

The **+ WITNESS**

APRIL 1, 1965

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In Leading Churches

NEW YORK CITY

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By Gordon T. Charlton Jr.



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Story of the Week

United Church Publishes Book Highly Critical of Its Work

★ The United Church of Canada has published a book—*Why the Sea is Boiling Hot*—which includes, by invitation, stringent criticism of the church and its activities.

The book followed by only a few weeks publication by the Anglican Church of The Comfortable Pew by Pierre Berton, controversial journalist and tv commentator. Berton's book has been "hailed, damned and thoughtfully received" all over Canada, according to reports.

In each of the first six chapters of *Why the Sea is Boiling Hot*, noted journalists and tv commentators have their say, leading off with Berton.

He charged the churches with being followers, not leaders. In capital punishment, birth control, nuclear armament, race conflict, business ethics and the sexual revolt, the church had "opted out," he claimed, leaving the pioneering to atheists, agnostics, Unitarians, journalists, psychiatrists, sociologists, physicists, muckrakers and politicians.

Granting the United Church was a leader in endorsing birth control methods, Berton said it led only among the churches—not in society at large, where it was a follower.

He praised the United Church for coming out foursquare for a national health and medical

program, but added that its national image has sometimes been that of an institution obsessed by the sins of gambling, Sunday observance and rum.

Berton warned that the church must try to come to grips with the problems of the future—automation and the allied problem of "almost total abolition of old-fashioned work."

"Such matters are real and immediate, even though they are part of a world that exists outside the church," he said. "It is high time the leaders of the church stepped outside, too. Actually they have very little choice; because unless they do, there will be nobody left within."

Financial editor Michael Barkway said the United Church had property valued at \$446 million and had raised for all purposes \$60 million in 1963.

He condemned the fact that only \$2,800,000 was spent on missionary and relief work overseas, or less than one-tenth of what is spent merely to operate local congregations.

"The big business clearly is not involved in trying to promote the kingdom of God, but in maintaining and improving the comforts and conveniences and prestige of our local temples, kitchens and gymnasias," Barkway said.

He charged churches were

like rival banks or oil companies, grabbing choice corner sites and then trying to build "flossier plants" than their competitors.

Magazine editor Arnold Edinborough, an Anglican, said ministers and priests should be given more training in psychiatry, psychology and politics, and that efforts should be made to attract people into the ministry at a more mature age.

Freelance writer June Callwood titled her chapter, "The In-Group and the Rest." Her view of the local congregation: "It presents a curious sight, like a busy and slightly boring luxury cruise ship, whose passengers are absorbed by status and self-interest while the ocean around them is thick with numb humanity hopelessly clinging to wreckage."

Miss Callwood charged church membership is a sterile packing order, "with a de-humanizing pride in bigness, a preoccupation with pettiness and a viewpoint no taller than the steeple—but not including the cross."

Reporter Joan Hollobon charged the church with concealing its message in incomprehensible "lingo" and "jargon."

Agnostic and columnist Eric Nicol of Vancouver, B.C., said many churchmen find it irritating that people ask "Dear Abby"—an advice to the love-lorn columnist—before they ask their minister.

Praising the United Church for some daring policies and pronouncements, Nicol had this

to say of faith: "It would be a happy circumstance to my mind, if a man could become premier of the Soviets though he attended church, and president of the U.S. though he didn't."

The last four chapters were written by two ministers and a

layman who made up the editorial committee responsible for developing the book.

"... surely churchmen cannot try simply to ignore what has been said," the committee wrote. "Too many of the critical shots are on target."

Revised Edition of Customary Goes to California Clergy

By E. John Mohr
Editorial Assistant

★ Choral communion settings, eucharistic vestments, and combined Morning Prayer and Holy Communion at the principal service on first and third Sundays will be required in all mission churches in the diocese of California, beginning May 9 under directives of a new customary issued by Bishop Pike. Additionally the administration of "the peace" will be a required part of the services.

In a memorandum to the clergy of the diocese Bishop Pike has said that an objective of the customary, as of the one that preceded it, is to increase uniformity in ceremonial, with extensive congregational participation, and the restoration of the Eucharist, with communion of the people, as the principal Sunday service. He said that he plans eventually to institute this for all Sundays, after experience has been gained from the present practice.

Bishop Pike said that while the restoration of the Eucharist is desirable it should not be done to the exclusion of Morning Prayer, this service having merit itself as a means of congregational praise, and its elimination would meet with resistance. Recognizing the time problem created when both Morning Prayer and Holy Communion are used he makes numerous time-saving suggestions in the customary. These

include the use of short Old Testament lessons and psalms, sermons of some 12 minutes, making ablutions during the Gloria in excelsis, the elimination where possible of processional, recessional, and sermon hymns, and the use of the Venite for processional music where this is necessary.

The customary is intended to serve a number of different functions. It describes the practices and ceremonial in actual use in the San Francisco Cathedral; to the extent applicable it is the use to be required in all the mission churches, though much in the customary is optional; its use is commended, but in no way required, in parish churches, though it is followed there in any case when the bishops conduct a service in them or when they are used for diocesan occasions.

The requirement that the customary be used in mission churches is based, Bishop Pike explained, not on episcopal authority but on the canonical right of a rector of a parish to order the worship in the church. The bishop of the diocese, as the rector of each mission, exercises his authority through the appointed vicar.

Although rectors of parishes are asked to give serious consideration to the views and practices set forth in the customary Bishop Pike said that its use was in no case to be regarded as a "loyalty test". Al-

though greater uniformity is an objective the customary allows for considerable variations, the bishop holds.

Like the earlier customary of the diocese the new one reflects the practices advocated in the liturgical movement. With some additions and minor changes it is the use instituted at New York cathedral when Bishop Pike was the dean, and still followed there. The peace, a mutual greeting extended from the officiant on down through the congregation, has been used at Coventry cathedral and individual churches in this country.

The parts of the communion service to be sung in all cases are Kyrie eleison, Salutation, Collect, Creed, Sursum corda, Sanctus, Lord's Prayer, Agnus Dei, and Gloria in excelsis, the hymnal settings for these being used. In cases of priests who cannot be trained to sing exemptions will be given for Salutation, Collect and Sursum corda.

Criticism has been directed against the customary by old-line evangelicals. This is based on objection to a uniform use, disapproval of what is considered elaborate ceremonial, preference for Morning Prayer as the principal service on most Sundays, and distaste for the imposition by a bishop, on any grounds, of his preferences. (see Dr. Minifie's article on page eight).

In his memorandum Bishop Pike acknowledges assistance in the development of the California use specifically from Suffragan Bishop Millard; the Rev. Darby Betts, rector of St. Paul's parish, Oakland, Calif., and an assistant of Bishop Pike's when the latter was chaplain of Columbia University; the Rev. Cyril Richardson, of Union Theological Seminary, New York; the Rev. Massey Shepherd, of the Church Divinity School of the Pacific; the Rev.

Canon David Forbes and the dean and other clergy of San Francisco cathedral; and the clergy and chapters of New York and Coventry cathedrals.

PRESIDING BISHOP ASKS FOR ACTION

★ Presiding Bishop John E. Hines has written all Senators to urge swift ratification of four conventions on human rights, one of which has been before the senate for 17 years.

At General Convention last October, the Church endorsed a resolution asking U.S. support for UN treaties on genocide, slavery, forced labor and political rights of women.

In 1948, President Truman submitted to the Senate the genocide convention which outlaws the deliberate murder of national, racial or religious groups. It has been ratified by 67 nations, but the United States has taken no action on it.

The Church's resolution said that U.S. failure to ratify these conventions "has put our nation in a position of acute embarrassment through frequent mention of this fact in the U.N. by countries hostile to or critical of the United States."

It was pointed out that the principles embodied by the treaties "express sentiments deeply imbedded in our American traditions" and were therefore no threat to the country.

President Kennedy submitted three of the treaties to the Senate in 1963. One is the convention on slavery, adopted by the UN in 1956 and ratified by 60 countries to date. It bars slavery and conditions of virtual slavery, such as debt bondage, serfdom, and the sale of daughters into marriage without their consent.

A 1957 UN action prohibits forced labor as punishment for persons whose views differ from the established political or eco-

nomic system. Forced labor for strike-breaking or as a means of racial or religious discrimination is also banned. This treaty has been approved by 68 nations.

Anglican Bishops Urge Action To End Vietnam Crisis

★ Eleven Anglican Church leaders called on the Australian prime minister, Sir Robert Menzies, to take positive steps toward "an honorable and peaceful settlement" of the fighting in Vietnam.

In individual letters, Archbishop George Appleton of Perth, and ten other bishops in various Australian states, said they were "deeply concerned that the Australian government should be seen taking positive steps with others toward an honorable and peaceful settlement of the fighting in Vietnam."

One of the signers was Dr. John Stoward Moyes, former bishop of Armidale, who explained that the prelates had decided to act immediately in their individual capacities instead of waiting until the Anglican general synod next year.

"Things are happening fast and we thought our views might possibly help the prime minister," he said. "It is a very difficult time and we thought it might be wise to say what we think. Whether the people will approve or not, we don't know."

In their letters, the bishops stressed that "we are not concerned here to canvas the merits of the respective attitudes of the North or South Vietnamese governments or of the governments of the United States and China."

"We have in mind, however, the attitude of her majesty's government in the United Kingdom at the time of the Geneva

Guarantees for women of the right to vote and to hold office on equal terms with men were put forth in a treaty passed in 1953, and ratified by 43 nations.

agreements in 1954 and since. We also realize that liberal opinion in the United States, as reflected by the New York Times and by sober commentators like Mr. Walter Lippmann, by no means agree with their government's policy."

The bishops said that "although the United States was not a signatory of the 1954 Geneva agreement, in a statement made on July 21 of that year it undertook to refrain from the threat of the use of force in the matter of Vietnam."

It now seemed to them, they added, that "our government, because we owe so much to our ally, the United States of America, is morally bound to help that country, in the friendliest and most loyal spirit, to avoid a policy that can lead to an extension of hostilities."

"We hope that our nation, living as we do in the Asian world, would join with the Pope, U Thant, and the distinguished leaders of other western nations in bringing to a close a war that is costing so many lives and reducing the economy of Vietnam to chaos."

Bishop Moyes said he had sent a copy of the prelates' letter to every Anglican bishop in the country asking them to sign it, and so far only two or three had said they could not do so.

Signers of the letters included, besides Archbishop Appleton and former Bishop Moyes, Dr. Joseph John Booth, former Archbishop of Melbourne, six

bishops and two former bishops. The bishops and their dioceses were: Cecil E. Barron Muschamp (Kalgoorlie); David A. Garnsley (Gippsland); William A. Hardie (Ballarat); Theodore B. McCall (Wangaratta);

Robert G. Arthur (Grafton) and Seering J. Matthews (Carpentaria). The former bishops and the dioceses they headed were D. J. Baker (Bendigo) and Geoffrey F. Cranswick (Tasmania).

better rules for reporting crimes . . . A sense of responsibility all around will do a great deal to help."

Floyd Anderson, director of the National Catholic welfare conference news service, said there was no doubt that some of the press was cruel and tactless. "Self-discipline would seem to me to be the best way to handle situations of this sort."

Lillian R. Block, managing editor of Religious News Service, said "I most certainly feel there is a need for professional discipline." She added that "such self-discipline might go a long way in obviating legislation which could result in a real interference with freedom of the press." Miss Block added she believed there was already too much pooling of news coverage by the press.

Father John B. Sherrin, editor of the Catholic World, accused the media of being "rough in its handling of tragic events" but said he would be reluctant to have the state impose censorship or press bans "until the press itself has been given a chance at self-reform."

The Long Island Catholic noted that Carl W. Painter, president of the legal aid society, complained of news media "exploitation to the hilt" of some crimes and criminals which "occasionally results in some interference with proper handling of processes of justice." He proposed self-imposed restraints by the press, warned against legislation as a remedy.

Generally, the survey showed that most editors frowned on a proposal that the press draw up a code of ethics to police the activities of reporters.

Those who saw value in "pooling" major news stories, it said, cautioned that such pooling of news would have to be supervised on a strict basis to avoid favoritism and other shortcomings.

Newspaper Executives Give Views On Proposals to Curb Media

★ Should there be some controls over the nation's newspapers, radio, television, magazines? Is there need for a code of ethical practices for newsmen? Would it be more conducive to public order to "pool" newspaper facilities on certain stories, rather than risk confusion through competitions?

These questions, stirred by the murder of Lee H. Oswald by Jack Ruby in a police headquarters hallway jammed by reporters and tv cameras, were given added impetus by the recent Warren commission report on the assassination of President Kennedy. In some areas, calls have been made to restrict news coverage of certain events.

To determine communication leaders' opinions, The Long Island Catholic, newsweekly of the diocese of Rockville Centre, polled many top newsmen, radio and tv news experts.

Particularly noteworthy was the attention given by editors of the matter of "cruelty" in news media handling of persons caught up in a tragedy.

The newspaper found the experts in solid agreement on only one question: all opposed any sort of controls over the press in covering a story vital to the public's right to know.

Here are a few comments:

Turner Catledge, executive editor of The New York Times, said he did not feel that "in general" the news media "had been cruel and tactless in their

handling of those caught up in tragic events."

He said members of the press are "constantly being reminded of their responsibilities" and expressed agreement with suggestions that professional self-discipline be used by the news media, particularly in handling criminal proceedings. "I am opposed to any laws that would restrain freedom of the press because I fear they would endanger all of our liberties."

Felix R. McKnight, editor of the Dallas Times-Herald and former president of the American society of newspaper editors, said: "We have a great responsibility in preserving the privileges granted by the first amendment and must perform flawlessly to earn the privileges."

"I feel," he said, "that the press and the bar must meet on common ground without surrendering constitutional guarantees of the first and sixth amendments. I do not favor a code for American newspapers, but I do urge responsible editing that would eliminate the ills of pre-trial coverage."

Erwin D. Canham, editor-in-chief of the Christian Science Monitor, said media should exercise self-restraint to avoid what he termed the sometimes cruel handling of people caught up in dire situations.

He said pooling sometimes could be very helpful and noted that "the press and the bar are deeply involved in working out

EDITORIAL

Selma: Desperation The Only Resource

PRESIDENT JOHNSON'S appeal to the Congress for the enforcement of civil rights for Negroes in voting was undergirded by the developments in Selma. Moreover, they will give force to the demand for a response. Because of this the attacks on marchers, the victimization of citizens, the killing of the Rev. James Reeb, accompanied by anguish and suffering though they were, have not been in vain. The demand of the Negro for justice, as the president so wisely recognized, is nothing less than the demand that American society meet its commitments to principles not with self-righteous slogans but with acts and deeds.

The events in Selma have made it clear again that a change in the status of Negroes in such places will not come about through local concessions. In this they revealed nothing new. The whites in Alabama can hardly be expected to give up freely and voluntarily what to them is the equivalent of colonialism. Empires do not preside over their own liquidation. It is forced upon them.

The force must come from the federal government, at last exercising the constitutional power it has so long held. This it will now do, and it will do it not only because of the events at Selma, not only because of the confrontation with principles ignored, not only because of concern for the rights of Negroes in the south, but because politicians have learned to count closely those large blocs of Negro voters in the north. They make a lot of difference.

The right to vote involves much more than the right of people "to choose their leaders", as Mr. Johnson has put it, though this may be the form and process. It provides a base of power — and, in the absence of economic strength, the only available one — which will gain for Negroes the attention and services of politicians who rely on public office to hold power.

The events in Selma deserve attention not only

because of the immediate consequences to which they have led but also because they make clear again that violence is not the result of mere theory. It is an overt manifestation of an already existing conflict of interests. It is this which exposes the superficiality of those who, like Governor Wallace, suppose that if only the marches and protestations can be suppressed the unpleasant conflicts will go away.

At least since the first world war dominant American propaganda has used the fear of violence as an effective political weapon to the point of making it a popular obsession. It has consisted of the passing off of the naive assumption that there may arise a band of revolutionaries dedicated to violence and mayhem in the pursuit of political ends who would seize power with guns blazing and bombs bursting.

In actuality, where does one find the violence?

Dr. King and other civil rights leaders, well aware of the obsession about violence and the tactical use which may be made of it, have studiously, conscientiously, and scrupulously held the movement from any show of violence. Nevertheless, violence — in the form of coercion, physical brutality, and murder — has come forth, and under a pretense of legality, as might be expected. It is evident that when given elements in a society are confronted with a loss of power, property, or privilege by legal means then they become quite capable of resorting to violence to keep them, and to suppress any threats against them. And this says nothing of violence in its covert but equally effective forms — the tyranny of fear, the intimidating power of danger, the paralyzing force of threats to life and limb; these, though silent, are nonetheless pervasive and persuasive.

The American tragedy in Selma has been a costly lesson in history. The lesson will be lost if it is thought that it took place because of Sheriff Clark of Dallas County or Governor Wallace. It shows rather that the whites of Alabama take seriously the threat to the dilution of their power; it shows that they take the power of the vote and what it can effect seriously; it shows why there is violent retaliation — not only

in north and south, but beyond, even across the oceans — when the old order crumbles and desperation is the only resource.

The lesson of Selma is that resort to violent reaction fails when it has no objective in justice. It shows that suffering and death can be the

price which will purchase the weapons of victory — the aroused spiritual and moral resources of the people. When these can be converted into political weapons justice for the people can make one step forward. All concerned will now find this an ample target for their energies.

CALIFORNIA CUSTOMARY REVISED

By Benjamin Minifie

Rector of Grace Church, New York

AN EXAMINATION OF THE DOCUMENT AND

A FEW REASONS FOR NOT APPROVING

THE BISHOP of California has just issued the latest edition of his diocesan customary. It lays down the law, or should I say, the ceremonial to be adhered to in all mission churches of the diocese and hopefully to be adopted in the parishes.

After reading it, my reaction was — and remains, — “Thank God, I’m not a presbyter in the diocese of California!” Possibly Bishop Pike, whom incidentally I admire and usually agree with, will say amen to that. But I would feel exceedingly uncomfortable and under duress were I on the receiving end of such a document of thou shalt and thou shalt not. Indeed, I seriously wonder if I would want to minister in a church where I must strictly conform to and obey such a customary with its insistence on singing everything in the Prayer Book, wearing strange robes, and rushing through an intolerably crowded service every Lord’s day. I might well consider becoming a Quaker in reaction to such a dictate.

The customary starts out with a very promising statement of purpose. Its objectives are “greater dignity and reverence, greater participation of the laity, greater audio-visual aids to Christian teaching, and — in this mobile age — provision of a measure of familiarity in usage.”

From that beginning we move quickly to the familiar arguments for “the restoration of the centrality of the Eucharist”, by which the customary means, of course, an end to Sunday Morn-

ing Prayer and sermon as thousands upon thousands of churchmen have experienced it for generations.

The new way would be the ancient way of Morning Prayer, Holy Communion and sermon, all of them together. But the bishop admits that our Prayer Book communion rite is “just plain too long, and is repetitious and redundant particularly on the sin/repentance side.” He also realizes that “our restless generation (is not) content to stay put for much longer than an hour in toto.” What to do about it?

The Proposals

HIS SOLUTION is a “rigorously disciplined use of the service of Morning Prayer and Holy Communion (involving) the calculated tightening up of unnecessary expenditure of time.” Start punctually. Cut the processional hymn short, or use the Venite instead. Choose a psalm of modest length, an Old Testament lesson with the same thought in mind, omit the sermon hymn. Keep the sermon within 12 minutes. Don’t take up the congregation’s time with ablutions. (Good!) Use but one stanza of the hymn if one is sung in place of the Gloria.

The Ante-Communion is to be read in the choir, the Epistle by a layman not in vestments. There must always be a Gradual, and the Gospel is to be read from the pulpit, lectern, or down among the people. There shall be a sermon or

homily at all celebrations. Elaborate directions are given for processions of clergymen and lay people bringing forward the Communion vessels, the bread and wine, the alms, and a book of thanksgivings and intercessions. The Peace (hand-shaking all around?!) is extended. Very specific orders are written out for standing through portions of the service where clergy and people have hitherto always knelt, and even manual acts — some optional — are spelled out.

Eucharistic vestments are to be worn in all mission churches, and while the use of surplice and stole in a "few remaining parishes" is recognized, one has the feeling they are regarded as distinctly passe and inappropriate. The services are to be sung — not just the Kyrie, the Sanctus, the Agnus Dei — but also as of this spring the Sursum Corda, the Creed, the Lord's Prayer, and the Post-communion collect — when there is one. If a cleric cannot sing, the bishop will provide him with instruction, or, in some cases, grant him a dispensation! Morning and Evening Prayer must also be intoned, "the entire service" . . . And so the customary goes on for 14 single-space typewritten pages, and here we have but outlined its bill of details and particulars with which the bishop of California supplements the Book of Common Prayer.

Why do I object to it? Let me begin by confessing there are features of it I agree with wholeheartedly. For example, I am for starting church services on time, for good worship in contrast to some of the sloppy and distracting and even alien things that go on in some of our churches where the clergyman is insensitive or an aper of the Rome that was. I am for more imagination in the church and experimenting in new ways, etc.

One Objection

MY FIRST OBJECTION to the customary is that it smacks of tyranny. Perhaps, even probably, there has been too much latitude and diversity in the Episcopal Church with the result that lay people moving from place to place are confused by it all, and many cannot make the adjustment often required. Yes, I think we could use more discipline and control, but it seems to me the California document goes to the other extreme of imposing the Shepherd-West-Pike rite and ceremony, if not absolutely and with every t crossed, then very close to it. Our tradition is a more open one than this allows.

And where do the laity come in? Do they have any voice at all in the matter of what kind of church service they are to submit to, or must it be that all hands acquiesce in Morning Prayer and Holy Communion according to a set ceremonial?

Why Sing?

I OBJECT TOO, to the insistence on singing so much of the service. In the first place very few of the clergy have voices which are up to it, and if there is anything more atrocious than having to listen in church to someone who can't, trying to sing versicles or the Sursum Corda or collects, I don't know what it is. It is certainly not edifying. Why the requirement of it? Is it more pleasing to God? I myself find it artificial to sing the Lord's Prayer, the Creed, etc., and I have an idea the man down in the pew feels left out and can only watch from afar or make faint noises.

Even more serious is the hurried, crowded kind of service which must be the result of trying to squeeze shortened Morning Prayer, Holy Communion with say 100-200 communicants per clergyman, and sermon into an hour and fifteen minutes. The customary seems to be saying, "Keep it moving. No waste motions. Get on with it." Hymn-singing, a distinctly Protestant means of grace, is reduced to a minimum. Sermons must be brief, and again the evangelical view of the preached word as sacramental is slighted while processions of people moving to and from the altar are increased.

Frankly, I'm not convinced the latter are so meaningful. I would find them rather delaying and distracting to the majority of worshippers. A service of a too full, over-crowded sort, whipped through, with scarcely a moment to recollect, having three lessons, a sermon, the tiresome Communion rite, many communions, much coming and going around the altar, etc., is not my idea of good worship. Deliver me from haste and hurry in a church service. Let there be time for silent moments, for contemplation and digestion, too. Let there be peace, not pressure . . . And, as a friend of mine has pointed out, the Pike use would never allow time for a baptism at one of the main Sunday services, — or the commissioning of canvassers or teachers or the bestowal of a God and country scout award, etc. It is too inflexible!

Why Not Both?

FINALLY, I question the customary for its doctrinaire forcing of the Holy Communion on every congregation at every service. Historically, of course, there is a very strong case to be made for this, but, as the bishop himself admits, even in the Middle Ages people were not in the habit of frequent Communion, and did not become so after the Reformation. Indeed Morning Prayer, Ante-Communion and sermon and subsequently Morning Prayer and sermon alone came to be the norm because this was the service the people attended and preferred.

Maybe I'm dated, but I like the rhythm of the old, familiar order of first Sundays and great festal days for the Holy Communion with Morning Prayer on other Sunday, and I firmly believe the majority of the laity do, too. Is not this an expression of the catholic-evangelical character of our church, for Morning Prayer is the evangelical service, centering as it does in reading and preaching of the word of God and in hymn-singing. And the Holy Communion, in the fullness of its meaning as Lord's Supper, Eucharist, Sacrifice — not in the Roman sense! — and real presence — undefined in Anglicanism — is the catholic service. Why not have both? — but

not together every Sunday by mutilating Morning Prayer and trying to say and do too much in a single hour.

I sometimes feel that some of its critics have never been exposed to a good service of Sunday Morning Prayer and sermon. One where the lessons were carefully chosen and read in a meaningful way, where the intercessory and closing prayers were selected with relevance to world and local conditions, and where choir and congregation joined heartily in the singing of the praises of God. Preaching, too, is, of course, important to its effectiveness, preaching not of too great length, but on the other hand not to be held down to ten or twelve minutes every Sunday.

Maybe someday we can have what Bishop Pike is seeking. But my own feeling is it must wait on a new Communion rite. Let there be better Sunday propers — the present ones are often poor choices. Let there be a few specific and varied intercessions instead of the prayer for Christ's Church. And let the people receive the Holy Communion immediately after the words of institution as in the 1662 Prayer Book, possibly with the addition of a brief invocation. Such revisions would certainly revive and focus the service, something sorely needed.

ANGLICAN MYSTICS OF THE 14TH CENTURY

By William S. Hill

Rector of St. Paul's, Lansing, Michigan

MARGERY KEMPE

1373 - 1443?

MARGERY KEMPE was illiterate, but a young priest read to her from the Bible and from the writings of the Fathers of the Church. Margery Kempe was accused of heresy, but the Archbishop of Canterbury himself examined her and then provided her with a letter affirming her orthodoxy. Margery Kempe had no position in the Church other than that of a devout laywoman, yet monk and friar, anchoress and anchorite, parish priest and prelate gave freely of their time, services, and — when they had it — money

to speed her along on her spiritual pilgrimage. Whatever else the life of Margery Kempe reveals to us, it provides a window through which, as one astute critic has remarked, "we can observe how well the Church fulfilled its pastoral obligations to the humblest and simplest of its flock, when they had ears to hear her teaching."

Her Exterior Chronicle

FOR NEARLY five hundred years little was known of Margery Kempe other than that she was a native of Lynn, in Norfolk, England, and

that she had written a volume setting forth her spiritual insights and experiences. Then, in 1934, a manuscript copy of *The Book of Margery Kempe* was discovered, and this has made it possible to construct a three-dimensional portrait of Margery, the bare facts of whose life may be summarized as follows:

Margery, the daughter of John of Burnham, a leading burgess and one time mayor of the seaport town of Lynn, was born in 1373, and at the age of twenty married John Kempe, who had himself recently been made a burgess. At the time of her wedding, Margery appears to have been a person of wealth, and in the early years of her marriage she made two attempts to develop a career as a business woman — one in the operation of a brewery, and the other in the management of a grinding mill — neither of which was successful. She became the mother of fourteen children.

Feeling increasingly drawn to give herself completely to the life of prayer, and believing her duties as a housewife “hindered her full much from her contemplation,” she persuaded her husband to join her in taking a solemn vow of chastity before the Bishop of Lincoln. From thenceforth they lived apart in order to cause no one to suspect they might be breaking their vow. John Kempe, it appears, was a kindly, patient, and long-suffering man, who was completely loyal to Margery. He gave her his unqualified support despite her various personal eccentricities and her long absences from Lynn, and he stood behind her regardless of the opposition and hostility which she evoked.

Margery Kempe was given to what one biographer calls “exercising a fanatical, emotional evangelism.” As she herself said, “I preach not, sir; I come into no pulpit. I use but communication and good words, and that will I do while I live.” In any location where she found herself — in the market-place, at a meal, in a home — she would talk to any who cared to listen, as well as to those who wished her to keep silent, about the religious life and the scriptures. On the journey to Constance, for example, her fellow travellers complained, protesting that “she should not talk so much of holiness.”

While she was herself illiterate, Margery was well acquainted with the Bible and with the writings of such masters of the spiritual life as Rolle, Hilton, St. Bridget, and St. Bonaventure. She acquired this knowledge from listening to sermons and from spending long hours with a

priest who was willing to read aloud to her. It was unusual for a lay-person to have such an intimate knowledge of religious literature, and for a considerable period she was subject to harassment, arrest, and imprisonment as a suspected Lollard. It was only when the Archbishop of Canterbury examined her on the articles of the Christian faith and then provided her with a letter attesting to her orthodoxy and admitting her to the sacraments of the Church that she became cleared of the suspicion of heresy.

Tears a Gift of God

A PERSON can be strictly orthodox but nevertheless extremely annoying, and such appears to have been the case with Margery. Apart from the opposition evoked by her continuous talk about religious matters, Margery aroused antagonism by her profuse weeping and loud sobbing during religious services. On Good Fridays she would weep and sob for six hours; so copiously did she weep during the sermons of one eloquent friar that he asked she not be permitted in church when he was scheduled to preach; and her sobbings during the mass were so disturbing to the other worshipers that the clergy would arrange to communicate her privately.

Margery herself considered her tears as a gift from God — a collect in the Roman missal asks that as God drew from the rock a fountain of living water, so may he draw tears of compunction from the hardness of our human hearts; and Margery's conclusion was “therefore might she not withstand weeping and sobbing, but she must needs weep, cry, and sob, when she beheld her Saviour suffer such great pain for her love” — but, as she herself relates, “many said there was never a saint in heaven who cried as she did, wherefore they concluded she had a devil within her, which caused that crying.”

Margery Kempe lived in the day when religious pilgrimages were popular — Chaucer wrote his *Canterbury Tales* during her life time — and after some twenty-one years of marriage, or in about 1414, she obeyed what she believed was a divine command to make a pilgrimage to Jerusalem. Returning from Jerusalem by way of Rome, and arriving in the Eternal City at the time of celebrations associated with the canonization of St. Bridget of Sweden, she finally got back to England after an absence of four years.

Her extended pilgrimage to the Holy Land and

Italy left Margery with a fierce wanderlust, and it was not long before she set out on a journey to St. James of Compostella, in Spain. This was a prelude to numerous pilgrimages and voyages within England itself, for her journeys included visits to Leicester, York, Hull, London, and Norwich. Moreover, when she was in her sixties, Margery accompanied her widowed daughter-in-law to her native Germany and made the arduous return trip to Lynn by herself. As would be expected, Margery looked upon all these travels as providing occasions for the spread of her special form of face-to-face evangelism. Whether on land or sea, whether in sickness or in health, she continuously impressed people as being what one writer has called "a difficult and morbid religious enthusiast."

To some, however, she appeared as a saint and as one singled out by God to be the recipient of this special favor. Among these were the spiritual guides who prevailed upon her to put her experiences, both spiritual and otherwise, between the covers of a book. This she did by dictating her memoirs — first crudely recorded by a priest not too fluent in English in 1432, and then re-written by another priest (possibly her own son) in 1436. How long she lived following the completion of her book is not known; assuming she reached the age of seventy, she died sometime after 1443.

Her Inward Pilgrimage

THE BOOK OF MARGERY KEMPE is more than a series of memoirs concerning the people and places Margery encountered in the course of her long and active life; it is also a mirror of her own mind and soul, and each provides an astonishingly comprehensive revelation of her inner self.

There can be no doubt that Margery had psychic powers; she possessed the gift of clairvoyance. When called upon to minister to the sick, she knew which people were going to die and which were going to get well; without being told, she knew a monk's secret sin and an Archbishop's hidden weakness; with uncanny accuracy she could predict the approach of calm or of storm at sea; as the priest who took down her dictation put it, "she knew and understood many secret and privy things which should befall afterward."

Along with her gift of clairvoyance, Margery

had a strong sense of providence; accordingly she was extremely sensitive and obedient to the promptings of divine guidance. She made her pilgrimage to Jerusalem, for example, in response to what she believed was an express command from our Lord. In the words of her own book, "when she was bidden in her soul to go, she would in no way withstand it, but would go forth, whatever befell; and when she was bidden to stay at home, she would not, for anything go out."

The story of Margery's internal, spiritual pilgrimage is succinctly summarized by the priest to whom she dictated her memoirs when he says, "this creature, who for many years had gone astray, and ever been unstable, was perfectly drawn and stirred to enter the way of high perfection." Martin Thornton characterized her life as "truly progressive"; he affirms that she exemplifies the "progress in goodness", or progress toward perfection, which Bernard and Hugo of St. Victor considered characteristic of the truly Christian life.

To speak of Margery's entrance into "the way of high perfection" in human terms, one may say that her "progress in goodness" took the form of bringing an increasing stability and harmony to her violent ambivalences. Margery had indeed "ever been unstable," and her furious inner struggles consisted in the attempt to reconcile sharply discordant elements in her own personality. Of these, four deserve special mention.

Belief in Forgiveness

MARGERY was torn between an acute sense of guilt, on the one hand, and, on the other, a profound assurance that she had been granted forgiveness and absolution by Christ himself. One might call Margery obsessive in her desire to be "shriven": in any place she found herself, she could not rest until she had located a priest who would act as her confessor; in Jerusalem and Rome she made it a special point to visit the sacred places where she would be granted plenary remission; and as a very old woman she was still making pilgrimages "to purchase her pardon through the mercy of our Lord".

And yet, while she was still bearing children and long before she set out as a pilgrim evangelist, she had a vision in which Christ said to her, "I am coming to thee, Jesus Christ who died on the cross, suffering bitter pains and passions for thee, I, the same God, forgive thee thy sins

to the uttermost point, and thou shalt never come to Hell or Purgatory, but when thou shalt pass out of this world, within a twinkling of an eye, thou shalt have the bliss of Heaven". This promise was repeated on numerous occasions through the years; indeed, when in Jerusalem she envisaged Christ saying to her, "thy sins were forgiven thee ere thou came here."

Internal Conflict

MARGERY was torn between her feelings of deep loyalty to the Church and her sense of being commissioned by Christ himself to fulfil a special individual role. There can be no doubt of her complete loyalty to the ecclesiastical institution: on one occasion she envisaged Christ saying to her, "I am well pleased with thee, daughter, for thou standest under obedience to Holy Church".

Not only was she scrupulous in observing festivals and fasts, in regularly being "shriven and houselled" (that is, in receiving absolution and holy communion), and in seeking to learn the teachings of scripture and of the Church Fathers, but she never took a step or made a move without consulting an ordained spiritual guide, whom she referred to as a "ghostly father." And yet, she would disregard her ghostly father's advice when she was convinced that Christ wished her to follow a different course; she did not hesitate boldly to criticise bishops and archbishops to their faces; and she was convinced that to her Christ had said, "If thou saidst every day a thousand Pater-Nosters, thou wouldst not please me so well as thou dost when thou art in silence and sufferest Me to speak in thy soul."

Conflicting Demands

MARGERY WAS TORN between the demands of her warm passionate nature and her desire to live in complete chastity as a bride of Christ. She was no stranger to what she called "the lust of the body." Once she and her husband had taken a vow of continence she tried—unsuccessfully—to entice a man into an adulterous relationship; there were times in middle age when she had vivid dreams and visions of a highly erotic nature; and as an old woman facing the chores and inconveniences of caring for her invalid husband she consoled herself by recalling the physical pleasures he had given her in her youth.

And yet, she wept bitterly, when, in a prayerful colloquy with Christ, she said, "Ah, Lord,

maidens dance merrily now in Heaven. Shall I not do so? For, because I am a no maiden, lack of maidenhood is to me a great sorrow." She found only temporary solace in her own vision of Christ seeking to reassure her by saying, "Forasmuch as thou art a maiden in thy soul . . . so shalt thou dance in Heaven with other holy maidens and virgins;" and even as an old woman she lived in constant terror of being "ravished and defiled," as she put it.

Moreover, she felt directed by Christ to dress herself in white garments as a symbol of her dedication to a life of chastity, even though this attire aroused the scorn and abuse of those who knew her to have been a wife and mother.

Two Compulsions

MARGERY was torn between an insistent compulsion to do and say what she believed was the proper response to a divinely-imposed obligation and the desire to win the respect and affections of her neighbors and associates. Her bold criticism of people in high places and her propensity to speak "always of the love and goodness of our Lord, as much at table as at other places" usually aroused antagonism; moreover, her predilection for weeping and sobbing on any occasion that was emotionally moving in the slightest, evoked all manner of hostility; but she believed her behavior to have its roots in powers implanted by God. Christ, she believed, had said to her, "I give thee great cries and roarings, to make the people afraid with the grace that I put into thee."

And yet, she had moments of grave doubt; there were times when she was given to dreading or supposing that it was "the wile of her ghostly enemy, informing or teaching her otherwise than was to her ghostly health."

Margery, it appears, never completely resolved any of these ambivalences; but as time went on, and as she grew in grace as well as in age, she became increasingly capable of living with them. In the words of her own book, "she was made mighty and strong in the love of our Lord, and greatly stabilized in her faith and increased in meekness and charity with other good virtues."

Her Lasting Contribution

THE PERMANENT contribution which Margery Kempe makes to the great stream of Anglican spirituality consists primarily in the example of her own life. It is always heartening to see a

person who combines a passionate lust for living with an equally passionate hunger for righteousness and for union with Christ; and it is inspiring to observe a lay person who has become neither a recluse nor the member of a religious order, but has remained in the world, with all its distractions and temptations, and who nevertheless has "increased in grace, and in devotion of holy meditation, (and) of high contemplation." Thornton rightly observes that "Margery's courageous humility in the face of professional rivals, heresy-hunting prelates and even angry mobs, is an example to all. Her active works of mercy towards slanderers and detractors, her joy in adversity and her wit in danger, are examples in Christian living which are hard to surpass."

Not to be overlooked however, is the fact that Margery brought what she named "homely dalliance," but what in our day is more properly called "recollection" to a high art. To us, "homely" means ugly, and "dalliance" implies amorous toying; to Margery, "homely" meant intimate, and "dalliance" signified pious and religious conversation.

In her book she records many intimate and pious conversations with Christ; she spoke with him as with a close and understanding friend. At the same time, she never presumed upon their relationship; while Christ referred to her as his "dearworthy darling," in her own eyes she always remained "this creature." Thanks to her practice of recollection, "by the process of time, her mind and her thought was so joined to God that she never forgot Him, but continually had mind of Him and beheld Him in all creatures."

Margery Kempe, in short, provides a living example of what is known as the recollected life.

Epilogue

THE BOOK OF MARGERY KEMPE is the first English autobiography; and beyond a few pages culled from its spiritual passages, published in 1501, it disappeared until a manuscript copy was found and identified by Miss Emily Hope Allen in 1934. A modernized version of the manuscript was published in 1936 by its owner, Col. W. Butler-Bowden; and in his introduction to the volume, Professor R. W. Chambers proved himself a prophet when he remarked that "poor Margery may again become as much a bone of contention as she was five hundred years ago."

Idiom, Idiosyncrasy, Idiot

By Corwin C. Roach

Director, School of Religion, Fargo, N. D.

THERE ARE three words derived from the same Greek root which follow one after the other in the dictionary. They form a disquieting descent from neutral to bad to worse, idiom, idiosyncrasy, idiot. They are children of a common ancestor, the Greek *idios*, which means "pertaining to one's self, one's own".

Idiom is the neutral term and has much the flavor of the original Greek. It refers to the particular way of speaking characteristic of a nation or perhaps some section within the nation. Accordingly when we learn a foreign language or even attempt to speak to some separate group in our country, we try to speak idiomatically, in terms they can understand. That is what happened at Pentecost when the pilgrim throng heard the apostles speaking each man in his own language.

With the term idiosyncrasy we are on debatable ground. Here we begin to enter on the eccentric and the queer. This is not a complete loss and we need to sound a loud warning. There is a place for the individual and his right to be different. In this day of standardization and regimentation, the personal and the unique are in danger of being flattened out beneath the steam roller of a machine society. We need some nonconformists in the Episcopal Church protesting against the reduction to a drab uniformity which is going on all about us. There must be a balance between the individual and the group. We need to be persons in our own right and allow the other man the same privilege.

But here is the rub. Absolute freedom is a chimera. It does not exist. There must be reciprocal limits accepted by all men. Otherwise freedom perishes. Does the freedom for a minority not to acknowledge the presence of a Supreme Being in the educative process mean that the majority loses its reverse freedom? I see by the papers that there is a movement on foot in certain academic quarters to fight for the right to use obscene language. Are the rest of us equally free to avoid it or must it be forced upon our ears?

When do we cease being idiosyncratic and become idiotic? Our third term began quite re-

Talking It Over

By William B. Spofford Sr.

spectably. The idiot in Greek was the private citizen, the man who was concerned with his own affairs and did not meddle in those of his neighbor nor want his neighbor to meddle in his. So far we would agree. We are all for privacy. The snooper and the busybody is never liked or wanted, whether he is prying into our soul or our pocketbook. It is an interesting suggestion of scholars that the Hebrew idea of Satan was borrowed from the Persian "eyes" and "ears" of the king who went around ferreting out the business of the monarch's subjects. It was against this oriental totalitarianism and statism that the freedom-loving Greeks revolted. This is our Protestant heritage, too. Man asks to be allowed to go his own way.

But the extreme of individualism becomes senseless and suicidal. Witness the story of Cain. He was the first civilized man. He built the first city as well as being the first farmer and the first metallurgist. But he was also the first murderer. He wanted his own selfish way even if that entailed the destruction of his brother. In this story we see the fatal slip from the idiot, the man who is concerned for himself alone, to the idiot, the man who does not have the intelligence of a two year old, as the dictionary defines it, who cannot make moral distinctions, who commits the senseless, irrational act of fratricide.

We may not carry our individualism that far although in the light of what is happening in our country, north as well as south, I wonder. The self-concerned becomes the ignorant man and in the end winds up foolish and senseless. We dare not be content with the status of a "private citizen" who turns his back on evil and injustice. God was no private citizen. He so loved the world that he gave his Son and we are members of the body of Christ and therefore members one of another.

Archbishop Ramsey warned us, "The Church that lives to itself will die by itself".

That is equally true of our society and every segment in it. We dare not make the fatal descent from idiom to idiosyncrasy to idiot.

SO YOU'RE CALLING A RECTOR

By Robert Nelson Back

Rector of St. Luke's, Darien, Connecticut

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A TELEGRAM from the Rev. Ernest (Froggie) deBordenave, rector at Middleburg, Va. says: "I love the Witness through sometimes you irritate the heck out of me. For instance you and other Christians ask the President to negotiate out of Vietnam. Newsweek put his position succinctly — for the mounting crescendo for a negotiated settlement, the President sees one crucial missing participant — the other side. Got any candidates?"

Mr. Johnson, in his press conference on March 13, reaffirmed this when asked under what conditions the U.S. would agree to a negotiated settlement in Vietnam; he replied, "There must be someone to negotiate with and there must be someone willing to negotiate."

U.S. reprisal bombings are based on the theory that "wars of revolution" are operated by remote control from Hanoi, Moscow or Peking.

Edgar Snow had an interview with Mao Tse-Tung. The mass-circulation magazine which sent Snow to Peking did not print Snow's report but the New Republic for February 27 did. The Chinese leader said that peace could be negotiated before an American withdrawal or after "or a conference might be held but U.S. troops might stay around Saigon, as in the case of South Korea."

So if it is true, as many think, that all would be well in Southeast Asia if Peking would leave their neighbors alone, then Mao Tse-Tung is one possible candidate.

As for North Vietnam, another American, Anna Louise Strong, had three talks earlier this year with President Ho Chi Minh in Hanoi. She describes him as "a genial sage, wise and witty, simple, direct and personal in approach."

Since "Uncle Ho", as he is called by the Vietnamese, calls Miss Strong "my older sister", the U.S. could do worse than contact her about persuading him to be a candidate for negotiations.

"Lose face?" Perhaps, but saving lives, including our own, is the important thing and time is running out as we are told every hour on the hour.

creased illegitimacy, abortion, and economic dependency . . .

"We who are planning community mental health programs must plan them so services will be of value to our fast-changing American society," Dr. Yolles declared.

He observed that one of the problems most difficult to solve is that of planning mental health services for the underprivileged — a group that accounts for the highest rate of admissions to state mental hospitals. "Today, the poor are unaware that help is available, so they do not receive care until their illness is severe. This situation must be changed.

"Those now planning mental health services must help effect this change.

"While a beginning has been made in collaborating with the schools, police, courts, probation officers, clergy, welfare workers and corrections personnel, there is need to go further — to reach into these deprived areas themselves and communicate with them in order to serve their needs as they see them, not as we interpret them from the viewpoint of another world."

FEWER PAID CLERGY IN THE OFFING

★ The day will come when western churches will be unable to afford great numbers of paid clergy, according to Bishop Ralph Dean of Cariboo, British Columbia, and executive officer of the Anglican Communion.

Referring to ministry problems of the "younger churches"

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in newly-developed countries, he said it was only a matter of time before they also applied to the western churches.

"We shall simply not be able to afford great numbers of paid clergy," he said, "and if this should lead us to consider the role of a priest who has another vocation, and the role of what we call a layman in terms of the church's ministry as professionally conceived, there would, in my judgment, be value in that."

Bishop Dean spoke at the founder's day festival of the Society for Promoting Christian Knowledge.

"I am of the opinion," he declared, "that, even on economic grounds, a paid ministry as the norm is bound to disappear and probably should. It is not, of course, that there will be no paid ministry. It is that the number of such should be smaller rather than greater."

Bishop Dean said that in some areas the laity was better educated than the clergy. Even if the clergyman had a thorough education, he was likely to be enticed into government service — and probably could exercise more influence there, he added, in some cases, since he must devote much effort to "scratching a living."

The Anglican leader also said, "Nothing is more important at this stage of the church's min-

istry than the training of the laity to take their proper place as witnesses to the faith.

"Overseas, European personnel, both clergy and lay people, are decreasing for a variety of reasons over which the church has little or no control. It is of the utmost importance not only that clergy should be indigenous but that indigenous laity should be adequately trained now.

"In five years' time it may be too late. Are we also prepared to learn from the younger churches' emphasis on lay training?"

News Notes

St. Martin's, Harlem, New York City, was organized more than 30 years ago, and since then has experienced rapid growth and sustained strength of membership. This has been true even though the community in which the church is located has deteriorated. One explanation of this fact is the great work done as director of religious education by Bertha E. Savory. She died March 5th. She was with the church when it was organized, and in these more than 30 years trained approximately 2500 children for confirmation. She was director of the largest

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MARRIAGE TODAY

By

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Psychoanalyst of Brooklyn, N. Y.

A Reprint as a pamphlet of his lecture at Trinity Church, New York.

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The Witness

Tunkhannock,

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Role of the Clergy Stressed In Mental Health Program

★ The clergy can be of inestimable help in shaping public attitudes toward mental illness, Dr. Stanley F. Yolles, director of the national institute of mental health, told the annual meeting of the academy of religion and mental health.

Several hundred clergymen were numbered among psychiatrists and social workers attending.

Addressing the academy as opening speaker on "The Role of Religion in the Mental Health Program," Dr. Yolles said that without using technical terms, clergymen can explain modern concepts of mental illness and treatment. "They can thus help prepare their congregations to become truly therapeutic communities, ready to understand and accept rather than fear and reject the mentally ill."

Dr. Yolles warned, however, against confusing the role of the clergyman and the psychiatrist in handling mental health problems. "When an amateur brand of psychiatry is adopted as a substitute for religion," he said, "or when clergy come to feel there is no difference between the two because both have similar goals, then the result... is neither religiously valid nor psychiatrically sound."

"Religion and psychiatry can be highly effective allies — but the effectiveness of both is diminished if either one loses its identity in the other," he said.

Discussing the function of community mental health centers, which will be established with the aid of federal construction funds, Dr. Yolles said the concept of the program encompasses the whole community. The centers are to be more than treatment facilities but also will

provide preventive services and be involved in rehabilitation and long-range care.

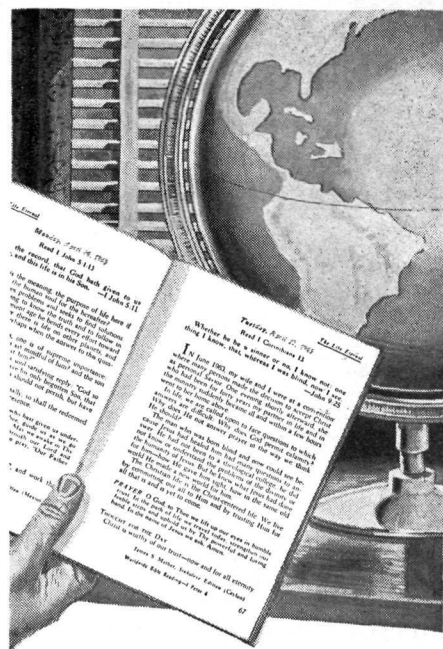
They also will provide comprehensive services tailored to the needs of individuals and available at time of need, he emphasized. A major feature of the centers program, he said, is that treatment be available to all, without regard for ability to pay, or residence requirements.

In planning mental health center programs, religious leaders are playing an important role, he said. "They are helping develop the blueprints. They also will play a vital part in making the mental health center an effective community resource. The clergy not only know a broad cross section of the population, but also know it in depth."

"From this vantage point they are in the best position, excepting perhaps for the family doctor, to make referrals. The neurotic and the psychotic are often frightened as well as confused, so it is important that the suggestion that they seek help come from a person in whom they have confidence."

Dr. Yolles also underscored the role of the community mental health center in dealing with major social problems. These problems, he said, "are pressing upon the mental health field, as well as upon the churches and synagogues, demanding attention."

"Industry is automating, displacing the unskilled and uneducated worker, and creating surplus manpower in many fields. An expanding and shifting population creates new problems for schools, less tolerance for deviancy, outbreaks of violence between races, cultures and apostrophe groups, in-



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Bible class in the community. Mrs. Savory possessed great will power and courage. During the past 5 years she has been handicapped by poor vision and lost one of her eyes after surgery. She was 78 years of age at the time of her death. Sunday, February 28th, she was at the service when a class of 81 boys and girls whom she had prepared were confirmed by Bishop Wetmore. She said: "this is one of my best classes". Mrs. Savory could not have continued her activity in the church without the help of Robert Sylvanus Anderson, a former professional prize fighter. He took her to the church and

brought her home 5 days a week and on Sundays. She lived alone since her husband's death 12 years ago, in a walk-up apartment a few blocks away from the church. During the confirmation service when 101 candidates were confirmed before a congregation of 1500, Mrs. Savory was asked by the rector of the parish, The Rev. David Johnson, to stand up that all might know her. By coincidence, the last hymn of the service was: "Stand up, stand up, for Jesus". Monday after the confirmation service, she had a heart attack and died 5 days later. Bishop Wetmore said the prayers and gave the blessing at the funeral service attended by 500 persons. She had insisted always: "I do not want to sit in a corner and wait for death to come."

Lesslie Newbigin, director of world mission and evangelism of the WCC, has been named bishop of Madras, Church of South India. He was bishop of Madurai, CSI, from 1947 until 1959 when he took his present post. He was one of the prime movers in bringing into being the merger of five churches in India.

Bishop Lichtenberger is to have a theological library named after him at Bexley Hall. Costing \$350,000, it will quadruple the size of the present library, termed "totally inadequate" by Dean Thorp. Many gifts, large and small, have already been received for a total of \$150,000.

Selma is very much in the news — church wise. There are several hundred Episcopalians there and we have heard from a large number of them. Too many to report so, aside from the editorial this week, we'll skip it until something happens following the march to Montgomery.

Religious Groups will receive \$2.8 million of 8-million in grants from the office of economic opportunity for projects to aid migrant workers. They are all outright grants not requiring matching funds. In some areas Catholics and Protestants are joining forces in the programs.

Church Councils in 22 eastern and southeastern states are supporting the U.S. secretary of labor in his stand against importing foreign workers unless growers can show that domestic workers are unavailable. Church leaders claim that training for what is called "stoop labor" and a proper wage scale will provide enough U.S. workers.

Seminary of the Southwest, Austin, is to have a new chapel. Dean Blandy says it will seat 150 and can be expanded for special events to seat 250. Campaign for \$300,000 is under way.

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- NEW BOOKS -

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GOD'S FROZEN PEOPLE; A Book
For and About Christian Laymen, by Mark Gibbs and T. Ralph Morton. Westminster.
\$1.65

This little book, written by a layman and a minister of the Church of Scotland, ought to have a wide circulation. It will be read by some of the clergy and ought to be read by all. It is to be fervently hoped that it will be read by many laymen, but unfortunately it may be too densely packed with ideas and information to be attractive to laymen who, among other human frailties, are not given to reading "religious" books.

The authors point toward a major — we hope not fatal — flaw of modern Protestantism: the minister-centered church, in which the clergyman tries to be a kind of Doc Fixit, spinning the platters of institutional church life, piping to the laity to follow him and his direction in their piety and churchly, often churchy, activity.

The development of this withdrawn-from-the-world-church is traced through recent history, and compared to former ages of church life when the laity were the church in the world, and the ministers the preachers of the word, and the priests of the sacramental life of the community at worship.

The charge against the clergy is by no means judgmental, but seems to me to be accurate. Many church organizations which once existed for people outside the church now exist for those inside the church, the congregation have become clusters of more or less passive laymen who are observers of frenzied clerics trying to fill multiple and impossible roles, from the attempt to be amateurish therapists, to amateurish advisors concerning a life in the market-place which they do not really understand, to amateurish preachers on issues of international politics which most of them do not understand at all. This leaves the patient laity with a feeling of unreality, or confusion; and the impatient laity simply stay away from church. There is no vital concept of the Christian work of laymen; only the notion that the laity must fulfill their Christian

work as choir-members, ushers, and stewards of the church finances.

The book is somewhat uneven, and when the authors deal with the work of the laity in the community and the world — how to unfreeze the frozen — they seem to be both repetitious, and homiletical, and to fall back upon suggestions which have been bruited about the church for many years without much fruitfulness. As usual, the diagnosis seems to be more pointed and helpful than the offered cures. There are also some matters in the book which apparently are relevant to the church in the British Isles but do not seem to be relevant to the situation in America.

Not having been to England I can only gather that the church there is even more out of date and out of touch with things than I had suspected.

In spite of this the book is readable, and important, and the diagnosis is excellent. If God's Frozen People, the laity, are to be thawed out and released into energy for the church and the world, massive changes must take place. The image of clerical piety as the norm for all Christians, and the idea of the church as an inward looking congregation centered about the minister and his churchly activities have to be abandoned. Somehow the laymen must become the church in its mission of redemption in and to the world, and the clergy must be returned to a better fulfillment of the clerical role as priest, and pastor, and preacher of God's Word.

— THOMAS V. BARRETT
Dr. Barrett is Professor of Pastoral Theology, Church Divinity School of the Pacific.

THE CANADIAN BOOK OF OCCASIONAL OFFICES. *Services for Certain Occasions not Provided in The Book of Common Prayer. Published at the request of the House of Bishops of the Anglican Church of Canada and Compiled by the Most Reverend Harold E. Sexton, Archbishop of British Columbia.*

The Prayer Book can never contain all the offices needed for special occasions that arise in church and civic life, for the dedication of gifts and consecration of persons for specific uses and particular tasks. Our own General Convention has authorized *The Book of Offices* (3rd ed.: The Church Pension Fund, 1960)

Along similar lines, the Archbishop of British Columbia has lent his talent and sensitive taste to a similar book for the Canadian Church,

to supplement its recently revised Prayer Book of 1962. He has drawn in part on the resources of our own American Book and also the fine work published by the Diocese of Chelmsford. But throughout one notes his own perceptive eye for structure and form and ear for language. It is a notable contribution to liturgical literature and should have an extensive use throughout the Anglican Communion.

In addition to the types of services found in our own *Book of Offices*, the new Canadian Book contains useful offices for such occasions as opening of hospitals, municipal buildings, and law courts; a collection of occasional prayers — including such concerns as the Anglican Communion, the United Nations, Vacationers, Forest Fires, etc.; and a number of collects and propers for the lesser Holy Days, all of them variations to the provisions of our American propers approved for trial use at the last General Convention.

No publisher is stated on the title page. Orders may be made through the Archbishop, or from the Anglican Book Centre, 600 Jarvis St., Toronto 5.

— MASSEY H. SHEPHERD, JR.

Dr. Shepherd is Professor of Liturgics, Church Divinity School of the Pacific.

AN ANGLICAN TURNING POINT, by Stephen Fielding Bayne, Jr. The Church Historical Society.
\$5.59

As the subtitle indicates this is a collection of the *Documents and Interpretations* of the first executive officer of the Anglican Communion. In varying degrees they will be familiar, and will have been gratefully received by Church people over the past few years. Their breadth and clarity and intelligent appraisals, covering an amazing number of subjects, occasions, and places, is astounding.

They represent an invaluable record of a brief period of Anglican Church history, and a permanent and enduring contribution of one who received a title and created a position of distinction and worth, and who came to know more, and therefore to be able to tell us more, about the Church than any man living.

We, presently, and those who come after us, will have abiding gratitude to Bishop Bayne, who will always be associated with *An Anglican Turning Point*.

— LESLIE J. A. LANG

Dr. Lang is the vicar of the Chapel of the Intercession, Trinity Parish, New York City.

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