

With love from
G. McN.
Rscg.

PRELIMINARY REPORT OF THE

SAINT PETER'S - WARFIELD, KENTUCKY PROJECT AND GROUP.

AUGUST 20th, 1966

Submitted by the members of the Community of
Saint Peter's at Warfield, Kentucky

HISTORY OF THE SAINT PETER'S - WARFIELD PROJECT

Saint Peter's College sponsored a group of students to work in a summer program in Martin County, Kentucky, in the heart of Appalachia, for ten weeks during the summer of 1966. Eight of the students involved in this program are presently attending Saint Peter's College. Of these eight, five men, Robert Lehmann, Dan Warzensky, Ray Boyko, Joe Burgess and Ron Buryk are from the day session and three women, Kathy Gribbon, Christine Kibilidis and Lois Heeney, are attending the evening session. In addition, Elizabeth Davis, a graduate of Jersey City State College and sister of Mike Davis, '66, Deacon Frank Higdon of Maryknoll, and native Kentuckian who will be ordained next year, accompanied the group. The leader was Rev. Aidan C. McMullen, S.J., Associate Professor of History at Saint Peter's College.

On June 19, seven members of the group attended 4:30 Mass in the Chapel at Saint Peter's College, ate breakfast and left for Warfield, Kentucky. We stayed at Wheeling College the first night. Accommodations were very comfortable. We arrived in Warfield at 12:00 noon the following day. A brief landing ceremony was held and we toasted the "Dark and Bloody Ground" with soda pop.

Many of us expected to live in some abandoned shack somewhere, but instead we found a six room rented house and across the road an apartment for the ladies. The women stayed in the apartment-part of which was to be transformed into a medical clinic. The five men were temporarily crowded into one room of the rented house. Warfield was a town of approximately 150 people, with another town, Beauty with pop. of 300. Father McMullen and the rest of contingent arrived on June 25th.

Mr. and Mrs. Charles Saffer, Christian Family Mission Volunteers, ran the house for the first two weeks. They prepared the meals, shopped, took care of all details. Affectionately known as Ma, and Pa, they made the deepest possible impression on us. Feeding not only us, but a total of almost thirty breakfasts, lunches and dinners for two weeks, this constituted their annual vacation. They had vision, however, beyond the dinner plates, and their inner peace and contentment of soul set the stage for all our work.

After their departure, Fr. McMullen did the shopping and for most of the summer alternated with several of the girls on cooking meals. We were on a budget of one dollar a day per person for food, drink and ice (ice constituted a large part of the food budget, since the summer was incredibly hot and two or three ice trays meant nothing). Shopping demands a special skill for a group and is not to be entered into lightly. Mrs. Saffer knew the best places for food (all places are at least fifteen miles away - even for ice). We used powdered milk the whole summer, since there were days when we were drinking three gallons of milk; iced tea, and always day old bread which is half ordinary price. We did manage to keep within the allotted budget.

Our last Bible School finished on August 19th. We left the following morning after a concelebrated Mass, and spent two nights in Cumberland Gap, Tennessee, chiefly to sleep and talk and talk and talk. From there we made our way to Washington and on August 25th back to Saint Peter's.

The expenses for the trip were covered in this fashion. We ran several affairs on campus with mediocre response, chiefly due to the lateness in which we attempted to get dates. There was no fault of the students involved nor of the Student Council here. With personal gifts from six or seven members of the faculty, a gift of two hundred dollars from Father Yanitelli, we had a total of \$800.00. From this, we first rented a Volkswagen bus for three hundred dollars from Gensinger's up in Clifton. He gave us gas free mileage -and since the cost was five cents a mile and we traveled six thousand miles (each of the Bible School pick-ups and returns involved fifty-six miles at least a day. One day's shopping to Williamson is a fifty mile round trip.) In addition, we deposited with the St. Michael's Mission a total of five hundred dollars. From this came our allotment of \$1.00 a day for food. Apart from this, however, our house was rent free and the mission paid for gasoline bills (about \$30.00 a week) household expenses, bible school expenses (Kool-Aid, cups, cookies, etc.) and additional house guests.

Ray Boyko

DESCRIPTION AND HISTORY OF MARTIN COUNTY.

A brief description of Appalachia, Eastern Kentucky and Martin County and the nature of the work of the Catholic Church here is necessary for an understanding of our work this summer. Much of the following is taken from a fact sheet made by the mission and by statistics offered by Rev. Joseph Dunne, Pastor of the Mission Center.

Appalachia incorporates eleven states and approximately 16 million people. The terrain is rugged, mountainous, and amazingly beautiful. The barrier hills, and the narrow winding hollows (or hollers) virtually inaccessible, have developed a people and a sub-culture that are unique in many ways. The people are strong, independent and the family ties are very strong. Foreigners (that is, outsiders) are very few and Catholics even fewer. After centuries of exploitation by big mining and lumbering interests, where the natural resources were mined out and cut out and taken away from the people, with little or no compensation, sub-standard housing, drastically poor economic conditions and no opportunities for employment have been the inevitable result.

Eastern Kentucky is particularly poor, and Martin County is the poorest in Appalachia and in the United States. The average income in Appalachia as a whole is \$1400 a family. Eastern Kentucky has an average of \$841.00 a year. Martin County - \$361.00, a year per capita. This is in a country where \$3000 a year is considered poverty stricken. 40% of all the one room school houses in the United States of America are located in Eastern Kentucky. 76.2 of all men over 25 years have completed no more than 8 years schooling at most. 32.3 of the population is technically illiterate. Only 10.2 have completed high school. 75% of the children have intestinal parasites. 78% of the homes are inadequate and sub-standard, i.e., lack hot and cold water, inside toilet and bath and/or are dilapidated. Infant deaths are 44 per thousand. There is

one doctor in the county, with another beginning to set up practice and a clinic in Wanfield, St. Stephen's run by the Catholic Mission Center from Paintsville with volunteer doctors coming on week-end from Dayton, Ohio.

The topography of Martin County is generally rough and hilly with 89% of the county's 149,000 acres being low-grade timber. The remaining 11% of total land is composed of hill-side pastures and small sections of bottomland, located along small creeks and Tug River.

Organized religion has few adherents. It is estimated that only 24% of the people of eastern Kentucky belong to any church. Several of the Protestant church services we attended were filled mostly by women and old men. The Protestant denominations seem to be having difficulty holding the younger generations. It seems that the Churches generally have neglected this area. Of all, the Catholic Church has had the least success.

Just recently, the Federal Government realized its responsibilities to this area and has begun to pour in money and welfare. Simple hand-outs, however, are no solution. Here more than anywhere, one can realize how expensive a luxury it is to be poor. To shop in small stores only, where food is high and luxury items like milk and fruit and butter and meat are beyond their means. Bureaucracy takes its inevitable toll and so often so little sifts down to the truly poor.

Welfare and money are by no means the only need of this area. Disease of all kinds are rampant. It has the highest incidence of Tuberculosis in the United States. Congenital blindness, intestinal parasites, birth deformities and mental retardation are relatively common. Martin County has no hospital, no dentist and no pharmacist or drug store. Too many of the relatively well educated and very many of the uneducated are unemployed and this means one out of every three men have fled to the cities. The educated find job opportunities. The uneducated exchange the green hollers for the slum ghettos of Columbus, Cincinnati and Pittsburgh. There is a constant exodus from the mountains to the cities and from the cities back again to the mountains. The hills at least offer the security of family, friends and nature.

The hills also offer a challenge to the human spirit. There is so much that the mountain people can give: their warmth, friendliness, simple openness, generosity and close family ties. There is a wealth of spirit here that should be mined and cannot be exploited as minerals and lumber have been.

Because of generations of exploitation the people are, not at all surprisingly, suspicious of strangers. They can, however, detect insincerity instantly. This quality of observation is valuable to them. On the other hand the strict fundamentalism and the isolation of the mountain barrier has developed prejudices that take time to disperse. In the past, the Catholic Church has made little headway with the people of Appalachia- who are, in Jack Weller's aptly chosen title Yesterday's People.

Martin County, located in the extreme eastern part of Kentucky, is in many ways the archtype of this challenge to the spirit, to the government, to the individual and to the Church. It has a population of 10,000, with so many living on welfare and 95% of the farming is subsistent farming. The involvement of the organized churches including the Roman has been minimal. It is the forgotten county of the 20th Century.

In the past fifty years, there have been five converts to the Church in St. Michael's Parish (comprising the whole of Martin and Johnson Counties and most of Floyd County). Three of these have been in the last two years and only two have been mountain people. None is from Martin County. The three conversions in recent years have been made lay volunteers in areas where the clergy was frustrated, not that there was that much of clergy or Catholic laity.

St. Stephen's Church is the only mission church, part of St. Michael's Parish, in Martin County. It is located in Beauty, which was once a thriving coal camp, with a parish of 500 Roman Catholics--mostly Hungarian miners. There are only ten Catholics left in the county now. The story of a coal camp that thrives, is exploited and played out and dies is the story of Beauty, but it must be told elsewhere. One memory however, that is very interesting, for the mountain people is that the only Catholics were Hungarian foreigners who had strange customs, language and religion and who kept to themselves and made no attempt to adapt their religion to mountain people. Even today, the ordinary name for a Roman Catholic is "Hunkies."

With the movement of the Vatican Council and the appointment of Rev. Joseph Dunne as new Pastor of the three county parish, a change began. Isolated at Paintsville in Johnson County, he saw an awesome nothingness and no hope or possibility of ever accomplishing anything. He prayed, studied the Bible and waited for almost a year almost in despair. A few friends, from the Christian Family Movement in Ashland, Kentucky, came in the summer to spend an apostolic vacation doing the work of the church in Kentucky. They came as dedicated families who visited the mountain people in their isolated hollers. These Christians found, purely by accident, a warm response from these people and little of the hostility that was expected. Street preaching and Bible School follows. The Christian Family Mission Volunteers re-built the crumbling church in Beauty and a few permanent volunteers began to settle in the area. More volunteers kept coming. This summer of 1966 over one hundred volunteers from Minnesota to Maine were involved in the parish work. How he fed, clothed, trained and organized them is another story and one that is a mystery to us. We were over the mountain from Paintsville and the parish church and had little opportunity to do social visiting over the hills.

In conclusion- what we were on arrival, what we became, what we will become, what we experienced, what we tried to give and, above all, what we received, is the purpose of this report. Much must be omitted. Much can never adequately be written down by any of us who lived here. We can sum up our summer activity only in this brief fashion: WE LIVED, WE LOVED, WE TAUGHT, WE LEARNED.

Ray Boyko

OUTLINE OF LITURGICAL FUNCTIONS

- I. All meet in vestibule - daily Mass - of small parish church.
 - a) All read introit
 - b) Sing entrance hymn enter pews. No genuflect.
 - c) Sing Kyrie and Glory
- II. Epistle - Reader - one of group, man or lady.
 - a) No chalice or candles on altar till after Gospel.
- III. Procession of Gospel book from rear - two candle bearers while gospel is read.
 - a) Homily. This was done on alternate days by Frank Higdon and Father Mc Mullen.
- IV. Creed by all.
- V. Spontaneous prayer of the faithful. Private petitions publicly offered.
- VI. Offertory procession. Each places host on paten at altar and stand completely around the altar. Hymn.
- VII. Sanctus sung
- VIII. Canon - almost all in English - except those parts which will probably be dropped from the Canon in next move.
- IX. Our Father - All hands on Altar.
- X. Kiss of peace at every Mass. Father to Frank and man next to him. Hold hands in hands. Then each to his neighbor.
- XI. Communion at altar. Father McMullen - or Frank, simply turns and gives Communion as each processes around altar. Communion Hymn.
- XII. After Ite, process to vestibule, blessing there.

BIBLE SERVICE

Fifteen minute bible service in Church every Tuesday night. Given by one of the group - man or woman. Carefully prepared, hymns, homily by person giving the service.

PRIVATE DEVOTIONS

- I) Grace at dinner.
- II) Spontaneous evening prayer or spiritual reading at moments when we feel like having it.
- III) Compline occasionally - but too formalized.

(Rev.)A.C. Mc Mullen, S.J.

SPIRITUAL ELEMENTS AND GROWTH

There has been a spiritual growth in and through three different areas: the Liturgy, the community and the social relationship with people of Martin County.

(I) Liturgical. Mass-in-the-round, and all connected with the Mass - reading the epistle, singing every morning, processional, personal offering at the Offertory, prayer of the Faithful in common and with private petitions publicly offered, the Bible Service every Tuesday evening, Bible reading in preparation for Bible School and our own community prayer gave us a greater knowledge and understanding of our role in this world as couriers of the message of the gospel, and witnesses to the love of Christ for all men and the need for man to imitate this love of Christ for his neighbor.

We have found a new richness of spiritual character has emanated from our intense relationship with the eternal Godhead manifest in an altruistic commitment to the service of humanity in light of its place in the eyes of God.

(II) Communal. Our involvement with each other on such a protracted scale has no doubt served to heighten our understanding of "everyman". We have reached a degree of honesty and frankness which we believe to be unparalleled at any other time in our lives. This frankness among ourselves has led us to reflect even more upon the virtuous capacities of an individual and upon his need for striving for such virtues as exhibited in the Bible and deemed necessary for the conduct of a world order in which peace is the ultimate. For it has become quite clear through observation and discussion that man is GOOD.

(III) Social. We have met the people of Martin County. Perhaps, to us, this area needs no further explanation. These people have taught us how meaningless and trite is the possession of material goods. These people possess a goodness which cannot be fully appreciated by those who have not come in contact with them. We eleven have. We have been with a people whose goodness, honesty, generosity, hospitality, simplicity and concern for others has had such an impact upon us that it is extremely hard to describe. It is a feeling, a spirit which has become imbedded in our minds and hearts and which we no doubt carry to the end of our days. We have seen what it means to be a real human being. These are a Bible-reading, Bible-living people. These, as we have come to realize, are a people in the true image of Christ. We had come here to teach a Bible School and to stir an interest and a love for the written word of God. We have done this. Yet we have learned and we have grown a great deal spiritually because of our contact with these people. For with these people, uncommon goodness is a common virtue.

After meeting and living with the people of Martin County, you might ask yourself the question: Why should the world aid Martin County, when Martin County can so help the world?

Bob Lehmann

OUTLINE OF BIBLE SCHOOLS AND LOCATIONS AND METHODS.

Five Bible schools were conducted in Martin County during summer of 1966. The Beauty, Wolf Creek, Job, Black Log, and Warfield locations were chosen on the suggestions of Fathers Dunne and Poole, Mr. Ed Supulski and Mr. Willis Ray Haws. Once an area was suggested a few people would go to the area to observe access, and contact key people. Afterward they would report back to the entire group who would then make the final decision on the area. And then they would begin to look for a building in which the school could be held. During the next few days, several teams of men and women would visit each informing parents and making of contacts.

Transportation to and from the school was provided by a Volkswagon bus and a Ford Convertible. Children were picked up $\frac{1}{2}$ hour before school began.

In addition to the bible lessons which lasted approximately $\frac{1}{2}$ hour arts and crafts, games, and songs were taught. Several new songs were composed by Frank Higdon to express the Bible lessons. Outdoor recreation began after the boys had cleared a bottom and set up a play area and/or ball field. Refreshments were served daily, usually during song time and religious movies were used.

Generally the schools ran from 2 - 4 in the afternoon. Schools were held in Beauty for one week (June 27 - July 1) with 50 children attending at the recreation center and St. Stephen's Church; in Wolf Creek for two weeks (July 5 - 15) at the Farley Churchhouse with 60 children attending; in Job for two weeks (July 18 - 29) at Maynard's store and Castle Branch schoolhouse with 60 children; in Black Log for 2 weeks (Aug. 1 - 12) at Dewy Maynard's storehouse with 40 children attending; and in Warfield for one week (Aug. 15 - 19).

Christine Kibildis

THE ROLE OF LEADERSHIP IN THE SAINT PETER'S - WARFIELD GROUP

Just a few observations on what I feel the leadership which was provided this summer was, and a few notes on what it should be, if Saint Peter's were to adopt Martin County.

First, I feel that there was and should be one leader. This may need a little explanation. Fr. McMullen was this leader not only because he ran the household but despite the fact. He was the only one who constantly kept before us the goals we should not only strive to achieve but, I think, which we did achieve. We ran Bible Schools. Despite various demands made on any one member of the group, the concentration of our creative energies and our sweat was in the Bible School. Splintering elements were sometimes gently, sometimes not so gently eliminated.

The group leader must be group conscious. We know now that we are a group and everyone else who makes any observations about us notices our strange unity and cohesiveness. This just didn't happen; it was something that had a beginning and middle and an end. We started from nothing, worked our way into and out of confusion. This is also something that just didn't happen. These two elements in a leader, consciousness of goals and consciousness of group, are, perhaps, the most important. Fr. McMullen possessed both these abilities. He was also a maid, taxi cab driver, chief cook, host, nurse and part-time priest. He'll probably get a gold star from Good Housekeeping.

A good leader must be persistent yet flexible. At various times Father has been both. The leader and his group must constantly be aware of the human elements in doing any job maturely and efficiently--strain, emotions, tension, moods. It's a good idea to give somebody else the benefit of the doubt in most cases. All that is done must be done with honesty and in charity. Understanding can come only with time and the acceptance of individual idiosyncrasies. Each member of the group must be permitted to be free; to preserve his/her individuality, to grow at his/her own pace, to exert his/her creative energies in his/her own way. At the same time, each member of the group often needs a push to develop hidden talents and unused potentialities. The problem is in the method and the means. Each must be permitted to reach a certain fulfillment and must be kept, at all costs, from the lasting scars of protracted frustration from the feeling of uselessness. Each must come to know by one means or another that his/her life has a value to the whole group. We have become a group because we have had one leader and because we have all come to a greater understanding of what leadership entails. Those that were trained and are being trained (Frank Higdon) for leadership have in turn taught and trained the rest. We have all become leaders because Father Mac and Frank have let us grow.

Ray Boyko

ROLE OF LEADERSHIP IN THE SAINT PETER'S - WARFIELD GROUP

A leader is one who guides, listens to, directs, organizes, disciplines, leads and is part of the group. He is one who is a friend to all but still has that special place in the group as that of the leader, looked up to and respected as such. The leadership we have had in Martin County has been that of direction by two. One has directed the organizing of the household and general living while the other has been in the direction of the Bible school and liturgy of the Church. The two leaders have collaborated on the set and actual running of the Bible school with the rest of the group. One leader has set up the Church liturgy while the other the household.

This set-up is good because for the one person to do all of this would be too much and might not be as effective or good. Though one should share in the other's work in order to be aware of the problems, joys and sorrows faced by each.

There are two main leaders but the whole group should be included in the set-up and organizing of all activities while the leaders should be participants in all of the activities set up. We should all work together as one and move together as one. The leaders should be a definite part of the visiting and activities in the Bible school. We should all take an active part in everything that is going on. The leaders should move with the group, as has been done to a certain extent.

The leaders must assign certain tasks for each individual to do in regard to household duties and Bible school activities. Each person should have a definite job in regards to both areas in order to feel his need and worth to the group.

The leaders should respect and be aware of each individual's personality. This will help him know when to push for more from the individual and when to stop pushing. He should be cognizant of the differences in needs of female from the male. If he doesn't, he will not have a group that will click and be able to work together. The leader will be lost in trying to figure out the individual personalities and sexes and will not be able to devote himself to the actual task at hand, that of the Bible school.

The leader should accept each individual for himself and his contribution to the group.

The leader must be an integral part of the group and work with the group as the group should be an integral part of the organization of the household and the Bible school. This must be the way it is, so that each individual can understand the others' work and problems. All should work together on everything, but the leader should have and must have the final say "yes" or "no" on all formulation of policy.

The leader must be one to define the goals and keep the group on the right path. This takes a firm hand to do and in a sense alienates the leader from the rest of the group, but this is very necessary if the ultimate goal of a very successful Bible school is to be reached.

The leader must be a strong individual in order to hold the group together as one unit and in order to keep their eyes constantly focused on the one main goal.

There are many underlying facts to being a group leader which I do not fully understand and therefore have not seen. This is to some extent the opinion of the female members of the group but the major part is my own vision of what leadership is and was. Never having been a leader there are many facets of this and these roles of leadership which have been blind to.

Elizabeth Davis

REFLECTIONS ON GROUP ACTIVITY

I think that the impact point that has been made here in Martin County with the group from St. Peter's College plus 1 is precisely centered in the fact of "group activity." I think this is true in fact and in theory, and mostly and more realistically, Scripturally and theologically. It is what was expected at the beginning when we first arrived and planned our approach....it is what we were constantly reminded of by our individual consciences, the group conscience and, more obviously and pointedly, by our group leader, Father McMullen. It is significant, I think, that people will say, for instance, "I saw you all here or there." "You just finished up there, didn't you?" "You all sure do work hard, don't you?" "You all sure have some good-lookin' women there." "How much do y'all get for this anyhow?"

I think these things are significant because they are all inclusive of the whole group. Of course there are the examples of individual comments, like--"He's the talker." or "He's the quiet one." etc. But even these carry with them the notion, "one of you all." These are many of the individual comments that we get from places that only know of us through the one activity that is ours--Bible School. And, these, I think, are the examples of what is the general impact of our work here in Martin County. The subconscious realization that here is a group that is doing something good and they are doing a good job, and we like them, and therefore, we like what they are.

What really are we? I think it is so obvious that it is hard to see--something like explaining an experience. We are what we profess to be--some of us, perhaps, for the first time in our lives--we are Christians--Catholics. We are Christians precisely because we love one another. Because we live in a community and we submit to the community in every way--what the group wants, the group gets. And we are all leaders in the community. There is a sense of dedication and initiative by each individual within the group that the community does not become a scapegoat for irresponsibility, but each sees his job within the community to make the community grow more and more to be more and more Christian--to be more and more in love with itself and with the whole mission of Christ. I think this is what makes us acceptable by all these people--because they see that this is good, and they see that it has its effects outside of our own little eleven. I think the basic subconscious realization is the same that is seen in the early writings of the Fathers: See how these Christians love one another. It is a mystery to these people because

it is a mystery to everyone. It's hard enough for man and wife to stay together, keep the family together, let alone a group of unrelated boobs to get along so well. It just is not natural. There must be some selfish motivation. "What are you getting out of it? Money? Big name? Praise? Self satisfaction? What?" And, when the answer comes "This little light of mine, I've gotta let it shine." Well, we are a bunch of kooks! But, they like this, and they accept this because the Bible says so. And, now they reannounce their belief in what we are--Catholics, because we are good. The language of love they understand, not with their heads but with their hearts. And the one who teaches them must be ok. Or, as one man put it: "I told my buddy, 'listen, you show me a Catholic, and I'll show you a good man!'" Because a bunch of people came together in love to do a job; and because these are the only real live flesh and blood people they knew that called themselves by a certain title--Catholics--Then they must all be ok.

I used, above, the term "Theologically" I mean, if the Word became flesh and dwelt among us, and remains with us all days, and we all are adopted sons crying "Abba" in groups of two or three--are we not Christ present, and can we not expect the same impact that he had?

Also the remark was made as regards to our planning on group activity. We knew the theory before we came--about the impact that a group could make. Our own individual consciences are constantly hammered at by our concern with "getting along with" other members in the group. Every stare and glance and rub and quip is subject to analyzation and study, and one becomes very much aware of his own need to communicate and to be communicated with on a very personal and real level. He is confronted with personalities totally different from his own toward which he must either conform his own or the others ideals, or, more frequently, bring about a point of unity through communication. He realizes that he must dare to open his own self to the other person and dare to allow the other to open himself up to him. Our situation of having a job to do forces us to sit down and talk, and together we look out and are drawn together much more tightly and wonderfully than before.

The group, of necessity, must come together and discuss openly the task at hand. And seeing the need for personal growth and maturity as essential to the task at hand has led us into a group consciousness toward which we can all judge our own position and the position of any individual within the group. The situation is set up where we freely can open our hearts, not only to an individual but to the whole group.

We freely bring out of ourselves that which troubles ourselves, we throw it out to the group to consider and explain and understand and criticize and comment upon. We ask the group to help us understand what we are. And this is as it should be, for this is what is asked for in the New Testament.

And every group needs a leader--one who must decide the direction in practical areas, one who is above and yet within--who is not so involved that he cannot see the whole, birds-eye view of the thing. Else we get splintered, and we become, not the Christian, Catholic Church, but a bunch of individual good-guys who have a big heart and that is all. We become people who forget that man is sociable by nature, that love demands much more than to kiss, or give food, or a bunch of individual little things. These things are important, but if and when they detract from what is the message of Christianity, then they become some sort of misguided humanism. The message of the Gospel is one. LOVE. We as individuals must have this one goal in mind when we decide for the one purpose of the group. How to best show Love to the people we are sent to. Is it not the Bible schools? So that barriers to a structure that will bring eternal happiness to these people will be demolished--a structure that has the promise of Christ being with us all days even to the consummation of the world? Is it not our job to set up a situation whereby this structure that preaches love and goodness inside of all men, this structure that feeds the hungry, clothes the naked, etc.----whereby this structure can be set up? Yes, I mean the Catholic Church. I mean this organized group of Christians that, through their baptism, have dedicated their lives to the service of their fellow men. I mean this structure which acts as a skeleton within which these things become not merely a dream but a reality. Oh, would that we do that job well. It's too great a thing for these wonderful people to miss out on. But we are small, and our task must needs be limited because of our littleness. But, it is important because the Bible schools are the contact point through which we allow these people to see us as a group--as we really are; A community of people living the life of the Gospel.

Rev. Mr. Frank Higdon

SAINT PETER'S-WARFIELD COMMUNITY AND COMMUNITY LIFE

Spiritual growth, personal development, insight and understanding are just several fruits of our community experience this summer. These various elements are all somehow mysteriously involved in and revolve around the common banquet we shared each morning at mass. As community consciousness grew, so did the community, so did the practical little things that make a community thrive and blossom as we became more and more aware of each other's needs, we were more willing to attempt to fill those needs. We grew from mere individuals into a body, harmonious and one. Individuality was maintained and grew even stronger. We consciously built a community and almost naturally began to say "we" instead of "I"; "ours" instead of "mine".

We found that it was in spite of and because of our individuality that the community must grow. All of us found a value and a unique place in community, precipitator, dishwasher, driver, cook, cool-aid-maker, teacher, preacher, shoulder, garbage collector, nurse, planner, shot-gunner, shopper, etc., ad nauseam.

Simply by being with each other, living and working together, we became very much our brother's keepers; we somehow became aware of the sometimes almost tangible, always obvious, presence of the spirit within our community. It was in the pat on the head, the understanding look, the kind word, the filling in when one or other member of the community was tired, drained, depressed, down, that our love for each other grew and from which our community gathered its strength and fire. This fire caught Martin County this summer and can never be quenched. The songs we sang, the things important to us, our little idiosyncracies, all helped to bring harmony. We were all so very different yet so very much one. "All partook of the same spirit."

As we grew internally, we also turned out. Outsiders were usually always made to feel welcome, but always with the understanding of the uniqueness of our group. A visitor could be made to feel at home by letting him read the Epistle at mass, by including him in the spontaneous prayer of the faithful, by letting him set the table and clean the dishes, by so many ways.

The Saffer family took care of us for the first two trying weeks, but after that we were left pretty much to ourselves. Visitors were many but many still seemed to have found something very personable and real in our community. We know this from letters and conversation.

We worked as a body. There were many chores and schedules were set up on a weekly basis.

We met as a body. Frank sessions had many fruits. Always difficult to get started but sometimes not so easy to end. We learned to express our feelings and thoughts and not to be afraid of being cut down. Many more of the difficulties of the group were worked out in two's or three's on the community swing, on the porch, under Chris' tree, or anywhere else.

Our main goal had been the Bible School. Keeping sight of this goal was not always so easy. As personal contacts with the people grew, their poverty, suffering, and many needs called for immediate attention. We had to fill these needs in whatever free time we had to ourselves--all too little. We began to realize our own physical limitations, i.e., we could not do everything or be everywhere at once. Between canvassing, visiting, teaching, cooking, shopping, mopping, dish-washing, grass-cutting, etc., there just wasn't much time for wasting. Our own community needs were great, yet we realized that we were not exclusive in any cliquish sense. There were the ten remaining parishoners to think about, the Catholic Appalachian Volunteer seemed somehow very much a part of us, and certainly the volunteers and leaders in the other two missions were truly connected to our little community of eleven. Then, too, there were the permanent volunteers at St. Stephen's Clinic in Warfield who ate with us, worked and prayed with us.

The Sunday Agape was an attempt to fulfill what we felt as a pressing obligation to the parishoners and to the AV's. All would gather for a hearty breakfast after Sunday Mass. Hungarian customs and other more pressing commitments of the A's, kept the Agape from becoming as fruitful as it could have become.

Communications from and to the mother mission in Paintsville was not all it should have been, but even though we did not visit, we were not ignored nor did we feel separated. But our Warfield community did get a chance to meet with the other two communities at several mass meetings in Paintsville. Father Dunne, Father Poole, and members of the other communities visited us often. We never really had the time to visit with them as often as we would have liked.

The permanent volunteers in Warfield and all other visitors were made very much a part of our community. The frank sessions were really the only taboo. We retained these sessions as a sign of our uniqueness. The problems usually discussed at these meetings would probably have been of little interest to anyone, not of the group anyway.

The above are but a few of the observations, impressions, practical may be dull details of our summer experience. If we've learned anything this summer it is this: little things make the community.

Ray Boyko

REPORT OF AN OUTSIDER ON THE SAINT PETER'S - WARFIELD COMMUNITY

When I first met this group of 11, I quickly recalled to mind the words:

"An army of youth, fighting the standards of truth, we're fighting for Christ the Lord," so impressed and taken back by their maturity, devotion and Christ-like image.

Like all armies, they did need a leader, a flexible, open and yet magnetic one which they found in the person of Reverend Aidan Mc Mullen.

After having scouted the area back in December of 1965, Father picked his men, planned his attack and prepared for invasion. No part of this mission was left to chance. The smallest detail was carefully considered, and all possible problems anticipated and resolved so that when this small group arrived in Martin County, all were well armed and no challenge seemed too great.

As with all groups praying, living, working, laughing and crying together the human elements of pride, anger, jealousy and hurt feelings were inevitable. But with "Frank Sessions" reserved only to their community, these problems were aired and their importance lessened.

The group was incredible in that all had the same ideals, goals and understanding of their particular role here in Martin County. I don't for one moment think it was an easy task, nor do I feel that one person could function as well without the other. They were something of a picture puzzle where one piece interlocks the other perfectly, but all are dependent on each other for complete functioning.

The role of the laity within the Mystical Body was very well understood and lived.

Their theme was "Love," their life was "Love," and their mission was one of "Love."

Failure was impossible.

Pierratte Berube
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