — wasn't present this week, since he was in Cluny meeting with other Abbots of the Order. And that fact alone gives one a sense of on-going history!

### Tough Life

TEMPERAMENTALLY, this type of life isn't for me. As a matter of fact, it isn't for a lot of them, also, it seems, since only one out of five who start as novices stand the discipline. For one reason or another they drop out — neuroses, a false sense of vocation, a dream of security which the monastic life isn't designed to give, inability to relate to a common and corporate life. But it seemed to me that those who did make it — as least as they were observed for four days — were reflecting St. Augustine's description of God — they seemed 'semper agens, semper quietus!'

Observed from a bit of physical distance, and a good bit of psychic distance, we would say that one and all seemed to be "joyous" men. They all seemed to be physically healthy — on a meatless, fishless and eggless diet, symbolizing perhaps a bit of Gandhi's and Schweitzer's "reverence for life" view. Our guest master, Fr. Bartholomew, was keenly interested in ecumenics and the role of the Roman Catholic Church in it. Our group, for its meal-time reading, shared the "Wit and Wisdom of Good Pope John" and Mark Twain's devastating comments on Christian Science and, as he quietly served the table, he would break out into a laugh which connoted real joy, humor and a sense of brotherhood with us.

Brother Lawrence, who was greeter and manager of the Abbey store had been in the order thirty years, and he looked a lot younger than his years. He was a graduate of Michigan State University and he knew that U.C.L.A. had made monkeys out of his alma mater in the Rose Bowl game — and laughed. He had never been up to the beauties of Snow Basin, which he could look at each and every day, but he shared its beauty and excitement with me, when I lauded it to him. He'll probably never get up there to see it, nor break up those many inches of powder, but he is overjoyed that other men can do it and get thrilled by it. He said that he used to, daily, run up to the top of the mountain in back of the Abbey.

And the heart of the whole business was, most forcefully and obviously, the chapel. There they

sung canticles and psalms to Gregory's chants in a way that it has been done, and practiced, for centuries. They said that they would like to have more of the service in English, since it would enable them to share more, but that perhaps they were called to preserve a rich and ancient tradition of worshipful chanting. As this was said, one had to remember the monastic

orders of the Dark Ages, preserving the culture and the wisdom of God's people — all of them, from Greece and Rome and Egypt, as well as Palestine — while a wild new culture swept down over a collapsing empire.

And, so, we went home, deeply grateful that we had been there and that they were there — *semper agens, semper quietus!*

# THE MODEL PRAYER OF JESUS

By Robert Nelson Back

*Rector of St. Luke's, Darien, Connecticut*

## THE SECOND OF FOUR ARTICLES ON THE LORD'S PRAYER TO BE FEA- TURED IN NUMBERS DURING LENT

"**THY KINGDOM COME . . .**" We plead with God Sunday after Sunday as we repeat the model prayer that his kingdom will come. We ask for the advent of the kingdom often without having the faintest notion of what we are praying for. The "kingdom of God" sounds like a bleak and forbidding place. We conjure up in our minds pictures of an austere God ruling over a subject people, and we are the subject people. We pray for the coming of the kingdom, but we are not so sure we really want it to come if it is like we imagine it to be.

The model prayer begins with words, "Our Father" and Christ has taught us to think of God in a family relationship. A good father would certainly not be happy in a family situation where he was the unapproachable, stern disciplinarian, frowning on all the fun and frolic enjoyed by the other family members. The good father leads his family in play and work, disciplining where necessary, but teaching the members to enjoy all good things in life. The good father is a friend, wise counsellor, and loving companion. Surely God is like this. And God's kingdom is like the healthy, normal family, enjoying itself in work and fun, living life at its best in love.

### Kingdom Exists Now

**THE KINGDOM** of God is a family relationship where all men of the kingdom know themselves to be brothers each to the other and whose father is God. This kingdom, this family, exists now.

It is lived in now by many people. The kingdom spans time; many who are dead live in it; we, if we truly love God and our neighbor, live in it; our children will live in it. The kingdom of God is within us; the kingdom of God is where we live out our days in this life and the next.

If the kingdom is here why then do we pray for its coming? We pray that it will come more fully; we pray that it will be known and lived in by more people. We pray that God will open the eyes of skeptical men to see that loving God and neighbor gives to the lover a new life. Chesterton said that "you can look at a thing 999 times and be perfectly safe. But if you look at it the thousandth time you are in danger of seeing it." By praying for the coming of the kingdom we are praying that unconvinced men will look at the kingdom, the simple relationship of God as father and we as brothers, and finally see it as God's gracious gift. In praying for the kingdom we are praying that all men will take the thousandth look and at last see what they have been looking at so long.

### The Mind of Jesus

**IN THE KINGDOM** which God provides for those who love him we have family unity because we have the same mind that is in Christ Jesus. A Negro preacher who lived to be over ninety is supposed to have preached more than ten thousand sermons from the same text. It seems incredible until we learn the text: "Have this mind in you which was also in Christ Jesus." Dwellers

in the kingdom of God preach sermons to themselves and to their neighbors ten thousand times on that same text. The mind of Christ is the adhesive which binds kingdom dwellers together.

We pray, "thy kingdom come . . ." Yet, as in all prayers, we must do our share. We can help the kingdom to come. We can help it to come by doing God's will.

"Thy kingdom come, Thy will be done . . ." We ask that God's will be done yet the responsibility for that lies in us.

The will of God is often a vague phase. On the tomb of Dwight L. Moody in Northfield, Massachusetts, are inscribed the words, "He that doeth the will of God abideth forever." We can believe that, but how can we know what the will of God is? How can we know in our own lives what he wills us to do?

We must, first, live dedicated lives if we are to know the will of God. A dedicated life places God and neighbor above all else. Some of us shy away from thoughts of dedicating our lives to God. We call to mind harsh evangelists who have told us that dedication means giving up all the things in life that are enjoyable. To deny oneself is to be dedicated to God. Self-denial has certain virtues and should be practiced by all of us from time to time. But God has given us all things in life to enjoy, not to be overindulgent with, but to enjoy. Moderation in all aspects of life is the virtue; overindulgence is the sin. Dedication to God is not simply the giving up of all fun. It is more difficult than that. We can keep our fun, but we need constantly and consciously to be loving God and our neighbor. All our waking hours must be spent in this act of will: loving God and neighbor. This is the meaning of dedication to God.

### Knowing God's Will

IF WE WOULD know God's will we must be dedicated to him. Then, second, we have to be willing to experiment. How does science come to know God's truth? It experiments. After one of Edison's unsuccessful experiments a friend sympathized with him saying that he was very sorry he failed. "I didn't fail," Edison replied, "I now know 700 things that won't work."

Sometimes God makes his will known to us very clearly; other times we have to experiment to find it out. A dedicated person experiments in life until he finds out God's will for him. The fact that God does not always speak out his will in words that we can understand clearly is further evidence of his fatherhood. The good fa-

ther allows his child to experiment in life because only in this way can he learn. If the father planned his child's life in every detail he would ruin the child. God, the wise father, gives us an opportunity to grow by learning for ourselves. Christopher Morley has a poem called "No Coaching" which pictures the wisdom of God.

I went to the theater  
With the author of the successful play.  
He insisted on explaining everything;  
Told me what to watch,  
The details of direction,  
The errors of the property man,  
The foibles of the star.  
He anticipated all my surprises  
And ruined the evening.  
Never again! And mark you,  
The greatest author of all  
Made no such mistake.

"Thy kingdom come, Thy will be done, on earth as it is in heaven . . ." God's will is perfectly known in heaven, the place where God lives. And those who live with God, knowing his will, do it. Heaven comes to earth, and we abide in heaven when, knowing the will of God, we do it.

Henry Ward Beecher once said, "Some people think black is the color of heaven, and that the more they can make their faces look like midnight, the more evidence they have of grace. But God, who made the sun and the flowers, never sent me to proclaim to you such a lie as that . . ." Heaven, the place where God's will is done is joyful. It is the supreme pleasure to know and do God's will.

### Materialistic Religion

SOMEONE has suggested that Christianity is the most materialistic of religions. This is partly true. The Christian does not mortify his body, but he accepts it as God's gift and uses it. The Christian does not deny himself of the good things of earth, but believing God has given him all things to enjoy he enjoys the stuff of earth. The Christian takes the things of life and has pleasure in them remembering that God gave them to him and that someday he must give them back to God. Life and its pleasures are loaned by God to men.

The Christian even thinks of heaven, the heaven beyond death, as not totally dissimilar to earthly life. Traditional pictures tell of golden streets and pearly gates. What could be more materialistic? The Christian believes he will know in life after death those he has known on

earth. The act of recognition is quite materialistic. The Christian believes in the resurrection of the body — again materialism.

The Christian cannot dictate the terms of heaven, but he expects heaven to have some similarity to earth. He expects to grow in heaven; he expects to learn in heaven; he expects to associate with people he has known. Heaven, to the Christian, is not some vague and future unreality, but a present fact. He knows people who live there, and to some degree he lives there himself.

### **Our Daily Bread**

"**THY KINGDOM COME**, Thy will be done, on earth as it is in heaven. Give us this day our daily bread . . ." There is a word in the model prayer which cannot be satisfactorily translated because no man knows what it means. The word is usually translated "daily." "Give us this day our daily bread." The only place this Greek word appears outside Christian literature is on a leaf from a cook's household account book. The

word appears at the top of the list of items for the fifteenth day. Scholars have made an educated guess and have translated the word as "daily."

"Give us this day our daily bread . . ." Here is a reminder that all we have comes from God. He gives life; he gives soil and seed; he gives rain and sunshine. The self-made man is a hoax. No man is self-made. God made him in the first place. God gave him the brains and ability to make his way. God gave him all the raw materials with which to work. "All things come of thee, O Lord . . ."

Bread is our sustenance; we cannot live without daily bread; bread keeps us alive. And our Lord made bread holy when "He brake it, and gave it to his disciples, saying, Take, eat, this is my body which is given for you . . ." In taking a common, necessary element in life and saying he is that bread, our Lord brings together the two necessities for life: bread and himself, God of God, Light of Light, Very God of very God."

## **CHRISTIAN FAITH IN OUR WORLD**

**By Powel M. Dawley**

*Professor, General Theological Seminary*

### **GOD BIDS US TAKE OUR FAITH BACK INTO THE WORLD WHERE MAN DOES NOT AND CAN NOT LIVE BY BREAD ALONE**

WHEN I was a boy, one of my favorite novels was a romantic tale by Henryk Sienkiewicz of early Christians in the Roman Empire. Many of you know it, if only in the spectacular version that Hollywood made out of it; its title is "Quo Vadis?" The title came from an old Christian legend that was told most vividly in the book — a high point in the story: How St. Peter and a band of Christian men and women fled from Rome in those early days in the face of persecution and hostility, turning their backs upon the turmoil of the city, carrying their faith away from a world that was bewildering and threatening.

As they fled for their safety along the country road away from Rome, suddenly in their path there was a dazzling flash of light and St. Peter

fell upon his knees before a vision of Christ. It was Jesus walking toward the city. "Quo vadis, Domine?" cried St. Peter. "Where are you going, Lord?" The face of Jesus was turned toward the distant hills of Rome: "Back to my brethren whom you have deserted!" There was silence for a moment. Then Peter stood up and turned around to his companions. "Come," he said. "We will go back to the city." As they retraced their steps, the dazzling light now shone in their faces. It was the light of the faith of the Christ that was within them.

#### **Insecurity**

THIS LEGEND is a kind of parable for us. It speaks the truth as clearly today as it did at the time of its first telling. You and I live in a world which is bewildering and threatening, so much



so that everything that Christians have been taught to cherish seems to be threatened today. We find it hard to keep up with the rapid changes in the values of life or in the standards of conduct or even in what we should believe. We have increased our knowledge so fast that the old and the young can hardly communicate with each other. We cannot speak across the gap of generations sometimes, to help in the tragedies that come. The scientific and the technical advances have been so rapid as to make today's reality out of yesterday's science fiction.

With all this there has come upon us a profound insecurity, because, with everything that we have done with all our knowledge, somehow we cannot bridge the gaps that separate man from man. With all our technical achievements, we cannot yet be sure that we are really in control. Even our immense national prosperity and our expanding and developing economy are disturbing, because it is an affluence that we do not know how to share with thousands — nay millions of people who are on the verge of near starvation in this world. I do not think that there has been another time when man has so surely dedicated himself to the principle of human unity, of his common brotherhood, and yet at the same time is unable to make it real in his life. We cannot be sure that what we call community is not merely a huddling together in some kind of fright.

### Fleeing the City

IT IS TIME that Christians thought very clearly about what is their witness in this kind of world. What makes it harder are the strained voices of disillusioned people among us who tell us that God is dead or that our image of God is childish, and by that they mean what you and I know — that childish fancies, childish prayers, are of little use in our world or in any other. It is no wonder that we are tempted to behave like the people in the old legend, to pack up what few spiritual resources we have and flee the city — not literally, of course, but just as surely as Peter and his companions did, taking our faith out of the life around us and into ourselves. It is a temptation that we all have, and in the face of the kind of anxiety and bewilderment in which we now live, we feel it so strongly, somehow to turn our religion, our faith, into a kind of personal comfort, an antidote against anxiety, a solace in time of trouble and sorrow, a kind of Milltown

Christianity, if you wish. Then we are like that band of men and women fleeing out of the city.

It is then, if we have any roots of faith within us, that we are challenged by Christ himself. We do not meet him in the dazzling light of a legend, but we meet him everywhere in the midst of our world. We meet him as love in men's suffering. We meet him as healing in men's sickness. We meet him as strength amid all our frailties. We meet him as truth in our confusion. We meet him as forgiveness in our sins. If we can face it squarely, I think we come to see — and come to see very sharply against the confusion of the time itself — that the Christian gospel has only one meaning, and that is, that everywhere man's life has been taken hold of by God and he has made it his own.

"Quo vadis, Domine?" The answer is always the same. He bids us take our faith back into the world where man does not and can not live by bread alone. "Where there is no vision, the people perish." That is what challenges the Christian today, if he will face it squarely: that his faith be married to courage, to that kind of courage which every man has within the capacity of his human nature; that he marry that courage to his faith; that his commitment to Christ be big enough to fill the spiritual vacuum that has opened up in his life. Nothing else is going to fill it.

### Many Changes

THERE ARE a good many things about the Christian faith that have changed in the centuries past — the ways we express our belief, the patterns of worship in which we act out our belief, the standards of conduct by which we try to make the love of God and the love of each other real in our lives. They will continue to change. Very little remains constant over the years. But two things do — two, perhaps the only two, central elements of our faith. They are the things that Peter and his companions recovered on that road from Rome. Without them no spiritual vacuum can be filled. Without them man has nothing to which to commit himself. They are extremely simple. One is that you and I are made to depend upon God; you and I are made to live with him. You may call it "realizing the eternal dimension in human existence" or some other phrase in which its impact is insulated away from us. But it is better to ask ourselves frankly, "Where do we put our trust?" We are his chil-

dren. We are sustained by his love. We are powerless to overcome those tragic flaws within ourselves without him, and yet at the same time we are called to the greatest of all adventures — a share in his creative power in the universe. It was so in the dawn of history, and it is no less so simply because our time is complex.

### Depend on Him

THE UNCHANGING element in human life is dependence, need, and trust. We know it so well ourselves. We depend upon each other for work, for shelter, for love. Indeed, we are not fully men and women unless some one else helps to make us so. We are not fully men and women except we know ourselves to be made in the image of God, except we know ourselves to live so fully, when we are able to depend upon and to trust him. This kind of dependence is the link between the lives we live and the source of all strength and power and being and creativity and achievement — everything that transforms us in life comes when we depend upon him. That is the first constant of our faith.

With it there goes another because man will say, and you and I rightly so; "Who is this God on whom we must depend, in whose image we are made, on whose love we must count?" The question is as old as Christianity itself. You remember when Philip came to Jesus, saying, "Show us the Father. Where do we know him?" Jesus replied, "He that hath seen me hath seen the Father." The presence of God is ours in the companionship of Christ. That is the other constant.

God on whom we depend and in whom we trust and who is that link between the recreating power in our lives — it is that God we come to

know hand in hand with Christ. If it is not so, then we should not be ready to receive his love, his body, his blood. It is no use talking about depending upon God, upon trusting ourselves to him, unless we can know him within the frailties of our experience. This is precisely what the Christian gospel is all about: that God has given himself to human life in Jesus Christ and taken that life to him. He is the image of God; as the New Testament puts it, "the brightness of his glory, the express image of his person."

### The Human Situation

WE DO NOT FIND him outside the human situation. We do not find him outside the tragedies, outside the perplexities, outside our mistakes. But we find him everywhere that we are. He only says one thing: "Quo vadis, Domine?" He bids us go back, to take back into the confusion and anxiety of the world a faith that will cut through bewilderment and dissolve fear in the sure conviction that man does not live by bread alone but by the word of God made flesh and dwelling among us; that man lives by that transforming experience of companionship with God hand in hand with Christ.

There may be a great many more things to what we call our religion than this; I am sure there are: answers that we do not know, questions that we do not know how to ask, concerns that again and again attract us. But this is all that any man needs. This much we can say: "Lord, I believe. For all the rest, help thou mine unbelief, that in this sure trust in God and in a companionship with Christ which I am willing to let into my life no matter what it changes, then in all the clamor of this world I may live as a child of God; in every experience of human life I may find his presence."

"Lord, I believe; help thou mine unbelief."

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## A Reply to the Right

By Burke Rivers

*Rector of St. Stephen's, Wilkes-Barre, Pa.*

A letter addressed to a good friend who has been sending the author clippings and quotes from various publications of the radical right. Among them was an editorial by David Lawrence.

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## An Open Letter to a Friend

## About the Holy Communion

By Massey H. Shepherd Jr.

*Professor at Church Divinity School of the Pacific*

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# Man Bites Dog Action Taken By Convocation of Idaho

★ A question before the House of Deputies at the 1964 General Convention was simple—should the constitution be changed by substituting “lay persons” for “laymen”, thus allowing women to serve as deputies. The clergy said “yes” but laymen said “no”, which ended the matter until it comes up again in Seattle in 1967, which is inevitable since it has been before every General Convention for decades.

It is the same question that comes before every diocesan convention — should women be allowed to serve on parish vestries and as delegates to their conventions, with the answer still “no” in many dioceses.

Following two years of study by a committee on structure, the annual convocation of the missionary district of Idaho, meeting at All Saints’ Church, Boise, eliminated distinctions between “parishes” and “mission churches”. Immediately prior to the opening session, the Episcopal Churchwomen of Idaho voted dissolution as a body and, henceforth, there will be simply churchmen in Idaho, rather than separate bodies representing women and men.

The number of departments in the district structure will be reduced to three — Mission Strategy, Dept. of World Mission and Christian Education — with the classical work of the women, such as Church Periodical Club, United Thank Offering, etc., being assigned to the appropriate department. Certain functional committees, such as stewardship, publication and communication, etc., no longer have departmental status but are to be “service agencies” of the Bishop and Council and the three departments.

In the election of delegates to

General Convention, the Rev. Canon Fritz Cochrane, a non-stipendiary priest who serves in the advertising department of Idaho Power Company and as chaplain to nursing homes for St. Michael’s Cathedral, was elected as clerical deputy.

To give emphasis to the new way of doing things, Dean William B. Spofford Jr. of St. Michael’s Cathedral, was elected, together with three women, as a delegate to the Triennial Meeting of the Episcopal Churchwomen in Seattle in 1967. He will attend as a “lay person”—not as a “layman”. The election of delegates was made, on all levels, by the entire convocation.

Introduced to the convocation, under the sponsorship of the urban pilot program, was the Rev. George Ross who has the job as district trainer for continuing education, under the co-sponsorship of the district and the Church Divinity School of the Pacific. He announced plans for continuing training for the clergy; lay academies to train non-stipendiary clergy and various levels of training for churchmen throughout the jurisdiction.

## POOR PEOPLE APPEAL TO CHURCHES

★ Fears that the promises of the economic opportunity act to elevate the status of the nation’s needy “are false” were expressed by a delegation of “poor people” at the meeting of NCC general board.

Stating that they hoped the anti-poverty legislation “offered a chance for dignity and self-help,” the spokesman for groups of poor people from seven states said they are “disappointed . . . Our people have suffered long, and hope is almost gone.”

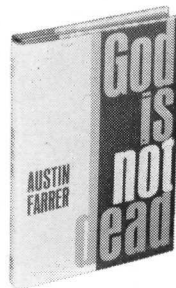
Calling the churchman “the conscience of the nation,” the delegation urged “full, impartial investigations of the administration of the anti-poverty and welfare programs across our land.”

## LENTEN PROGRAM AT ASCENSION

★ “New developments in the Communist world” was the theme of the first of a Lenten series of discussions on March 2nd at the Church of the Ascension, New York, on the general topic “Seeing our world in Christian perspective.”

Further Wednesday night topics announced by the Rev. John M. Krumm, rector, will be:

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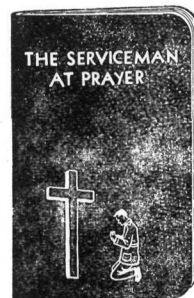


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To help you in thinking about the profession, we'd like to send you a free copy of "Live Option for You?" and "Are You a Many-Sided Man?". These practical booklets describe the ministry as a career, help you decide whether it's for you, and tell you what steps to take if it is.

We hope you'll send for the booklets even if you're not considering the ministry as a profession. Reading them will make you a more understanding, better informed layman.

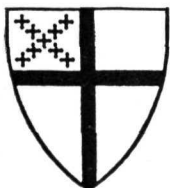
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Meetings begin at 8 p.m. in the parish house, 12 West 11th Street and the public is welcome to attend.

### RACE COMMISSION IN MASS.

★ A commission on church and race has been organized by the Massachusetts council of churches to coordinate Protestant action for racial justice throughout the state.

The group includes 40 Negro and white leaders in religion and civil rights, headed by Bishop Anson Phelps Stokes of Mass.

Richard R. Higgins, president of the council, said the commission will work for the reconciliation of all races, and development of community life, and elimination of racial discrimination.

### ST. PAUL'S CHAPEL A LANDMARK

★ On February 26th Saint Paul's Chapel, Trinity Parish, held the second of its services commemorating the 200th anniversary of the chapel. This observance commemorated Saint Paul's Chapel as a national historic landmark. The address was made by Paul G. Hartzog, Jr., director national park service, department of the interior.

### RELIGION AND RACE OFFICE CLOSED

★ One of the first professionally staffed religion and race groups in the country — the St. Louis council on religion and race — has closed its office and released its staff.

Some church bodies failed to contribute, although the Episcopal diocese of Missouri was a generous supporter from the outset.



# **- NEW BOOKS -**

**E. John Mohr**  
Book Editor

**THE ROCK AND THE RIVER**, by Martin Thornton. Morehouse-Barlow. \$3.75

Martin Thornton, priest of the Oratory of the Good Shepherd, examines the tenets of the New Theology against the background of orthodox or Catholic spirituality. The result of his efforts is a remarkable book that represents the sanity of maturity, but does not blink at new truth and insight. Thornton is quite certain that Bonhoeffer is right in his views concerning the "world come of age," and his answer to such a perspective is precisely a "church come of age." Most of the attacks on the church in the name of "religionless Christianity," the author finds to be rooted in a conception of religion — too often fostered by the Church — that reflects the childhood and adolescent stages of religious development. Thornton spells out what an adult view of Christian faith has been and can be — and it is precisely the adult view of Christian spirituality that complements the "world come of age" theme.

Thornton examines the values supported by Bonhoeffer and the radicals, such things as maturity in prayer, responsible individuality, true concern and service for others, holy worldliness, corporate loyalty, and then affirming these values by a resounding "yes", he asks the question, but how? He uses the metaphor that the modern radical wants the beautiful butterfly without the ugly caterpillar. The radicals want the adulthood of Christian maturity without the presupposition of childhood and adolescence. He then suggests that "habitual recollection is the only firm doctrine that makes practical sense of the ideals proposed by modern radical theology. It explains the only way in which a Christian can be both fully committed to Jesus Christ, fully dedicated to God, and at the same time wholeheartedly immersed in the secular affairs and problems of the world, and its whole basis is the *regula* of orthodoxy. As it is hypocrisy to express constant love for a wife one never sees, embraces, helps or speaks to, so to talk of 'holy worldliness' without the concrete expressions of daily prayer is at best a theoretical ideal and at worst a sham."

For those Christians who are struggling with the alarming but necessary lightning-bolts of radical

theology, and at the same time revere the tradition of Catholic spirituality, *The Rock and the River* should be studied carefully. It is indeed a book that has something to say.

— JOHN E. SKINNER

*Dr. Skinner is Professor of Philosophical Theology, Philadelphia Divinity School.*

**THE CHURCH SECRETARY; HER CALLING AND HER WORK**, by Katie Lea Myers. Seabury. \$3.50

If enough of the right people read Mrs. Myers' book and get its message the day will be past when one can go into a parish office to be confronted by a stern and dour female threatening one not to move another step forward, or a dowdy and forlorn one with an indifference exceeding that of the ages. Mrs. Myers, whose husband was eventually elected suffragan bishop of Michigan after he married her, having observed her competence when they were serving the same parish, gives direction and advice in this field on the basis of a theological position which places the calling in the midst of the functions of the whole people of God and on that of an extensive knowledge gained from her experience in making a living in it.

Her discussion of the subtle rela-

tionships between the clergyman, his family, the officers, the people, and outsiders and the secretary, in any combination, is highly competent, and can be helpful to any and all concerned. Detailed descriptions of the practical elements of the job are given, along with an excellent reading list.

— E. JOHN MOHR

**TEEN-AGERS AND SEX: A Guide for Parents**, by James A. Pike. Prentice-Hall. \$3.95

Whether an approach to sex is authoritarian with rigid do's and don't's, or whether it is more permissive, it is essential that a parent be aware of the fact that changes in the existential and situational context make a difference in the attitudes of the child. No longer does a family sit down for three meals a day. The evening meal is often the only semblance of a time when all report in and even that occasion cannot be preserved inviolate. With the enhanced role of the mother outside the home, there is less often a single authority figure in the family. Children are increasingly independent, think more for themselves, and do not hesitate to talk back. Parents are confused, not knowing whether they are abnegating their responsibilities by not being more firm or



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are alienating their child by a firmness that is old-fashioned.

Actually, the social changes have increased the responsibility of the parent even though his pedagogical methods must be modified. He may believe that the church, the Bible, or "natural law" gives an absolute answer to questions about sex, but his child will not be so sure. The practical arguments against pre-marital intercourse such as the dangers of detection, infection, and conception do not hold up — at least, they are open to question. Since the child can get away with doing what he pleases, it is the concern of the parent that he act responsibly.

Bishop Pike divides sex instruction into three phases: the first, when the child is between five and seven and asks questions about anatomy, where babies come from, etc.; the second when he is between ten and twelve and begins to respond to the opposite sex; and the third when the child is in high school, and because of the precociousness of many teen-agers, the instruction generally needs to come by the sophomore or junior year.

What the author has to say about each of these phases is most cogent both in his understanding of the child's needs at each of the phases and what the parent should be saying. Parents do need to clarify their own attitudes, but just as important, if not more so, is the establishment of rapport with the child. How sad it is that so often a pregnant girl feels that she simply cannot tell her parents!

Among the other topics discussed are sexual identity, petting, masturbation, pre-marital coitus, homosexuality and alcohol in relation to sex. The bishop demonstrates a real understanding of the child in contemporary society and writes with his accustomed simplicity and directness.

— LEE A. BELFORD

*Dr. Belford is chairman of the department of religious education of New York University.*

**SPIRITUAL BREAKTHROUGHS FOR OUR TIME**, by Marcus Bach. Doubleday. \$3.95

Seated in Yoga position, contemplating the Zen riddle, "What color is a thing when it is colorless?", the reader may find need of a few drops of LSD, or a peyote pill — or maybe THE pill — to help him with the strange and kookie manifestations of religious ardor described in this superficial volume. The fact that it is made up of articles originally published in *Good Business* magazine does not exactly damn it, but it doesn't help it either.

Eighteen

Such a reader may refresh himself by a little dose of glossolalia, or maybe the practice of meta-physical healing by good thoughts, or maybe check up on his breathing while under hypnosis. Whatever you do, watch the trance for a diagnose-in-depth of psychic ills and avoid bad karma. The trouble with this book is not that it deals with kookie themes — nothing could be more fascinating — but that perhaps it is just too thoughtlessly ecumenical in the worst sense.

The popularizing author makes no effort at reconciliation of these absorbing interests, and the book would not be worth bothering with, except that someone ought to write a good one with the same table of contents. The reflective churchman may pause to wonder why the historic religions have failed to attract and hold the countless thousands addicted to spiritual healing, baptism of the Holy Spirit, glossolalia, the curious sects called metaphysical, the eastern wisdom, psychedelics and psychism: why, indeed? While so reflecting, think positive, for the goblins will get you if you don't watch out!

— MARION L. MATICS

*Dr. Matics is rector of Christ Church Parish, Bay Ridge, New York City.*

**20TH CENTURY DEFENDERS OF THE FAITH**, by Alec R. Vidler. Seabury. \$2.50

For a quarter century Alec Vidler edited the influential journal *Theology*. Thus, he has been in touch with and had a hand in most of what has been most imaginative and creative in British theology since 1939. In addition he is a historian of real stature who is frank to say that the ideas of others interest him more than his own. As a participant and reporter of the rapidly changing theological landscape in the present century he has few peers.

This little book consists of chapters on Liberal Protestantism, Roman Catholic Modernism, English Liberal Catholicism, Neo-Orthodoxy, and Christian Radicalism. Each has to some extent influenced Vidler in the course of his lifetime so that he writes both as an insider as well as the impartial observer.

Particularly interesting is what Vidler has to say about the Christian Radicals who produced such books as *Soundings* and *Objections to Christian Belief* and among whom he has played a decisive role. Dr. Vidler writes with grace and a deceptive simplicity. His observations are astute and theologically informed.

— ROBERT J. PAGE

*Dr. Page is Professor of Theology, Bexley Hall, Gambier, Ohio*

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## - BACKFIRE -

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Charles E. Danner Jr.  
Vicar at Lutherville, Md.

Thank you very much for the fine article by the Rev. Paul T. Shultz, Jr., in the Feb. 17th issue of *The Witness*. An effective apology like his for Morning Prayer is long over-due.

It might also be pointed out that Mr. Shultz doesn't just write about his ideas — he does something concrete about them. I refer to his imaginative project, "A Suggested Lectionary." Why not give us an article about it?

May I also add from my own experience a way of varying Morning Prayer? I have spent a number of summers in England, and frequently I have observed the practice in Church of England parish churches and cathedrals of using short biddings followed by periods of silence in place of the prayers themselves (i.e. the prayers following the obligatory collects).

Thank you again for "They Stay Away in Doves."

David H. Pardoe

*Staff of Emmanuel, Baltimore*

I would like to offer a loud Amen to Paul T. Shultz Jr.'s article in the February 17 issue. Mr. Shultz has clearly and courageously expressed many of the problems and difficulties connected with holy communion and particularly with our Prayer Book service, and I believe he has also stated the necessity for adequate preparation and variety in order to make Morning Prayer as meaningful and relevant as it can certainly be.

In connection with our service for holy communion I would recommend that General Convention authorize the use of the Prayer Book Morning and Eve-

ning Prayer lectionary as alternatives to the epistles and gospels already provided. This would make available a much needed reading from the Old Testament plus a variety of selections from the New Testament. On any Sunday a clergyman could choose from among the four selections (six during Trinity season) provided, or he could use one of the Old Testament selections plus either the epistle or gospel. The existing rules on page viii of the Prayer Book if applied to the communion service would offer greater variety and flexibility in the use of scripture.

A further advantage of this recommendation would be the opportunity to choose either the King James, the Revised Standard, or the New English translation according to which was felt to be the best for a given passage.

### Mary E. Forbes

*Churchwoman of Boston, Mass.*

"The days of Christianity in human history are at an end" said a German churchman recently, at the North American conference on the ministry of the laity, thereby admitting that the ministry having failed, are now going to invite the laity to share the burdens of keeping the church going. This, thinks the ministry, in alarm that they may find themselves out of a job one of these days, will bring people back into the church. With eyes shut to the real reason for the dissatisfaction of both laity and clergy for the lack of interest they do not want to discover what is wrong with the system, but keep it from breaking down.

Says the Rev. Paul Shultz in *The Witness* of Feb. 17. "They stay away in droves in every parish on every Sunday. Even on Easter there are probably more Episcopalians who do not go to church than there are who do." He goes on to show how

terribly, he misses the reason—though he is quite unconscious of this. He thinks that the services are not challenging or stimulating enough. He does not want to correct any mistakes in the teaching or presentation, that has resulted in so much perplexity, and unbelief in God. He only wants to find a way to make a worn out system more palatable to people who have outgrown the milk of the gospel and want its strong meat.

But the cancer eating at the root of the unbelief in God, and the indifference to church services is, that organized religion serves the church and its needs, not God's. He reveals this by saying, "Often it is because we forget that the services are meant to be aimed at the people, rather than the clergy." He completely misses the point that the services should be aimed at God, not at either the clergy or the people. My understanding of the trouble we are in now, is, that God, after long last, tired of being only the *raison d'être* for tradition, is going to break up the church so that the laity may discover him, not in services that have lost their appeal, but in him, who is the only reason, and his Son Jesus Christ, who is the only way, truth, and life.

To teach the whole truth as Christ taught it, will mean admitting that the church is afraid to give the strong meat, and is feeding its people the milk they are used to. It would mean studying the hard passages in the Bible, and a recognition of some of the things they have steadily refused to believe and teach for these nearly two thousand years. They are rooted and grounded in their system and only when people abandon the church altogether, and the clergy find themselves out of a job, will they be willing to make real changes, because when people desert a church,

they cease to support it with their money.

Ministers cannot realize that if God is dead, it is their system that has killed him. Some of the suggestions by Mr. Shultz for making the service and attendance more attractive are to reduce the number of holy communions. "Our people don't want them every week," he says. "Some of them do, but most don't."

The very solemn nature and reason for this particular remembrance of Jesus' last supper on earth seems to have no part in his idea. The system has taught him to look upon it as a rite, so if the church is to suffer by too many holy communions, they must be reduced, or done away with altogether, except on Thursday of Holy Week.

We, clergy and laity, need to examine more thoroughly the reasons for the trouble we are going through now, and study how Jesus met the same trouble with the church of his day. The rabbis of the Jewish church had reduced the teaching of Moses to suit their ideas, just as the authors of our Prayer Book, planned ours in the church of that time, and the attempts of Jesus to change their system made them hate him.

Today any attempt to point out errors in our religious system bring angry cries of "You are attacking the church." Jesus however was the servant, as well as the Son of God, and he went on with his denunciations so valiantly, that there was only one thing to do, or the system would perish, and that was, kill him. And they did.

No, God is not dead, as our defeats in coming events will prove. We are going to be brought to our knees in a strange way.

I doubt that *The Witness* will wish to publish this letter, but as a servant of God, I feel compelled to write it.



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