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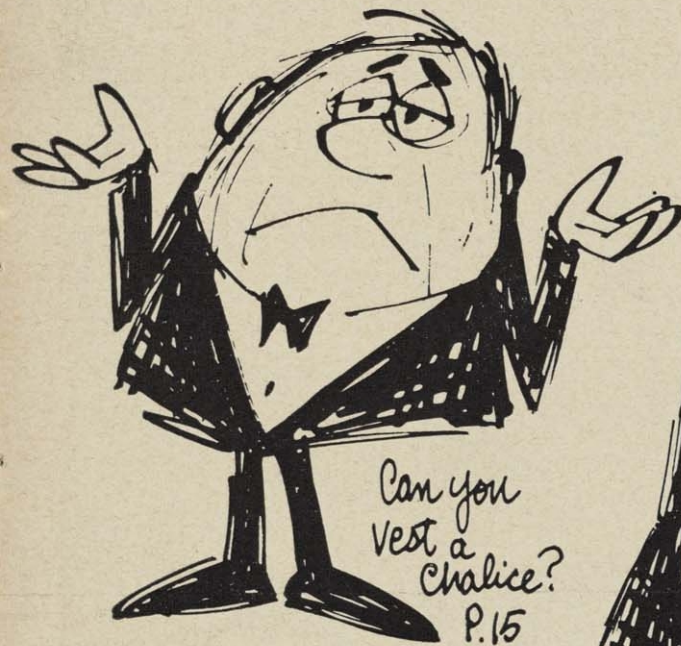
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THE Episcopalian

August, 1968



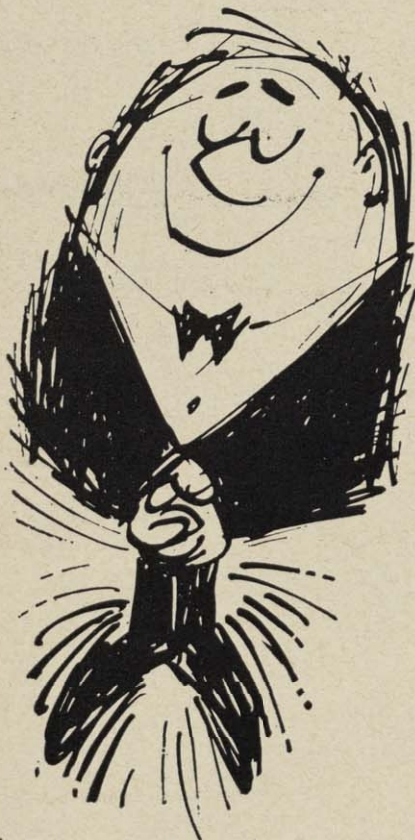
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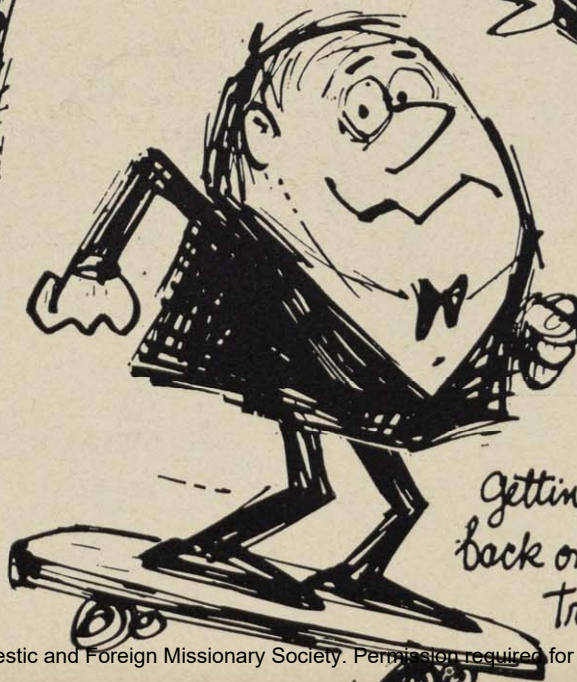
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Carpenters Without



BY ANN GOODWIN

"Did your father ever hit you?"

BOY AND MAN are settled by the river, fishing and talking together.

"No, he never did," the man answers after a moment.

The boy stares into the water. "My dad knocked me out once. He knocked me across the room. When I was younger he sold my guitar to buy booze."

The lad is a resident of the Gilfillan Center in Bemidji, Minnesota, for dependent, neglected children. The man listening is the Center's executive director, Lyle G. Lauber, with long experience working with troubled adolescents.

The Center is sponsored by Episcopal Community Services, Inc., of the Diocese of Minnesota. It was launched in 1965 with the help of \$150,000 from the United Thank Offering, voted by the women of the Church at the 1964 Triennial.

Many youngsters at the Center have been badly, even brutally treated.

John saw his father kill his mother.

Larry's mother threw scraps to him from the table. When brought to a hospital he ate so ravenously he gained three pounds the first two days.

David arrived with thirty-seven scars on his face and scalp from burns and cuts inflicted by his mother.

Mary's sister was arrested for prostitution at age twelve.

Carol shared four-and-a-half rooms with twenty-one other people in a home devoid of discipline, stability, or moral standards. Carol has attempted suicide twice.

Joe's mother, as punishment, sometimes forced his hand over a lighted flame.

Some youngsters have physical scars when they come to the Center.

<Director Lyle G. Lauber fixes a baseball backstop, aided by one of the boys at Gilfillan Center, Bemidji, Minnesota. Living rooms of the three cottages overlook the woods, and the recreation rooms lead directly to the out-of-doors.>

For most, the deepest scars are inside. About a third of those referred to the Gilfillan home must be turned away. They are too severely delinquent, too hostile, too disturbed—in short, already too damaged—to respond to the kind of help the Center can give.

When a boy or girl is accepted and arrives, he is between 12 and 16 years old and has been referred by a court, a social agency, a mental health clinic, or a minister. He may have been involved in truancy or other minor trouble. Chances are he is afraid, depressed, or rebellious.

His first impression is of three large cottages set in birch and pine, each built for ten children and a houseparent. He sees a barn, built by Lauber and the boys, and many animals which at first may seem like the safest living things around. He sees several acres of open land and beyond, woods. There are no fences.

"Don't call it an institution," says social worker Kathleen Nelson. "This place is close and informal. Here we toss around ideas or a football like in a family."

Says perky Kathy, "Part of my job is simply to spend time with these youngsters. This is one way to let them know we care about them."

The young people badly need to know that someone cares. Just as badly, they need to believe in their own value as human beings. "I am nothing, I'm a failure. In everything I do or try, I lose," said one girl who had been at the Center only a short time.

Another who had been there longer was able to say, "Nobody ever heard me at home. Here I'm beginning to believe people hear me and that I have something to say."

It's a long, rough road from the first kind of statement to the second. How does the Center staff persuade these young people to travel it?

Basically, the staff helps them help each other. Adolescents can "tune out" adults completely; they are much more likely to listen to those their own age.

So every day for an hour before supper a social worker meets with the ten teens in each cottage. "This is the time to spill what's bugging us," as



CARPENTERS WITHOUT NAILS

one boy expressed it. The adults call it group therapy.

They "spill it," all right; or to put it in another way, they become honest. The young people begin to drop their masks and express their real feelings when they see that the adult leader neither judges nor punishes. He remains carefully neutral, coming in only to clarify or to keep the conversation moving.

When judgment comes, it is from the teenagers themselves. What do they say to one another?

"You ran away to get attention, but all you get out of running is a bad name. And you can't keep running forever."

"So what if that kid wants to pound you? Wouldn't you rather be called 'chicken' than get kicked out of school?"

"We can't trust you if you lie to Mr. Lauber."

"If you don't think he is worth helping, you need more help than he does."

"Why don't you stop acting tough downtown? People will get the idea that only hoods live out here."

". . . Here we level with one another. We talk about ourselves. Back home no one does that. I have to change every time I go on a home visit."



Anytime is talk time for cottage residents and staff members. Kathy Nelson chats with a young friend in the kitchen.

There is little in their common life that is not aired and shaken out in these sessions. Social workers are not always on the scene. But there is a houseparent on duty at each cottage around the clock.

Houseparents are crucial to the Center's success. They are the kind of people who cheerfully endure guitars before breakfast. Like good mothers, they are there when needed.

Each houseparent works out her own way. One plays the guitar and sings at bedtime. Another began giving nightly backrubs.

At such natural times for talk houseparents and other staff members do not raise religious questions directly, says the Rev. Walter Ellingson, Center chaplain. The young people themselves often broach the topic as they search for meaning in their troubled lives.

This is far more effective than any formal presentation of religion, Father Ellingson feels. Traditional religion has failed these young people. Typically, they believe but they are afraid, convinced that the Church condemns them.

Such attitudes are revealed in religious questionnaires the children fill out when they enter the Center. Open-ended questions begin with a word or two like, "Love . . .", "Praying . . .", "Death . . .", "If God . . .", and so on. "When I'm in trouble the Church . . ." "does not comfort me," answered one soul bleakly.

There are no organized chapel services at the Center. In fact, there is no chapel. Those who feel comfortable enough attend their own churches in town, but many think they are not "good enough" to attend with town people.

The Center wants its residents to live Christianity, not learn it by rote. "We strive to promote a Christian community, learning to live for others, loving and forgiving," Father Ellingson explains.

This does not mean, of course, that church attendance in town is discouraged; quite the contrary. The local community provides valued denominational ties and relates to Center residents in many other ways as well.

Perhaps the most important con-

tribution of the Bemidji community is allowing Center youngsters to attend public school. School administrators have gone all-out to be helpful, placing Center residents with those teachers or classes where they will be most likely to respond well. Most Center youngsters bring home schoolwork and join after-school activities.

There are, of course, those for whom adjustment is more difficult. Some Indian children, for instance, must fight through layers of suspicion and resentment as they learn to live in the world outside the reservation. Beginning this Fall, Bemidji's far-sighted educators will provide home-based instruction for those few who need special preparation before they can succeed in public school.

Public school and other links with the community prevent unnatural isolation and help Gilfillan youngsters "make it on the outs"—that is, succeed when they leave the Center.

Some return home when they are ready, although not if the home is still unsuitable. "I don't like to sleep on the floor any more," as one expressed it. Some will be placed with relatives, in foster homes, or in Federal boarding schools. Some will enroll in college and others in vocational schools.

Lauber deplors the lack of small group homes for older teens. Some Center "graduates," he explains, are not yet fully equipped to live alone, but are too old to establish themselves easily with a family.

But whatever their future when they leave the Center, those who live there successfully now have a better chance to begin again.

Lauber sums up the Center's philosophy like this: "We give respect so they may have self-respect; we show care so they may care; we forgive so they may forgive."

Perhaps it could be put in yet another way. "And the second commandment is like unto it. . . ."

Ann (Mrs. Jack) Goodwin is a "second career" teacher of English and journalism in a suburban high school outside Minneapolis-St. Paul. She helped found the Human Relations Council in her suburban community of New Hope where she and her family belong to the Church of the Epiphany.



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LETTERS

A TASTE FOR LOVE

How can we teach our children to love peace when our ways of communication are so centered around violence? . . . front pages of newspapers . . . soap opera-type radio . . . movies, both in theaters and on TV . . . live violence on TV. . . . We kill the spirit with fear and hate and unreasonable emotion over the things that are base.

When I was in nursing I couldn't stand to spend my free hours watching a movie about sickness and death because I had the live drama daily before my eyes, but my husband who sat at a desk working with numbers all day was glad to have an emotional experience through stories or movies about people. Could the American people be bored with life? Do we need some great crisis and a greater cause to raise above our ordinary way of life?

. . . Let the cause of violence be replaced by the cause of love. . . .

MRS. JOHN KERSHAW
Ft. Lauderdale, Fla.

SOCIETY OR SOULS

Is there a revolt in the . . . Church? A revolt against the political, social, and economic programs the Church has

taken on? I believe there is. I don't deny the worth of some of these programs, but we need something deeper in our preaching, teaching, and witnessing.

The chief task of the Church is to proclaim the Gospel of Jesus Christ for the salvation of our souls, to regenerate men and women and then send them out into society to help change things as individuals.

. . . . Will the Church bear witness to the saving and transforming power of the Gospel in our lives? Or will it continue to be shaped into a power bloc or political tool? Can men be changed by first changing our environment? . . . It should be just the other way around.

. . . . We must decide to work and pray for a Church that Jesus built or for a social-political Super Church . . .

MRS. BRUCE VITALI
Rapid City, S. D.

DEAR COMPUTER

Your information-feeder, a mere human, is not doing right by you. My subscription was not renewed several weeks ago, so the enclosed notice—your second—could not, as an accompanying message suggests, have crossed in the mail with my check. Some mortal, who is not doing his job, needs a severe reprimand, and I hope you give it to him. I would not go so far as to fire him. After all, he is only human. . . .

. . . If you disdain to stoop so low as to handle changes-of-address, I fervently hope that you will condescend to have some human messenger take the information I give you and see that it is fed—well fed—to the proper computer. . . .

. . . Thank you for any help you can give me, dear Computer. If you do this for me, I shall never forget you—but then, I know that you will see to that.

RICHARD L. ANDERSON
Macon, Ga.

ED. NOTE: The Computer and those who feed it thank you, Mr. Anderson. Sometimes we do need help. Your change of address has been made, and the copy you may have missed has been sent to Macon.

PALMS FOR JENNY

Re: "Palms on 14th Street." [see THE EPISCOPALIAN, June, 1968] Thanks be to God! There is a bishop's wife who can write, write well, and about the right things!

CONSTANCE F. WITTE
St. Louis, Mo.

WORSHIP FORUM

Judging from the letters in THE EPISCOPALIAN, I note very diverse and strong opinions. Mine are strong, too. Perhaps it is good to stir people out of the lethargy of habit so that possibly something worthwhile may evolve.

The omissions disturb me the most. For example, the Penitential Order is to be omitted except for six times a year. If it is that unimportant, why have it at all? Preparation for the Sacrament is seemingly unnecessary. The Real Presence means nothing. This must be the result of years of little or no teaching. . . .

Also, the Prayer of Humble Access, beautiful and meaningful, is to be scrapped. Future generations will not even know what they are missing.

. . . . Fellowship is being stressed to the exclusion of the spiritual. The long periods of standing are very tiring. Yes, I'm old-fashioned enough to miss the Blessing, and thus far no explanation given has been sufficient to warrant its exclusion.

The Dismissal says, "Hold fast to that which is good." Would that we might! This Trial Liturgy is indeed a trial! My chief comfort is that regardless of what man does, God is changeless.

MARJORIE WILLCOX
Waterloo, N.Y.

I come from a long line of Episcopalians There was never a more beautiful service than early Communion which I attended as often as possible. Now I am not sure whether I am in a Presbyterian, Baptist, or Methodist church. Everything has changed except the Lord's Prayer.

Continued on page 30

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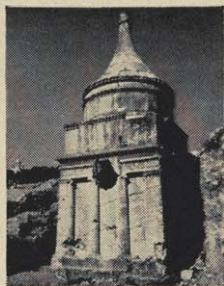
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FOR YOUR INFORMATION

More than a few clergymen—and legions of the laity—are wrestling with the conflict between social action and "pure religion and undefiled." On page 10, in "GETTING BACK ON THE TRACK," Bishop **Richard S. M. Emrich** of Michigan eloquently appeals to Christians to shape up and remember what we're about.

What happens to a teenager who has seen his father kill his mother? Or a child for whom severe beatings are part of a day's routine? For most middle-class Americans these victims of violence are invisible. In the Diocese of Minnesota an Episcopal Community Services-sponsored project, originally funded by the United Thank Offering, tries to help young people from 12 to 16 years old find a new direction for lives scarred by terror and tragedy. "CARPENTERS WITHOUT NAILS," page 2, comes to us from **Ann Goodwin**.

With the Fourth Assembly of the World Council of Churches going on in Uppsala, Sweden, July 4-20, and the Lambeth Conference in London July 25-August 25, the next several weeks will be significant in the life of the Church. THE EPISCOPALIAN will feature on-the-scenes coverage of these two major sessions: turn to Worldscene, page 19, for a first report on Uppsala by our correspondent, **Theodore O. Wedel**.

How TO VEST A CHALICE," page 15, is the second of our articles on holy housekeeping. We are again grateful to **Mrs. Warren W. Harris**, president of the National Association of Diocesan Altar Guilds, for her help in making this series possible as consultant and "model" for photographer **Bruce Roberts**.

In the next issue

- What Does Uppsala Say to Us?
- The Multiple-Choice Generation
- Looking in at Lambeth

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THE Episcopalian

A Journal of Contemporary Christianity Serving the Episcopal Church

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What's happening to the Church and to you and me? Have we forgotten why we're Christians? The Bishop of Michigan offers some comments and some suggestions.

Getting Back on the Track

BY RICHARD S. M. EMRICH

THERE ARE, a friend tells me, three stages in the life of every institution.

1. When it begins, it bursts upon the scene with zeal and a vivid sense of purpose.

2. Because the world changes, and because it loses some of its original zeal, the institution enters the stage of routine, self-preservation, and inertia. Its leaders grow a little protective and sensitive.

This stage is one of inner decline; but we should be careful not to belittle the sustaining power of institution. As in individual life, so in corporate: fallow periods are inevitable; and we can be thankful that the institution with its habits, routines, and traditions is able to carry the body until new life begins to move through it.

3. The institution becomes irrelevant and dies (and there is no sense in maintaining an institution that has had its day); *or* it enters a period of reform, renewal, and change. And so it is a sign of health and new life when we see the Church wrestling with a new liturgy, criticizing its divisions, translating the Bible, adapting the institution with new ministries, and turning toward the real problems of a new and rapidly changing world.

But if change in the institution is necessary, what are the principles that should govern it? Surely it is obvious that change can be a consuming fire that destroys things true and lovely, or it can be healthy, organic, constructive, so that the old is preserved for a new day by necessary change. Some seek to change because they love, and others use the torch because they secretly hate. Consider something that should trouble us in the present state of our reform.

One of the laws of life is its "costingness," by which we mean that if we spend our money and energies for this, we cannot spend them for that. If our imagination and energies move in one direction, there is the danger that we will neglect some other truth. We become one-sided, so that like an unbalanced car with a tire that is off the ground, we begin to shake to pieces.

Our fault today is not what we do, but in what we do not do; not in commission, but in omission. We forget the balance of the Christian year, the fullness of the word "catholic," the rich variety of souls, the fact that "heretical" means one-sidedness.

For example, in our Ecumenical Age, which is surely good and loving as contrasted with former narrowness and animosity, everybody is "in dialogue" with everybody

else. But in this stress on "dialogue," what has happened to the stress on evangelism, the real missionary work at home and abroad, the Lord's command to preach the Gospel and to incorporate souls into Him by Baptism that they may become the children of God? I have the distinct impression that across the length and breadth of the Church this dominical command is now neglected. We are, of course, commanded to be one; but we are also commanded to baptize.

Or, again, consider the goodness of our social activity, our concern with the inner city. If we think of the Good Samaritan, of the washing of the feet, of prayers for justice, who can deny that we are called to the Presiding Bishop's Special Program, even though there may be in it inevitable human imperfections? What should trouble us is: what has happened to an equally clear teaching in Christ, in the Apostles, and in the Christian ages—the stress on prayer, worship, and religious discipline? What is troublesome is not what we are doing but what we are neglecting. And one-sidedness always divides.

The Second Commandment, to love our neighbor, does not replace the First, to love our God. How do we work effectively in the social order unless, by a life with God, we are freed from the passions, prejudices, and hatreds of the world? This neglect comes just at the time when people are searching desperately for a quality of life they do not find in the superficiality, outwardness, and brokenness of secular existence; when college students and others are reading in Zen Buddhism and Hindu mystics. Our lack of balance makes us irrelevant to the deepest needs of the human soul. If we were balanced, we would glorify God's name in worship and then glorify Him in the world by our obedience.

"Renewal" in the Church has sometimes taken a destructive, even sadistic, tone, which has left people bewildered. Has any group ever been so attacked, analyzed, and even ridiculed by the "reformers" and the professional theologians? Has any institution ever taken such a going-over as the parish church? Nothing comparable can be found in medical faculties writing about doctors or in law faculties writing about lawyers.

We have had enough of it and should recognize that these destructive writings have something to do with our present predicament. "When the fishmonger cries, 'rotten fish,'" writes Earl Brill, "people are likely to take him at his word. And if the same fishmonger predicts a rapid

falling-off of fish sales, is it any occasion for wonder when that is what actually happens?" No man should be trusted to reform if he is not filled with love and gratitude for what he is reforming. Surely strong walls and good foundations exist for the rebuilding of a great Church.

Three principles, I believe, should underlie all true reform.

First, we should not seek primarily to be relevant; for if relevance is our chief end, then our authority is really the shifting world around us, or, as philosopher Jacques Maritain says, we will find ourselves "kneeling before the world." We should, rather, seek to be faithful to Christ in the twentieth century, with all that that means; and then we may tomorrow find that we are relevant. If we seek primarily to be relevant, we will be blown about by every wind of faddish doctrine and discover that we are all sail and no anchor. After all, when we are ordained we kneel before Christ—and *not* before the world.

Next, we should seek to recover the essence of the faith; for only then can we see what is secondary, what is excess baggage. If the Christian faith is not a simple essence, how does one preach it? It is the failure to see the essence that has led us to confuse it with western civilization, to foist upon others what is accidental, to be unnecessarily rigid. And the essence is Christ.

I do not mean a simplistic Christ, but the Christ into whose "unspeakable riches" we spend our whole lives growing. I mean the Christ who is Lord, Messiah, Logos, Prophet, Priest, King, Servant, Savior, Son of God, Mediator, Law-Giver, Risen Lord, and who now reigns in power; the Christ who is the Head of the Church, the Lord of Baptism and Holy Communion, who reveals Himself in the saints and martyrs, in hymns and prayers, in

Martin Luther King. If we have no great criterion, how do we reform? How do we move with authority until we are under authority?

Third, the Church, like every institution, must follow in its reform its own nature and be true to itself. What is the Church? It is a mystical body composed of the living and those in the next world, of all souls in Christ. It transcends the generations; we are "surrounded by a great cloud of witnesses."

This conception elevates the soul and provides a continuity that binds the generations together. This means that our generation does not live by its thin currency only but can turn to the bank of the great tradition.

This means that the Christian faith is not a blank page upon which arrogant men may scribble what they please. If we do not see this, then by violent change we will tear the generations asunder and discriminate against Christians simply because they are in the next world. We must in our reform treasure the Communion of Saints, conserve the good in the past for the sake of the present, be open to new truth, and yet beware of the inevitable arrogance of every new age.

If someone says that reason must reform the faith and the Church, we reply, "Of course! But whose reason? Surely not the reason of this generation alone or of some individual who is running with the bit in his teeth!" We must progress without destroying; we must change to preserve. We must be balanced, historical, catholic churchmen who are responsible in the twentieth century. If we see this, we will recognize that we are neglecting matters which are essential to the faith; and among them are prayer—the heart of the Christian life—and the winning of souls to Christ. ◀

A CALL TO PRAYER

A CALL TO PRAYER enlisting all of the nation's some 3,500,000 Episcopalians to "seek and find the renewal, the obedience, the understanding we need so desperately" has been issued by Presiding Bishop John E. Hines.

Making the initial appeal for this church-wide call, Bishop Francisco Reus-Froylan of Puerto Rico, chairman of the Mutual Responsibility Commission, stated: "The Episcopal Church has recently launched a far-reaching program centering on the urgent Christian concerns of our day. It has asked all its members to have a responsible share in carrying out these

imperative priorities and to assume part of the risk in dealing with them: seeking greater unity in the midst of the ecumenical ferment of our time; involving ourselves with those who live in the impoverished slum areas of our cities, identifying with those who suffer there; joining with others who seek and work for peace in the world; . . . participating with those who are tackling the vast problems of hunger, poverty, and human misery. . . .

"Because of our all-too-human limitations," he continued, "our courage and faith tend to quail before these enormous and difficult assignments, which must be taken on and shared in by the whole Church. Yet no one of us can evade the realities or 'cop out' as if these conditions did not exist. But in order to implement all this, there must be an undergirding life of prayer. Without God's help and guidance all these things will be too much for us."

The Call to Prayer asks each Episcopalian to set aside a few minutes each day to pray for the work of the Church in and for the world. ◀

A City Only Needs One Riot



The story of Northcott Neighborhood House—its people, problems, and vigorous young leader—will make you better aware of the pain and promise inside our cities.

LIKE OTHER cities, Milwaukee was hit by racial disorder last July. More than a year later North Third Street, across from Northcott Neighborhood House, still bears some of the scars. The debris has long since been cleared away, but windows are still plywood, not glass. "Soul Brother" is scrawled in paint or magic marker on most storefronts.

Northcott workers went out on the streets and into the poolhalls and bars during the 1967 disturbances to talk to people. "We weren't out there to create violence," Mr. Jimmie Givings, Northcott's executive director, says. "We were just there to keep black people from getting killed. But then the police accused us of 'organizing' the riots.

"The word went out about what we

were doing in the community," he explains, and no damage was done at Northcott until after the riots. When policemen called to tell him Northcott's front window had been broken, he suspected the police had done the damage.

The window has not been replaced. A piece of painted black plywood now covers the opening. "We're waiting to see what happens this summer before we fix it," Mr. Givings says.

Politicians, neighborhood people, and community leaders think Northcott's presence and the memorial marches staged by the NAACP Youth Council commandoes kept violence to a minimum this year after Dr. Martin Luther King's assassination. The Rev. James Groppi, Roman Catholic priest who led the NAACP marches, held discussions of Dr. King's philosophy and explains that "the militants eventually agreed on a non-violent approach."

Dr. King's funeral itself created resentment. "The Youth Council thought the funeral was prostituted by the presence of men like (Milwaukee's) Mayor Henry Maier," Father Groppi explains. "Men like him have been barriers to what King was trying to do. When we use King's philosophy in marches here on the south side, they slap police charges on us."

Community relations with the police in Milwaukee's inner core, where Northcott is located and where 80 to 90 percent of the city's black people live, were—and continue to be—nonexistent. "Don't even try to talk to the police chief," a black youth tells a reporter. "Nobody can get ahold of that man."

This skepticism is confirmed by religious and community leaders who

feel that riots in Milwaukee this summer are probable and that much of the blame can be laid at the door of the police, the ghetto's most visible sign of Milwaukee government.

Mrs. Vel Phillips, a Negro and a city alderwoman, says that "it's putting it mildly to say there is a lack of communication between local government and the people. There's really a lack of trust."

After last July's rioting Negro leaders in Milwaukee formed a coalition to call attention to the riots' causes and to ask remedial action. At that time the Episcopal Church granted Northcott Neighborhood House \$21,500 to help this coalition and to begin to train neighborhood people. Local leaders wanted city government action on sanitary and building code inspections, rat control measures, and increased recreational facilities.

Northcott, which is supported by the Methodist Church with additional grants from Milwaukee's United Community Services, was unsuccessful in keeping the coalition going. After the summer's heat died down, up came the question of leadership.

The Episcopal grant threatened to divide the community even further because of "in-fighting" over who should have control, so Mr. Givings banked the money until the controversy cooled. This year part of the money has been used to join the Interreligious Foundation for Community Organization (IFCO) so that Northcott can have a policy voice in community leadership training projects on a national level. Northcott will send neighborhood people to IFCO-sponsored projects for leadership training, a purpose for which the grant was given.



Summer day camps are one part of Northcott's multifarious community involvement. Miss Mickey Hochstein (pictured above with the children) coordinates other activity such as tutoring, Head Start, Upward Bound, a legal defense fund, a scholarship program, and a cooperative effort with the University of Milwaukee School of Social Work, which sends ten graduate students to Northcott for fieldwork.

Northcott makes neighborhood contacts through "Group Work" sessions which meet once a week at two Methodist churches and in the basement of a public housing project. Mr. Lowell Thomas, who supervises this activity for about 150 children, ages five through nineteen, says the groups "build solidarity among youth." Groups have only ten children with one worker who makes visits to all the children's homes.

One group of teenagers, ABLE (American Blacks Living Equally), did a comparative buying survey and picketed neighborhood merchants who were charging inflated prices.

"Some of the militant action that Northcott has been engaged in involves things like marching on city hall to get a stop light at a very dan-

gerous corner so children might get across safely on their way to school," explains the Rt. Rev. Donald Hallock, Bishop of Milwaukee. "The general operation of Northcott is trying to give people a sense of self-respect and dignity."

Many teenagers who originally were students at Northcott activities now direct programs of their own.

A school for high school dropouts is the newest Northcott project. In the language of the written proposal, the school, aimed at 18 to 25 year olds, will "create a relevant educational experience for ghetto high school dropouts or unprepared high school graduates so they will be better prepared to choose their life goals from a wider



Youth Board members who will control their own school for dropouts meet to discuss policy, thrash out problems, and delegate responsibility.

A City Only Needs One Riot

range of alternatives than their present dead-end routes."

The story is more dynamic, however, when members of the Youth Board—some dropouts, some high school graduates who will run the school—tell it themselves.

"I dropped out of school because I felt there wasn't nothing in the school that interested me more than the streets," Michael Jackson says. "In school they show you how to brush your teeth . . . how to put your forks in the right place . . . and what kind of steaks you gotta eat. You know, you can't eat nothin' you used to eatin' 'cause you ain't got the money . . . you ain't got the education and you ain't hardly got nothin'."

Life on the streets is more educational, he thinks, "because you learn about life how it really is."

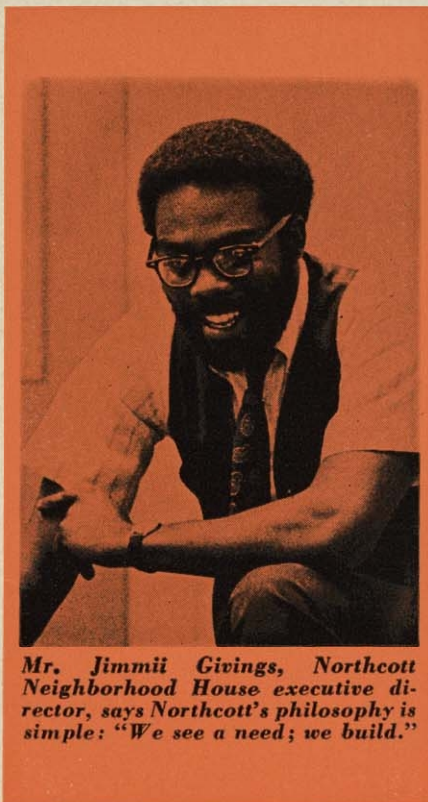
Another Youth Board member explains his disillusionment with the public school system: "It doesn't serve any purpose for the black man. The black man is excluded from all forms of history books; he has no place in the school system of America. All we are taught is how to be a good nigger—and I think it's time we got a couple bad niggers around, 'cause the good ones haven't gotten nowhere."

In January, 1968, the Northcott board approved the idea of a school for dropouts, which is patterned on the University of the Streets begun by the Real Great Society in East Harlem and the Lower East Side in New York City.

Enthusiasm runs high for the school, which will be housed in the inner core in existing buildings until it can find further funding. "If we have to tear the school system up, tear this whole world apart . . . to start all over so that each man may be equal in some way, or in a more better way, so that every black man will be as good as every white man there is, we will," Eartha Clark says.

The nine Youth Board members have both short-range goals—get a job, get a high school diploma, get into

college—and longer range ones—"get the black brothers and sisters together," gain true identity, and show the community "we can do it."



Mr. Jimmie Givings, Northcott Neighborhood House executive director, says Northcott's philosophy is simple: "We see a need; we build."

A gas station attendant on North Third Street hands Mr. Jimmie Givings his change, begins to say something, then hesitates. He looks down at his greasy black hands. "You know, it really puts me up to have you do business here."

"We have to help out our black brothers—stick together," the Northcott director answers.

"Well, when I get to the top of the mountain, I'm gonna look down and remember you."

Mr. Givings laughs. "You won't be looking down, baby, 'cause I'm gonna be up there, too."

Though he doesn't inspire this kind of feeling in the white community, Jimmie Givings has gained respect, and he manages to stay in a bargaining position halfway between Milwau-

kee's black community and the whites.

At Marquette University, appearing on a panel before a primarily white audience, he said that black people eventually will get the power to act, to move.

Civil rights legislation, he said, is for white people, not blacks. "Black people already know they're human. All the bills do is tell white folks what's happening."

He added that the white community, which controls all the resources, can give black people power if it wants to. "But this is the last time I'm gonna talk about 'black power'," he said; "I'm too busy doing it."

After three years in the army, Mr. Givings worked to organize under- and unemployed people in Chicago, first in the stockyards, then as a plant foreman, and later for the Southern Christian Leadership Conference.

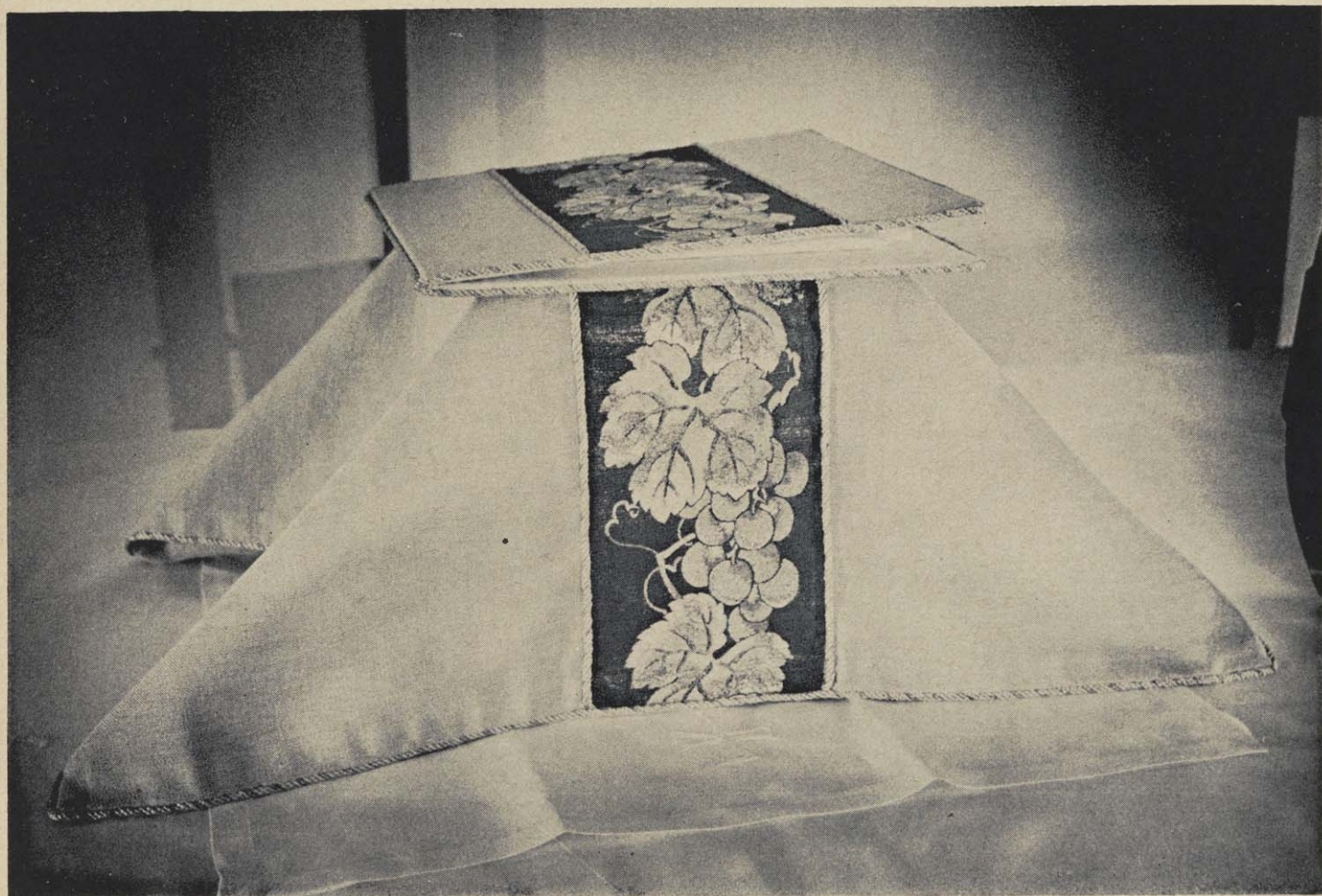
Eventually he became disillusioned with the civil rights movement with its emphasis on legislation only, not on adequate enforcement; and when he met the Rev. Lucius Walker, then director of Northcott, community organization impressed him as a better method of pressuring for equal rights. He came to Northcott in 1966 and became executive director in September, 1967, when Mr. Walker left to head IFCO.

"A city only needs one riot to get the message," Mr. Givings says of the situation in 1967. "In a way a riot is positive because at least it shows people are acting. If you can take that action and plug it into a positive goal, you've got something."

A local community leader thinks Mr. Givings' leadership is powerful because he has a competent, committed staff. "Some city agencies don't like Jimmie, but if they want to do anything effective they have to come to Northcott."

Mr. Givings, 27, says he tackles the 24-hour-a-day job because "it's what I want to do." He expresses Northcott's purpose simply: "We see a need; we build."

How to Vest a Chalice



THE SACRISTY is to the altar and chancel what your kitchen and pantry are to your dining room. For while you set the table and serve the meal in the dining room, you prepare—and clean up—in the kitchen and pantry. And so with the sacristy, where vestments and Eucharistic vessels are kept and cared for.

You do that part of holy housekeeping which is involved with vesting a chalice, for example, in the sacristy. Completed, and depending on your rector's preference, you leave the vested chalice there to be brought to the altar at the time of the service, usually by the priest. Or you place it on the altar yourself as you prepare it for the next service. In the latter case the vested chalice should rest on a corporal, a small square of linen which you have centered on the fair linen. Otherwise the corporal is placed in a purse-like ornament (a burse) and will be spread by the priest.

Which brings us to vocabulary. Just as you have learned a kitchen vocabulary—braise, shortening, sauté, marinade—so too you must learn a basic set of terms to cope with altar guild work. Linen squares, for instance, come in a variety of names and sizes and for a variety of uses. The 3x5's on page 17 will help you with names and usage; perhaps these details will help you tell them apart.

The corporal is the only altar linen folded inside out. An embroidered cross in the center helps you center it over the cross in the middle of the fair linen.

Purificators usually have an embroidered cross, too, placed in the center of the square. Their shape and the placement of the embroidered cross distinguish them from the oblong finger towels, usually monogrammed near one end, used with lavabo bowls (*see July issue*).

Continued on next page

How to Vest a Chalice



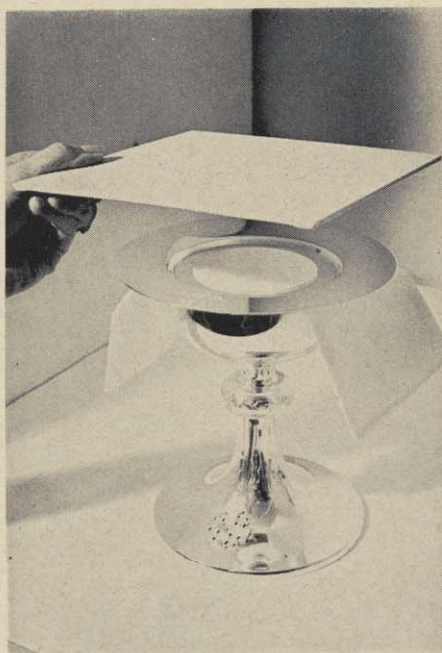
Place clean white cloth on counter top in sacristy. Get out all vessels and linens needed. A checklist for this purpose is helpful: chalice, paten, host wafer, purificator, chalice pall, chalice veil, burse, corporal, postcommunion veil. Replace flannel bags or other protective wrappings. Be neat.



Long-time altar guild members can be observed using the flannel bags which the chalice and the paten are kept in to give a final polish to pieces as they are removed from storage. Easing them out of the bag onto the counter also eliminates last minute fingerprints. Chalices generally have a "front" side; place this facing you. Cover chalice with a purificator, partly unfolding it as shown. Then place it horizontally across the top of the chalice.



Place paten on top of purificator and host wafer in center of paten. Indented center section of paten is gently fitted into top of chalice to keep it in place.



Carefully center chalice pall over chalice and paten; it supports the remainder of the chalice vestments. Plexiglass or aluminum squares are rapidly replacing cardboard-stiffened palls and are easier to care for.



Cover pall with chalice veil, centering pattern in front. Neatly miter corners with fingers. In burse, place purificators (usually two), corporal, and postcommunion veil. Face opening to left or right as your rector prefers. See the picture on preceding page for a completely vested chalice.

NEXT MONTH: HOW TO VEST A CLERGYMAN



3X5's

THE EPISCOPALIAN's 3 x 5's are bits of useful information which may be clipped, put on file cards, and kept in a standard file box. You will find they add up rapidly to a collection of nice-to-know and/or nice-to-have items. Suggestions are welcomed. Send them to: 3 x 5's, THE EPISCOPALIAN, 1930 Chestnut St., Phila., Pa. 19103.

CHALICE: Cup used for wine at Holy Communion; represents vessel used at Last Supper. Earliest Christian chalices depicted in catacombs were glass bowls with handles. Precious metals and stones began to be used in fourth century; by ninth century, use of material other than metal was forbidden.

POSTCOMMUNION

VEIL: Fair linen cloth for covering what remains of consecrated elements after Holy Communion. Also may be what is referred to in third rubric, page 83 of Prayer Book, a "fair linen" which covers the elements during the Prayer of Thanksgiving (*see Chalice Veil*).

CHALICE PALL: Stiffened square of linen used to cover chalice, particularly after the Consecration in Holy Communion. Originally same word as *pallium*, a woolen vestment worn by the Pope and certain archbishops.

CORPORAL: Linen square on which bread and wine are placed for consecration. From Latin *corpus*, meaning "body." Before ninth century seems to have been no distinction between corporal and ordinary linen altar cloth now used. Formerly large enough to cover chalice, but a second folded corporal, now called the pall, was later introduced for that purpose.

PURIFICATOR: Small linen square used by the priest to clean and dry chalice after administering Holy Communion. Prior to this, it lays folded across top of chalice and under the paten.

HOST WAFER: From Latin *hostia*, meaning "sacrificial victim"; now designates wafer of bread which priest breaks during Consecration in Holy Communion.

CHALICE VEIL: Comparatively late ornament used to cover chalice and paten while they are not in use during Holy Communion. As late as sixteenth century chalice was brought to altar in small bag, or *sacculum*. Some believe this is "fair linen" referred to in third rubric, page 83 of Prayer Book.

BURSE: Flat square case in which corporal is kept. Made of two pieces of stiffened fabric; usually matches other woven ornaments and vestments. Came into use in seventeenth century; prior to that, corporal kept in bag or in missal.

PATEN: Circular plate on which bread is placed for consecration during Holy Communion. Formerly, when loaves of bread were offered by the people, larger patens were needed than those used now for wafers.

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WORLDSCENE

The Episcopate: A Year of Changes

In addition to three coadjutor bishops who assumed duties recently in Minnesota, Pittsburgh, and Western New York (*see January issue*), the Dioceses of Delaware, Maine, Montana, and San Joaquin have elected diocesans; East Carolina and West Texas, each a coadjutor; and South Florida a new assistant bishop.

- On June 28 the Diocese of Delaware elected the Very Rev. **William H. Mead**, dean of Christ Church Cathedral, St. Louis, Mo., as successor to the Rt. Rev. **J. Brooke Mosley**, who resigned to become Deputy of Overseas Relations for Executive Council (*see May issue*).

- The Rev. **Frederick B. Wolf**, rector of St. Peter's Church, Bennington, Vt., was elected Bishop of Maine in mid-June. The Rev. **Jackson E. Gilliam**, rector of the Church of the Incarnation, Great Falls, Mont., is bishop-elect in Montana. The newly-elected Bishop of San Joaquin is the Rev. **Victor M. Rivera**, rector of St. Paul's Church, Visalia, Calif.

- At a June 21 special convention the Diocese of East Carolina elected the Rev. **Hunley A. Elebash**, diocesan executive secretary, its coadjutor bishop.

- In the Diocese of West Texas the Rev. **Harold C. Gosnell**, rector of St. Mark's Church, San Antonio, Texas, was elected coadjutor bishop by a special council held in May.

- The Rt. Rev. **A. Ervine Swift**, former Bishop of the Virgin Islands and Puerto Rico, was elected assistant bishop in the Diocese of South Florida at a mid-May convention. He will continue as rector of St. Gregory's Church, Boca Raton, Fla. Bishop Swift resigned his Caribbean

see in 1965 so that a Puerto Rican might be elected bishop.

- Other dioceses are preparing to elect coadjutors as their bishops look forward to retirement. The Rt. Rev. **Walter Henry Gray** of Connecticut has asked for a special convention September 24 to elect a coadjutor bishop. Now 69, he has said he probably will retire early next year.

- The Rt. Rev. **George H. Quarterman** of Northwest Texas will request the election of a coadjutor before 1972, and the Diocese of Eau Claire has agreed to elect a coadjutor at their next regular diocesan council. Eau Claire bishop, the Rt. Rev. **William W. Horstick**, says he will retire within 90 days of the new man's consecration.

- The Rt. Rev. **Daniel Corrigan**, former Suffragan Bishop of Colorado and director of Executive Council's Home Department since 1960, has announced that he will retire October 25.

- The Standing Committee of the Diocese of Bethlehem will assume ecclesiastical authority for Bethlehem's bishop, the Rt. Rev. **Frederick J. Warnecke**, who will take a six-month leave of absence beginning October 1. Bishop Warnecke will be giving full attention to his duties as chairman of the Episcopal Church's Board for Theological Education.

COCU Names Secretary

Dr. Paul A. Crow, Jr., a professor of church history at Lexington (Ky.) Theological Seminary and a Disciples of Christ minister, becomes the first full-time general secretary of the Consultation on Church Union (COCU), beginning Sept. 1, 1968.

- COCU, which represents nine denominations exploring the possibility of union, will establish its



Dr. Paul A. Crow, Jr.

headquarters in the New York City area. United Methodist Bishop James K. Mathews said that the Consultation's approval of a full-time staff at its March meeting in Dayton, Ohio, "means that responsibilities have grown to such a degree that they can no longer be carried out on a part-time basis" and also signifies "a new seriousness on the part of the Consultation as implied by its call for the drafting of a plan for union."

- The Rev. William A. Benfield, Jr., pastor of the First Presbyterian Church, Charleston, W. Va., is chairman of the COCU commission established to draft a plan for union. Each participating denomination has appointed one member to serve with him. The Rt. Rev. Stephen F. Bayne, Jr., Deputy for Program and first vice-president of Executive Council, will represent the Episcopal Church. His alternate will be the Rev. William J. Wolf, professor of theology at Episcopal Theological School, Cambridge, Mass.

Far and Wide

The Rev. **Richards W. Beekman** is trading his post as assistant to the dean, Cathedral Church of St. John,

Continued on page 20

Getting Under Way at Uppsala

After the hello's are exchanged, and a Roman Catholic editor suggests his Church join the World Council, Fourth Assembly delegates get down to work.

A SOUTHERN journalist once suggested to his white fellow-citizens that it was high time for them to join the human race. An observer at the World Council of Churches' Assembly in Uppsala, Sweden, could voice a similar plea addressed to American Protestants (including Episcopalians); namely, that it is high time for us to join the universal Church.

Church provincialism is surely not unknown among us. Here in Uppsala representatives of half of the Christians of our world are gathered. Roman Catholics constituting the other half are not members.

Africa and Asia are represented in significant numbers—black Africans in their colorful robes, and Asians in their white cassock-like gowns or, on the feminine side, in their gorgeous silk saris. Surely color television tapes were made of the opening service when the delegations moved in procession into Uppsala's ancient cathedral. A Hollywood producer could not have staged a spectacle to equal this one—global Christianity “going to church.” Along with Asians and Africans were bearded bishops and priests of the Eastern Orthodox Churches,

who now constitute the largest single confessional group in the Council. (Our hirsute hippies could profit from imitating their decorous beard etiquette.)

Of the six major topics on the agenda of the Assembly, the two which deal with the global stage-setting for the Assembly are likely to receive the greatest attention: “World Economic and Social Development” and “Toward Justice and Peace in International Affairs.” Major addresses deal with these one-world, and therefore truly ecumenical, problems.

The one being highlighted here in Uppsala is that of the poor peoples of the world confronting the rich. A graphic way to represent the chasm between the poor and the rich is to trace the thirtieth parallel north around the globe. The difference in income between areas north and south of this line—the north including Russia—is in the ratio of 16 to 1.

One commentator on the Assembly's agenda put the question to our western churches: “Will our generation go into history as those who renewed their worship, their witness, and their service on the cemetery of the starving?”

The mood of the Assembly, consequently, is one of an awed awareness of Christianity's mission in our contemporary world. The biblical text chosen for the Assembly's theme is: “Behold, I make all things new.” The “new” of our time can indeed be frightening.

The Rev. Dr. D. T. Niles, noted Ceylonese missionary-statesman, in his sermon at the opening service, enlarged on the text's meaning: “There is a restlessness abroad in our lands which is challenging us as peoples and as churches to strike our tents and to take to the road again. Oh, for the courage to move.”

Dr. W. A. Visser 't Hooft, re-

Getting Under Way at Uppsala

cently retired general secretary of the World Council, said at an opening session of the Assembly: "No amount of resolution-making and moralizing can help us in our present predicament if we do not recover the biblical doctrine of the unity of mankind. . . . Church members who deny . . . their responsibility for the needy in any part of the world are just as guilty of heresy as those who deny this or that article of the faith."

"All things new" is more than a slogan for the Uppsala Assembly. New factors—such as the form and content of some of the opening sessions—are already evident. On two evenings, instead of traditional learned discourses, the program featured avant-garde movies and a folk singer. Entertainment was not the purpose. It was a well-designed effort to involve everyone in the world kaleidoscope where the Church must live and serve.

Another new factor is the participation of Roman Catholics. Three Roman Catholic observers attended the Assembly in New Delhi seven years ago—an historic first! They were warmly greeted but remained on the fringes of the meeting.

Fifteen Roman Catholics are official observers at Uppsala and others are present as press representatives and guests. The observers will participate in all Assembly activities except those limited to voting delegates. Pope Paul VI sent a warm greeting on the first day, and two Roman Catholics are giving major addresses.

One of them, the Rev. Roberto Tucci, Jesuit editor of *Civita Cattolica* published in Rome and the first Roman Catholic ever to address the Assembly, urged the Council to consider the question of Roman Catholic membership in the World Council immediately.

To balance the story of enlarged World Council participation by non-member churches, platform guests include a German Pentecostal pastor and a Missouri-Synod Lutheran theologian.

The third and perhaps most strik-



World Council's Fourth Assembly is worshipping in Uppsala's 500-year-old cathedral, seat of Sweden's Archbishop.

ing new fact at Uppsala is the articulate and demanding presence of 125 Youth Participants, urging action in place of mere talk and ways for their generation to take part in making decisions.

Leaders of the ecumenical movement are listening to them. As Dr. Visser 't Hooft says, "It is by no means clear just what kind of society that the younger generation wants to create. However vague the aspiration of this new generation may be, the questions they raise are real questions. When young people all over the world ask searching questions about the ultimate meaning of life, the Churches should prick up their ears."

"If we have anything to say about our life together and about a truly responsible society, this is the time to say it in such a clear, simple, and direct way that youth also may prick up their ears."

—THEODORE O. WEDEL

WORLDSCENE

Continued from page 18

Wilmington, Del., for mission to a British Guiana aboriginal tribe, the Macushi.

A trained anthropologist with experience among North American Indians, Mr. Beekman will work in the Diocese of Guyana of the Church of the Province of the West Indies, implementing the Episcopal Church's four-year-old mission to the Macushi people.

New work with Spanish-speaking people in Argentina's industrial city of Cordoba has been handed to the Rev. **Eusebio Escariz** of New York City.

His assignment to the Anglican Diocese of Argentina and Eastern South America will be financed in part by Argentina's MRI companion, the Diocese of Mississippi.

Recently assigned to the Missionary District of the Virgin Islands, the Rev. **W. Wesley Konrad**, rector of Calvary Episcopal Church, Syracuse, N. Y., and former chaplain to Syracuse University, will assume parochial duties at All Saints Church on the island of St. Thomas.

Home Again

Mr. and Mrs. **Gene Lehman** are on three-month missionary furlough from Japan, where Mr. Lehman teaches in the College of Science at Rikkyo University in Tokyo.

Until they return to Japan in September, the Lehmans can be contacted c/o Longwell, Hammondsport, N. Y. 14840.

Mr. **Robert Meyer**, treasurer of the Missionary District of the Philippines and administrative assistant to the bishop, is on furlough from his overseas post until Oct. 18, 1968.

He can be reached c/o Mr. Paul H. Gross, Rt. 1, Pine St., Box 218-42, Millbrook, Ala. 36054.

The Rev. and Mrs. **Richard E. Colby** are on furlough from Puerto Limon, Costa Rica, until September.

They can be contacted c/o Eagle's Nest Dr., Rt. 4, Box 429, W. Scarborough, Maine.

Special Program: Grant Progress

Fifty-eight grants totaling \$961,107 have been made by the General Convention Special Program (GCSP) since its approval in September, 1968. This includes recent emergency grants in Massachusetts,

Mississippi, Alabama, Colorado, Tennessee, and Georgia.

The 13-member Screening and Review Committee, which evaluates GCSP staff recommendations before they go to the Church's Executive Council for funding, approved nine additional grants at its June 21 meeting.

Urban projects in Youngstown, Ohio; Boston, Mass.; Philadelphia,

Pa.; New Cassel, N.Y.; Detroit, Mich.; Aberdeen, Md.; and the District of Columbia were among those passed.

The Missionary District of Costa Rica received a grant for community organization in Puerto Limon.

Twenty-six requests for grants were turned down by the committee because they did not meet GCSP criteria.

Six Bishops Retire

Five diocesan bishops and one suffragan bishop will retire before the end of 1968. These are in addition to the Rt. Rev. **Nelson M. Burroughs** of Ohio, who retired in February (see *March issue*), and the Rt. Rev. **Chandler W. Sterling** of Montana, who retired in March (see *December issue*).



The Rt. Rev. **Lane Wickham Barton** retires Oct. 1, 1968, after serving as Bishop of Eastern Oregon for 22 years. In that time the district

has nearly doubled its communicant strength and has supported an MRI relationship with the Diocese of Mashonaland in Central Africa. Bishop Barton has been called "a laymen's bishop" because he stresses evangelism among—and by—the laity.

Bishop Barton is a native of Ohio, a graduate of Kenyon College and Bexley Hall. Before his consecration as Bishop of Eastern Oregon he served churches in Ohio, Michigan, and New Jersey. He was a deputy to General Convention four times, and in 1957 was chairman of the Joint Commission on Social Reconstruction. He is married to the former Mary A. Simpson.



the communicant strength of Ala-

bama has almost doubled, and the number of confirmations and self-supporting parishes has more than doubled. Alabama is a companion diocese to Chile, Bolivia, and Peru and has contributed \$15,700 to projects there.

A native Georgian, Bishop Carpenter graduated from Princeton University and Virginia Theological Seminary. He holds honorary doctoral degrees from both these schools as well as from the University of the South, where he has been chancellor since 1961.

He served as chairman of the National Council of Churches Division of Youth Work and as chairman of the Program and Budget Committee of the 1958 General Convention. He is married to the former Alexandra Morrison.



The Rt. Rev. **Frederick C. Lawrence**, Suffragan Bishop of the Diocese of Massachusetts since November, 1956, will retire Aug. 31, 1968. The

son of the Rt. Rev. William Lawrence, former Bishop of Massachusetts, and brother of the Rt. Rev. William A. Lawrence, retired Bishop of Western Massachusetts, Frederick Lawrence was born in Cambridge, Mass.

He served in the Field Artillery Central Offices Training School in Kentucky, graduated from Harvard in 1920 and from the Episcopal Theological School in 1924. After being ordained priest in 1925 he was diocesan chaplain to Episcopal students at Harvard for two years. Bishop Lawrence was rector of St. Peter's Church, Cambridge, when he received the D.D. degree from Lawrence College, Appleton, Wis. He was rector of St. Paul's Church,

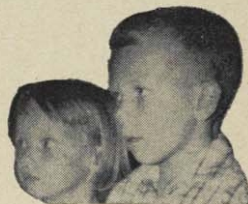
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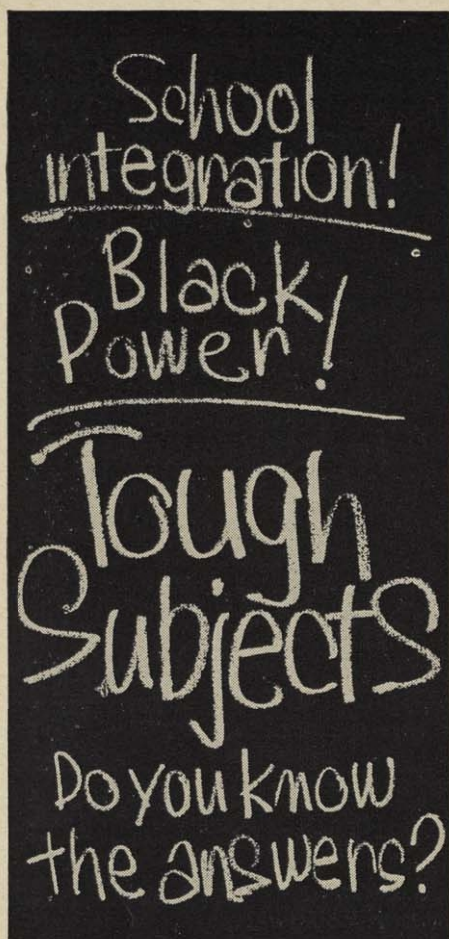
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— Charles E. Fager. He finds the "Black Power" concept legitimate, sweeping in its implications, and decisive for the future role of the white liberal in the Negro struggle. "No two words in contemporary American society have been more controversial or misunderstood than 'Black Power.' If you want to find out what they really mean, read this book."—MALCOLM BOYD. 118 pages, Cloth, \$3.50; Paper, \$1.65



WORLDSCENE

Brookline, Mass., when he was elected a suffragan. Bishop Lawrence is married to the former Katherine Wylie.



The Rt. Rev. **Oliver Leland Loring** retired May 13 after serving as Bishop of Maine for 27 years. Consecrated bishop in 1941 at the age of 37,

Bishop Loring has seen the number of communicants in his diocese increase by more than 5,000, some 15 new missions come into being, seven missions achieve parish status, and a companionship with the Diocese of Bermuda develop.

Born in Newtonville, Mass., Bishop Loring received his B.A. from Harvard and was graduated from the Episcopal Theological School. Following his ordination in 1931 he served churches in New Bedford and Dorchester, Mass. He holds honorary doctorates from Bowdoin College and General Seminary. In 1960 he was elected provincial representative to Executive Council and served for six years in the Overseas Department. The first diocesan branch of the Presiding Bishop's Committee for Laymen's Work was organized under Bishop Loring's direction and out of that came the present organization of Maine Episcopal Churchmen.

Bishop Loring is presently convalescing and is retiring upon the advice of his physician. He is married to the former Elizabeth Brewster.



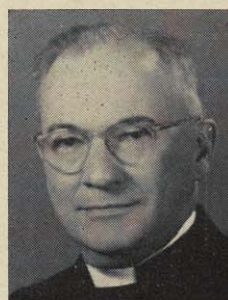
The Rt. Rev. **Austin Pardue**, Bishop of Pittsburgh, retires August 31, 1968. From the time of his consecration as Bishop of Pittsburgh in

1944, Bishop Pardue led this highly industrialized jurisdiction to deal realistically with the challenges facing the Church in the city. In the same time Pittsburgh Episcopalians

have sponsored MRI projects in four jurisdictions.

Bishop Pardue was born in Chicago, attended Hobart College, Nashotah House in Wisconsin, General Theological Seminary, and Seabury-Western. He holds several honorary degrees. After his ordination in 1925 he was on the staff of City Mission in Chicago, served churches in Minnesota and Iowa, and was dean of St. Peter's Cathedral in Buffalo, N.Y. In 1953 he became a member of the advisory board of chaplains for the United States Air Force, making preaching tours around the world. Bishop Pardue is the author of a number of books, including *Create and Make New*, Harper's "Book for Lent" in 1952.

Bishop Pardue is married to the former Dorothy Klotz.



The Rt. Rev. **F. D. Walters**, Bishop of San Joaquin, will resign September 18, the consecration date of his newly-elected suc-

cessor, Bishop-elect Victor Rivera. When he was consecrated Bishop of the Missionary District of San Joaquin in 1944, many considered the district to have so little promise they urged its dissolution as a separate jurisdiction.

Since then Bishop Walters has guided San Joaquin to diocesan status (1961) and continued growth in numbers and strength, as well as in such extra-diocesan activities as strong financial support of the Church Divinity School of the Pacific and an active companion relationship with the Diocese of Matabeleland in Central Africa.

Bishop Walters was born in Newark, N.J., graduated from Princeton University and General Theological Seminary, and has been awarded five graduate and honorary degrees. Bishop Walters has been president of the Northern California Council of Churches, president of Province 8 of the Episcopal Church, and has been president of the board of the Church Divinity School of the Pacific for the past ten years.

He is married to the former Evelyn N. Turpin.

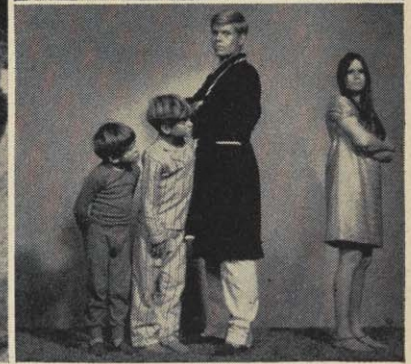
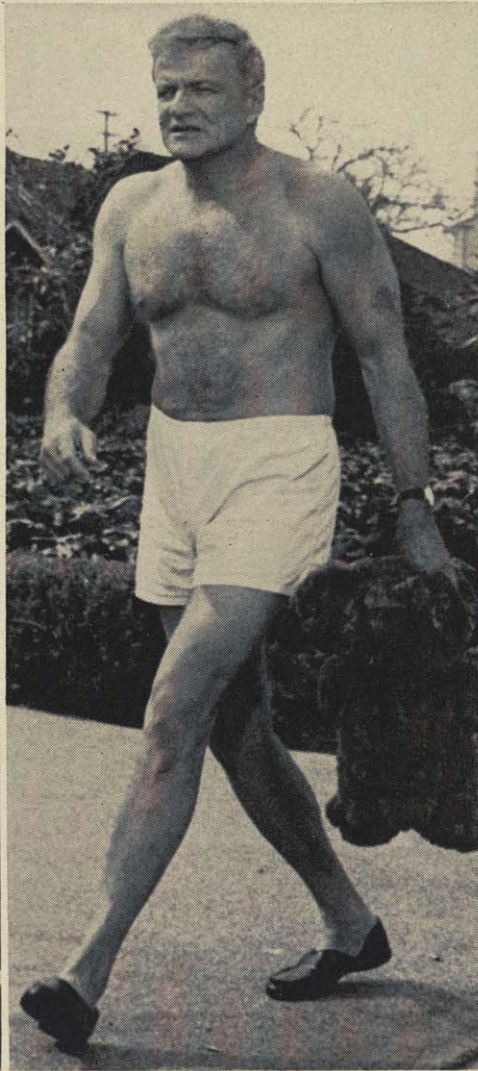
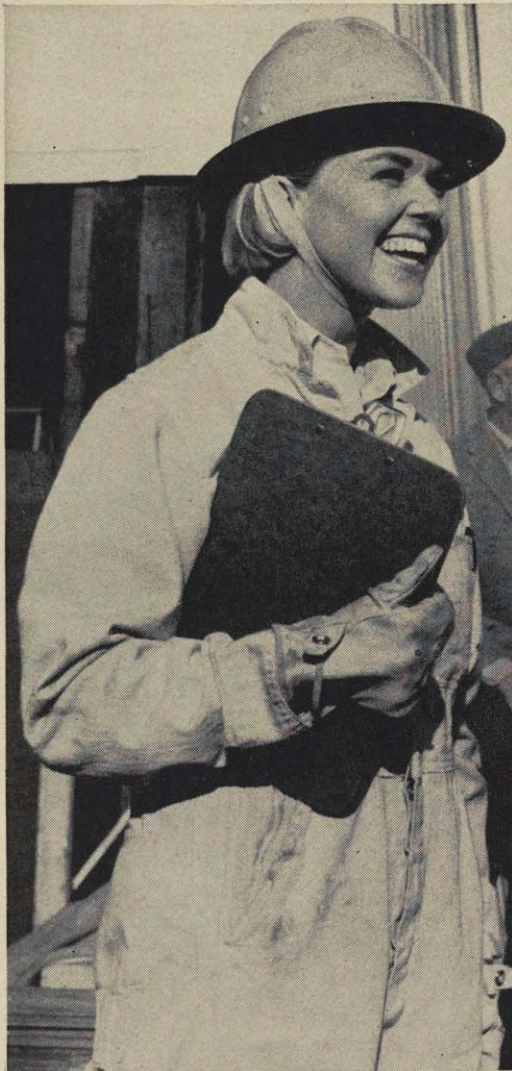
Continued on page 27

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And a teenaged daughter who likes boys, except when she's related to them.

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Doris Day and Brian Keith in "With Six You Get Eggroll"

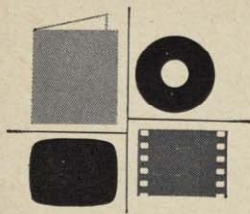
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APES AND SURVIVAL

Planet of the Apes may go down in history as the surprise film hit of the year. The advertisements portray it as a cross between old-time horror and new-time science fiction. Actually it is a sizeable chunk of entertainment complete with an obvious, thought-provoking meaning. Once you get beyond the slightly macabre idea of Maurice Evans, Roddy McDowell, and Kim Hunter seriously portraying apes, the film moves along in a fairly tenable, straightforward fashion.

The gist of the plot centers on a bizarre turnabout. The setting is 2000 years since the ancient time of A.D. 1968. Man's dominion on earth has ended.

In his place is a civilization of talking apes. A few men are still around—in prisons and zoos.

Bright Eyes (Charlton Heston), however, due to the wonders of the old twentieth century space age, has lived through the 2000 year span intact, with all the old tools of communication. The film is about his struggle in

a culture which leaves him no room to survive.

Like other human animals, he is kept in a straw-filled cage, hosed down daily, and threatened with experimental surgery on his "outdated" brain; he expects to end up stuffed in some public museum but for now is led around on a neck leash between two ape guards.

Unlike the other human beasts, Bright Eyes can still think and talk, fight and feel. An ape-woman animal psychologist takes an immediate interest in him, instinctively sensing he represents a link with the past. The ape Establishment resists her inquiry and conclusions, ultimately annihilating her and two other free-thinkers.

The film makes you wonder about all the assumptions we take for granted, all the "scientifically proven" truths by which we so conveniently arrange our lives and with which we view our own superiority over earth's lower forms of life.

Beyond this wondering, however,



Kim Hunter (left) and Charlton Heston in *Planet of the Apes*.

the film is saying we humans had better take a closer look at ourselves, a less presumptuous attitude, a more inquisitive and humble stance. Our downfall, it suggests, is certain when the ideas which most threaten a civilization and its sense of importance are hidden, censored, or ignored.

Ultimately *Planet of the Apes* is a serious film. You may begin the evening with a box of buttered popcorn, but you can be sure the evening will end with more than corn for deeper reflection.

—JOAN HEMENWAY

BOOKS

BRING UP THE subject of the "wisdom of age" and you are lucky if you get a yawn. The usual response is a confidently tolerant smirk.

In a time when men become unemployable at fifty and shrivel away after retirement at sixty-five, the notion is just inconceivable to us. Should anyone manage to keep writing in his eighties, the most we expect are boring reminiscences and fatuous Friday evening quarterbacking.

How unprepared we are for the real

Truth—Neat And Rakish

thing. Florida Scott-Maxwell's *THE MEASURE OF MY DAYS* (Knopf, \$3.95) is simply stunning. She is eighty-two. She has had a whole clutch of careers—author, playwright, wife, mother, psychoanalyst. And now, with one marvelous flourish after another, she turns inside out every expectation

one might have for an octogenarian's notebook.

Only one name will do for her: she is a Great Woman. If you wince at such a long-unused phrase; if, like most of us, you are ready only for mini-women turned out of mini-molds, indulge me. Read her—and be astonished and refreshed. Her wisdom is no safe and sane settling on dead center, but a daring high wire performance.

Her seventies, she says, were

serene; her eighties are full of unaccountable passion. She writes:

"My kitchen linoleum is so black and shiny that I waltz while I wait for the kettle to boil. This pleasure is for the old who live alone. The others must vanish into their expected role.

"My long life has hardly given me time—I cannot say to understand—but to be able to imagine that God speaks to me, says simply—'I keep calling to you and you do not come,' and I answer quite naturally—'I couldn't, until I knew there was nowhere else to go.'

"I often want to say to people, 'You have neat, tight expectations of what life ought to give you, but you won't get it. . . . Life does not accommodate you, it shatters you. It is meant to, and it couldn't do it better. . . .'

"But some wouldn't hear, and some would shatter themselves on principle."


The temptation is to quote the whole book. Enough to say that it is all just like that and better: nothing pat; everything sharp, fresh; truth neatly skewered, but at a rakish slant. You will not read *The Measure of My Days* less than twice.

—ROBERT F. CAPON

HELP FOR GOING OVERSEAS

If you are traveling overseas and want to worship wherever you happen to be or take a first-hand look at Christians at work, the National Council of Churches has a booklet you will find useful. *Going Abroad?* lists places where Church World Service relief and rehabilitation programs are underway, as well as the work of Lit-Lit (World Literacy and Literature Committee) and addresses of English-speaking congregations from Abadan to Zurich.

You can get a free copy by writing: Division of Overseas Ministries, National Council of Churches, Room 630, 475 Riverside Dr., New York, N.Y. 10027. For every copy more than ten, send a check for 10¢ each. Bon voyage.



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Her book, *The Quantity of a Hazelnut*, is being warmly welcomed.

☉ **Robert Farrar Capon**, author of *Bed and Board*, calls it: "Devotional writing as it should be . . . heart in heaven, but both feet firmly on the ground."

☉ **Jessamyn West** says "It is of a compelling simplicity and purity. It could only be written by someone with a pure heart and a gifted pen."

☉ **Thomas Merton**, praising its "simplicity, clarity, and charm," says it "should appeal to all who have enjoyed the spiritual reflections of people like Anne Lindbergh and Dag Hammarskjöld."

☉ **Publishers' Weekly** calls it "beautiful, profound, alight with spirit and originality."


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ALFRED A. KNOPE 

Have and Have Not

This column is designed to bring together those who need certain church supplies 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. John's Episcopal Church, Central Street, Millville, Mass., is a small, growing mission with no room in its budget for pews and kneelers. If any church in the New England area has usable pews and kneelers they wish to contribute, please write to the mission at the above address.

St. Matthias' Episcopal Church, P.O. Box 26, Oakdale, Calif. 95361, has the following items available for anyone who can use them and will pay postage: 1 brass altar cross, 3 palls, 1 amice, 1 fair linen, 2 purificators, 1 corporal, 1 dossal, and one green and one white set of chancel accessories, each including

superfrontal, pulpit hanging, lectern hanging, Bible markers, burse, and veil.

The small but active congregation of Saint John's Episcopal Church, Eleele, Hawaii, would like a steeple bell. Anyone who has one or knows of one available, please write to the vicar, the Rev. Thomas K. Yoshida, Saint John's Episcopal Church, Eleele, Kauai, Hawaii 96705, or to Mr. Elias S. Ward, lay reader.


St. Christopher's Church, Connell, Washington, is a small mission which needs Eucharistic vestments and an RSV lectern Bible. If you have either, please write to the Rev. John K. Dempsey, St. Mark's Vicarage, 107 W. 9th Ave., Ritzville, Wash. 99169.

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.

So What's New?



"Acting ecumenical is okay . . . but I don't know if I'll ever feel ecumenical."



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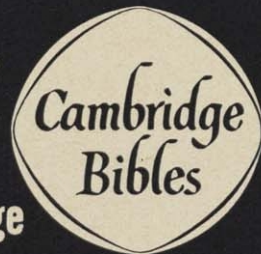
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WORLDSCENE

Continued from page 22

The Foundation: Progress Means Service

The Episcopal Church Foundation this past year awarded 15 fellowships totaling \$45,000, granted \$41,459 to several organizations, and gave financial assistance which enabled 11 dioceses to carry forward church construction programs.

The Foundation is an organization of Episcopal laymen and women through which financial support is channeled to implement spiritual and educational activities at all levels of the Church.

A revolving loan fund established in 1952 provides assistance for construction through interest-free, ten-year loans. So far the Foundation has loaned a total of \$4,474,225.

The fellowship program was initiated in 1964 and has made 50 awards totaling about \$150,000 to recipients in 21 dioceses. This year the 15 grants went to both seminary graduates and laymen to enable them to seek advanced degrees.

Organizations receiving grants include: the Boston Industrial Mission, the Church and Industry Institute in the Diocese of North Carolina, and the Wall Street Ministry, a business-centered interfaith experimental ministry in New York City.

The Foundation reported it received \$311,000 in contributions and bequests in 1967 and that it has assets with a market value of \$5,011,444 and "is prepared to accept and manage wisely donations and bequests in any amount and in any form."

In Person

► **Mrs. Lynn Dozier**, former acting director of MEND (Massive Economic Neighborhood Development, Inc.), New York City, is a new special consultant with the General Convention Special Program staff. **Miss Eleanor Carter** will assist her in research projects. **Mr. Howard Quander**, a former district director of the New York-based Community Development Agency, replaces the **Rev. Charles Glenn, Jr.**, as grant administrator. Mr. Glenn is returning to Boston to begin graduate work.



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AUGUST

- July 25-August 25 The Lambeth Conference, Church House, London, England
- 4 EIGHTH SUNDAY AFTER TRINITY
(Dominic, Friar, 1221)
- 5-16 The Second Oak Ridge Conference on Science for Clergymen. Sponsored by Oak Ridge Associated Universities in cooperation with Oak Ridge National Laboratory.
- 6 THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
(Laurence, Deacon, and Martyr at Rome, 258)
- 11 NINTH SUNDAY AFTER TRINITY
(Clare of Assisi, Abbess, 1253)
- 13 (Hippolytus, Bishop, and Martyr, c. 235)
- 14 (Jeremy Taylor, Bishop of Down, Connor, and Dromore, 1667)
- 15 (St. Mary the Virgin, Mother of Our Lord Jesus Christ)
- 18 TENTH SUNDAY AFTER TRINITY
(Bernard, Abbot of Clairvaux, 1153)
- 24 ST. BARTHOLOMEW THE APOSTLE
- 25 ELEVENTH SUNDAY AFTER TRINITY
(Louis, King of France, 1270)
- 28 (Augustine, Bishop of Hippo, 430)
- 31 (Aidan, Bishop of Lindisfarne)

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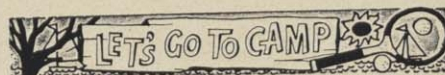
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LETTERS

Continued from page 6

The Prayer of Humble Access—the most wonderful of all—is left out, as is the Blessing when we leave, and when we are given the Sacraments, the rhyme the priest says makes me almost ill.

I beg of you, can't we go back to our old Prayer Book service?

MRS. CLAYTON BOARDMAN
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MRS. JOHN WEIDNER
Greenwood, N.Y.

MORE ON CLERGY SALARIES

Re: Clergy Salaries, Letters to the Editor by the Rev. F. G. Bohme, April, 1968, and by Mr. Henry Campbell, Jr., June, 1968.

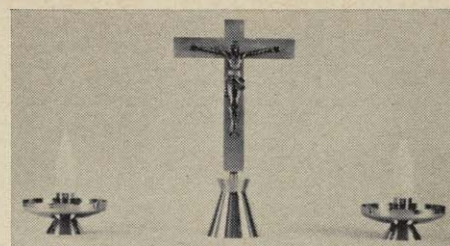
Mr. Campbell has obviously never met an unmarried clergyman of Father Bohme's greatness. He is the man whom Mr. Campbell describes, the "exceptional clergyman who can match the insights and understandings acquired from marriage with what he learned in a class on sociology or Christian living, from extracurricular reading, or from his own limited observations of persons interacting in a family situation." He is this and much more. He has far greater rapport with young people than many married clergy who have sons and daughters. . .

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MRS. STUART P. STEWART
Des Moines, Wash.

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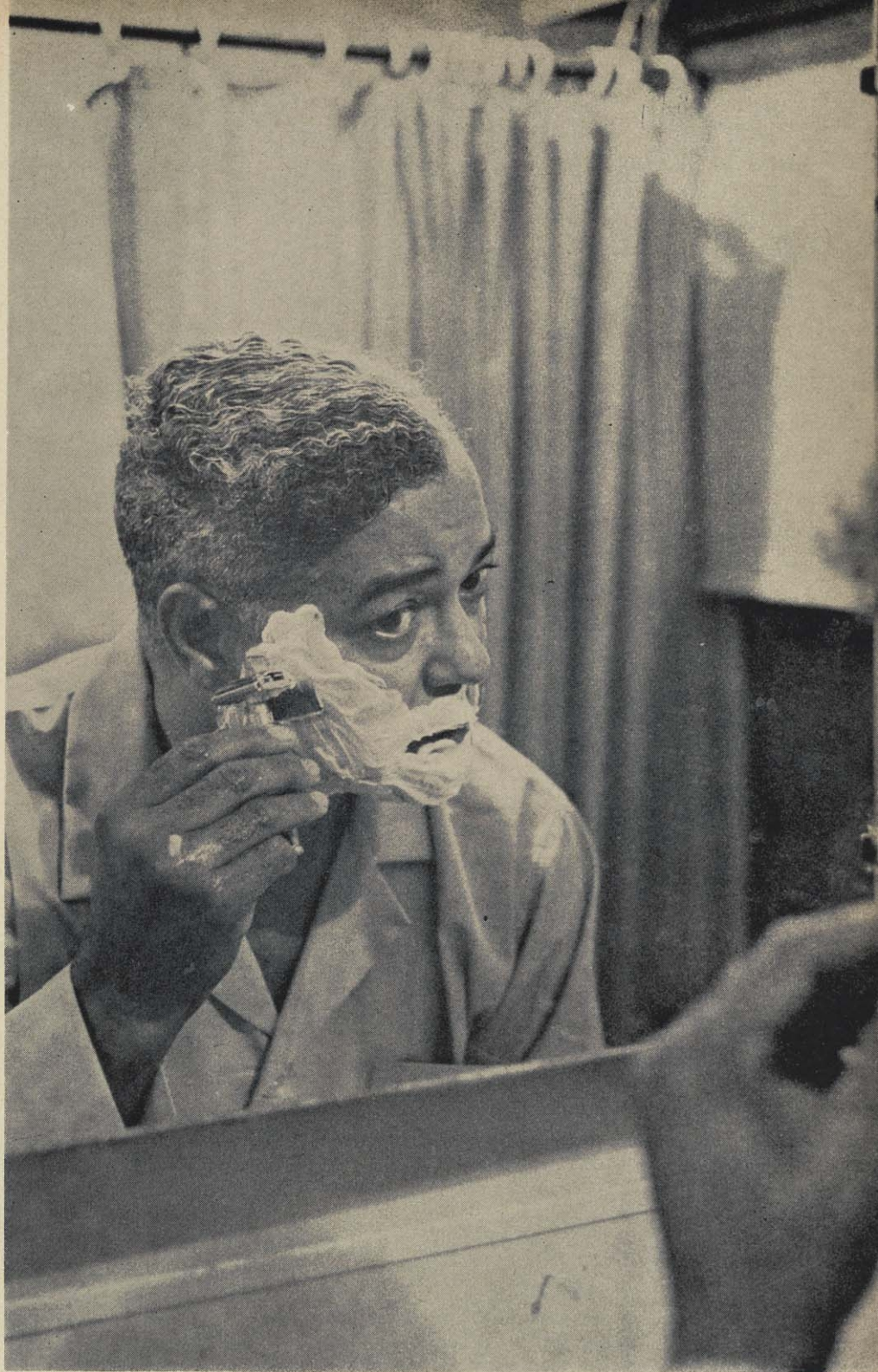
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