

Title: *The Episcopalian*, 1965

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THE EPISCOPALIAN

MAY 1965



Rouault painting, courtesy of Valley House Gallery, Dallas

THE DEAD



BY LOUIS CASSELS

SEA SCROLLS

Visit the U.S.A. For The First Time

THE DEAD SEA SCROLLS—hailed by scholars as the greatest Biblical manuscript find in history—are being displayed to Americans this year in a traveling exhibition prepared by the Smithsonian Institution.

The exhibition went on public display in March at the Smithsonian's Museum of Natural History in Washington, D.C., and has been shown in Philadelphia in April at the University Museum of the University of Pennsylvania. It moves to the Lowie Museum of Anthropology, University of California, Berkeley, California (May 8-30); Claremont College, Los Angeles, California (June 12-July 5); Joslyn Art Museum, Omaha, Nebraska (July 17-August 8); and Walters Art Gallery, Baltimore, Maryland (August 21-September 19).

This is the first time portions of the famed Scrolls have been brought to the United States. Materials in the exhibition were loaned by the government of Jordan, where the Scrolls were discovered in 1947 by a Bedouin boy who stumbled into a cave while looking for a lost goat.

The cave, near the village of Qumran, proved to contain the library of a Jewish monastic sect which had lived on the shores of the Dead Sea from about 250 B.C. to 70 A.D. Similar documents were found in other caves nearby.

Among the documents were manuscripts of every book of the Old

Testament except Esther. By use of radioisotopes and other methods of dating, scholars have established that many of the manuscripts were 1,000 years older than the most ancient copies of Biblical texts hitherto available.

The Scrolls also contained non-Biblical literature, including descriptions of the life and beliefs of the Qumran sect, and an account of one of its leaders, known as "The Righteous Teacher," who was persecuted by "The Wicked Priest."

While scholars were patiently examining the remarkable find, public interest in the Scrolls was fanned by a sensational—and now thoroughly discredited—claim that the Qumran

"Teacher" was a prototype of Jesus Christ. Some popular writers, in their enthusiasm for this theory, reported that the Scrolls depicted the "Teacher" as having been crucified and having risen from the dead. Since the "Teacher" lived a century or more before Jesus, the obvious implication was that the New Testament story was cribbed from the Qumran sect.

Actually—as Jewish, Christian, and secular scholars have repeatedly tried to point out—the Scrolls simply say that the "Teacher" was persecuted. They do not even say that he was put to death—let alone by crucifixion. And the only reference to resurrection is a passing expression of

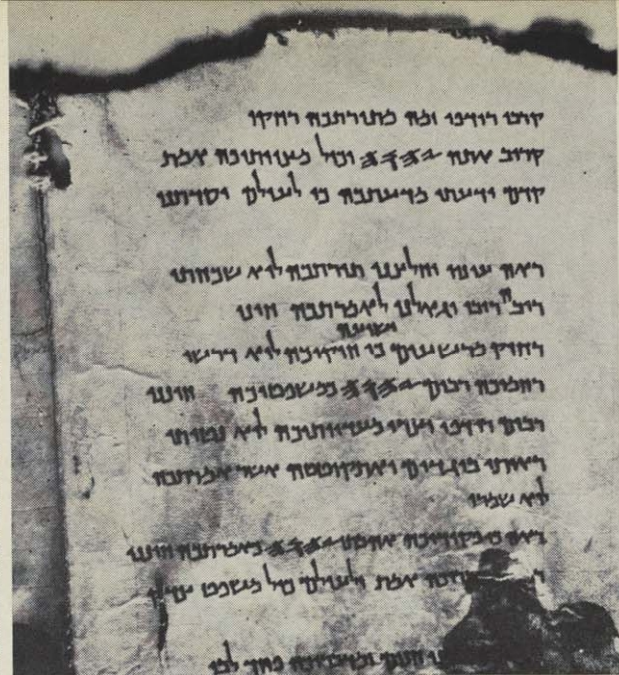


This encrusted cylinder is a scroll before the task of unrolling begins.

◀ *Fragments of Biblical scrolls were recently found in this cave near the Dead Sea.*



With a brain surgeon's delicacy, an archaeologist in Jerusalem prepares to "operate" on one of the fragile Dead Sea Scrolls.



This portion of the Elizabeth Hay Bechtel Scrolls contains both Biblical and non-Biblical Psalms.

The Dead Sea Scrolls

the faith (held by most Jews of that era) that the teacher would be "raised up" by God at the last day.

Careful study has turned up some points of resemblance between the Qumran sect and the early Christian community. The Qumran sect practiced ritual daily washings which might—by straining a point—be compared to the Christian rite of baptism.

The sect also had a custom of eating fellowship meals of bread and wine which are suggestive of the "Agape feasts" of the early Christians. But there is no indication that the Qumran meals had any of the sacramental significance which Christians attach to the Eucharist, which also involves use of bread and wine.

If there are superficial points of similarity, there are also profound differences between the followers of "The Righteous Teacher" and those of Jesus. For example, the Qumran scrolls preach violent hatred and vengeance against enemies. But Jesus taught his disciples to turn the other cheek and love their persecutors. The Qumran monks withdrew from the world to save their own souls. Christians were sent forth into the world to save others.

Most scholars today believe that the Qumran monks were Essenes—a Jewish religious faction comparable to the Pharisees and the Sadducees.

But Professor Cecil Roth of Oxford University contends that they were Zealots—a bellicose group of Jewish patriots who staged a military revolt against Roman rule.

The great significance of the Dead Sea Scrolls lies *not* in what they reveal about the Qumran sect, but in the light they shed on the Old Testament.

As the Smithsonian exhibition says, the Scrolls "show how carefully the text of the Bible has been transmitted." There are some minor variants between the Qumran texts and those previously used in translation of the Bible. But they do not alter the Old Testament story in any essential detail. The impressive fact, as the Smithsonian points out, is "the striking similarity of the texts," attesting to "how few errors have crept in during 2,000 years of manuscript copying."

The traveling exhibition includes only a sample—but a good representative sample—of the thousands of manuscripts and fragments which have been unearthed from the arid caves of the Dead Sea during the past eighteen years. Viewers will see, for example, fragments of the Book of Exodus which comprise the oldest Biblical manuscript known to be in existence, dating from the third century B.C. They will also see a portion of a scroll of Psalms, which contains

many of those now in the Bible, plus some previously unknown hymns of praise and thanksgiving.

The exhibition also makes clear what a tremendous task of scholarship has been involved in piecing together and translating the Scrolls. Most of the manuscripts found in the caves were in fragments about one-half inch square. They were brittle, curled, and discolored, and the writing was often so faded it could be read only under infrared light.

With infinite patience, scholars have restored the goatskin fragments through humidification, sorted them on long tables, and then pieced them together into manuscripts as one might assemble an incredibly vast and complex jigsaw puzzle. Once a scroll has been assembled, it has been photographed by infrared light, and translated.

The amount of work involved is enormous, and it can be performed only by a relative handful of men who are so thoroughly schooled in Hebrew and Biblical manuscripts that they can spot at a glance half a line from the Book of Isaiah. Jewish, Protestant, and Roman Catholic scholars have been working together as a team on the project. To date, there have been no sectarian differences whatever over the contents of the Scrolls, or their significance.



With...deliberate speed, majestic instancy,
They beat—and a Voice beat
More instant than the Feet—
"All things betray thee, who betrayest Me."

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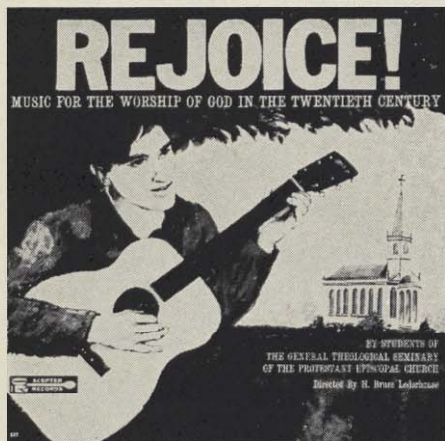
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LETTERS

TWO FOR MARY MORRISON

... What you wrote [Meditation, March, 1965] about "becoming as little children," or rather recognizing that we are none other, and what you and Martha [Moscrip] said about "[Letting] George Do It"—both articles are so unforgettably written. So stabbing us awake!

MRS. EMILY CROSBY
Philadelphia, Pa.

Two thoughts may be added to those brought out by Mary Morrison in the March issue. . . .

[She] is right in that the age referred to must be before two and one-half years.

This little child has absolute trust in his worldly parent. He seeks the hand that may lead him through dark corridors and long journeys without knowing his destination. . . .

The little child is his essential self; he acts from what is his own. He has received humanity from those who hold him dear and responds from his true self. From the age of two or two and a half years the true self, through the growing child's imitation and wish to be and do like others, is covered with layers of what is not his own. Mary Morrison calls the encrustation "phony personality."

WILLIAM H. CALFEE
Washington, D.C.

MUSICAL NOTE

... in regard to Malcolm Boyd's article on "The Greatest Story" which appears in your March, 1965, issue . . .

Mr. Boyd has said, "The music is one of the devastatingly wrong factors about the film. . . . the sound keeps intruding, making possibly real scenes into artificial, make-believe Hollywoodisms." . . . Motion picture music is created in order to underscore and depict scenes of grandeur, emotion, locale, etc. This story deals with Jesus' ministry on earth and is wholly a human drama. Therefore, the music which is to enhance this drama must be charged with emotional descriptions referring to human elements and feelings. If Mr. Boyd considers this type of music artificial, then perhaps the most "artificial" piece of music ever composed is Bach's *St. Matthew Passion*. . . .

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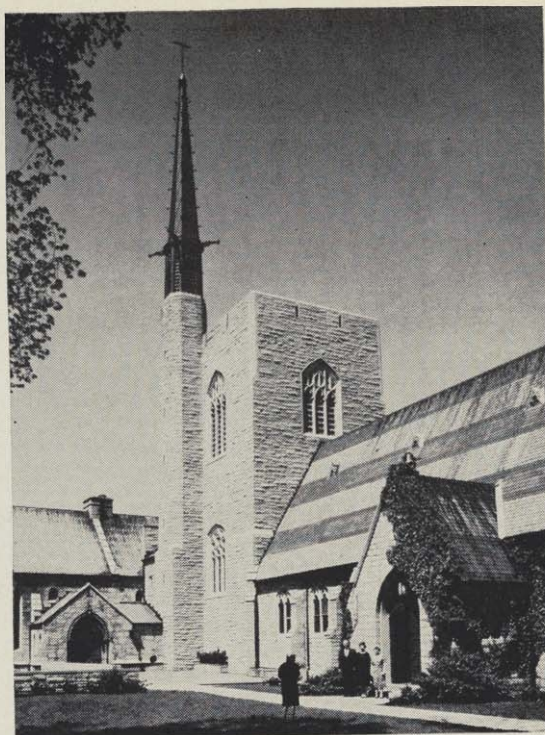
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FOR YOUR INFORMATION

The Georges Rouault painting reproduced on this month's cover, one of fifty-four paintings in his *Passion* series, depicts an encounter between the risen Christ and the remorseful Peter who had denied his Lord. No Scriptural text serves as the theme for this unnamed painting which, despite its bold colors and compelling outlines, conveys a sense of gentleness and compassion. Yet the haunting words, recorded three times in John 21, ring through: "Lovest thou me? . . . Feed my sheep."

Rouault, a Roman Catholic who died in 1958, has only recently come into acceptance as not only a great artist, but a great religious artist.

On page 12, another full-color reproduction, *Christ and the Disciples at Emmaus*, shows an Easter scene as interpreted by the Dutch Protestant, Rembrandt van Rijn. THE EPISCOPALIAN is indebted to the editors of PRESBYTERIAN LIFE, who allowed us to use the color plates for both these paintings.

In "CRUSADERS IN GEORGIA," page 24, Contributing Editor Jeannie Willis takes us to the remarkable evangelistic mission recently conducted by the Diocese of Georgia. With twelve Episcopal bishops serving as missionaries, some challenging statements resulted from this Bishops' Crusade. One sample, by the Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia, starts on page 10.

The Worldscene report on the march into Montgomery, page 41, is by John B. Tillson, Treasurer of the Diocese of Massachusetts, and a lay deputy to the 1964 General Convention in St. Louis.

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THE EPISCOPALIAN

A Journal of Contemporary Christianity Serving the Episcopal Church

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What does it mean to be a Christian?

Look, Jesus, why don't you be quiet; you've never had it so good. The world has gone along. Don't try to fight City Hall.

But He fought City Hall, and He was dying because He threatened the religious establishment of His day.

Now, really, Son, you're not an educated person, you didn't go to the Virginia Seminary or Sewanee. After all, you're just a carpenter. You don't know all the nuances behind the Hebrew of the Old Testament. You're not really acquainted with all the intricacies of the world of business and finance. Now just take it easy, and continue going about healing people. They love that.

But our Lord was dying, not because He healed people, but because He was a controversial figure, dying because He threatened the established *status quo* of an economic system.

Bless the little children, but don't damn the business people. Not if you know what's good for you. We pay your salary, don't forget. Let us not stir up things. Oh, I know that here and there are pockets of poverty, and I know that some people are unhappy; but it's always been this way, and we are getting along pretty well. Let's just be patient, and time will cure things.

But Jesus was being killed. He was being nailed to a Cross because He said: This isn't God's will.

What is there about us that doesn't like to hear the truth? I don't know. But whatever it is, it has been with us for a long time. Our ancestors didn't want to hear the truth, so they took Jesus and, having given Him a so-called "trial" on trumped-up charges, led Him up a hill and hanged Him. The result of a lifetime of love was defeat.

And let it never be said that Jesus never doubted the wisdom of His actions. Jesus, just like you and me, had moments when He fell under the shadow of doubt and despair. He

didn't want to be hanged; He didn't want to be killed.

In that Garden of Gethsemane, before the trial, He prayed until it were as if drops of blood came out of His forehead, and He said, "Oh, God, I don't want to die." And God said no.

People say to me, "Why doesn't God answer my prayers? I've been a good person." I reply, "So was Jesus. God does answer prayers; He has said no to you, He has said no to Jesus."

Jesus said, "Let not my will but thine be done," and God said: It is my will. So as Jesus was hanging on that Cross, He uttered words that have been uttered by religious persons down through the centuries. "My God, my God, why hast thou forsaken me?"

I believe that in a real sense this cry of our Lord's from the Cross has probably been the most haunting universal cry of all Christians.

"Why, why, why? What is the use of it all?" we cry out. "I know all about the Ten Commandments and the Golden Rule and the promises of religion, but I also know about battle, murder, and sudden death. Christianity talks about life and love. I see all about me hate and death. Christian faith talks about the fatherhood of God, but I see class against class, nation against nation, color against color, culture against culture. What do you mean, love? Why?"

Let us try to face this ultimate reality of the Why of life and death. Let us look at it as three types of people might—fools, pessimists, and Christian optimists.

First, there is the fool, refusing to face reality if it is unpleasant. He pretends that he is going to live forever as he is. To the question Why, he blithely replies that he hates to be morbid.

Let us enjoy religion when it gives us peace of mind. Much of religion

is good, says the fool. I am helped by the power of positive thinking. Even my psychiatrist makes much use of religious ideas and images to give me stability.

And I think, continues the fool, it does much for society to bring our little child to church to be baptized. Preferably at a private party with my own friends so I can entertain them properly afterward. And no Justice of the Peace wedding could possibly be so magnificent as a church wedding, and for this reason I do love to be in the proper kind of church. Because I want my daughter to be married there. But don't invite the public, please. I mean, after all, we have our position in society.

And of course I want someone to bury me when I'm dead. That's one of the reasons I am an Episcopalian, because it is such a quiet, simple, dignified, reserved service, and it's over in a very short time.

But really, really, now honestly, just between us, I don't go for this life after death business. This is a little too much for modern-day people. I think it is most presumptuous for the preacher to say that Christianity is a matter of life and death. And why must they scare people like that? This was all right for people in the

old Puritan days, but after all, we're not living way back then. And I don't come to church to be scared. I want to have an uplift.

You'd think we were selling some kind of undergarments in church, with that word "uplift." And for women only. Well, that's the way the fools of the world speak. Haven't you heard them? I have.

My heart goes out to these persons, but it's awfully hard to keep quiet when they say these things. I want to shake their silly heads, and I want to say to them in God's name and for God's sake, wake up. Can't you see that Christianity is a resurrection religion? Or else it is nothing.

You're still trying to say, "Down, boy." He came, and the Church is here and comes to give you life, not to bless your hounds. Get with it. If Christianity isn't a matter of life and death, get out. At least be honest; don't be a fool.

Now the pessimist is no fool. He faces the realities of the world, but he sees nothing beyond, or beneath or above. He has only one answer to the Why. And it is a doomful reply. Death and the grave. Man comes from nowhere, man goes nowhere.

Says one such pessimist, our entire human adventure here is a sideshow on a ridiculous star.

Remarks the philosopher Von Hartmann, "The activities of the busy world are only the shuddering of a fever." Somerset Maugham said, "There is no reason for life, and life has no meaning."

Professor W. T. Stace, at one time on the faculty at Princeton University, says: "I believe in no religions at all. Since the world is not ruled by a spiritual being but rather by blind forces, there cannot be any ideals, moral or otherwise, in the universe outside us. Thus the world that surrounds us is nothing but an immense spiritual emptiness, purpose-

About the Author

The Rt. Rev. Wilburn Camrock Campbell, Bishop of West Virginia, preached at the Augusta Center during the Bishops' Crusade in Georgia (see page 24). This article is adapted from a transcription of one of his Georgia addresses. Bishop Campbell, holder of degrees in theology from Bexley Hall, Gambier, Ohio, and General Theological Seminary, New York, was ordained priest in 1936, consecrated to be Bishop Coadjutor of West Virginia in 1950, and became diocesan in April, 1955. A former national director of laymen's work, he is married to the former Janet L. Johnson; they have two children.

"The Christian says, because Christ lives, I live now."



Christ and the Disciples at Emmaus was painted in 1648 by Rembrandt van Rijn, one of the most gifted artists of all history. It depicts the risen Christ's appearance to His disciples in the village of Emmaus.

We are born again when we put on the Lord Jesus."

less, senseless, meaningless. Nature is nothing but matter and motion."

So speak the pessimists. There is nothing eternal. At least these people are facing reality. But I believe that they have the wrong premise for their conclusions. While there is much truth in what they have to say, they haven't looked deeply enough.

Certainly nothing visible to the eye, nothing visible to science, is everlasting. Transiency and death are inevitable for temporal things.

The Christian optimist sees beyond and above and beneath and behind this temporal, transient world. And this is what I'm hoping—dear God, how I'm hoping—that you as well as I can catch the glimpse now of something behind and above and beneath this world.

The great conviction about life's meaning, that beats drums and blows bugles in the soul, is the conclusion of one of St. Paul's great statements. He said to the Corinthians: "The things which are not seen are eternal." This isn't a matter of egotism. It is the profound Christian answer to the eternal question of Why.

God is not seen. Nobody has ever yet seen God except as He was revealed in Christ. God is the being who created this world.

God is the Maker and Ruler of the universe, and I don't care whether you say God is up there, out there, behind, beneath, or beyond. I don't care whether you say God is a father or God is a spirit. I don't care whether you say God is Allah or God is Jehovah or God is Yahweh. I am saying that there is a spiritual being with a mind and a heart, a Person who out of nothing created this which we call the universe.

Our magnificent scientists are pushing back the boundaries of our universe, the multiverse of which our universe is but a part. But man is not the ultimate master of his own fate, and he isn't the answer to his own problem. Individually and socially we are in higher hands.

A religious man prays, he thinks, he toils, he works for his community, he fulfills what he thinks is God's will for him. He does what he can, and he leaves the rest to God. God is not seen, but God is eternal. This is the first conviction of the Christian optimist.

The second great conviction of the Christian optimist is that his life comes alive now. The Christian says, because Christ lives, I live now. We are born again when we put on the Lord Jesus. We are washed in His blood. We become new creatures. We may never get completely rid of the old us in this life, and the old flesh will still war against the new flesh and new spirit.

Yes, we do stumble and fall into sin over and over again. Yes, the Church is a hospital for sinners; it isn't a hotel for saints. But somehow mysteriously, wonderfully, silently, God's habitual grace and the redeeming strong hand of Jesus straighten us up over and over again. Jesus Christ is risen, not just on the Feast of Easter, but in the hearts of His people, people who live now because He lives.

This is the difference between a Christian and a non-Christian. It isn't a matter of everlastingness. Death is everlasting. And make no mistake about it; Christianity is not an echo of Greek pagan immortality.

Somehow Easter has been commercialized with mawkish sentimentality so that it has almost lost its Christian meaning. We have all somehow bogged down thinking of Christianity as a kind of springtime cult of the seed whereby we are buried for a while only to live forever and forever and forever in some vague kind of immortality.

Life everlasting is not the immortality of a soul, but the resurrection of a body. I don't know what kind of body; this is God's job. He is in administration; I'm in sales.

I'm only saying that God will give us a body, the kind of body we ought to have, so that we can see each

other and be loved and love. I do not know the furniture of heaven. I do not know the temperature of hell. But I know who's in heaven. I hope I never know who's in hell. The important fact is who are we going to be with.

This is what heaven's all about. I am going to be with those I've loved, now!

The third conviction of the Christian optimist is that being alive in Christ is not a matter of living after death in some kind of heaven; it is the quality of living now. You are never going to be any closer to heaven than you are now.

Christianity means living differently. It doesn't mean living like an American. I am an American, and I am proud of it. It isn't even living like a Democrat. There seem to be many of them, and they're proud of it. There are still some Republicans, and I hope that they are proud of it, too.

But being a Christian doesn't mean living like any of them. It means living differently. It means living for Christ.

People are constantly asking, What does a Christian do in this or that situation? I don't know. I wish I did because I wouldn't have to worry so much about my own behavior. But I'll tell you how I try to find out. I look at Christ who's with me, and I say, "Christ, what would you do?"

Do you live as though Christ were with you, sharing your burdens? This is what He meant when He said, "Take my yoke upon you."

Christ's yoke is double, which means that He's in one part, and you in the other. If you have Christ pulling the same load, it is lighter.

Yes, it's true, your body will die and be buried. Your biological body will be buried, but there is something spiritual and invisible in you and me, that which we really are.

Therefore, the real you, deep within, should be living differently. It's a different living that makes for a new birth. We are born again into

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What does it mean?

a new kind of life, not when we're buried, but now and forever.

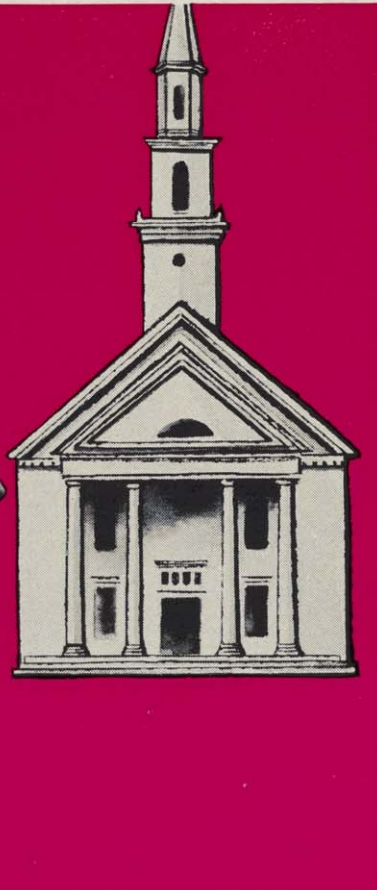
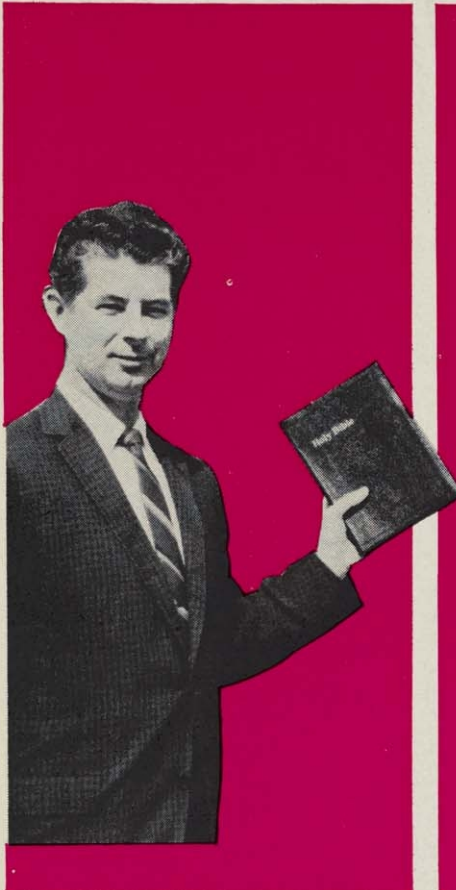
To those of us who would live with Jesus, I would say the words which I think that He might say to us if He were speaking to us now. Something like this:

My beloved, bone of my bone, flesh of my flesh, for whom I so willingly died, and for whom I would die daily, are you afraid of what lies ahead of you? The future is never easy. Oh, I can look ahead, and I can see that there will be pain for you, sooner or later, coming slowly or stabbing suddenly. Many of you are in pain now. Ahead of you lie loneliness, the death of those you love, and your own death. Ahead of you may lie the decay of the society in which you were reared, the society which you love, a society which would not follow me.

But my dear, my dear beloved, life has always been difficult. There never have been, really, any good old days, but this doesn't have to scare you. Come to the foot of the Cross. There your defeat will turn into victory. There your sadness will turn into joy. There your tragedy will become a triumph because it's my Cross. Trust me.

I've been acquainted with loneliness. I know what it means to be deserted by friends. I know what it means to be arrested by enemies whom I loved. I came into the world to save the world, and the world is killing me. Yes, I know betrayal, I know death. Yet I can give to you the life and the love that the world cannot take away, friends cannot betray, pain cannot destroy, death cannot conquer. And I have led countless travelers along the way. I am always at your side, nearer to you than breathing, closer than your hands and feet.

What I am saying to you as you live your life out these days is, follow me, believe in me, pray with me. Let me come to you in the Holy Sacraments that you might be in fact bone of my bone and flesh of my flesh. My love shall cast away your fear. I will give you new life. I will lead you to my house. ◀



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BY BARBARA G. KREMER

Prove-as-you-go diocese

Spokane, the Episcopal Church's eightieth—and newest—diocese, is writing its history as it lives and grows.

IN THE Pacific Northwest of a century or so ago, pioneer clergymen sometimes had as much trouble taming their congregations as the people had taming the wilderness. According to one story, an early Episcopal missionary developed a surefire technique for maintaining order during worship: he kept a pistol on the pulpit.

The story of the pistol-packing priest may not be true, but it serves to illustrate one trait—a forthright approach to the problems at hand—that still characterizes the Episcopal Church in the Pacific Northwest.

During last year's General Convention in St. Louis, Missouri, for example, the Missionary District of Spokane requested diocesan status—in other words, regional autonomy—for their vast, little-known chunk of the Episcopal Church in the U.S.A. In advancing their petition, Spokaneers readily acknowledged that they had no endowment fund to guarantee support of the episcopate; furthermore, no such fund was planned.

By tradition, fledgling dioceses have always started off with an endowment for support of bishops. Spokane respectfully pointed out, however, that a bishop's stipend and expenses now account for only

a fraction of a diocese's total program. "Our assurance of a suitable provision for the support of the episcopate," Spokane stated in a lively facts-and-figures booklet provided for the Convention, "lies in our past and continuing record of growth in both numbers and financial support."

The delegation from the Missionary District also pointed out that Spokane had been self-supporting at the time of the 1961 General Convention, but had not wanted to rush things by requesting diocesan status then. By 1964, their history of paying their own way, without Convention's assistance, extended back three years. That seemed time enough to back up a request for di-

ocesan status and the prerogatives it brings: full representation in General Convention; the responsibility of supporting both diocesan and national church programs; the right to elect their own bishops.

Spokane's petition was short on tradition, but long on common sense, General Convention decided. The request was overwhelmingly approved, and Spokane's diocesan delegation—elected in advance and present in St. Louis "just in case"—was promptly seated.

Present and Future Tense

Spokane's transition to diocesan status is an engaging tale, the result of a long, sometimes painful journey by a forward-looking bishop, the Rt. Rev. Russell S. Hubbard, and a band of clergymen and laymen who think in present and future tenses.

The story of Spokane, however, is far more than one of local successes. In several ways, the Episcopal Church's eightieth—and newest—diocese shows what a twentieth-century ministry can do. Spokane can say much about whether the "missionary district" classification is still valid; it can offer suggestions on how to build the Church among relatively few people scattered over a huge territory; it can provide new



Prove-As-You-Go Diocese

directions in this confusing age of change and mobility.

Spokane knows, too, what it is like to be a "new" church; in this part of the country, the Episcopal Church was a relative latecomer. One old maxim describes this newness with a devastating chronology: "The Baptists came on foot, the Methodists came with the circuit riders, the Presbyterians in Conestoga wagons, and the Episcopalians in Pullman cars." The Missionary District of Spokane was not established until 1892—three years after the State of Washington entered the Union.

"Out here," says one young vicar, "the Episcopal Church is certainly not the old, established Church."

Adds another priest: "You're on a prove-as-you-go basis. A collar doesn't automatically bring respect. What counts is how well you do your job."

Yardstick

In terms of sheer physical size, the Diocese of Spokane also requires a different yardstick. Stretching from the section of Idaho north of the Salmon River known as the "pan-handle," Bishop Hubbard's giant cure spreads westward, a little more than halfway across the State of Washington, to the eastern slopes of the Cascade Mountains. Here 11,826 Episcopalians are scattered over 63,404 square miles—a land area bigger than the states of Virginia, Maryland, Massachusetts, and Connecticut put together.

Within this sweep of land is incredible variety of landscape and climate, where occupations range from farming to industry to lumberjacking to atomic research. The Idaho mountains plunge into lonely valleys, uninhabited except by a few intrepid ranchers. The City of Spokane, a cosmopolitan hub east of the Cascades, climbs uphill, so that a house with a picture window often overlooks a swash of city lights, with a distant frame of snow-capped mountains.

West of Spokane is flatland, a desert only recently made tillable by a vast network of dams that chain great rivers, notably the Columbia. This desert country proved ideal for the fantastic Hanford Project, in the three cities of Richland, Kennewick, and Pasco, established during World War II as part of the giant enterprise that produced the atomic bomb. Atomic research still accounts for much of the employment in the "Tri-City Area," where it is not uncommon for half a church's congregation to hold college degrees, and where, in Richland, an atomic reactor's domelike shape is a local landmark. By the time one reaches Yakima, one can stand on a hilltop on a clear day and see Mount Rainier.

This is the kind of country where a family may live miles from a nearest neighbor, and drive 600 miles round-trip for a shopping expedition. It is also a place where a city dweller can leave his office at five o'clock, drive to a freshwater lake and land a twenty-pound salmon, and be home in time for his wife to cook the catch for dinner.

The People

Most important, of course, are the people who live here, and who proudly personify the pioneering spirit. Except for the Indian tribes who have lived here for centuries, most of the residents are newcomers. "Old" families rarely trace their Western origins more than a generation or two; recent settlers, who came ten years ago or last month, readily catch this spirit of bypassing tradition to look ahead.

"Out here," says Bishop Hubbard, "you almost never hear anyone say, 'But we've never done it that way before.' If an idea sounds reasonable, the people are always willing to try."

No one in the diocese better represents this "willingness to try" than Bishop Hubbard. Like so many Spokaneers, he is a transplanted Easterner. Born sixty-three years ago in Germantown, Philadelphia, Pennsyl-

vania, he was educated at Harvard; Trinity College in Cambridge, England; and Virginia Theological Seminary. Except for a stint in Vermillion, South Dakota, he served most of his early ministry in New England.

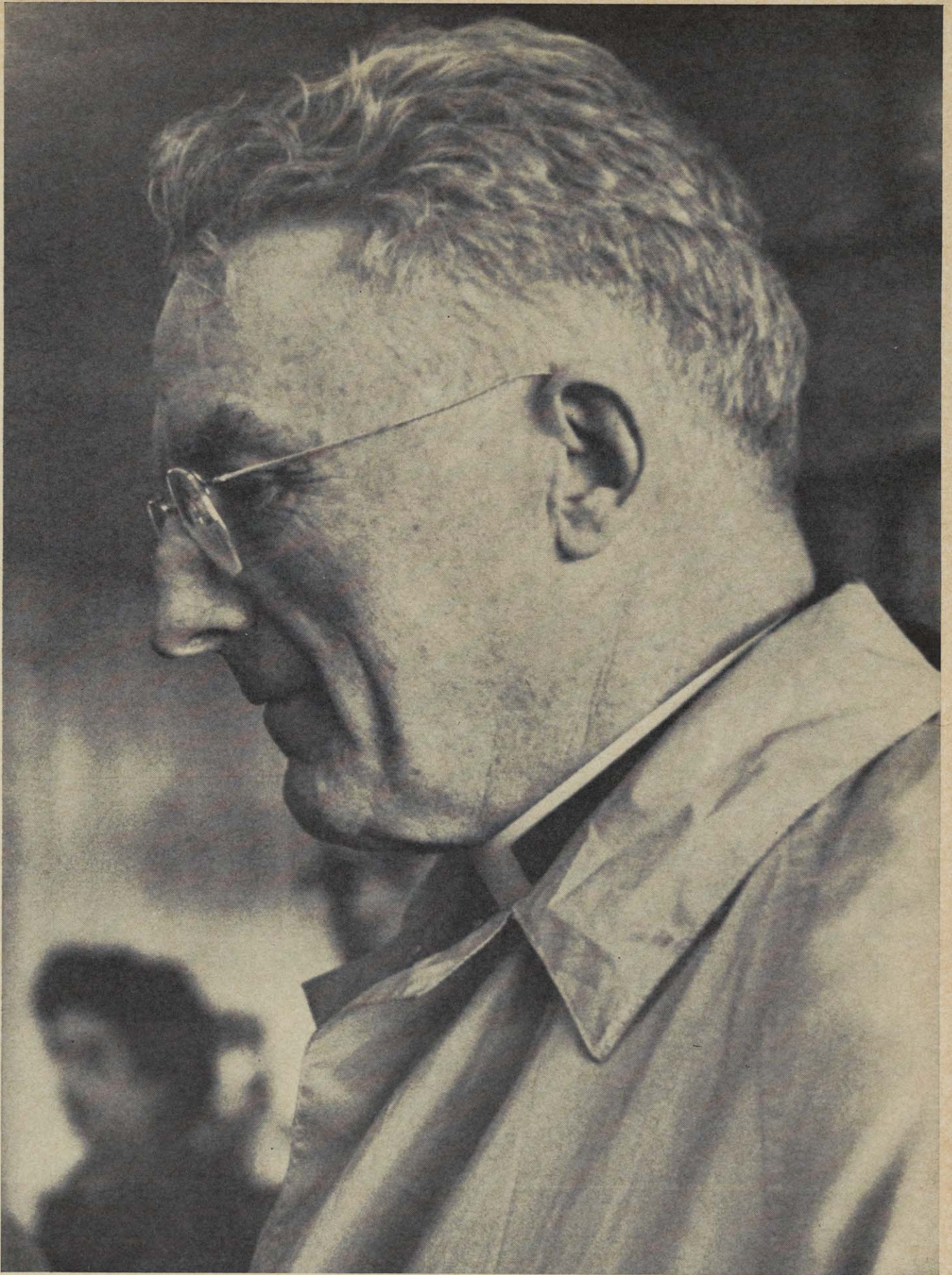
In 1948, he and his family made their first major move "west"—to the Diocese of Michigan, where he was elected to serve as suffragan bishop under his longtime friend, the Rt. Rev. Richard Emrich, Michigan's diocesan. Six years later, when he was elected by the House of Bishops to be Missionary Bishop of Spokane, Bishop Hubbard was as surprised as anyone else to find himself accepting the leadership of a sprawling region he had seen only once, during a camping trip to the Cascades.

Succeeding the Rt. Rev. Edward Makin Cross, who had retired after a long and distinguished episcopate that resulted in the founding of several new missions and parishes, and the building of the magnificent Cathedral of St. John the Evangelist in the City of Spokane, Bishop Hubbard heard but did not heed the advice of friends who cautioned that the travel requirements alone could tax even his rugged constitution.

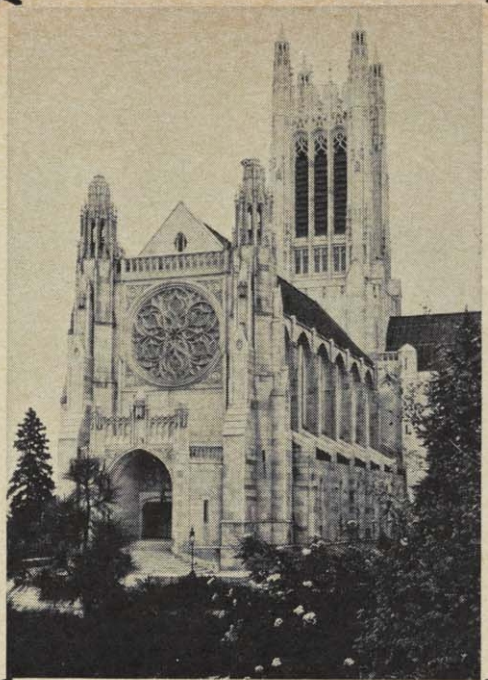
Spokane's new bishop brought with him a lifelong zeal for the outdoors. An inveterate camper, he soon knew every lake and forest in the diocese, and still delights in leading Boy Scout camping trips and serving as chaplain each summer during the high-schoolers' session at the diocese's Camp Cross.

Early in his ministry, Bishop Hubbard experimented with new forms of communication. As a young priest in 1938, he used chancel drama as a means of getting across the message of the Gospel. "I used to have dialogue sermons during the thirties," he says matter-of-factly, "and have used short films to illustrate points I wanted to drive home in sermons. The point is, you are seeking to communicate. . . . The sermon is

Text continued on page 18



The Rt. Rev. Russell S. Hubbard, Bishop of Spokane, has, as one Spokane clergyman said, "the kind of natural dignity a person just has to be born with."



Prove-As-You-Go Diocese

just one of many ways, and not always the most effective way. . . . There are so many things that can be done in terms of communicating the Gospel."

This respect for communication has proved invaluable to a bishop who must be the link between fifty-six scattered parishes and missions. It has also proved helpful in another problem: because his district, now-diocese, has been relatively unknown, it has been difficult to recruit priests to serve here. More than one rector now has a different concept of Spokane after seeing one of Bishop Hubbard's slide tours—pictures he took himself to show the beauty, and opportunity, in eastern Washington and northern Idaho.

Minus into Plus

Like their bishop, the clergy and laymen of the diocese are aware that distance can isolate parishes, and people. As a result, they make a greater effort to keep in touch. "We have a great *esprit* here *because* we're so spread out," says the Very Rev. Richard Coombs, dean of the Cathedral of St. John the Evangelist, the diocese's largest parish.

Another result of the spread-outness of the Diocese of Spokane is that it is often more practical for the diocese to go to the parishes, rather than the other way around. Paulsen House, the diocesan headquarters and also the bishop's residence, is a lovely old Spokane mansion, with new space added for extra offices. By usual standards, however, this central office is small, and its staff few in numbers.

One of the few full-time diocesan staff members is Mrs. Frances Moulton, who serves as a consultant in Christian Education. Mrs. Moulton, a nationally known Episcopal Churchwomen leader and wife of the Rev. Canon John Moulton, who serves on the staff of the Spokane Cathedral, cheerfully admits that she always keeps a bag packed because she never knows what trip she will make next.

Here again, Spokane turns what initially seems to be a disadvantage into a "plus." By spending a relatively small portion of its total program budget—\$145,542 in 1964—for staff, it can divert funds into major diocesan projects, such as college work and youth activities, on a scale that seems disproportionate for

the diocese's membership. At the same time, the diocese maintains a strong relationship with Executive Council in New York, and likes to experiment with new programs.

In the small city of Toppenish, Washington, for example, Mrs. Moulton and a young priest, the Rev. Spaulding Howe, Jr., are helping with an "action research project," sponsored by Executive Council in collaboration with the Industrial Relations Center of the University of Chicago. Although this ecumenical pilot project is still too new to evaluate, the response from the eight local churches participating has been encouraging.

Getting to Know Us

"Maybe, just maybe," says one Spokaner, "now that we're a diocese, the rest of the Church will know we're here." This wistful comment has been echoed by many churchmen in the upper part of Province 8.

A picture of how little the rest of the Episcopal Church has known about the inland Pacific Northwest is drawn by the Rev. Ernest Mason, rector of Holy Trinity Church, Spokane, and senior priest of the diocese.



When Father Mason, persuaded by Bishop Cross, decided to come to Spokane twenty-five years ago, a friend warned, "You will be burying yourself. It's clean over the edge." The clergyman smiles as he recalls his misgivings during the long train journey from his native Missouri to Spokane. After Minnesota's Twin Cities, he says, "you plunge into a void. You travel and travel and travel hour after hour. The first time you see Spokane, it's like a landfall after an ocean voyage."

In many ways, Father Mason personifies the drive and spirit of the diocese he has served so faithfully. Commenting on the long push to diocesan status, he simply says, "What we had to do was not to attain self-support, but to realize that we *had* it. . . . We did not lose a thing, including our rising support of Executive Council's work."

Father Mason speaks with feeling about the continuing existence, in the contemporary Church, of the so-called missionary districts.

"The distinction between dioceses and missionary districts meant something a hundred years ago, when there was an almost visible wave of a civilizing migration," he

says. "Here behind were 'the Haves'; in front, 'the Have Nots.' . . . In the old days, the districts were considered not in terms of people, but of regions. . . . The whole complexion has changed today. . . . The missionary frontier of the Church today is as much in the Diocese of Los Angeles, as in the Diocese of Long Island, as in the Missionary District of Idaho. . . . In the slums, in terms of human needs in so many areas, there is not a diocese which does not have

Parishes and missions scattered over the more than 63,000 square miles of the Diocese of Spokane are characterized by new church buildings and a magnificent cathedral. From the left above are: St. Dunstan's, Grand Coulee; Holy Trinity, Palouse; the Cathedral of St. John the Evangelist, Spokane; the Church of Our Saviour, Pasco; All Saints', Richland; and St. James' Episcopal Church and Student Center for Washington State University, Pullman. All are in the State of Washington. Below: At Camp Cross the Bishop of Spokane and the Rev. Gordon Cornue administer Holy Communion at the Chapel of St. Francis, a gift of the young people of the Diocese of Western New York.



Prove-As-You-Go Diocese

within it work which is properly the task of the *whole Church*."

Character Trait

A gentle, humorous man, Father Mason is obviously a strong-minded individual, too. In this respect, he is a typical Northwest Episcopalian, with a strong sense of the whole Church, and a strong streak of Western independence.

Spokane Episcopalians have combined this sense of independence with flexibility. Some parishes have been served by lay readers longer than by priests. It is not unusual to hear people talk of Communion services held in private houses—"I remember when the only possible time we could have a Communion service was a Monday night," says Mrs. Edith Wiater, an enthusiastic churchwoman from Richland, Washington.

Mrs. Wiater's parish, All Saints', Richland, was established without having a church building. As part of the Hanford Project, Richland was entirely government owned when it was created in the 1940's as an atomic research center. Local Episcopalians formed a congregation which met at first in a movie house, and sometimes in a barracks formerly used as a dormitory for unmarried Project personnel. By 1950, Richland requested, and received, parish status. It was not until 1952, however, that the Federal Government made land available so that All Saints' could start a building.

Another of Spokane's remarkable parishes is St. Michael's, Yakima. Founded in the late 1800's, St. Michael's is a thriving "inner-city" church in a community of some 40,000 people. Under the leadership of the Rev. R. Riley Johnson, St. Michael's parishioners sponsor a school for retarded children, hold family relations seminars, and underwrite an Episcopal Family Counseling Service, run by two psychologists.



The Rev. Peter Stretch, rector of the Church of the Nativity in Lewiston, Idaho, stands on the Lewiston Grade overlooking the vast, awesome Idaho Panhandle area.

For the most part, Spokane's church buildings are new, a symbol of the work that has been done on the parish level. "We've tried meeting in school buildings, funeral parlors," says Bishop Hubbard, "but you have to have a definite place where a congregation can meet. I have officiated at twenty or thirty dedications, and have found that sometimes a congregation think they've accomplished the work of the Church at this point. I tell them it is time to *begin*. . . . The work of the Church is not to build buildings; the work of the Church is people."

Outlook

Thus, Spokane churchmen have become accustomed to working on all levels—parish, diocesan, national, and worldwide. During the 1963 Anglican Congress, the then Missionary District of Spokane was working toward a "companion" arrangement with the Diocese of Zambia in Central Africa. This relationship began formally last February, following the visit of Central African churchmen (see *THE EPISCOPALIAN*, March, 1965) and formal Executive Council action approving this step.

Even for a fledgling diocese which

is not endowment-conscious—Spokane has a \$30,000 endowment fund, but as yet has seen no reason to draw on it—this acceptance of responsibility for Mutual Responsibility and Interdependence is not unexpected. But the fact that "MRI" is almost an everyday term in the layman's language is noteworthy. Describing the attitude of his own rural mission, one young vicar says, "When you find out you're in an agricultural community, you tend to form a mental picture of farmers as they were fifty years ago—provincial, uneducated, all the rest. Out here, you find farmers with Ph.D.'s in agriculture—it takes that to run a modern farm. You never know what to expect, but once they're sold, they're sold all the way. My people are solidly behind MRI."

Spokane, from Bishop and Mrs. Hubbard, to the business executive who fills in as church janitor until the parish can support one, to the parishioner who drops by the rectory to fix the storm windows, is on the move.

It seems that the only acceptable tradition is going to remain prove-as-you-go. Here, the proof is in the action, and the action is just getting started.



Shades of Kitty Hawk

American Episcopalians look to other parts of the world as they take action on overseas phases of Mutual Responsibility and Interdependence.

MUTUAL Responsibility and Interdependence, some have said, will never amount to anything. Too nebulous. Too unwieldy ever to get off the ground.

The Wright Brothers come to mind, for this is what they were told, too. And, just as the Wrights launched their "unwieldy" hope on North Carolina's sands, so, too, is Mutual Responsibility beginning to get off the ground in the Episcopal Church.

One aspect of Mutual Responsibility in the United States was General Convention's directive to the Overseas Department to prepare information about the needs of other branches of the Anglican Communion. This information appeared late in January, in a directory called "Projects for Partnership" (see THE EPISCOPALIAN, February, 1965).

Most of these projects are, to begin with, an alert to the need for money. Thus, when we say that a project is "fulfilled," we mean that the funds have been paid, or committed, to begin a project at the point of origination overseas.

In addition to such regular reports, we can anticipate future reports which will deal with the

development of the projects, wherever they may be.

But that *is* anticipating. Where are we now?

We are, we repeat, getting this program off the ground. Eleven of the January "Projects for Partnership" are completed, and the 1965 segments of two more are fulfilled. Twenty other projects are partially completed, some with large sums still to go, others with less than \$100 needed. More than \$182,000 has been paid or committed to projects as of the end of March, and another \$30,000 is being "considered."

A few of these American "partners" have, further, added 30 percent to the amount needed for their chosen project. These funds will, at the end of the year, be assigned to projects not selected for action by any source.

What's been happening so far since January?

► Six thousand acres of land in Polynesia are being purchased as a major endowment. As this land is developed, it will provide for future support of the diocese from the sale of copra and beef cattle.

► A mission hospital in the Solomon Islands will have a desperately needed kitchen and

wash house, as well as housing for the staff.

► A program of building repairs at St. Michael's College in Seoul, Korea, can now be completed. An annual holiday for Indian clergy in Assam will be possible in 1965. Village catechists in Nandyal will receive support. An eye clinic can be established in Amritsar, and schools in Isfahan. An evangelism program in Bobonong and Sefoph can be undertaken.

► In Dogura, New Guinea, an adequate water supply and facilities for increased clergy training have been provided. Clergy training programs in Argentina, Mashonaland, Karachi, Matabeleland, Hong Kong, in the Sudan, and in Polynesia can now be enlarged.

► "Bush" schools can be established for the Wasanga people. In Zambia, the election of an African suffragan bishop soon will be possible. And an Asian archdeacon can be added in Kuching, because of a gift which pays his salary for five years; at that time the diocese will be able to assume his support.

Few of these hopes have been made possible by any one U.S. diocese or province. Individuals, parishes, seminaries, dioceses are all responding to the spirit of

Mutual Responsibility by saying, "Let us help. . . ." The fact that they are unable to handle a whole project of their choice has not deterred them from contributing toward it. In several instances, parishes and other groups have teamed together to handle a project, or a part of one.

But exhilarating as such a list may be, the January directory actually lists some 250 projects, all of primary priority, which total over seven and a half million dollars. You may recall, however, that General Convention last fall set a goal of one million dollars for this year's overseas phase of Mutual Responsibility. We are, then, at one quarter of the way through the year, considerably less than

one quarter of the way to reaching that goal.

The Projects for Partnership, of course, are only one aspect of Mutual Responsibility and Interdependence. In addition to the funds earmarked for specific projects, there have been 334 gifts from individuals, parishes, and dioceses which were designated to an area or a bishop, but not any particular project. The known total of these is \$112,449 as of March 31.

Considerable action has also been taken in other areas. Since August, 1964, eight dioceses have arranged new companion relationships with other jurisdictions. These "companion" relationships mean much more than money. They involve two jurisdictions working together

closely, communicating extensively with each other, exchanging personnel, and forwarding the work of the Church wherever there is the greatest need.

There are now twenty-three such formal companion relationships in the Episcopal Church, and some fourteen more in the exploratory stages. The eight new ones include:

Atlanta—Puerto Rico
Los Angeles—Polynesia
Maryland—Virgin Islands
Southern Virginia—
Colombia
Springfield—Basutoland
Spokane—Zambia
Upper South Carolina—
Taiwan
Western New York—
British Honduras

In annual conventions, al-

Supporting MRI with Prayer

Addressing the Eighth Annual Conference of the Anglican Fellowship of Prayer at Calvary Church, Pittsburgh, Pennsylvania, on April 3, the Rt. Rev. Cuthbert Bardsley, Bishop of Coventry, England, expressed concern that "our beloved MRI may die stillborn from over-activity."

To the group of approximately 1,500 representatives from dioceses throughout the United States and Canada, the bishop expanded his theme on Prayer and Mutual Responsibility to include the problem of bringing judgment and balance to an increasingly insane world.

He cautioned the group not to confuse frantic activity with action, reminding them that Christ continually followed a pattern of withdrawal to pray and fast in order to hear God's word. He said that in unhurried stillness it is possible to feel a sense of Divine Wisdom.

"Prayer is God's action, not ours," he said. "We must place ourselves by prayer in the path of God's action."

Referring to Mutual Responsibility as a tremendous revival, Bish-

op Bardsley said, "We can't bring in revival on a five-minute prayer schedule."

At the "Supporting MRI with Prayer" seminar, one of eight seminars following the address, the Rev. Canon John Clough, chairman of the subcommittee on prayer partnership, Anglican Church of Canada, and Mr. Festo Kivengere, teacher-evangelist and candidate for Anglican Holy Orders, from Uganda, East Africa, urged more personal relationships to strengthen MRI.

In a specific example, Canon Clough told of two clergymen and their wives from Los Angeles who went to the Fiji Islands, their diocesan MRI companion, to visit the Church there. They learned that every inhabitant of the island they visited was a member of a prayer group praying for MRI. Arrangements are now being made for an exchange visit to California.

Mr. Kivengere spoke of the vitality of the Anglican Church in Uganda. He said that personal interest from prayer groups throughout the world was an important factor in preserving that vitality so that it might

strengthen the leaders of his country as they faced complex problems.

Sally Shoemaker Robinson (Mrs. J. C.), daughter of the late Dr. Samuel Shoemaker, founder of the Anglican Fellowship of Prayer, and of Mrs. Shoemaker, its executive director, said that MRI involved changing the image of the Episcopal missionary from that of a rocket being sent into space.

"Missionaries are not rockets," said Mrs. Robinson. "They are people, and it is important to MRI to find out what our missionaries are doing."

She asked that people visit missionaries in the countries in which they are working in order to become familiar with their work. When the missionaries are in this country, she urged that they be invited to speak in churches and in parish groups. Mrs. Robinson, who is married to a medical missionary and lives in Korea, feels that in this way missionaries will feel supported. In addition, as people learn more of the missionary work being done, the cause of MRI will be advanced.

—PATRICIA H. PACKARD

most every diocese has formally resolved to participate in the MRI program, and a few have appointed committees to handle plans. Searching sessions of self-evaluation are taking place in dozens of parishes, many of which were special Lenten disciplines. Episcopal churchwomen in several areas have initiated series for study and planning, and Diocesan Prayer Cycles are being used much more extensively.

There is without question a tremendous stirring within the Church. Our new Presiding Bishop, the Rt. Rev. John E. Hines, calls it a "ferment."

If MRI, as it is called, could momentarily be imagined as a giant airplane, the message to the airport control tower might be to the effect that passenger PECUSA was now on board, seat belt fastened. After taxiing down the runway, clearance to take off comes over the radio, the engines roar—and up she lifts.

And that is where we must leave her, until the next report. She's off the ground—but considerable elevation must be attained before she's satisfactorily airborne.

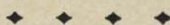
Bishop Hines puts it this way: "Mutual Responsibility and Interdependence in the Body of Christ is not a gimmick to squeeze more money out of members of the Church. . . . It is not an ecclesiastical WPA, a sort of emergency aid program. . . . It is a call for recognition of the fact that we belong to each other. MRI is not asking for your charity; it is asking for your total commitment."

—JEANNIE WILLIS



A Place and a Way to Retire

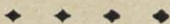
WOULD YOU escape from cooking meals, keeping house, tending yard and cleaning walks? Is living alone or with children a problem? Would you like to travel?



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Crusaders in Georgia

Twelve

THE highway patrolman went through all the usual motions—pull over, show me your license, where do you think you're going?

"To a church meeting, Officer," cut no ice.

The patrolman—don't they all?—strolled to the rear of the car, planted a foot on the bumper, and started to write a ticket. Then he noticed the sticker on the bumper.

"Is this 'Bishops' Crusade' the thing I've been hearing so much about on TV?" he called out to the driver.

Gwinn Nixon didn't need to be asked twice. Indeed, it was the same "Bishops' Crusade" the officer had been hearing about. Being both a prominent Episcopal layman and a lawyer, the driver wasn't going to miss an opportunity like this.

As this is a true story, we must add that the officer kept right on writing. But it was a warning, not a ticket, which he eventually handed to Mr. Nixon.

Mr. Nixon was one of over 1,700 people who attended that church meeting. Held in the modern Aquarama on Jekyll Island in Georgia, this particular gathering was the conclusion of the annual diocesan convention, as well as the beginning of a

significant evangelistic mission on the part of the Diocese of Georgia.

People began arriving as much as an hour early, some of them coming from as far as 200 miles across the state. And many, like Mr. Nixon, hurried, because none wanted to miss the impressive service during which the Rt. Rev. Albert Rhett Stuart, Bishop of Georgia, commissioned twelve bishops to conduct the Bishops' Crusade.

This ceremony keyed the Crusade and emphasized the duality of it. Following the colorful procession of all the diocesan clergy and the guest bishops came the simple, silent prayer for each missionary by name:

"Gray of South Carolina; Wilburn of West Virginia; John of Mississippi; William of South Florida; William of Tennessee; James of South Florida; Girault of Louisiana; Chandler of Montana; John of Tennessee; Edward of Kansas; Iveson of Louisiana; William of Fond du Lac."

The Most Rev. Howard Hewlett Clark, Archbishop of Rupert's Land and Primate of Canada, preached the sermon. He pointed out that it was the privilege of these twelve bishops to be the apostles of the Gospel of

Jesus Christ, and summarized the purposes of the Crusade in a provocative and challenging way.

More than 1,100 people came forward to the dramatic altar-in-the-round and received the Holy Communion in an atmosphere that was highly charged with the seriousness of the undertaking and the awareness that the results of the Crusade were in God's hands, not theirs.

For five days following that meeting, southern Georgia echoed with a dozen episcopal voices preaching the Gospel. All of the bishops were presenting the facts about God's love, explaining atonement and redemption, sin and repentance. Old-fashioned and basic.

But the packaging of the messages, and the answers to questions, were purely twentieth-century. Humor and slang and good, clear, contemporary language were the media. At night the bishops addressed congregations in churches or auditoriums. By day they spoke to clubs, school and college assemblies, youth groups, ministerial alliances; appeared on radio and TV on panels and "meet-the-bishop"-type seminars; addressed workers in factories, knitting mills, and railroad yards.

In sixty sermons and as many more

BY JEANNIE WILLIS

EACH OF THE TWELVE CENTERS HAD A BISHOP TO PREACH FOR FIVE NIGHTS.

1 At historic St. Paul's in Augusta, the Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia, was the preacher.

4 In the Savannah area, the Rt. Rev. Gray Temple, Bishop of the Diocese of South Carolina, conducted the Crusade.

7 The Bishops' Crusade at St. Paul's, Albany, was led by the Rt. Rev. Chandler W. Sterling, Bishop of Montana.

10 The Rt. Rev. John Vander Horst, Bishop of Tennessee, was the Crusade preacher at Christ Church in Valdosta.

2 The Rt. Rev. William L. Hargrave, Suffragan Bishop of South Florida, preached at Christ Church, Dublin.

5 The Rt. Rev. James L. Duncan, Suffragan Bishop of the Diocese of South Florida, was the preacher in Americus.

8 The Rt. Rev. Edward C. Turner, Bishop of the Diocese of Kansas, was at St. Thomas', Thomasville.

11 The Rt. Rev. Girault McArthur Jones, Bishop of Louisiana, conducted the Crusade at Grace Church in Waycross.

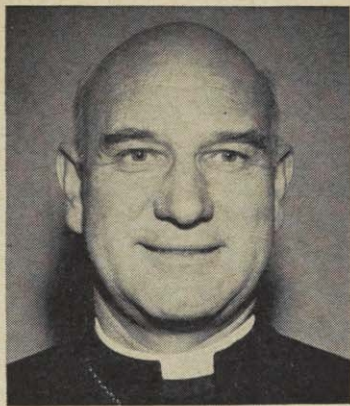
3 The Rt. Rev. John M. Alin, Bishop Coadjutor of Mississippi, was the preacher at Trinity Church, Statesboro.

6 The Rt. Rev. William H. Brady, Bishop of the Diocese of Fond du Lac, was the missionary for St. Paul's, Jesup.

9 The Rt. Rev. William E. Sanders, Bishop Coadjutor of Tennessee, was the missionary at St. John's in Moultrie.

12 The Rt. Rev. Iveson B. Noland, Bishop Coadjutor of Louisiana, was the missionary at St. Mark's in Brunswick.

twentieth-century apostles go to work in the Bible belt.



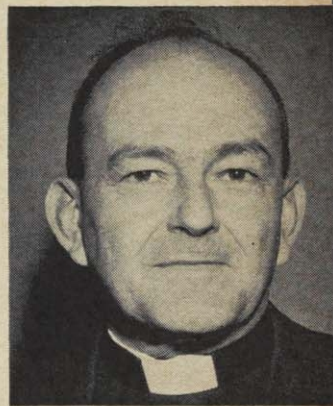
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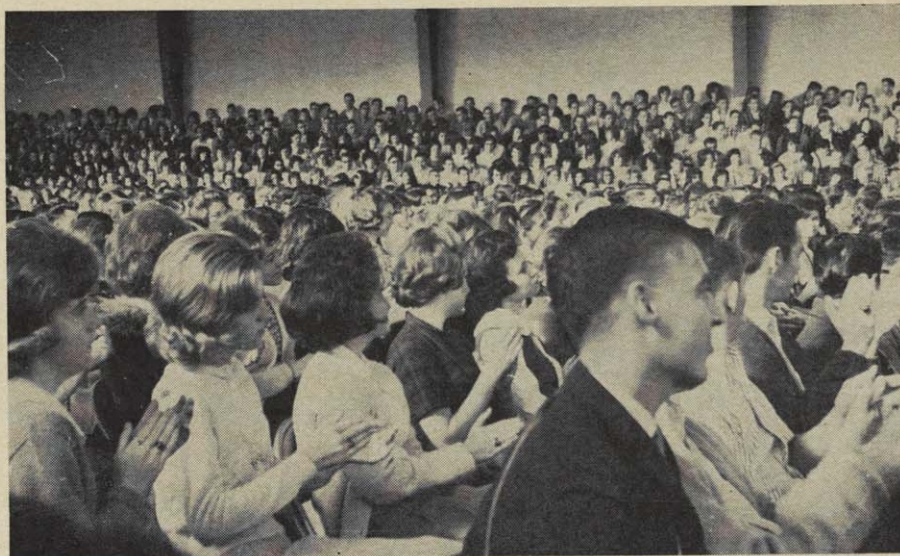


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12

The Crusade produced the opportunity for the bishops to address large numbers of young persons. Here, in Augusta, 1,400 high school students express their delight with the speaker, the Rt. Rev. Wilburn C. Campbell (right). His humor and warmth of personality won their rapt attention.



Crusaders in Georgia

formal and informal addresses to groups of all sizes, the bishops preached the Glory of God. In an almost subliminal way, all made the point that there are fundamentals of Christianity that need not be Fundamentalism. Always stressing the Crusade theme, "because He loves us," each told in his own way of that love and what it means.

The bishops proved three points: (1) good preaching does happen in the Episcopal Church; (2) evangelism does go on in the Episcopal Church; and (3) the Gospel is still and yet Good News.

Heads out of the Sand

Twelve bishops had been invited by Bishop Stuart to come to southern Georgia for a five-day preaching mission. Each would locate in a city or town for the full period and conduct the mission from either a local Episcopal church or from a community auditorium.

Simple as that sounds in summary, the Bishops' Crusade involved more than a year's work on the part of dozens of persons. Organization was careful and coordinated. Under one General Crusade Committee five subcommittees served, each dealing with a specific area: spiritual preparation,

services, finance, promotion and publicity, and follow-up. Each of these had a counterpart in the twelve areas which were designated as preaching stations.

The Bishops' Crusade is a supremely fine example of the use of contemporary communications for spiritual purposes. There was none of the ostrich in the planning. Full use was made of every possible means of promotion and publicity, and the whole experiment cost less than \$10,000.

Yet while all of this was being done, Bishop Stuart kept up a continual pounding, making it clear right from the start that spiritual preparation was imperative. "In preparation for this Crusade, it is crucial for our people to be in front of the altar saying their prayers." He also stressed forcefully and frequently that "the purpose of this Crusade is not to foster our Episcopalianism but to bring the Gospel to the people of South Georgia."

To accomplish this goal, the diocese used roadside billboards, bumper stickers, posters, stacks of calling cards in motels, signs of every description, radio, TV, and newspaper advertising, a diocesan-wide telephone campaign by the churchwom-

en; everything, in short, anyone could think of.

What makes all of this striking is that it was never allowed to escape from the framework of theology. "We aren't engaged in a program of propaganda and pressure. . . . We can use all kinds of ways to promote the Crusade, but whatever we use, it is simply for the Glory of God," reminded Bishop Stuart.

Back to SPG

As a graceful gesture to history and a reflection of the yeasty concept of Mutual Responsibility, all the offerings from the sixty preaching services—about \$5,000—have been sent to the Church of England's Society for the Propagation of the Gospel in Foreign Parts. The SPG, as it is called, was chartered in 1701 "for work in the colonies." A Church of England clergyman came to Savannah with James Oglethorpe, founder of Georgia, in 1733 to establish what is the present-day Episcopal Church in Georgia.

His successor was the Rev. John Wesley, who in 1735 was "missionary to Georgia," and rector of Christ Church, Savannah, where he is said to have established the first Sunday School in the United States. His



brother, Charles, served as a chaplain in Oglethorpe's army, and founded Georgia's second Anglican parish, in Frederica.

The third parish created in the colony was St. Paul's, Augusta. During the War Between the States, Confederate Episcopalians met there. One of the resolutions they passed urged "missionary labour coextensive with the limits of fallen humanity," and if foreign missionary work proved impossible due to the Blockade, donations were nonetheless to be collected and "securely invested."

This same St. Paul's was one of the preaching centers for the Crusade. Guest speaker there was the Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia, and it is an understatement to say that he took Augusta by storm. Fulfilling a brutal schedule of early morning services, sermons, speeches, interviews, and personal appearances, he unfailingly radiated concern and curiosity about everyone and everything.

After putting in a rigorous non-stop sixteen-hour day, he still welcomed all comers to a question-and-answer session in the parish house every night.

There, eyes still twinkling, humor still exuberant, Bishop Campbell

came to grips with the practical problems people have in trying to live their faith. Not one to evade touchy or difficult questions, he spoke candidly and movingly about everything from Open Communion to the wearing of hats by women in church ("God is more concerned about what is in your head than with what is on it").

By the end of his visit, the image of St. Paul's as a stately and historic shrine to the past and a present home for the prosperous was no longer recognizable. Although not many non-Episcopalians attended, the important thing was that *some* had.

Those few could not help but see that the image was false, and that St. Paul's is outgrowing any such stereotype under the cure of their capable young rector, the Rev. C. Edward Reeves, Jr. Episcopalians who came to the Crusade experienced a significant deepening of their faith, and the simple exposition of that faith by Bishop Campbell, night after night, led in many cases to a rededication to Christ.

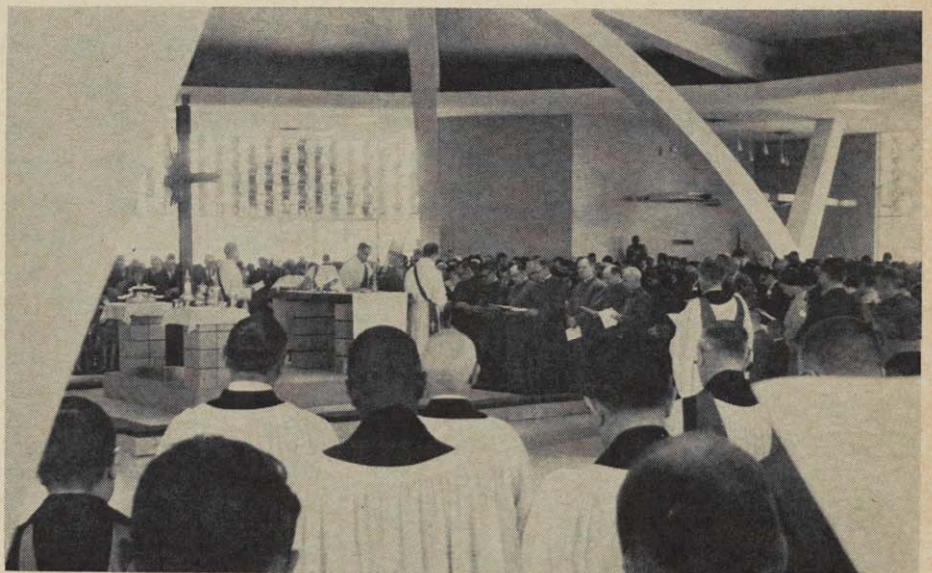
At another St. Paul's, this one in Jesup, the Rt. Rev. William H.

Brady, Bishop of Fond du Lac, was crusading for Christ. In sharp contrast to historic St. Paul's, Augusta, the church in Jesup is a strikingly modern one. Bishop Stuart has described it as "a meetinghouse—a house where God meets His people."

Jesup was a static town until a few years ago, when a new industry moved in. By dint of hard work and faithful efforts, the mission there became a parish. It now has 270 communicants and shows a steady growth and a deepening perception of the mission of the Church. Everyone gives everyone else the credit for this; we venture to say, however, that much of the credit goes to their rector, the Rev. Peyton E. Splane, Jr., a man of quiet zeal and humility.

The Crusade in Jesup differed from that in Augusta in detail but not in essence. As was true in all the smaller stations, peripheral projects were not available in the same quantity as in the larger centers. Bishop Brady, however, had no free time; every minute was scheduled with counseling, visiting, teaching.

And every night, the preaching. It was superb, simple, easy to under-



An impressive commissioning service for the guest bishops opens the Crusade.

Crusaders in Georgia

stand, an exposition of the Good News and its application to today and to each person there. It was teaching-preaching, in the best sense.

And in still another St. Paul's, this one in Albany, the Rt. Rev. Chandler W. Sterling, Bishop of Montana, was initiating Georgia's "Year of Evangelism" in memorable fashion.

Bishop Sterling preached, colorfully and colloquially, and made several TV appearances during the week. A young woman reports that she and her children saw one of these and "were spellbound. He played the piano and told the story of the Good Shepherd in today's language."

He spoke at a local high school with such success that the students didn't want him to stop. He did, though, then invited them all to a special service for teen-agers the next afternoon after school. Over 100 attended, and many returned again that evening.

In a song session preceding the sermon that night, Bishop Sterling led the congregation through a rollicking rendition of "He's Got the Whole World in His Hands," a tune that he predicted would be included in all future hymnals. On a second chorus, the congregation clapped hands in time to the music, prompting the bishop to observe, "This is the first time you've heard that in the Episcopal Church in 400 years!"

In the other nine preaching centers much of the same was happening. Georgia, with some 900,000 Southern Baptists, suddenly was aware that the 10,000 communicants of the Episcopal Church in the Diocese of Georgia were *there*. For every one of the five nights an average of over 3,000 people attended an Episcopal evangelism mission somewhere in the diocese. And every morning sizable

groups turned out in over fifty churches throughout the diocese for the daily celebration of the Eucharist which Bishop Stuart had urged as a necessary part of the Crusade.

A combination of exhaustion and exhilaration—in just about equal parts—best describes the condition of everyone in the diocese, come February 4 and the last night of the Crusade. Technically the Crusade was ending, but to all intents and purposes, this was only the beginning.

Questionnaires were sent out within a few days, all around the diocese, asking for detailed evaluations from both clergy and lay participants. On April 3, a diocesan-wide Evangelism Conference met, with each of the twelve centers reporting. The Confer-

ence also outlined plans for a Day of Evangelism, when everyone in the diocese will be visited. Not asked for money—just visited. On June 6, Whitsunday, there will be a diocesan-wide corporate Communion, with emphasis on evangelism. In October, a second wave of preaching-teaching missions will be held, this time using Georgia clergymen as missionaries.

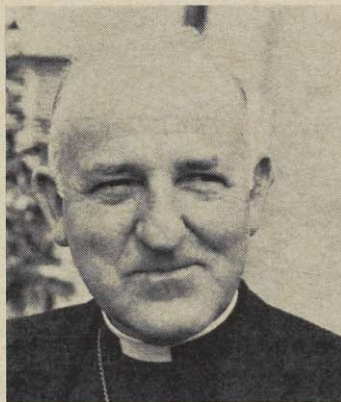
"Many people who didn't actually come to the services saw the Church put before the public in a wonderful way," commented the Rev. John L. Jenkins, chairman of the Diocesan Department of Evangelism, and of the Follow-up committee. "When people are willing to offer themselves to be used by God, wonderful and unexpected things seem to happen."

Attendance was never phenomenal, but likewise never poor. The Ven. Alfred Mead, Archdeacon of the Diocese, estimates that well over 15,000 persons attended the evening services. This of course does not include the many more thousands who heard, saw, or met the bishops on their extra-ecclesiastical daytime rounds.

Two images were shattered in the Crusade. One, remarked on by many, was summarized by a priest in Dublin. "The Crusade has forever changed and improved the Church's image; [it is now that of a] vigorous, concerned Church."

The other was felt, if not so neatly capsuled. South Georgians realized that bishops can be witty, winning human beings, as well as Christian crusaders, and that joy of interior spirit does not preclude a jolly exterior.

Long before any results were in, any statistics added up, people were saying, "Next time . . ." The sentence was completed differently in each case,



The Rt. Rev. Albert Rhett Stuart was host to the twelve visiting bishops during the Bishops' Crusade starting the Diocese of Georgia's "Year of Evangelistic Emphasis."

but the gist was ever the same. And what on first hearing might seem to be a criticism of "this time" was, on second thought, a genuine tribute. If there were no other results at all—if nothing had come of this except the determination to do it again—it represents a landmark in evangelism in the Episcopal Church.

Specific things did come of the Bishops' Crusade, however. Everywhere Georgia Episcopalians seemed to be more alive and more aware of each other, as well as of the whole Church. This spirit will be served, in part, by the specifics of a well-publicized "Ten Commandments for Successful Follow-up."

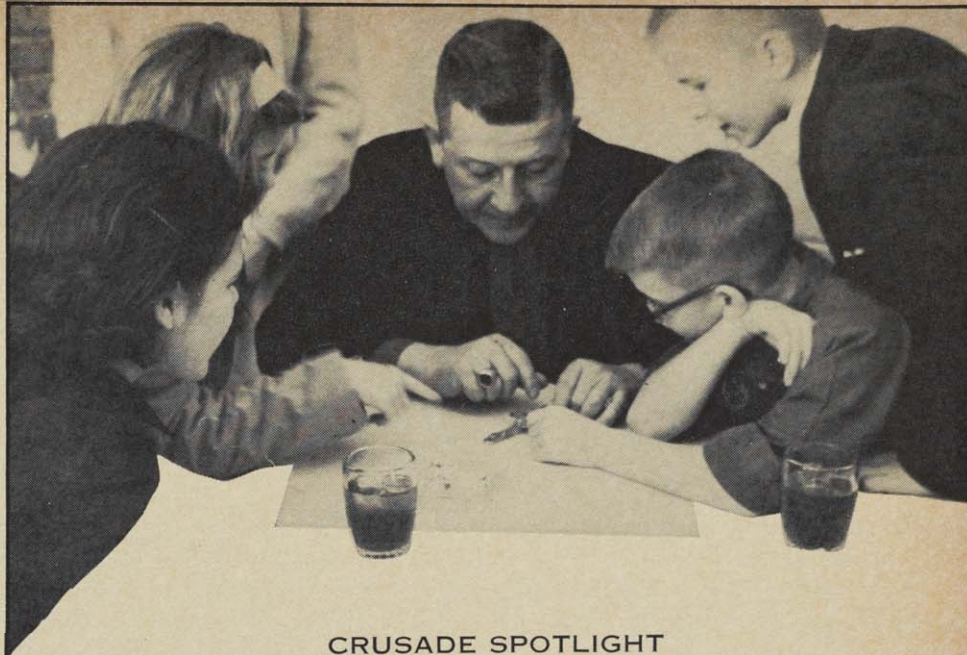
In addition, St. Alban's in Augusta reports that it already has candidates for an Inquirers' Class. The rector of Christ Church, Valdosta, held an Information Class the Monday after the Crusade which was attended by some fifty-five persons, seven of whom were non-Episcopalians.

And a new mission was born. Bishop Stuart says of it: "Hinesville, Georgia, is a community which was not served by the Episcopal Church. A group of people there gathered themselves together and drove to the Crusade at St. Paul's, Jesup, some miles away. As a result, a petition of some forty names was sent to me for recognition as an organized mission.

"I have responded to this by designating them as St. Philip's Mission, Hinesville, under the care of the Rev. Alfred Chambliss, who is the vicar of St. Andrew's, Darien, about thirty miles away."

The spring of the Year of Evangelism in the Diocese of Georgia has brought remarkable results. The rest of their Year will doubtless bring equally Good News. ◀

MAY, 1965



CRUSADE SPOTLIGHT

The Bishop's Cross

"Bishop, are those real diamonds?"

The Rt. Rev. William H. Brady, Bishop of Fond du Lac, smilingly assured the young Georgians that they were, and parried the next question, "Gee, how much did that cross cost?" by explaining that it was a gift from the clergy of his diocese when he was consecrated. The huddle grew and grew, and the bishop took this opportunity to explain the symbolism of the pectoral cross.



ANGLE

A GREAT parade, even in our cynical times, is exciting. Watching one always tells you a little something about who you are and what your own part is in your school, your town, or your nation. A glorious procession is even more exciting, and, although watching it is deeply moving, being part of it is ever so much more.

History, to use some old coinage, is a procession. Anglican history is, by anybody's measure, a glorious procession. Few religious traditions equal it. If you like propriety, honor, regal pageantry, steady purpose, and the staunch virtues, a place in the Anglican line of march will be hard to match.

Processions, however, unlike history, come to an end. Our history goes on. It provides us with more than the luxury of identity, of knowing what we have been; it is the platform for our future.

The examination of our origins as Anglicans makes it clear that our past has a lot to say to us about our goals and our sense of direction. Studying our history will have been a useless exercise in self-congratulation, however, unless we can translate its lessons into action.

The single, most insistent religious question on our Anglican horizon is the one of Christian unity.

If we are to attempt any form of union with other religious bodies,

it is essential that we first find out exactly who and what we are. Phillips Brooks once remarked that if we were to be tolerant, we had to have something to be tolerant about. This means that we must examine our standards as objectively as we can, and find out what, in our own tradition, is worth retaining—in short, worth dying for.

When Disciples Disagree

The proposed new preamble to our Constitution notes that the Episcopal Church is "a constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic and Apostolic Church, of those duly constituted dioceses, provinces, and regional Churches in communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer."

Let us be perfectly clear. With these as our standards, we may well face the fact that any union into which we could enter could be described in exactly the same terms. We may possibly lose the name "Episcopal," but all the rest would still be true. Remember, our Protestant brothers, nowadays, have no quarrel with the Prayer Book.

But what of our attitude toward our brethren in different communions? We have a long-standing generosity which we will not surrender.



Jacob Epstein's cast-lead sculpture of the Madonna and Child, shown in London.

ICANS:

... The Coming Years

In 1642 Sir Thomas Browne wrote:

"I could never divide myself from any man upon the difference of an opinion, or be angry with his judgment for not agreeing with me in that from which perhaps, within a few days, I should dissent myself."

And in 1647 the learned and holy Jeremy Taylor wrote:

"It is a hard case that we should think all Papists and Anabaptists and Sacramentaries to be fools and wicked persons. Certainly, among all these sects, there are very many wise men and good men as well as erring . . . if the persons be Christians in their lives and Christians in their profession, if they acknowledge the eternal Son of God for their Master and their Lord and live in all relations as becomes persons making such professions, why then should I hate such persons whom God loves, and who love God . . . who dwell in Christ, and Christ in them, because their understandings have not been brought up like mine, have not had the same masters, they have not met with the same books nor the same company, or have not the same interest, or are not so wise, or else are wiser. . . ?" This is our background, and we may well be proud of it.

The Sacraments

There are, however, fixed attitudes which we must examine honestly

and as objectively as possible. We are a Church committed to the Sacraments, and all of us agree that the Sacraments are objective and tangible means of receiving the grace of God. For example, in the strict terms in which the Church of England's Convocations of Canterbury and York agreed with our Eastern Orthodox brethren, the Holy Communion was explained in this way:

1. At the Last Supper, our Lord Jesus Christ anticipated the sacrifice of His death by giving Himself to the Apostles in the form of bread blessed by Him as meat and in the form of wine blessed by Him as drink.

2. The sacrifice offered by our Lord on Calvary was offered once for all, expiates the sins as well of the living as of the dead, and reconciles us with God. Our Lord Jesus Christ does not need to sacrifice Himself again.

3. The sacrifice on Calvary is perpetually presented in the Holy Eucharist in a bloodless fashion under the form of bread and wine through the consecrating priest and through the work of the Holy Ghost in order that the fruits of the sacrifice of the Cross may be partaken of by those who offer the Eucharistic Sacrifice, by those for whom it is of-

fered, and by those who receive worthily the Body and Blood of the Lord.

4. In the Eucharist the bread and wine become by consecration the Body and Blood of our Lord. How? This is a mystery.

5. The Eucharistic bread and wine remain the Body and Blood of our Lord as long as these Eucharistic elements exist.

6. Those who receive the Eucharistic bread and wine truly partake of the Body and Blood of our Lord. (This, by the way, is a statement which a number of Church of Scotland men, Lutherans, members of the United Church of Christ, and many others are perfectly willing to accept.) This is a fixed attitude.

Our Church is quite right when it speaks of two Sacraments ordained by our Lord as *generally* necessary to salvation. We are, however, being somewhat less than honest when we in such manner arbitrarily limit the objective ways in which God's grace is most obviously shown. Surely we no longer have to debate whether or not marriage is a Sacrament; or healing, or forgiveness, or Confirmation, or the gift of Holy Orders. As early as 1658, Richard Baxter said, "But truly, I would not quarrel with them for the mere name as to the [other] five." The real problem is not whether there be seven Sacraments, but rather whether there

BY EDWARD N. WEST

ANGLICANS . . . *The Coming Years*

be *only* seven. Indeed, Baxter seemed to imply, as do the Polish National Catholics with whom we are in communion, that preaching is an additional Sacrament. He said:

"True it is indeed these outward creatures [water, wine, bread] have no natural power in them to effect so great a work as this is, no more than the water of Jordan had to recover the leper. But the work wrought by these means is supernatural; and God hath been pleased in the dispensation both of the Word and of the Sacraments so to ordain it, that these heavenly treasures should be presented unto us *in earthen vessels, that the excellency of the power might be of God*. As therefore in the preaching of the Gospel, the minister doth not . . . beat the air with a fruitless sound, but the words that he speaketh unto us are Spirit and life, *God being pleased by the foolishness of preaching to save them that believe*. . . ."

One recognizes immediately the problems raised by the double subjectivity involved in preaching, but its failure to conform to our definition of a Sacrament—"an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive this grace, and a pledge to assure us thereof"—may just not be the Holy Spirit's final word in the matter. There is an imperative about the Calvinist description of the pulpit as the *Monstrance of the Word*, which is not easily denied by acting as though it did not exist.

In a recent survey of 845 Protestant clergymen, 486 found their greatest satisfaction in preaching, and for 160 more it was their second choice. Eighty-five found their greatest satisfaction in worship, and 209 gave worship as their second choice. The heading of the article was "Survey Reveals Clergy Vanity."

Admittedly, our own clergy, in common with the Orthodox and the Roman, would overwhelmingly choose worship, but is that a proper reason for dismissing as "vanity" the

Protestant compulsion to proclaim the Word of God? Too often, our practice of ignoring the great moral imperatives has made our Church seem a bit trivial in its approach to the burden of prophecy and the obligation of preaching. I do not know the answer, but I do know the problem. We can scarcely be regarded as taking our Protestant brethren seriously until we come to terms with what is our shortcoming and their gift.

Silence and Salt

While we are on the subject of learning from others, we had better face another of our disturbing spiritual shortcomings. In view of the extrovert and somewhat noisy tendencies of modern liturgies, do we not at this time need some serious consideration of what Dr. Charles Harris has called "Liturgical Silence"? Silence for the Quaker is certainly sacramental, if not a Sacrament. Yet, again, with Baxter, I would not quarrel with them for the mere name. I covet for us that Silence which induces "a state of restful waiting upon God, which opens the 'subconscious' or 'unconscious' mind to the influence of grace."

Increasingly the whole Anglican Communion is going to demand a realistic treatment of Holy Communion in terms of its present relationship to Confirmation. Many of us are fully aware of the fact that Baptism, Confirmation, and First Communion once constituted one continuous service of initiation into the Body of Christ. When the Church moved out into Western Europe, bishops were unavailable, and this original continuous service was broken up into three different services.

The Eastern Orthodox solved the problem of Confirmation by permitting the parochial clergy to anoint the newly baptized person with oil blessed, during the previous Holy Week, by the patriarch or bishop. This service, called Chrismation, has a great deal to be said for it, since it introduces at Baptism a note of universal responsibility, through a re-

lation to the Bishop, that is too often missing in any parochial setting. Whether it is designed to confirm mature responsibility, as Western Confirmation has come to be regarded, is a somewhat different matter.

The Roman Church has settled on giving eight-year-olds their First Communion prior to Confirmation. The average European, and, certainly, some American Roman Catholic laity, regard First Communion as though it were a separate Sacrament. And, quite frankly, it may be. The ancient Church knew many more Sacraments than the mystical number seven so dear to the medieval mind. The ancient Church listed among other Sacraments: the salt, milk and honey, and three forms of anointing, used in connection with Baptism, and the Sign of the Cross. The Coronation Service in England can only be explained in terms of a unique Sacrament analogous to Holy Orders.

A crystal ball is a notoriously unreliable vehicle for the Holy Spirit. Who can predict what the final result will be? But as events are now moving, we might well end up with a pattern of Christian initiation that consists of Baptism and Chrismation as early as possible; the regular and disciplined Communication of children; and Confirmation at the age when service in the Armed Forces becomes mandatory, or when one becomes legally responsible. The impetus for this is a driving spiritual need, and the response to it is already becoming evident in a recent conference chaired by the Bishop of Coventry, and in the current writings of many of the French Roman Catholic clergy.

Bishops: Tunnel or Funnel

Dr. Powel Mills Dawley, in the first of this series, has reminded us that, however friendly the Roman Communion chooses to become, we must not deceive ourselves. They are still going to keep the Pope.

In the same manner, we, no matter how ecumenically minded we may become, are still going to keep our

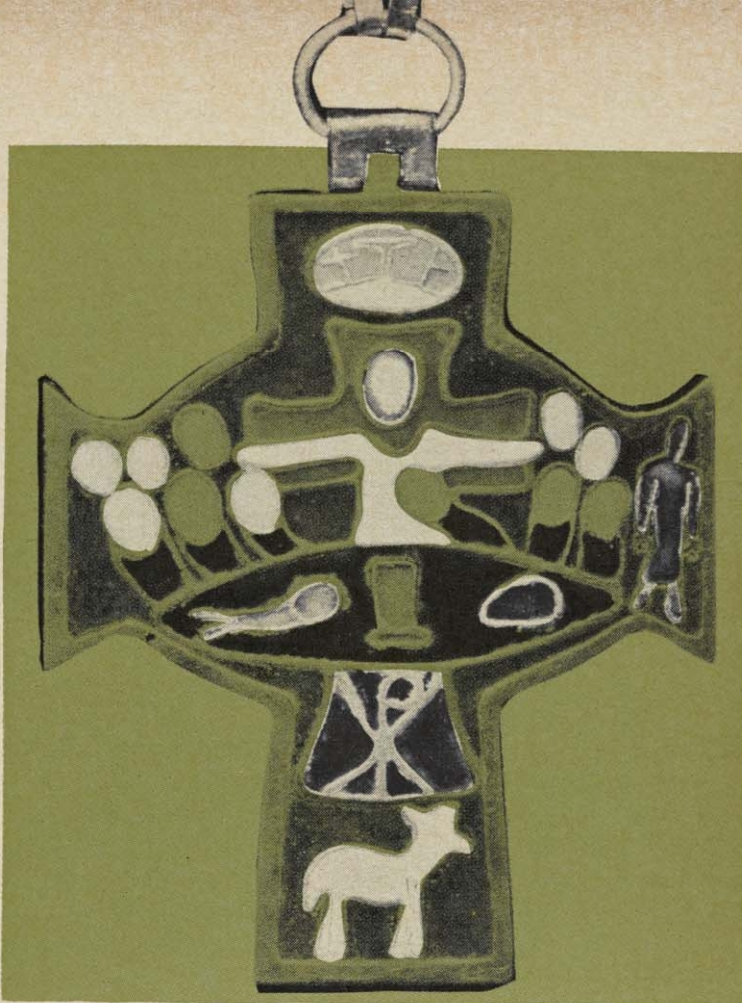
bishops. The problem of the future is not whether there will be bishops, but rather what type of bishops they will be.

We have for many years confused both our friends and our critics by our seeming insistence on *government* by bishops. The Presbyterians maintain that under their system the Presbytery acts collectively as a bishop. The Methodists point out that they have government by bishops—and a far more effective means than we have of implementing their power.

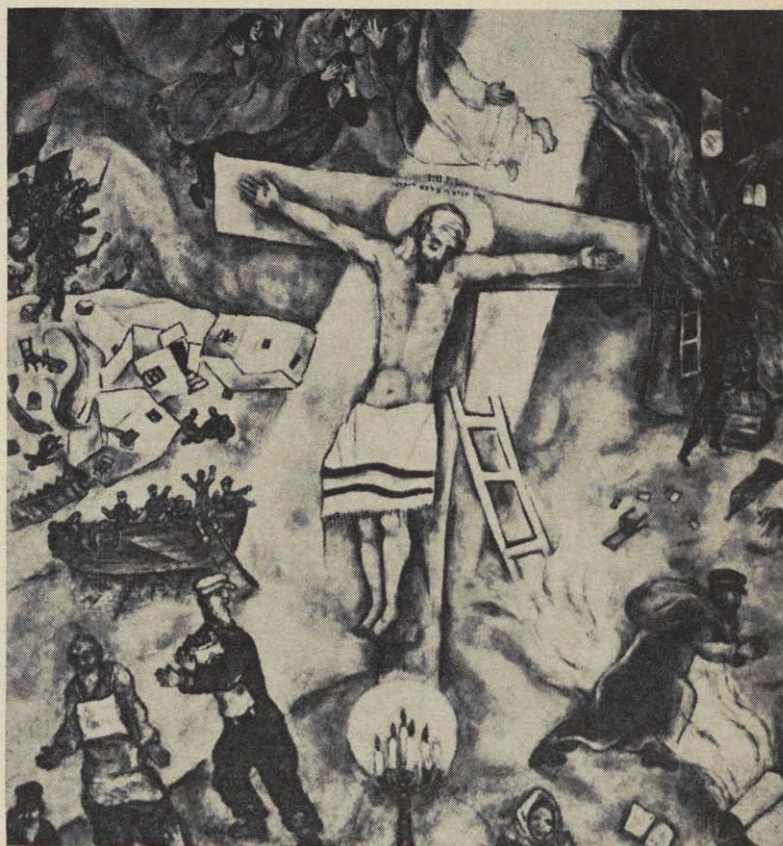
Yet neither system is what we mean by bishops. We are not concerned with episcopacy as an essential of church management, but rather with an Order which is not only historic, but also Holy. This is not new with us. In 1653, during the Puritan Commonwealth, John Gauden, Dean of Bocking, wrote:

"If any man ask me then what kind of bishop I would have, I answer, Such an one for age, as may be a father; . . . for innocency, a saint; for industry, a labourer; for constancy, a confessor; for zeal, a martyr; for charity, a brother; for humility, a servant to all the faithful ministers and other Christians under his charge. . . . I would have him (yet not I, but the vote of all pious Antiquity requires a bishop) to be among men the most moral; among Christians the most faithful; among preachers, the most painstaking (the original word was *painful*); among orators, the most persuasive; among governors, the most moderate; . . . that he may be the touchstone of truth, the loadstone of love, the standard of faith, the pattern of holiness, the pillar of stability, and the centre of unity in the Church. . . .

"I think nothing further from a true bishop than idleness set off with pomp, than ignorance decked with solemnity, than pride blazoned with power, than covetousness gilded with empire, than sordidness smothered with state, than vanity dressed up with great formalities. Bishops should not be like blazing comets in their dioceses, having more of distance,



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ANGLICANS . . . *The Coming Years*

terror, and pernicious influence than of light or celestial virtue. . . . For I find by the proportion of all polity and order, that if Episcopal eminency be not the main weight and carriage of ecclesiastical government, yet it is as the axis or wheel which puts the whole frame of Church society and communion into a fit order and aptitude for motion."

Gauden's moving picture, however quaint, is what we mean by bishops. We are incapable of imagining the fullness of the Church without such an Order, and an Order so conceived.

The once thorny problem of Apostolic Succession will increasingly be minimized. The Liturgical Movement's insistence on the historical position of the presidency of the bishop at the Eucharist—as the one who continued the Apostolic witness to the knowledge of the Risen Lord known in the Breaking of Bread—has completely shifted the grounds of post-Reformation arguments. It is no longer either a matter of the Tunnel or the Funnel Theory of the Episcopate, but rather the matter of the Church's continuous, and continuing, worshiping witness to the Living Lord.

Smaller Dioceses, Busier Synods

There is a growing demand that our bishops should be freed from much of their administrative responsibility to the end that they might again be readily available as Fathers-in-God. Indeed, there is a demand for many more bishops, and many more dioceses.

The one change not needed—which, indeed, cannot be tolerated—is the endless duplication of diocesan administrative structures and officers. Under such an arrangement, for example, three dioceses could be formed within the present Diocese of New York, and yet increase the total administrative cost for the three dioceses only by the salaries of two secretaries. The elimination of certain jobs would be inevitable, since several of them exist only because of the vast number of people

to be ministered to, not because of the territorial spread of the See. Three parallel diocesan administrative structures would be a financial impossibility, and in any event, something not to be desired.

On the other hand, certain existing dioceses could be strengthened enormously were they to consolidate their administrative machinery, and retain their several spiritual functions.

The national Episcopal Church is likely to show a similar tendency toward a simpler structure. The General Convention is now admittedly so unwieldy an instrument that serious changes are inevitable. One cannot predict the form this necessary change will take, but one must be aware of the potential machinery which lies at hand. The Provincial Synods are at present of little use, but they might easily be converted into excellent means of conducting much of the deciding in immediate social problems which now takes up

too much time in Convention. The preliminary debates, which are essential to decisions democratically arrived at, could well be given full time in Synod. The Synods could then elect from their number the delegates to General Convention, allowing for a House of Deputies sharply reduced in size, and inestimably more efficient.

There is no doubt whatever that the Religious Orders are going to undergo an enormous expansion—but in a far more secular line of activity than they have yet known. There will be many more *Brothers* than *Fathers*, and religious vows will be for definite periods of time rather than for life.

Truth, Vatican II, and Luther

At this point in Christian history, the widespread passion for closer cooperation and increasingly warm relationships between Christians of different obediences and loyalties, which we call ecumenism, is so urgent that all remarks which seem unhelpful to this cause are too generally viewed as malicious, or uncharitable, or downright unchristian. Some such remarks are indeed one or all of these. It is, however, far more unhelpful to the cause of Christian unity to ignore, for the alleged sake of such unity, any facet of truth which may be laid upon the conscience of any particular Church.

In a most helpful, brief book titled *Immortal Sacrifice*, Hugh Blenkin has pointed out something which should be, but hasn't always been, obvious. He says, ". . . Reunion, when it comes, must be founded on the truth. It is no use pretending that we Christians have no differences between ourselves when we have. Twice in the *Prayer for the Church* in the Anglican liturgy is the priority of doctrinal agreement affirmed. Prayer is offered that God will inspire continually the universal Church with the spirit of truth, unity, and concord; and further that he will grant that all they that do confess his holy Name may agree in the truth of his holy Word, and live in

About the Author

One of the world's foremost liturgical authorities, the Rev. Canon Edward Nason West is Canon Sacrist of the Cathedral of St. John the Divine in New York City. He is chairman of the Diocese of New York's Commission on Church Building, is adviser to the Bishop of New York on Orthodox Ecumenical Relations, and is vice-chairman of General Convention's Joint Commission on Church Architecture and the Allied Arts. He has designed chapels for the Royal Navy and the American Merchant Marine.

Canon West has been honored by the governments of Poland, The Netherlands, Great Britain, and France. He is a trustee of St. Vladimir's Orthodox Theological Seminary and Academy and is on the Board of Directors of the Tolstoy Foundation.

Among the books written by Canon West are: Meditations on the Gospel of St. John; Things I Always Thought I Knew; Byzantine Religious Art; God's Image in Us; and The Far-Spent Night.

unity and godly love. To which all the congregation say Amen."

An endless insistence on truth is not likely to make one popular. Luther was accused of rending the seamless robe of Christ by his continual insistence on Biblical truth as over against unity, yet we should always remember that Scripture records little praise for the prophets who healed the hurt of God's people slightly, saying, "Peace, peace" when there was no peace. The current sessions of the Vatican Council would, however, seem to indicate that Luther has in many ways come to be regarded as right.

The Virgin Mary

The person who raises the difficult subject of proper devotions to the Mother of our Lord will sense an immediate chill in the response of many people. Yet we have a tradition of our own which must constantly be asserted if we are ever to come to any honest agreement. The great John Pearson in 1659 wrote *An Exposition of the Creed*, which was the standard Anglican work on the subject until the end of the nineteenth century. He had this to say, and it is worth remembering:

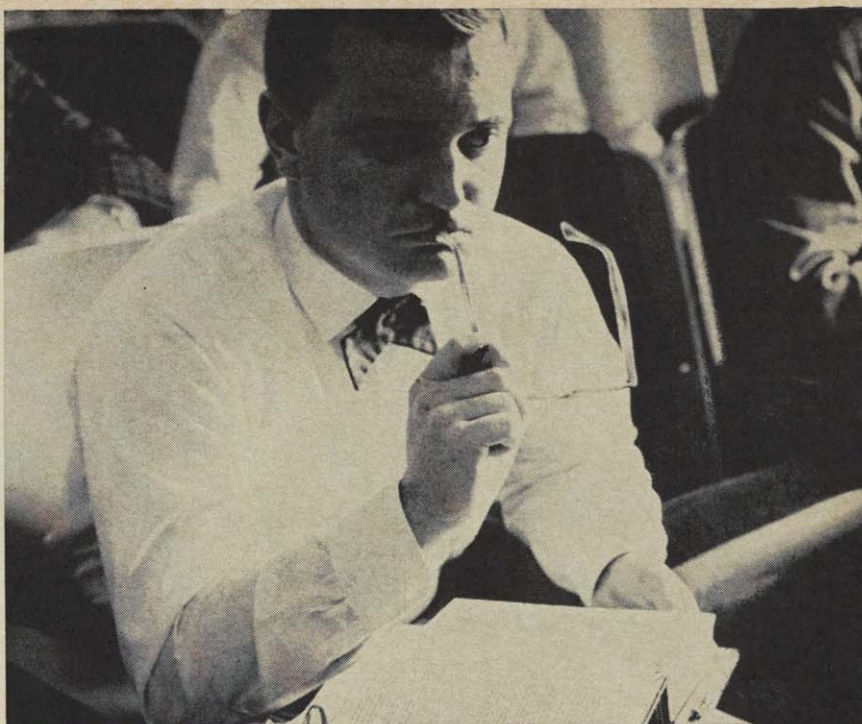
"... We cannot bear too reverent a regard unto the *Mother of Our Lord*, so long as we give her not that worship which is due unto the Lord himself. Let us keep the language of the Primitive Church. Let her be honoured and esteemed, let him be worshipped and adored."

Morality: An Eye on Heroes

The man who raises the problem of ethics, particularly marriage ethics, and the so-called New Morality, will encounter the impatient scorn reserved for all obscurantists. Yet listen to our own tradition. It is Thomas Browne on *Christian Morals*:

"Live by old ethics and the classical rules of honesty. Put no new names or notions upon authentic virtues and vices. Think not that morality is ambulatory; that vices in

Continued on page 51



He Didn't Wait for "Voices in the Night"

Like most young men searching for a career, he gathered all the facts he could, talked it over, thought it through and made up his mind. But instead of deciding to be a lawyer or an engineer, he decided to be a minister.

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GOD'S



JOLLY REVOLUTIONARY

The legends are gathering around Pope John, the popular pontiff who is already being called the twentieth century's greatest Christian leader. A timely assessment of the man and his significance.

POPE JOHN has been dead less than two years. He has passed not merely into history but into mythology. Already a sizable body of anecdote clusters about his name; publishers are beginning to collect his *fioretti* (little flowers) as though he were St. Francis. The very human—and tangible—man who so briefly but so memorably wore the triple tiara is in danger of being annexed by the legend-shapers and myth-makers of the popular press and the devotional market.

Still, this is not all bad or false. Whatever myths spring up around the name of John bear witness to the real man who once lived, who once guided the destiny of the Roman Catholic Church, who wrenched it out of its hallowed rut, and who also—perhaps more than any other person of postwar decades—gave the course of human history a jolt and shove and sent it into different—and hopefully better—directions.

A legend or myth is rarely complete falsehood. Possibly Lincoln never walked miles to return a penny, but there was something about him that made the story plausible. Though Washington's prowess with tree-felling hatchets may have been exaggerated, his traditional avowal of the naughty deed tallies with the impression of his character that sober history presents.

In the same way, the legendeers and mythologizers, now feeding a growing and lucrative market, bear witness to Christ's corpulent servant, who served his Church all the better because he served Christ and mankind first, and the visible Church second.

In what way did Pope John give a wrench and a new direction to his-

tory? Most obviously, though perhaps not most importantly, in what he did with his own Church. Under the Piuses of recent decades, the Roman Catholic Church remained the creation of the Council of Trent. It was a fortress, built strong for defense and formidable against all attacks, religious or secular. But its psychology was defensive. It was in a state of spiritual siege.

The traumatic shock of the Protestant Reformation had given it a certain stance in the world. Being a beleaguered fortress, no matter how mighty and threatening it looked to outsiders, it was obliged to exercise an almost military discipline within its own ranks. In time of siege, no general can afford to encourage excessive individualism and self-expression among his troops.

Thus the Roman Church spent more than half of the twentieth century trying to shield itself against that century—its savage political ideologies, the acid philosophic currents that dissolved all faiths, the sociological trends that more and more made the Church, any Church, seem a faded thing of old lace without even a pinch of arsenic.

Springs of new life, of course, bubbled here and there within the Roman Church. In France, the worker-priests made their daring experiment as a means of winning back an estranged proletariat. Despite all obstacles, Roman Catholic scholars were advancing in Biblical studies, and finding a new meeting ground with their Protestant fellow-scholars. The ecumenical movement, which was steadily bringing the scattered world of Protestantism closer together and even bridging the gulf between Protestant and Eastern

Orthodox, set up vibrations within the Roman fortress, and there were some cautious responses.

But caution was the word all along the line. The Curia sat at their desks, and it appeared that nothing radical could ever happen. At most, a few minor repair jobs and adjustments could be undertaken in the fabric of the eternal and essentially unchanging and unyielding Church.

The pressures mounted within the Roman Catholic world. Restless bishops and scholars chafed and fretted—particularly in northern and western Europe—and spoke as bravely as they could and still survive. But their plight seemed past hope.

If Trent had not spoken the last word, Vatican Council I in the nineteenth century had. The Pope was officially infallible; there was therefore no logical reason why he should ever call another council. And without a council, there was no central parliament where the half-suppressed voices of a secretly restless Church could be heard.

So it appeared until John became Pope. It is easy to recall the glib comments of the journalists at that time. More pontifical than a pope, they assured us that John would be an "interim pope," a genial pastoral type who would serve out the few remaining years of his life without upsetting any ecclesiastical apple-cart, while the Church took a long look around and decided who the next "real pope" would be.

Some newspapers did indeed mention that John had been an able envoy of the Vatican in Turkey, the Balkans, and France, and there were those who said that he would set a warmer, more human tone than his

God's Jolly Revolutionary

predecessor. But not one commentator seems to have had a premonition that the cardinals had grasped a tiger by the tail when they crowned the jolly old man from Venice.

Some men are too much of one piece to lend themselves to journalistic analysis. Such a man was John. To describe him sounds like an exercise in clichés. Quite simply, he believed in God, in Jesus Christ the Son of God, and in the people—everybody—for whom Christ died.

John was not a cloistered cleric who had never seen man's cruelty—after all, he had been through wars and observed them at close hand. He retained a hope, a conviction, that there was at least a divine spark of goodness in all men that made it possible for them to communicate, finally to love, across the barbed wire of religious and ideological minefields. He was also convinced that the Church should cease to shiver with old fears and should look to its own renewal, and that a rejuvenated Church would somehow come into closer fraternity—perhaps ultimately into unity—with other Christians, and even arrive at mutual love and understanding with those to whom the word “Christ” means nothing.

In short, he was radically and incurably Christian. He believed the breathless promises of the Gospel—the very word means “good news”—and dared to act accordingly, with the peculiar freedom of those who have been liberated by Christ from mere common sense.

Thus it was that when the Holy Spirit told him to hold a council, he went ahead and held one without asking leave of the reverend fathers who would eagerly and piously have dissuaded him. At an age when most Americans would have long since retired on social security, he embarked on an undertaking that would be roughly equivalent to calling a new constitutional convention in Philadelphia to deal with everything from reapportionment to the

problem of pornographic literature.

Along the way he issued his few but momentous encyclicals, most notably the *Pacem in Terris* (Peace on Earth). In this profound statement he took the entire human family for his diocese, and laid down more clearly than any secular statesman the preconditions and spiritual state requisite for nations and classes and colors and creeds to co-exist on one desperately small planet. Its message found a surprised and surprising response across various kinds of ideological curtains, and the ferment of the encyclical continues to work in many organized groups and individuals.

John lived to see only one session of the Council; it had accomplished little of tangible measure when he died. A Moses, he caught a glimpse of a promised land that others might be permitted to enter. Unlike Moses, he had no categorical and divine assurance that his people would ever actually be able to enter that land, or whether the forces of conservatism, led by entrenched bureaucrats at the Curia and supported by bishops from the more archaic Roman Catholic lands, would yet frustrate the brave efforts at *aggiornamento*.

Under his successor—the much more introverted Pope Paul, a man who nonetheless appears equally dedicated to the inward renewal and outward reach of his Church—something has already been accomplished. The Mass is being celebrated in an English so crisply modern that a visiting Episcopalian flinches; the principle of collegiality has been established, elevating the status of bishops and setting the doctrine of papal infallibility in broader context.

Unthinkable subjects are being thought about. Undebatable questions are being debated. It was probably not on the original Council agenda that every Roman Catholic magazine should be running articles on birth control, but the spirit of freedom created by Vatican

II has broken even this taboo. And certainly the *aggiornamento* has gone very far in the direction of ecumenical brotherhood. Who would have guessed ten years ago that Roman Catholic and Episcopal priests would be exchanging pulpits, or that a Roman archdiocese would join a state council of churches?

One fears to become too hopeful, but as of this moment it does look as though Pope John started something that can be slowed down and partially hamstrung, but not stopped. He released the restless, creative forces within his Church; who can predict where the Spirit will lead that Church? It is a sobering thought to non-Romans—perhaps especially to the decorous Anglicans of the world—that they may awake some day to find a Roman Church more adapted to the twentieth century, more burning with charity, less legalistic, less fossilized in organization, than their own communion. After the last General Convention, one wonders when, if ever, our old Protestant Episcopal Church will grant the Holy Spirit leave to inspire an *aggiornamento* in it.

But back to Pope John, the man who started it all. The books are pouring from the presses. Most of them sound as though the authors were overwhelmed by the magnitude of the subject.

John's secretary, Monsignor Loris Capovilla, has published *The Heart and Mind of John XXIII* (Hawthorn, \$5.95), written in that style of purple prose and hifalutin piety that are trademarks of the Vatican City newspaper *L'Osservatore Romano*.

What the book says is often excellent, but the manner is irritatingly inflated: “Barely five years lie between the glorious day when the son of Bergamasque peasants was elevated to the Chair of St. Peter and the day when, surrounded by the anxious affection of the entire world, he gave up his soul to his Creator. . . .” The book brings out John's keen intelligence—a fact of-

ten overlooked in admiration of his goodness—but the monsignor sounds as though he beheld his employer through a swirling mist of incense, and still sees him through a haze of pious recollection.

Alden Hatch's *A Man Named John* (Hawthorn, \$4.95) has some excellent photographs, but the text is saccharine and oversimple, as if written for children with an unnatural degree of piety. Still, it does give the basic outline of John's life, and much information and countless episodes about the various periods.

Among the collection of *fioretti* is *Wit and Wisdom of Good Pope John*, collected by Henri Fesquet (Kenedy, \$3.95). In this book one can see the raw materials of the future legend. Here are the human-interest anecdotes that poets and playwrights, and the unpredictable imagination of the general public, will elaborate. John's sense of humor is revealed as a by-product of his ability to love, which entailed a keen awareness of the incongruous contrast between tangible reality and any ideal. Being a loving man, he was able to laugh *with* rather than *at*.

Some of the episodes are too flat or trivial to merit inclusion, but there are others with a tang. One is the celebrated account of John's visit to the Regina Coeli prison in Rome, when in the course of his sermon he mentioned that one of his cousins had served a stretch for poaching. Other episodes are not funny at all, but tender and touching, such as the grief of the little blind boy because he could not see the Pope. John's answer was simply to sit at the edge of the bed for a long time with his arm around the boy.

The focus is more definitely on humor in *A Pope Laughs: Stories of John XXIII*, collected by Kurt Klinger (Holt, Rinehart and Winston, \$3.95). There are some excellent photos here, and an anthology of episodes—a number of them fairly long and complicated—which bring out the human and often humorous

sides of Pope John.

The most solid book of the five is Carlo Falconi's *Pope John and the Ecumenical Council* (World, \$5.95). The author, an ex-priest and journalist, seems to have had excellent contacts. The book is filled with high-level theological scuttlebutt, so that the reader is as much aware of the clash of human interests and personalities as of the activities of the Holy Spirit, though the latter are not neglected. Pope John does not figure directly very often, but his presence dominates the book, which obliquely conveys a better sense of the Pope than any of the other volumes.

There is an immense amount of valuable commentary here, not merely on the Council, but on such things as the encyclicals and the worker-priest movement. Incidentally, the author singles out the Archbishop of Canterbury's visit to Pope John as one of the genuine turning points of modern religious history.

So much for the five books. Others are doubtless in the manuscript stage, in proofs, going forth in reviewers' copies. One of the most hopeful things about this decade is that mankind's imagination has been so gripped by such a man as John; this in itself suggests that his Christian optimism was not based on an utterly false estimate of the human possibility. Meanwhile, the man himself recedes as all must into history; in his case, into the history he helped make.

The legends will grow and multiply and embody strange beauties of insight. Soon the novelists, the poets, and the playwrights will take over. There may be one among them who will fuse certain facts and uncertain *fioretti* and come closer than any biographer to revealing the haunting and tantalizing reality of a man who apparently found it possible to take Christ's promises at face value; a man who lived accordingly—with a quick chuckle, even a belly laugh, often punctuating occasions of piety.

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Worldscene

Consultation on Church Union Accepts "Historic Episcopate"; Opens the Door to Other Bodies

Meeting in Lexington, Kentucky, April 5-8, delegates from six American communions seeking a united Church ended a four-day annual meeting which had the greatest amount of agreement yet reached by the four-year-old Consultation on Church Union.

The fifty-four delegates, representing Churches that have almost 22 million members, nearly 75 thousand congregations, and over 70 thousand clergy, adopted a statement that includes the historic episcopate—bishops as a means of preserving "the authority and continuity of the ministry"—in a united Church.

In their closing statements, the delegates said further, "We are now able to imagine a united Church embracing the heart of all our varying traditions and binding in visible unity companies of Christian people who for generations have been led in separate ways by conscience and our separate readings of the Gospel."

The document also said, "... this marks the first time we have felt able, and therefore compelled, to begin the delicate and equally commanding task of sketching, realistically and practically, the outline of [a] united Church. . . ."

To make such a preliminary blueprint, the consultation established a special commission, composed of one person chosen from each of the six denominations, to begin immediately. The commission will report to the next meeting of the consultation, May 2-5, 1966, in Dallas, Texas.

The consultation meetings, chaired by the Rt. Rev. Robert F. Gibson, Episcopal Bishop of Virginia, are an outgrowth of the appeal in 1960 by the Rev. Eugene Carson Blake, Stated Clerk of The United Presbyterian Church in the U.S.A., for establishment of a united Church which is "truly catholic, truly evangelical, and truly reformed." The consultations began in Washington, D.C., in April of 1962 with Methodist, Episcopal, United Presbyterian, and United Church of Christ delegates. The Washington consultation invited, and has since been joined by, representatives of the Evangelical United Brethren and the Disciples of Christ.

The delegates at Lexington also invited Churches that have been sending delegate-observers to become full participants in the consultation. Thirteen communions, including the Roman Catholic Church and the Orthodox, sent observer-consultants to Lexington.

Already three Negro Churches—the African Methodist Episcopal, the African Methodist Episcopal Zion, and the Christian Methodist Episcopal—have indicated their strong

expectation of joining the union talks. The three, which have a combined membership of 2.5 million, have been engaged in unity talks among themselves for more than two years.

The major work of the delegates of the consultation in Lexington was a consensus reached on issues of the "Ordained Ministry in a United Church" and "Ordination in a Church Catholic, Evangelical, and Reformed," two theological papers on what has been a major obstacle on the road to reunion.

Church "Breakthrough" At Selma

At the instance of the Rt. Rev. Charles C. J. Carpenter, Bishop of Alabama, and their rector, the Rev. T. Frank Mathews, the vestrymen of St. Paul's Episcopal Church, Selma, Alabama, voted to admit Negroes to worship—and did so on Sunday, March 28. This was the first time that a Protestant church in the beleaguered city had admitted Negro worshipers. The action was taken in obedience to Canon 16, Section 4, of the Canons of the Episcopal Church.

Commending the vestry and lay members of St. Paul's, Presiding Bishop John E. Hines, who visited Selma during the demonstrations for voting rights, expressed the belief that this action should "aid men of goodwill to minister to the scarred human relations of the community and to encourage forces of order and reconciliation to effect a just peace."

Church Agencies Rush Aid To Victims of Chile 'Quake

Church agencies rushed food, medicine, clothing, and other relief supplies to victims of the Chilean earthquake a few days after the disaster struck. A special airlift of 30,000 pounds of material left Miami airport bound for Santiago, Chile's capital and one of the hardest-hit areas.

Included were 1,000 blankets; 2 million multivitamin capsules; antibiotics and other drugs; 1,000 mess kits; 1,000 cups, knives, forks, and spoons; and five large Army kettles. These materials were distributed by Ayuda Cristiana Evangelica, service agency of the Evangelical Protestant Council of Chile, which set up five feeding stations in the disaster area. Church World Service made arrangements for the distribution of its stores of supplies in the area, luckily undamaged, on an emergency basis.

Thirty Thousand in Montgomery

Into a beautiful, clear sky the chartered airliner struggled at 2:00 A.M., loaded with seventy-four apprehensive, excited people. Behind at Logan Airport in Boston, Massachusetts, we had left families, well-wishers, and reporters. Further behind this Thursday, March 25, lay two weeks or more of false starts and frustrations.

Doubts and logistics, pride and independence, even a bit of condescension, had certainly blighted our efforts toward some form of direct involvement in the Selma crisis. But at last we were airborne, headed for Montgomery, Alabama. To many who fly in jets the DC-6 resembled a lumbering goose. The announcement that our flight would last more than five hours seemed almost like a sentence. Five hours later, just after dawn, we reached the Montgomery airport.

Under skies unable to decide between rain and sunshine, we were greeted and shepherded by a nameless Episcopal clergyman representing "The Movement." We were impressed by his briefing, and relieved to learn that we could not walk to the camp site at the City of St. Jude, Roman Catholic parochial school and hospital outside the Montgomery city limits, that served as a "staging area" for the last leg of the Selma to Montgomery pilgrimage.

Our group divided into smaller, compact groups, each with a clergyman in charge. Our leaders carefully and firmly advised us to stay together and not to act on individual impulse.

The total group included five teen-agers with their parents, ten clergymen, and a remainder of equal numbers of men and women. One lady had become an American citizen the week before and very frankly joined us "as the best way I know of celebrating my newly acquired

citizenship." A visiting English lecturer joined us, he said, "because I don't want to miss such an opportunity to participate in history." There were several clergy wives whose husbands had long since become veterans in "The Movement."

Our briefing officer ordered us to wait in front of the terminal for "friendly taxicabs" to ferry us to St. Jude's, and assured us that the march into Montgomery would not start before 9:30 A.M.

Slowly the "friendly" cabs, old and often staggering, but proud of their "battle stripes" from the Montgomery bus boycott, picked up groups and drove off up U.S. Highway 80. En route finally in an old Chevrolet with cab markings, we drove carefully down Highway 80 to the camp site.

A huge signboard proclaimed "Keep the U.S. out of the U.N." with a local phone number. At one point we passed a small work force of prisoners beside the road as a guard lounged with a shotgun.

Incongruously, all Highway 80 traffic was suddenly brought to a halt by two small Negro boys holding "school crossing" flags while a smartly dressed Negro lady policewoman blew a whistle and escorted a class of children unconcernedly across the double-barreled highway.

Our driver was eventually allowed to turn onto a dirt road running east of the St. Jude complex. Each of us paid our fare of \$1.50 per person so we could get out quickly.

A chain-link fence surrounded the large open area behind the school buildings. Military sentries were stationed at regular intervals, and Negro shanties lined the opposite side of the street. At a cross street bounding the north limit of the enclosure, we were halted by a huge Negro city policeman. We

jumped out before the driver was waved on.

We were immediately merged into a friendly and orderly crowd, predominantly Negro, moving along the dirt street toward a gate in the fence.

The first impression of St. Jude's was one of surprise at its elaborate complex of red brick buildings, feverish police activity, and a vague impression of soldiers in the background.

As four or five military helicopters constantly circled above, we noticed more of the stony-faced soldiers stationed along the fence. A trailer inside with loudspeakers screeched incessantly. Numbers of young men in fluorescent orange vests were obviously marshals. We entered the compound and the mud, and skirted the smoke of a trash fire. It was about 9:15. There was no sign that the march was ready to begin.

For two and a half hours we milled around and lined up. We became bored and impatient. We pursued young marshals with walkie-talkies, none of whom seemed to know more than we did.

Finally, at about 11:45, we really got under way, haltingly but surely. The marshals yelled for decent ranks, six abreast, men on the outside.

As we neared the gate, we saw more clearly the full catholicity of our strange army. Hundreds of young Negro boys and girls, overflowing with excitement, were mixed with clergymen, both black and white. Noticeable numbers of nuns, in varied habits, jogged with the others, crosses flying, to close ranks. College students in jeans walked beside northern businessmen in natty suits spattered with mud, and the crowd was liberally dotted with middle-aged and older white middle-class ladies, many obviously grandmothers who wanted a

FAMILY MEMO

The following is excerpted from a letter sent by the Presiding Bishop to all clergymen of the Church.

The Church will continue to function at less than its effective potential until it solves the problem of communicating with people. A goal of a parish priest's work is to reach not only those who attend regularly, worship, and return home fed and refreshed; but also to impart these same blessings upon the half of his flock who are absent, hungry, and unaware of their need.

To communicate the faith of the Church—to impart new spiritual gifts to the active and productive communicants—and to call sporadically engaged and lapsed families back to the "Church gathered"—requires media not unlike the Pauline epistles, except that they must be patterned for today's mind and culture.

I am personally convinced, as is the House of Bishops, that THE EPISCOPALIAN magazine should be an essential laborer in every parish vineyard. Entering every parish home once a month, it can sow anew the seeds of faith amongst those long barren and bearing little or no Christian fruit. When permitted to work, THE EPISCOPALIAN can ready the way for personal evangelism that may bring men to Christ effectively. . . .

THE EPISCOPALIAN, as a chosen magazine instrument of this branch of Christ's one, holy, and Catholic Church, is financially supported to make its purchase and use possible, through the Parish Plan, in every congregation, to prepare the way for unity of faith and bonds of fellowship in Christ. It is a proven modern instrument of communication. Used widely and soon, it can go far to revitalize our Church by sharing in common the Way and the Truth and the Life, with people both within and without this Church.

I urge each rector, priest-in-charge, vestry, and/or Bishop's committee to give most serious consideration to the benefits to be gained—in a method of responsible evangelism—by instituting as soon as possible the Parish Plan of THE EPISCOPALIAN.

Faithfully yours,
John E. Hines
Presiding Bishop

Special Report continued



The reason for the march to Montgomery: despite rain, Negroes wait outside Dallas County Courthouse, Selma, Alabama, to register for voting.

better world for their grandchildren.

We marched, not down Highway 80, but through the heart of the Negro community.

We sang "We Shall Overcome" and other Freedom songs; and we waved to the friendly Negro crowds. An old and crippled Negro man sat on a chair, tears streaming down his cheeks, waving and saying "Thank you" over and over. The windows of a Negro grade school were jammed with eager young faces, and a nursery class stood on the curb, waving American flags, and crying, "Please make us free."

The sun broke through, and the humid heat slowed many marchers who lagged back through our ranks. At every crossing stood a soldier. City police cars were everywhere, as were the young men we assumed were either FBI or Justice Department people. The helicopters hovered overhead.

People ran into variety stores for cold pop; and several storekeepers offered free drinks to the passing marchers. One Negro ladled ice water into paper cups as we passed. Young Negroes chided older ones to join.

Suddenly we turned a corner and abruptly left the Negro

community for a lower-income white neighborhood. One could feel the chill—not hate, but apprehension and aloofness.

Then, from the top of a hill, we looked straight into the heart of Montgomery where the march had already wound its way out of sight. Small clusters of white men, and an occasional Negro, lined the street. Every window was crowded with faces.

In restaurants and hotels the window groups were carefully segregated—whites looking incredulous and Negroes surreptitiously waving us on. Many merchants flew the Alabama state flag on sidewalk poles, and one rather pathetic young businessman stood alone waving a small Confederate flag. As we approached the center, we heard the first vicious remarks, but they were from a very few young men. We were evidently an overpowering sight, and many faces reflected more apprehension than dislike.

Just past the Jefferson Davis Hotel we jogged right. A bank sign recorded 1:45 p.m. and 78 degrees. The broad eight-lane vista of Dexter Avenue stretched ahead of us to the great pool of humanity spreading out before the gleaming State Capitol. Over

the dome flew the red-crossed flag of Alabama and the Confederate flag.

For another thirty minutes the march poured up this wide boulevard as the loudspeakers blared songs. At last we all stood together. American flags were raised in the crowd, and with one voice thirty thousand free Americans sang our National Anthem.

The speeches seemed endless, and many were inflammatory; but no mob developed. From the Capitol and surrounding office buildings hostile eyes watched constantly. The great black clock on the white facade of the Capitol Building crept past three, then past 3:30, before Dr. King delivered his magnificent speech. About 4:15 a benediction ended the rally.

Our previous instructions were to go to a nearby athletic field immediately after the rally for buses to the airport, but the loudspeakers now told all airport people to stand firm for further instructions. Our large group had been scattered, but we assumed that each smaller group would rally together. By word of mouth through the crowd came news that airport buses were a block away.

When we reached there, we found lines of city buses, but no driver would confirm or deny that they were airport buses. Troops were banked four deep across the street, and we realized that the entire area around the Capitol was sealed off from the city. A Boston clergyman and veteran worker assured us that the buses would take us directly to the airport. We piled in.

Eventually the buses moved out through dense columns of troops, circled past hostile state troopers, passed through a middle-class white neighborhood, along Route 80, and reached the air terminal about 5:00 P.M.

Great relief at our smooth operation, confirmed by our plane's being ready, was suddenly shattered by a nose count which showed that twenty-eight of our group were missing.

For the next two and a half

hours we sweated as the tension rose. About 6:30 P.M. two ladies arrived to report that they and some of the others, tired of waiting for an announcement about airport buses, had struck out for the athletic field.

Once away from the plaza, they had found hostile National Guard troops and state police harassing them. They had passed the airport buses, but had not been permitted to double back. Leadership had been questioned; individuals had started acting on their own; panic had set in. Reluctantly they had finally followed a civil rights worker back to the Dexter Avenue Church, and two had "escaped" in a cab and made it to the airport. Pressure rose to have someone return and "rescue" the other twenty-six; the plane delay became more difficult; a son separated from his father fought off hysterics.

Our stranded members, along with about thirty others, had obviously been boxed in the sealed-off area where no buses or cabs could reach them. We finally presented our problem to the Montgomery police officer on duty at the airport. He suggested that we phone police headquarters and request buses to evacuate fifty people.

Our request met with courteous compliance, and in thirty minutes a frightened and bedraggled group rejoined us.

The story came out bit by bit. The stragglers had little realized their peril, nor had they really taken seriously the instructions to stay together and move only by direction. We understood now as never before that there is no place in the Civil Rights Movement for irresponsible or independent action. Genuine physical peril lurks in every shadow.

Just before 8:00 P.M. our haven was airborne. The pilot expressed his joy that we were all safe, and announced that the return flight would last only three and a half hours. Before long we circled the beautiful, welcoming lights of Logan Airport. It had been quite a day.

—JOHN B. TILLSON

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Worldscene continued



Following the example of national advertisers, churches are using billboards to promote programs and services. This billboard, one of forty placed in major cities of Arizona, shows the famous "Praying Hands" by artist Albrecht Dürer and emphasizes highway safety as a moral issue.

Vista Program Asks Volunteers

VISTA (Volunteers in Service to America), an important instrument in the war on poverty undertaken by the Federal Government, is seeking recruits for its effort to increase opportunity among the nation's poor. Anyone eighteen years or older may apply; married couples are eligible if both husband and wife qualify. In certain cases VISTA will enlist couples with children.

The period of service in this domestic "Peace Corps" is one year, including a training period of four to six weeks. The training volunteers undergo depends on the need of the job and the location to which the student will be sent. Training will be conducted by local, private, and public organizations, including colleges and universities. Since the work will be done in both rural and urban settings, a wide variety of skills is sought.

Volunteers may be sent to any one of the fifty states, the District of Columbia, Puerto Rico, the Virgin Islands, or the trust territories. They will receive a monthly living allowance, the amount varying with local conditions. There will also be a \$50 stipend for each month of satisfactory service, which will be issued on the conclusion of service as it is in the regular Peace Corps program. In addition, medical or dental expenses will be paid. [For further information about this important work—or an application for volunteer service—write: Miss Nancy Thorpe, VISTA, Office of Economic Opportunity, Executive Office of the President, Washington, D.C. 20506.]

Women Enlist in Poverty War

Under the theme, "People, Poverty, Plenty," churchwomen in more than one thousand communities in all states and many denominations will meet on May 7—Fellowship Day—to enlist in the war against poverty. Among the questions they will search out in women's groups across the land will be: Where are the worst pockets of poverty? What does poverty do to people? What makes poverty invisible to the average American? Action programs will be announced, locally and nationally, after appropriate study.

The Mass with English: Is Half a Loaf Better?

The mixture of Latin and English in the current Roman Catholic Mass is leaving many members of American congregations as confused as the liturgy itself—an admixture of old and new languages worked out in accordance with a directive from Vatican II.

According to a survey undertaken by the editors of *Jubilee* magazine, the major question in most Roman Catholic minds is why the mixture, part Latin, part English: why the priest at one time says "Dominus vobiscum," and next time comes out with "The Lord be with you." One man responding to the survey called it "too hesitant a step in the direction of renewal." Another objected to awkward phrasing of the English equivalents to mellifluous Latin phrases familiar to those who attend Roman Catholic Mass regularly.

A diocesan newspaper in Camden, New Jersey, suggested that the Mass should be rewritten in English by Ambassador Adlai Stevenson, "thus insuring not only impeccable language—but a truly ecumenical approach to 'aggiornamento.'"

The War on Overpopulation

"I will seek new ways to use our knowledge to help deal with the explosion in world population and the growing scarcity in world resources." With this single, deliberately unspecific sentence in his recent State of the Union Message, President Lyndon B. Johnson became the first United States chief executive in history to make official comment on the touchy topic of birth control.

The President's brief comment touched off a round of reactions, mostly favorable, and was seen to pave the way for an expanded national program of research in birth control and such related subjects as more intensive study of the reproductive process.

Quick Result—Observers have noted that, since the President's statement, the U.S. Public Health Service has openly begun to seek worthwhile proposals for augmenting its birth-control research programs already under way. At the same time, the Planned Parenthood Federation has urged the President to authorize a five-year, \$100 million program of research aimed at perfecting a variety of birth-control methods that would be acceptable to members of all religious faiths.

Gallup Survey—A growing number of Americans favor making birth-control information available to anyone who wants it, a recent Gallup Poll indicates. According to the survey, eight out of ten Americans—the highest percentage ever recorded in the Poll's twenty-nine-year history—favor distribution of such data.

The increasing number of favorable reactions to such a proposal was attributed to the growing percentage of Roman Catholics who now believe that birth-control information should be made available. In the recent survey, 78 percent of Roman Catholics polled were in favor; in 1963, the favorable reaction was 53 percent. Among Protestants, a total of 82 percent favored dissemination of birth-control information.

(Continued on page 48)

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Anglicanism In Ecumenical Perspective

By Wm. H. van de Pol. Anglicanism is approached in the light of its own ecumenical activities and in the general context of present-day ecumenical attitudes. With strict impartiality he tries to foster understanding of the Anglican Communion and its unique position among the Christian Churches.

Without dissimulating the difficulties, the author indicates the hopeful signs pointing to Church unity and the important role which the Anglican Church seems destined to play in any future union.

Special features are the author's position on the validity of Anglican orders, the value he attaches to the positive witness of the Reformation, and the crucial importance of the possible reunion of the Anglican and Presbyterian Churches for total Church unity.

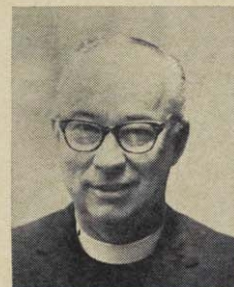
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Changes in the Episcopate

The total membership of the House of Bishops on March 22 was 198. Since January 1, three men have been consecrated bishop, one suffragan elected to coadjutor, and one retired bishop has died. The Rt. Rev. Reginald Mallett, retired Bishop of Northern Indiana, died on February 14 in Durham, North Carolina.

The Rt. Rev. Hal Raymond Gross was consecrated to be Suffragan Bishop of Oregon on February 26. Born in Walla Walla, Washington, in 1914, Bishop Gross was educated at Oregon State University; and the College of Law, Willamette University, where he received his law degree in 1939. After practicing law for five years, he entered the Church Divinity School of the Pacific, Berkeley, California. Following his ordination in 1947, he served churches in Oregon until 1961, when he became Archdeacon. He has been a member of the Diocesan Council since 1948 and of the Standing Committee since 1954.



He served as deputy to the General Conventions of 1955, 1958, 1961, and 1964. Bishop Gross is married to the former Evelyn Blythe Kerr. They have one daughter and two grandsons.

The Rt. Rev. George Masuda was elected to be Missionary Bishop of North Dakota by the House of Bishops at General Convention and was consecrated on January 14. He succeeds the late Bishop Richard R. Emery. A native of Minneapolis, Minnesota, Bishop Masuda was graduated from Carleton College, Minnesota, and received his Bachelor of Divinity degree from Seabury-Western Theological Seminary, Evanston, Illinois. After his ordination to the diaconate in 1942, he served in the Montana mission field for six years. He was ordained priest in 1943. In 1948 he became rector of St. Luke's, Billings, Montana,



where he served until his election. He was secretary to the Diocese of Montana and to Province VI; examining chaplain for the diocese; and a deputy to the last seven General Conventions, serving on the Program and Budget Committees of the last five. Bishop Masuda is married to the former Jeanne Bennett. They have two sons.

The Rt. Rev. James W. Montgomery, Suffragan Bishop of Chicago, was elected to be Bishop Coadjutor of the Diocese on February 24. Born in Chicago in 1921, Bishop Montgomery was graduated from Northwestern University. After serving three years in the United States Naval Reserve, he entered General Theological Seminary, where he was graduated with an S.T.B. degree in 1949. Ordained deacon and priest that same year, he served churches in Illinois until his election to be Suffragan Bishop of Chicago in 1962. Before his election he was a member of the Diocesan Council, the Cathedral Chapter, the Standing Committee, and in 1953 a delegate to the Provincial Synod. He became dean of the Chicago-South Deanery in 1955 and was a deputy to the General Conventions of 1958 and 1961. He is a trustee of General Theological Seminary and of



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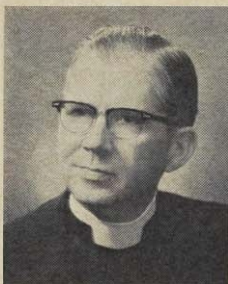
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Nashotah House, Nashotah, Wisconsin. Bishop Montgomery is the grandson of the late Rt. Rev. James R. Winchester, who was Bishop of Arkansas from 1911 to 1931.



The Rt. Rev. J. Milton Richardson was consecrated to be Bishop of Texas on February 10. He succeeds the Rt. Rev. John E. Hines, who is now Presiding Bishop of the Episcopal Church. Born in Sylvester, Georgia, in 1913, Bishop Richardson was graduated from the University of Georgia; received his M.A. from Emory University; and his B.D. from Virginia Theological Seminary, Alexandria, Virginia. The University of the South, Sewanee, Tennessee, and the Episcopal Theological Seminary of Kentucky each have awarded him an honorary Doctor of Divinity degree. Following his ordination to the priesthood in

1939, he served churches in Georgia until 1952, when he accepted a call to be Dean of Christ Church Cathedral, Houston, Texas. He has been a deputy of five General Conventions and has served on the Church's Executive [National] Council. He is a trustee of many organizations, including The Church Pension Fund and the Episcopal Theological Seminary of the Southwest, Austin, Texas. Until his consecration he was president of the diocesan Standing Committee. Bishop Richardson is married to the former Eugenia Brooks. They have four children.

Help Wanted—Young People

The Episcopal Church needs one hundred college-age students to staff summer urban programs; young men and women who would like to see Africa and serve the Church; you—if you are still looking for a vacation plan that combines work, worship, study, and a chance to serve others. Applications for these and other rewarding projects may be made by writing to the Committee on Voluntary Service, Episcopal Church Center, 815 Second Avenue, New York, New York 10017.

A Call to Service Abroad—The Committee's 1965 directory, "A Call to Service," lists some forty-five summer projects needing volunteer help. The overseas opportunities include four construction programs in Tanzania, East Africa, at a cost to the volunteer, including transportation, of approximately \$1,200. Graduate students and seminarians as well as college students may apply.

A Call to Service at Home—The need for help in urban projects is urgent and various. Day care centers, ecumenical vacation church schools in center city, experimental work with interracial teen-age youth, and citizenship education programs are examples of the variety listed. Volunteers are also needed for rural programs involving the children of migrant workers, traveling vacation church schools, and summer camps. Geographically the projects cover the United States from California to New Jersey, Wisconsin to Arizona, and Rhode Island to Puerto Rico.

Can't Choose?—A list of projects sponsored by various denominations and ecumenical groups may be obtained by sending 30 cents to the Commission on Youth Service Projects, 475 Riverside Drive, New York, New York 10027, for their catalog of service opportunities. "Invest Your Summer" describes a wide variety of summer projects needing young volunteers.

Rewards but No Cash—Very few of these positions pay a stipend, but most of them provide food and lodging. The volunteer must be responsible for his own transportation costs. In some cases scholarship help is available. Most of the rewards are intangible, but the experience gained and the friendships made during this kind of summer can be very real and lasting.



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Methodist College in Mississippi Eliminates All Racial Barriers

Methodist-related Millsaps College in Jackson, Mississippi, recently became the first all-white college in Mississippi to drop all racial barriers voluntarily.

The board of trustees, at its regular midyear meeting, announced the change in admissions policy. Nat Rogers, president of the board, said that during the year about two hundred Millsaps students would receive some form of government aid, that the college itself had benefited substantially through National Science Foundation grants, and that the college would receive approximately \$200,000 in other Federal programs, "all of which would be lost unless Millsaps complies with government requirements.

"After mature consideration, the board voted unanimously to consider all qualified applicants for enrollment at the college," he said. A spokesman for the college added that Negroes meeting the current standards could be considered for enrollment in the summer term.

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The Proper Price To Pay for a Bride

Among the discussion topics at a recent conference of the Anglican Diocese of Owerri, in Nigeria, West Africa, was the question of bride-prices. According to the newsletter published by the diocese, this custom has merit, but should be practiced with reasonable restraint.

"This age-long custom should be upheld as making for stability and security in marriage," an Anglican committee appointed to study the matter recommended, "and as a proof that the young man has developed qualities of hard work and thrift."

Price Scale—"The amount of the bride-price as fixed by the Eastern Government is reasonable, but the practice of bargaining for presents in cash and kind [dowry] should be condemned. Ostentation in the display of presents is also condemned," the report said.

Fringe Charges Opposed—Two fringe customs associated with bride-prices, however, were strongly opposed by the Owerri committee. These are: "the demanding of money by various organizations to which the girl belongs, e.g., choir, youth fellowship"; and "demands of parents which have nothing to do with the bride price, e.g., . . . consultation fee, and . . . fee to evoke a reply from parents-in-law."

Three winners



A MAN'S conscience is the motivating factor marking Richard Brooks's highly interesting film treatment of Joseph Conrad's classic, *Lord Jim*.

Although the picture goes overboard with melodrama and spectacle, it hews fairly closely to an honest characterization of Jim. As portrayed by Peter O'Toole, Lord Jim presents an initial impression of quite transparent simplicity. But his conscience has taken a firm hold on his life, and it troubles him deeply because of a failure in honor. And so the profound complexity of the man emerges.

It has been difficult to translate *Lord Jim* from Conrad into the idiom of film. Mr. Brooks's effort, while not altogether successful, is almost always brilliant. The photography is splendid. Performances by Eli Wallach, Curt Jurgens, James Mason, and Daliah Lavi are among the year's best in a movie.

Red Desert, an Italian film directed by Michelangelo Antonioni, pio-

neers excitingly in the use of motion picture color and makes an important contemporary statement about the human condition. Starring Monica Vitti, it is a film for adults only.

The movie tells the story of a woman who is unadjusted to life as she finds it in the modern world. The sharpest indication of her problem is a suicide attempt, now in her past, which her husband still believes was an automobile accident. She lives with her husband and small son in an industrial city in Italy. Probably never before in a motion picture has environment itself been cast to play an equally important role with those played by the human actors.

Antonioni never exaggerates color. He simply lets us *see* it: the red band winding around a gigantic gasoline tank, the yellow smoke belching out of a factory chimney, the rusty iron on an old ship in the harbor, and the coolly efficient blues inside the technical temple of a highly structured industrial complex.

He goes further by relating color to human feelings and emotions. "I'm

scared of the factories . . . people . . . colors . . . everything," Giuliana, the woman in the movie, explains. Examining the content and structure of her life, she says, "It's go, go, go, only to end up back where we started." She makes a confession of her malaise and her reaction to it: "I'm not well. I'll never get well."

In an important fantasy sequence of the film, Giuliana tells her son a story while he is temporarily paralyzed. The meaning of the story seems to be that there is no idyllic past or fantasy vision for men and women of the contemporary age; indeed, there never was. In the experience of this sequence, Giuliana is telling herself, as well as her son, that the new age is as good and as bad as former ages, with men undergoing the requirement of adjustment to their own time with its own pacing, forms, and demands.

Giuliana reveals a philosophical attitude when she says, "I have to think that all that happens to me is my life." So she is functioning within a context of reason and purpose even

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Movies continued

if she cannot define it. As the film ends, she is walking with her small son. He asks her if the yellow smoke pouring out of an industrial chimney above them does not kill the birds flying in the sky. She tells him they learn not to fly through it.

Nothing but a Man is among the best American films released so far this year. It concerns a Negro laborer (Ivan Dixon) in a small southern town. He marries Josie Dawson (Abbey Lincoln), daughter of a middle-class Negro family. Their backgrounds stand as a gulf between them. His father is a broken man, an alcoholic, who has cut his son out of his life and does not even want to see him. But it is his father's death, in all its stark ugliness and unredeemed tragedy, that awakens Anderson, the laborer.

He is the father of a four-year-old son, whom he has deserted. Anderson realizes, after his father's death, how he is perpetuating—in his own life and relationship with his small son—the tragedy which should be permitted to die with his father.

He takes his young son from the home in which he is being boarded and brings the boy home. Anderson has been in trouble with the town's white supremacist elements. They now endanger his life. But he tells Josie, his wife, that he will continue to fight against the town's racial system, and will also refuse to be driven away.

"But now I feel free inside," he says to her. He will struggle for freedom, within himself, his family, and his town. He will assert that he is nothing but a man. ◀

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... The Coming Years

Continued from page 35

one age are not vices in another, or that virtues, which are under the everlasting seal of right reason, may be stamped by opinion. And therefore, though vicious times invert the opinions of things, and set up new ethics against virtue, yet hold thou unto old morality; and rather than follow a multitude to do evil, stand like Pompey's pillar conspicuous by thyself, and single in integrity . . . eye well those heroes who have held their heads above water, who have touched pitch, and not been defiled, and in the common contagion have remained uncorrupted."

There will of necessity be a concerted effort to restate the Church's timeless Faith in terms drawn from contemporary science and psychology. With this we must have great patience and be fully prepared to test the spirit to see if it be of God. The test is a simple one: *Every spirit that confesseth that Jesus Christ is come in the flesh is of God.*

For the ultimate test and reason for all theological thinking is devotion to Jesus Christ as the Way, the Truth, and the Life. There can be no union apart from a deepening existence in Christ. William Temple insisted on this in his great opening sermon of the Second Ecumenical Conference on Faith and Order. He said, "It is not by contrivance or adjustment that we can unite the Church of God. It is only by coming close to Him that we can come nearer to one another. . . . Only when God has drawn us closer to himself shall we be truly united together."

MRI: Weapon or Wealth

Much has been said of MRI (Mutual Responsibility and Interdependence in the Body of Christ) as a potential threat to the ecumenical spirit now evident in the Christian world. It evidently appears to some that Anglicans are suddenly becoming aware of their own hidden strength, and are now about to flex their muscles for a massive take-over. In the words of one priest of the Diocese of New York, who is by no means against the process,

The Secular Promise

by Martin Jarrett-Kerr

Secular humanism: friend or foe? Martin Jarrett-Kerr defines secular humanism as: "the withdrawal of areas of thought and life from religious control, and the attempt to live in these areas in the terms which they alone offer." His thesis is this: "the convergence of views among jurists, political thinkers, sociologists and scientists toward a common understanding of what it is that makes man human, is providential." In a religious climate that tends to separate the sacred from the secular, this viewpoint is healthy, because it challenges the assumption that there is something sinful about being human.

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... The Coming Years

"MRI means Move Right In." Indeed, one distinguished member of one of the Reformed Churches has implied that the action of the House of Bishops, in proposing admission to Holy Communion of those regular members of other religious bodies who have received the sacrament of Baptism, was nothing short of a Machiavellian attempt to entice the faithful of his Church into the dangerously sophisticated clutches of that Protestant mantrap known as the Episcopal Church. Later on the same day, an able Eastern Orthodox priest suggested that the Bishops had done this just to keep pace with current Roman Catholic thought. The Bishops, one need scarcely say, had neither aim in mind.

MRI is, rather, a vast essay in self-knowledge. The Anglican Communion as a whole has to know what it is, of whom it is composed, and where it is going. We are no longer an exclusively Anglo-Saxon Church. Two of the Anglican Communion's most admired Primates are by birth, respectively, Ceylonese and Japanese. In the Diocese of New York, out of the 451 clergymen canonically resident, the names in origin include: thirty-four German, thirty Scottish, twenty-one Irish, seventeen Dutch, sixteen French, fifteen Scandinavian, six Welsh, three Italian, two each of Spanish, Japanese, and Czech, one Polish, and one Assyrian. That is to say, one-third of the names of the clergymen in the largest American diocese are non-Anglo-Saxon in origin. MRI is just a way of sharing this kind of wealth the world over.

The Anglican Communion is no longer composed exclusively of Western Christians. The Eastern components are bringing to it a temper and a mysticism from which the rest of us must learn. MRI exists to make this possible.

Where is all this leading? It is leading to a profound reassessment of our weaknesses and our strengths. We are long on scholarship, and weak in missionary commitment;

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gifted in worship, and less than first-rate in preaching; forward-looking in social matters, and ridiculously Victorian in denying to churchwomen the rights which so obviously belong to them. We talk much of the role and importance of the laity, yet we offer them little more than financial responsibility. If the clergy will surrender to the laity nought but the right to raise money, then it is not to be wondered at that laymen make their voices heard the only way they can—through the purse-string. MRI exists to adjust these differences. Melanesian Anglicans, as the Rev. Howard A. Johnson has reminded us in his book *Global Odyssey*, can teach us things about the completeness of lay responsibility we never even dreamed of.

Art: Reflection or Vision

One additional source of revelation is bound to be reopened to the Church of the future. That source is God's truth mediated through poetry, art, and music. As a people our devotions were formed by the Book of Common Prayer, which Felix Arnott describes in this way:

"... our Psalter remains for all time an ideal example of what a translation of ancient verse should be. In the flowing cadences of our Prayer Book we hear again and again the echoes of Cicero's eloquent periods, passing down through the Latin Fathers. The Prayer Book preserves in language and doctrine the peculiar and splendid tradition of the national faith which it enfold. As such, it has been finely suited to become a ceaseless source of inspiration and the prototype of the Prayer Books of the daughter Churches of the Anglican Communion."

The Psalter and the Collects built the devotion of our people, and the Church's poetry, art, and music have largely been inspired by them and by the Authorized Version of the Bible. Our Eucharistic doctrine has ever been better expressed by our poetry than by our arguments. The Anglican soul warms to the follow-



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ing couplet of George Herbert's as it will not to any more academic approach:

"Love is that liquor sweet and most divine

Which my God feels as blood, but I as wine."

There is not an Anglican in the world, used to the English language, whose devotions at Holy Communion have not been colored by William Bright's

"And now, O Father, mindful of the love

That bought us, once for all, on Calvary's tree."

What Anglican's theology has not been informed by these couplets?

"Look, Father, look on his anointed face,

And only look on us as found in him; . . .

"For lo! between our sins and their rewards,

We set the passion of thy Son our Lord."

What Anglican soul has not responded to the music heard from King's College Chapel, Cambridge, and from the Temple Church, London? Who of us can resist the Kellham Rood, or the calm and classic splendor of St. James' Church, Piccadilly? I cite English examples to avoid a necessarily curtailed and too highly subjective list of choirs, churches, and works of religious art in the United States.

This is all true; it is all part of our heritage. But new minds and new voices are now speaking in the accents of a new age. New hands are fashioning beauty into patterns strange to many of us. Our one and only problem in this matter is whether we regard creation as sacramental or as supplemental. If the arts exist only to *express* the Church's devotion, then the taste of the majority is the only criterion. If, on the other hand, the arts are capable of *impressing* the Church's devotion with the Truth which lies behind beauty, then they must be regarded with a reverence which has not characterized Christianity for a long, long

time. If our destiny is to be what we make it, can we bear more truth, and learn yet another language?

Beyond the Horizon

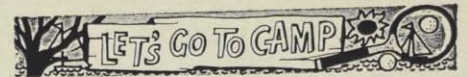
I close with a quotation from a vision of a new world, seen by one of the prophets of our own times, and, thank God, one of our own prophets—William Temple, the ninety-eighth Archbishop of Canterbury.

"As we look out into the future, we seem to see a vast army drawn from every nation under heaven, from every social class, strangest of all (and, alas, that it should be strange!) from every section of Christ's Church, all pledged to one thing and to one thing only, the establishment of Christ's Kingdom on earth by his method of sacrifice and the application of his principle of brotherhood to every phase of life.

"And as they labour, there takes shape a world much like our own, and yet how different! Still city and country life with all their manifold pursuits, but no leading into captivity and no complaining in our streets; still sorrow, but no bitterness; still failure, but no oppression; still richer and poorer, but no thoughtless luxury, no grinding destitution; still priest and people, yet both alike unitedly presenting before the eternal Father the one unceasing sacrifice of their own lives in body broken and blood outpoured; still Church and world, yet both together celebrating unintermittently the one Divine Service, which is the service of mankind. And in that climax of a vision which, if we are faithful, shall be prophecy, what is it that has happened? 'The kingdom of this world is become the kingdom of our God and of his Christ.'

"But how are we to take our place in that triumphant host? 'If any man would come after me, let him deny himself, and take up his cross, and follow me.'"

It is a typically Anglican vision. God grant us a part in its accomplishment. We can have no other destiny.



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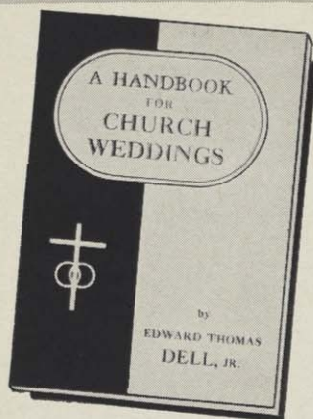
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Dioceses of the Anglican Communion and Their Bishops

- 1 **Igreja Episcopal Brasileira (The Episcopal Church of Brazil):** Edmund Knox Sherrill, *Bishop of Central Brazil*; Egmont Machado Krischke, *Bishop of Southern Brazil*; Plinio Lauer Simões, *Bishop of Southwestern Brazil*.
- 2 **Fukien, China:** Michael Kwang-Hsu Chang, *Bishop*; Ping-Hsi Hsieh and Yu-Ch'ang Liu, *Assistant Bishops*.
- 3 **Gambia and Rio Pongas, West Africa:** Vacant. (For a bishop; the Province of West Africa, courageously encouraging secession of 8 of its 11 dioceses in the united Church in Nigeria.)
- 4 **George, South Africa:** John Hunter, *Bishop*. (For wisdom and strength to help the Bishop and clergy meet pressures created by apartheid; aid in providing materials in Afrikaans.)
- 5 **Georgia, U.S.A.:** Albert Rhett Stuart, *Bishop*. (For application of the Gospel to racial tensions; leaders in Church and State who will act effectively in reconciliation.)
- 6 **Gippsland, Australia:** David Arthur Gurnsey, *Bishop*. (For the diocese's educational work, especially St. Anne's School [girls], and Gippsland Grammar School [boys].)
- 7 **Glasgow and Galloway, Scotland:** Francis Hamilton Moncreiff, *Bishop and Primate*. (For the Church's mission in urban, industrial Glasgow.)
- 8 **Gloucester, England:** Basil Tudor Guy, *Bishop*; Forbes Trevor Horan (Tewkesbury), *Suffragan*; Douglas Henry Crick, *Assistant Bishop*. (For the Church Teachers' Training Colleges in Cheltenham.)
- 9 **Grafton, Australia:** Robert Gordon Arthur, *Bishop*. (For the mission among the Aborigines; liturgical renewal in the Church of Australia.)
- 10 **Grahamstown, South Africa:** Leslie Gordon Tindall, *Bishop*. (For St. Paul's [for "white" clergy], and St. Peter's [for African clergy]; the Teachers' Training College.)
- 11 **Guiana, West Indies:** Alan John Knight, *Archbishop*. (For more priests; resources to meet pastoral demands of large housing estates.)
- 12 **Guildford, England:** George Edmund Reindorp, *Bishop*; Basil Montague Dale, St. John Surridge Pike, and Lucian Charles Usher-Wilson, *Assistant Bishops*. (For the new cathedral and its program of adult education; the schools.)
- 13 **Haiti:** Charles Alfred Voegeli, *Bishop*. (For the diocesan schools and institutions in Port-au-Prince; the Lay Leaders Training Center at Montrouis; seminarians at the Episcopal Theological Seminary of the Caribbean in Puerto Rico.)
- 14 **Harrisburg, U.S.A.:** John Thomas Heistand, *Bishop*; Earl Miller Honaman, *Suffragan*. (For college work; the Home for the Aged at Shippensburg.)
- 15 **Hereford, England:** Mark Allin Hodson, *Bishop*; William Arthur Partridge, *Assistant Bishop*.
- 16 **Hokkaido, Japan:** Paul Kazuyoshi Ueda, *Bishop*.
- 17 **Honan, China:** Francis Yu-Shan Tseng, *Bishop*; David Chien-Ye Cheng, *Assistant Bishop*.
- 18 **Honolulu, U.S.A.:** Harry Sherbourne Kennedy, *Bishop*; Charles Packard Gilson (Okinawa), *Suffragan*. (For work with multiracial groups at the University of Hawaii; development of the Council of the Church of South East Asia.)
- 19 **Huron, Canada:** George Nasmith Luxton, *Bishop*; Harold Frederick Gaviller Appleyard (Georgian Bay), *Suffragan*; William Alfred Townshend, *Suffragan*. (For the diocese's seminaries and colleges; St. Leonard's House, Windsor, for rehabilitation of ex-prisoners.)
- 20 **Ibadan, West Africa:** Solomon Odunaiya Odutola, *Bishop*. (For unity and peace in Nigeria.)
- 21 **Idaho, U.S.A.:** Norman Landon Foote, *Bishop*. (For the town and country work; work among the Indians.)
- 22 **Indianapolis, U.S.A.:** John Pares Craine, *Bishop*.
- 23 **Iowa, U.S.A.:** Gordon V. Smith, *Bishop*. (For St. Katherine's School for Girls, and St. Luke's Hospital, both in Davenport.)
- 24 **Iran, Jerusalem Archbishopric:** Hassan Barnaba Dehqani-Tafti, *Bishop*.
- 25 **Jamaica, West Indies:** Percival William Gibson, *Bishop*; John Cyril Emerson Swaby (Kingston), *Suffragan*; Benjamin Noel Young Vaughan (Mandeville), *Suffragan*. (For education in Church and State; a united theological college; unity conversations between Anglicans and Methodists.)
- 26 **Jerusalem:** Angus Campbell MacInnes, *Archbishop and Metropolitan*.
- 27 **The Mutual Responsibility Commission**
- 28 **Johannesburg, South Africa:** Leslie Edward Stradling, *Bishop*. (For the Church's efforts to meet needs of African and colored congregations.)
- 29 **Jordan, Lebanon, and Syria, Jerusalem Archbishopric:** Najib Atallah Cuba'in, *Bishop*.
- 30 **Kalgoorlie, Australia:** Cecil Emerson Barron Muschamp, *Bishop*.
- 31 **Kansas, U.S.A.:** Edward Clark Turner, *Bishop*. (For Turner House, Kansas City, a social service center in a depressed area.)

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YOU FISH it out of your raincoat pocket, a crumpled wad of paper left over from who knows what rainy-day shopping trip. You smooth out its wrinkles and read: "milk—bacon—sugar—eggs—bread." Clear enough, on the face of it; but even you no longer know the most important point—the quantities. How many quarts of milk, pounds of sugar and bacon, dozens of eggs, loaves of bread? Perhaps that particular shopping-day came during a holiday when everyone was at home; perhaps everyone was going to be out for dinner; perhaps you were shopping for a whole week at once. You no longer have an answer to the question, *how much*?

The general answer to *how much* is "enough." As every housewife knows, "enough" is a highly variable concept with many possible answers. But you had an answer at the time, just as you have an answer for today, and for every day. Enough for today, enough for tomorrow, enough for large needs, not too much for small ones—what the circumstances call for at the moment.

There is a mysterious word in the Gospels—nobody knows exactly what it means. It appears in one

portion of the Greek texts, and nowhere else. In all secular Greek writing that has come down to us it is to be found only once—in a leaf from a cook's household account-book.

That mysterious word is the one translated as "daily" in the Lord's Prayer. Scholars and translators have struggled with it through the centuries. The Revised Standard Version and the New English Bible, using "daily" in the text and "for the morrow" in the footnote, reflect the main lines of the puzzlement.

Translators may have a hard time with that qualifying word, but no housewife should. For what is an account-book but a shopping-list after the fact? And what is a shopping-list but the kind of thing we ourselves write every day? The word that heads that fifth-century account-book page may indeed be a mystery to scholars, but it is an open secret to housewives. It is that blank space in front of every item we write down, the known but unstated *how much*.

What are we asking for when we pray, "Give us this day our daily bread"?

We are asking for the staff of life, the stuff of life. We are asking for

the "daily" bread that nourishes human life in its whole amazing range of thought, action, feeling, aspiration. And we are asking for the bread "for the morrow" that will create and sustain in us the new life hinted at in Jesus' saying, "I came that they may have life, and have it abundantly" (John 10:10 RSV). We ask for "enough" of this bread of life—what we need for today and for the morrow that grows out of today; we ask for each day's *how much*.

And to find this *how much* that creates and nourishes life, we must use the same kind of moment-by-moment guidance that helps us make out shopping-lists. In that way only can we begin to move within the mystery and learn what the petition in the Lord's Prayer is trying to teach us—that each day brings us its demands and shows us our needs, and that demand and need, petition and response, together make up our bread of life. Each day will, if we will let it, feed us with the bread that creates the new life in us, our New Man; and each day in itself is what we need. Each day itself is our daily bread. ◀

BY MARY MORRISON

Have and Have Not

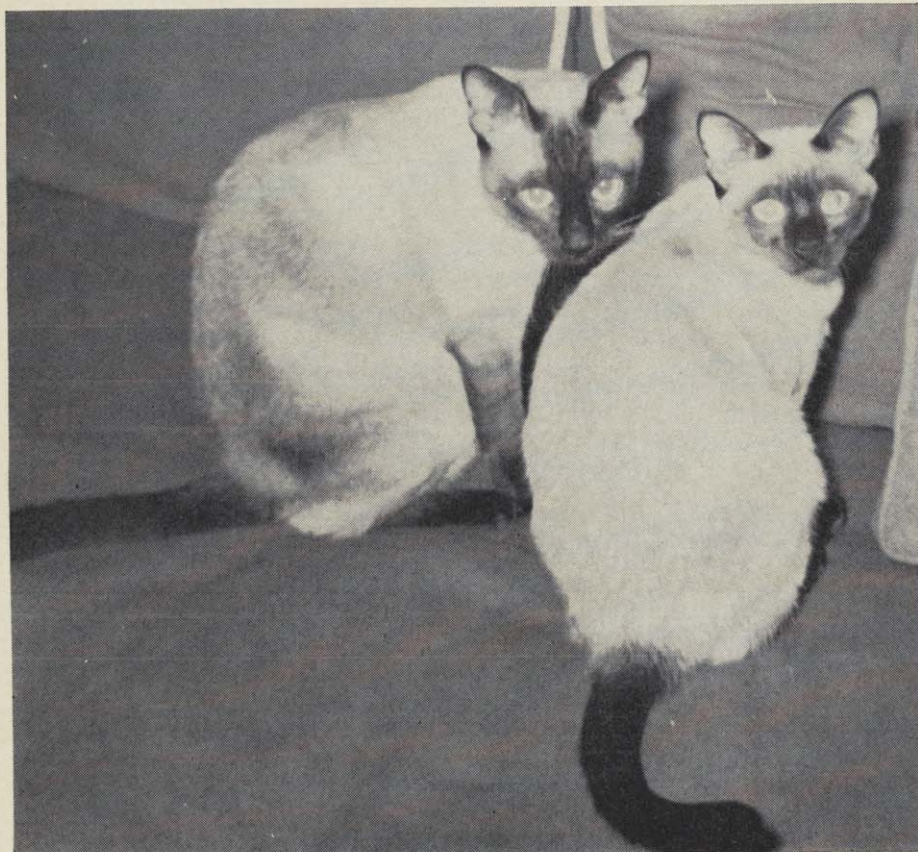
This column is your column, designed to bring together those who need certain church supplies and furnishings and those who have a surplus. Please observe these simple rules: 1) write directly to the parish, mission, or individual making the request; 2) do not ship any material to THE EPISCOPALIAN.

St. Luke's Episcopal Church, a small Minnesota mission, is planning to build a church to seat approximately 200. The vicar would like to have blueprints of recently constructed churches of this size in the hope that the congregation might find one suitable for their area. If your parish has blueprints of this type, please send them to the Rev. Peter Van Zanten, Jr., St. Luke's Episcopal Church, 916 Lake Avenue, Detroit Lakes, Minnesota.

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If your parish or mission wishes to list church supply needs or surplus, please write: Have and Have Not Editor, THE EPISCOPALIAN, 1930 Chestnut Street, Philadelphia, Pa. 19103.

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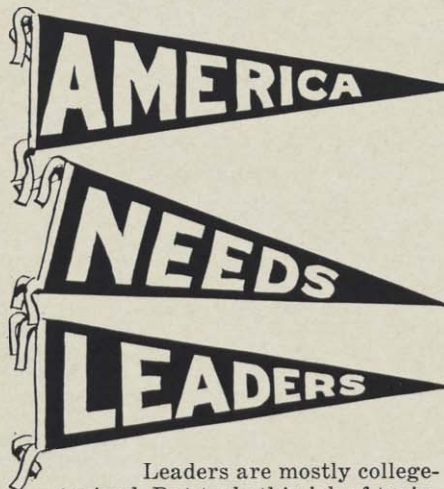
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MAY

- 1 College of Church Musicians Workshop, National Cathedral, Washington, D.C.
- 2 **Second Sunday after Easter**
- 2-9 Christian Family Week
- 6 Program of Ballet at the Washington National Cathedral. The Washington School of Ballet and combined glee clubs of the National Cathedral School for Girls and St. Alban's School for Boys will present Gian-Carlo Menotti's "The Unicorn, the Manticore, and the Gorgon."
- 7 May Fellowship Day
- 9 **Third Sunday after Easter**
- 11-12 Seabury House Guild annual meeting, Seabury House, Greenwich, Connecticut
- 13-17 General Division of Women's Work meeting, Seabury House, Greenwich, Connecticut
- 16 **Fourth Sunday after Easter**
- 17 Annual meeting of The Anglican Society, Cathedral of St. John the Divine, New York, New York
- 18-20 Executive Council, quarterly meeting, Seabury House, Greenwich, Connecticut
- 23 **Rogation Sunday**
- 23 **Rural Life Sunday**
- 24-26 **Rogation Days**
- 27 **Ascension Day**
- 30 **Sunday after Ascension**

Meetings, conferences, and events of regional, provincial, or national interest will be included in the Calendar as space permits. Notices should be sent at least six weeks before the event.

Radio and Television

"Viewpoint," the Episcopal radio weekly fifteen-minute interview series, is moderated by the Rev. Dana F. Kennedy, with outstanding figures from various fields as guests. It is heard in two versions: MBS, Mutual Broadcasting System and Station WOR (New York); and SYN, the best of MBS programs syndicated to more than 250 stations. Consult your diocesan journal and local paper for time and dates.

"The Good Life" is a weekly Episcopal radio fifteen-minute interview program designed to be of special interest to women. Jean Martin is moderator.

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KNOW YOUR DIOCESE

On the twenty-fourth day of February, 1823, a convention of the clergy and laity of Georgia met in St. Paul's Church, Augusta, to organize the Episcopal congregations of the state into a diocese. When General Convention met later that year, the Church in the State of Georgia was received as a diocese.

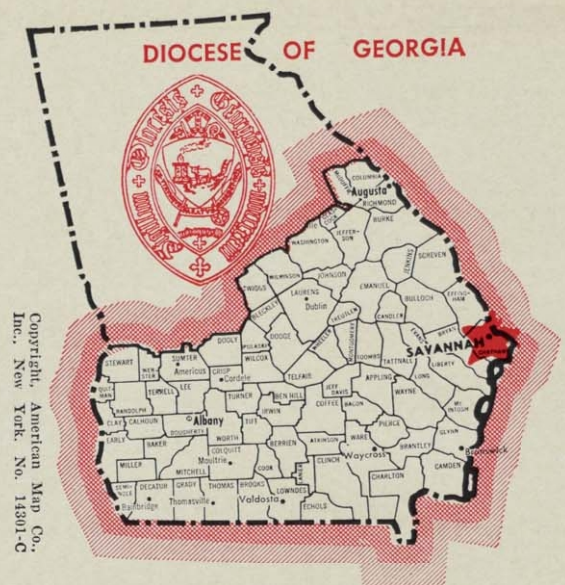
Although organized, the Diocese of Georgia was without a bishop and depended upon episcopal visits from South Carolina and from the Rt. Rev. Jackson Kemper, Missionary Bishop for the states of Missouri and Indiana. During the diocesan convention of 1840, the Rev. Stephen Elliott, Jr., was elected first Bishop of Georgia. At this time 323 Episcopal communicants were recorded as living in the state.

In 1907, the northern area of the state became the Diocese of Atlanta. The 32,994 square miles which comprise the Diocese of Georgia today have a population of over 1,390,000. Sixty-three Episcopal parishes and organized missions with fifty-seven clergy and 128 lay readers serve this area and minister to 16,243 baptized persons (10,699 communicants). Twenty-seven of the parishes and missions have less than fifty communicants. Perhaps because of the relatively small number of parishes, close rapport exists between Bishop Stuart, the clergy, and the people.

In addition to its special interest in the University of the South and Sewanee Military Academy (both in Sewanee, Tennessee), the diocese operates the Episcopal Home for Girls in Savannah and the Georgia Episcopal Camp and Conference Center in Camden County.

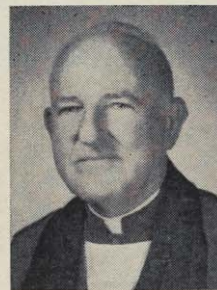
An interesting and busy place in the diocese is the Convent of St. Helena in Augusta. The Order is presently engaged in a fund drive for a permanent convent to provide not only adequate housing for the sisters, but also a chapel and guest house. The present "convent complex" consists of a rustic cottage and a barn. Those who come to the convent for meetings, retreats, quiet days, and meditation frequently have been housed in the barn or in nearby St. Alban's rectory. In new, enlarged quarters, the sisters will be able to provide retreats and other programs for both men and women at the same time.

At the 1963 annual meeting of the Churchwomen of Georgia, Bishop Stuart was presented with a gift of \$3,000 to be used at his discretion for the missionary outreach of the diocese. The gift was given in appreciation for his effective leadership in widening the vision of the churchwomen of the diocese. Bishop Stuart purchased a chapel-trailer which was used by All Souls', an unorganized mission in Garden City, a Savannah suburb. The congregation petitioned and received status as an organized mission from the diocesan convention in January. The new mission now has found property in the area and will build a permanent church. On April 1, the chapel-trailer



was moved to Brunswick and will be used by another mission congregation.

The diocesan program for 1965 centers around the Department of Evangelism and a "Year of Evangelistic Emphasis." The Department sponsored the "Bishops' Crusade" in which twelve bishops recently preached in twelve areas of the diocese (see page 24).



The Rt. Rev. Albert Rhett Stuart, sixth Bishop of Georgia, was born in Washington, D.C., on January 20, 1906, the son of Dr. Garden C. and Florence Beale Stuart. He was educated at the Episcopal High School in Virginia, received a B.A. degree in 1928 from the University of Virginia, and a B.D. degree from Virginia Theological Seminary in 1931. Bishop Stuart holds Doctor of Divinity degrees from Virginia

Theological Seminary, Oglethorpe University, and the University of the South.

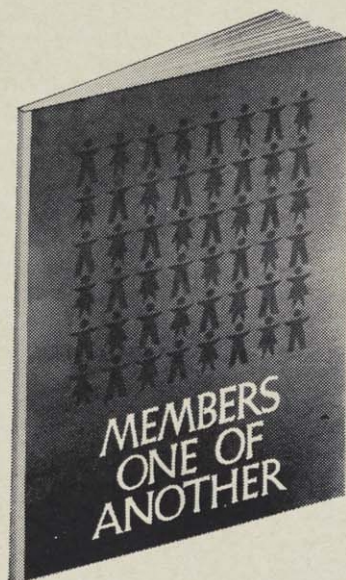
Bishop Stuart was ordained to the diaconate in January, 1931, and to the priesthood in December of the same year. He was rector of the Church of the Resurrection, Greenwood, South Carolina, from 1931 to 1936; and rector of St. Michael's Church, Charleston, South Carolina, from 1936 to 1947. He was a chaplain in the U.S. Naval Reserve from 1943 to 1946. In 1947 he became Dean of Christ Church Cathedral, New Orleans, Louisiana, where he served until his election to become bishop. He was consecrated to be Bishop of Georgia on October 20, 1954, in St. Paul's Church, Augusta.

Bishop Stuart is chairman of the Standing Liturgical Commission of General Convention. He was deputy to General Convention six times before his election to the episcopate, and has served as a member of the Church's Executive [National] Council.

Bishop Stuart and Isabella Alston were married in Union, South Carolina, on September 25, 1945. Mrs. Stuart was killed in an automobile accident in South Carolina on July 20, 1964. There are two Stuart children: Garden C., a student at the Brown School, Austin, Texas; and Isabella A., a student at Kent School.

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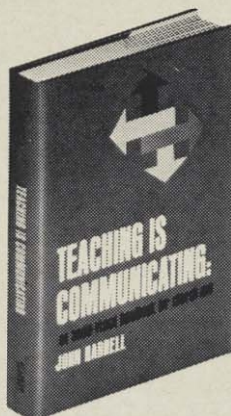
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